

SEARCHING *the* SCRIPTURES

Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me" — John 5:39.



"These were more noble than those in Thessalonica in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so" — Acts 17:11.

"DEVOTED TO THE SEARCH FOR DIVINE TRUTH"

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ARE YOU A PRUDE?

Irven Lee

A radio advertisement for a New Year's eve show at a drive-in theatre mentioned the fact that this particular picture was strictly for adults. So, the advertisement suggested, if you are an adult and not a prude be sure to see it. The public knows full well that a show is indecent, vulgar, and degrading when it is announced that it is "strictly for adults." Is this type picture suitable for all adults who are not prudes?

Who is a prude? Webster's Student Dictionary says it is "one who is very prim in dress, speech, or behavior." It is from a word whose original meaning was "modest." The word "prim" is denned as being "formally neat or precise; stiffly nice." A "prig" is comparable to a prude, and its definition is given as "a self sufficient person who irritates others by being too careful about conduct, speech, and the like."

Who is a prude? After asking that question and looking at the definition we may need to ask it again. There is no good word to be spoken in defense of pretense and hypocrisy. There may be some who are "formally precise" or "stiffly nice" that are not genuine or sincere. Such people are undesirable. But how could one be "too careful about conduct or speech?" One's good name, self respect, and hope for eternity depend on this conduct and speech. If only prudes and prigs object to Hollywood's filth, then our world needs hundreds of thousands more prudes and prigs. People generally who are properly careful about conduct would irritate some. Some are not comfortable with those of good conduct. They seek other company and the cover of darkness because their deeds are evil.

Let those who wear the name of Christ not feel compelled to compromise with sin so as to avoid irritating some. "Have no fellowship with the unfruitful works of darkness, but rather Reprove them" (Eph. 5:11). This is an appeal for us to use our influence against sin rather than condone it. This advice is from the Book. It is of God, but it is not calculated to make one popular. "Yea, and all that will live godly in Christ Jesus shall suffer persecution"

(II Tim. 3:12). There is such a thing- as wisdom or tact to be used throughout life in our dealings with others, but there would be no acceptable way to talk to a wild hippie crowd about the sin of adultery. Any who would make any appeal for virtue, chastity, or purity would be prudes, and to them that would be foolish.

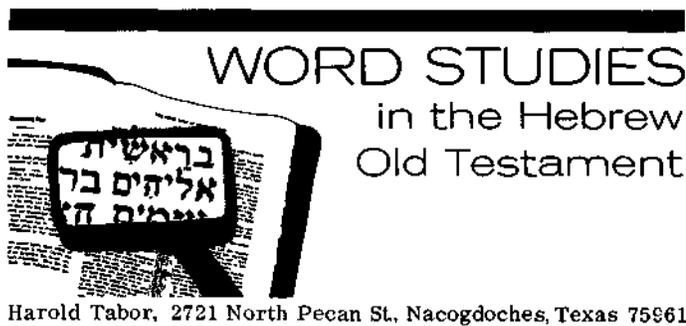
Must one go with the vulgar -crowd to have friends? No, indeed! There are still some righteous people whose friendship could be cultivated. There are honest people who are true to their marriage companions, who respect God, and who recognize their responsibilities. They are the salt of the earth. These are the people who understand that he who sows to the flesh shall of the flesh reap corruption. If there are only two classes of people, those who approve the so-called adult pictures and prudes, then let us all work and pray for more prudes.

Newspaper and billboard advertisements, as well as the suggestive titles, identify the pictures. It is not necessary to go to learn the nature of the pictures. Many civic minded people are alarmed at the degrading moral filth that is being offered as entertainment to the American public. What will become of the home — the important unit of society? The principles of moral integrity that hold it together are being undermined. It is time to be aroused and to speak boldly. Who attends these theatres that entertain with vulgarity and nudity? The very people who walk the streets. People who should know better. Unfaithful husbands may be there with unfaithful wives of other men. Young people who are soon to be home makers may be there. What kind of homes will they make? What kind of community will they make?

Lust is not good entertainment. Lasciviousness is not a little thing. It can keep one out of heaven (Gal. 5:19-21). Is faith dead? If it is then we can understand this conduct because men who deny the Creator suppose that they are animals. They have no hope, and are without God in the world (Eph. 2:12).

Does any one think that Hollywood's more degrading films will not appear later on the TV? Will they be less harmful there? How many parents watch what tastes their children are developing? Is it out of place to wonder how many "church mem-

bers" enjoy the more suggestive and ungodly films? "But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints; neither filthiness, nor foolish talking, nor jesting, which are not convenient: but rather giving of thanks. For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God. Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience. Be not ye therefore partakers with them. For ye were sometimes darkness, but now are ye light in the Lord: walk as children of light: (For the fruit of the Spirit is in all goodness and righteousness and truth;) proving what is acceptable unto the Lord. And have no fellowship with the unfruitful works of darkness, but rather reprove them. For it is a shame even to speak of those things which are done of them in secret" (Eph. 5:3-12).



WORD STUDIES
in the Hebrew
Old Testament

Harold Tabor, 2721 North Pecan St., Nacogdoches, Texas 75961

HEBREW WORDS OF CREATION Part I

BARA' to create

Bara' is used in the Hebrew Qal stem exclusively for the creative work of God in both the physical and spiritual realms.

Bara' is used five times in Genesis Chapter One to indicate the origin of the universe (ver. 1), the origin of life in the waters (ver. 24), and the origin of man (ver. 27). The two-fold use of the word is significant. First, it indicates the production of something new that had no previous existence, that is, 'creatio ex nihilo'. Second, the word does not absolutely preclude the use of existing "material" (cf. ver. 27 and 2:7).

There are two conclusions to be noted. First, God is the Source of all things and therefore 'things' did not come by chance! Second, Matter is not eternal. Genesis 1:1 sets forth the universe (space and matter) as first created out of nothing. The remainder of the chapter describes the formation of the universe into order.

"By faith we understand that the worlds have been framed by the word of God, so that what is seen hath not been made out of things which appear" (Heb. 11:3).

Searching The Scriptures

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**ROM. 8:14-17 —
SPIRITUAL ADOPTION**

Harry Ozment

In Romans 8:14-17, the apostle Paul had some words to say about spiritual adoption into the family of God: "For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; and heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together." The apostle shows us two things about spiritual adoption: (1) the manner of adoption, and (2) the results and blessings of adoption.

(1) Paul tells us how a person is adopted into God's family when he says in v. 14, "led by the Spirit of God." Before one can be a member of God's family, he must first follow the Holy Spirit. Now, what does this involve? Does this involve a **personal indwelling** of the Spirit? Does this involve a mysterious, indescribable feeling? No, not at all. The Holy Spirit operates upon the heart of an individual solely through the word of God. This is true because

the gospel is the product of the inspiration, revelation, and confirmation of the Holy Spirit. What the gospel does, the Holy Spirit does (and vice-versa) because the gospel came from the Holy Spirit. The Holy Spirit, then, leads us by means of the gospel, for the gospel does indeed lead us: "Thy word is a lamp unto my feet, and a light unto my way" (Psa. 119:105). If one is ever to be a child of God, he must follow (i.e., obey) the word of God. When a couple wishes to adopt a child, there are laws of the state in which they live that must be met and obeyed. If these laws are not obeyed, the couple will never be able to adopt a child. The same is true of spiritual adoption. One who is not willing to obey the gospel will not gain and does not deserve entrance into the kingdom of God. Jesus said, "Not every one that saith unto me, Lord, Lord, shall enter the kingdom of heaven; but he that doeth the will of my Father which is in heaven" (Matt. 7:21).

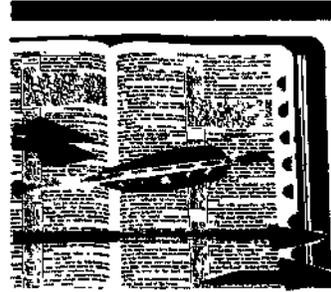
(2) Paul then lists three blessings of adoption into the family of God:

(a) **Deliverance from fear** (v. 15). This is one of the great blessings of being a Christian. The inspired writer said in Heb. 2:14-15, "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage." **Sin**, which was the **cause of fear**, can be taken away by means of the atoning blood shed by Jesus in his death. **Death**, which was the **object of fear**, was taken away by the resurrection of Jesus because it gave us hope of our resurrection and the hope of living with God.

(b) **Assurance that we are children of God** (v. 16). It must be terrible to go through life without knowing where you will spend eternity, without knowing whether God is pleased with your life or whether you are in God's family. For the Christian, however, this is not a problem. When one obeys the gospel, the Holy Spirit through the word assures that person that he is a child of God. This is the "gift of the Holy Spirit" of which Peter spoke in Acts 2:38. This is the "times of refreshing" of which Peter spoke in Acts 3:19. This is being "sealed with the Holy Spirit of promise" of which Paul spoke in Eph. 1:13. These descriptions show how glorious this blessing is.

(c) **Heirs of promises** (v. 17). When one is a child of God, he can look to an inheritance from the promises that God has made to His family. These promises are great and precious. The value of this blessing is seen in Peter's words: "Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust" (II Pet. 1:4).

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ARROWS OF TRUTH for denominational error

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INSTRUMENTAL MUSIC - THE HOME APPROACH

This is the third in a series on Instrumental music. Some think of this subject as being dead but it has been resurrected within the confines of the Body of Christ in recent years. Some today see no harm in its use. In previous articles I dealt with this subject from the standpoint of "Psalms" and as an "Aid." This will deal with the argument known as the "Home approach."

Back in the early dawn of creation God made man. He saw that it wasn't good for man to be alone so he formed woman and gave her unto man that she might be a help meet and work by his side. This union was known as marriage and constitutes what we sometime call the home. However, this word is used in different senses even today. When God established the home, as it is sometimes called, he gave certain rules to govern this divine institution. It must stay within the spiritual and moral guidelines of the Bible. The moral code of God is to govern the home whether the couple are Christians or not. The home is separate from the church. If no moral ethics governed the home of non-Christians then it would be impossible for the "outsider" to commit fornication or any other sin. This is where many brethren get confused relative to the marriage question.

In Matt. 19:9 Jesus said, "Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery." One of the moral principles in marriage is given in this verse. Whosoever or "He" is the subject and commits adultery is the predicate. The "He" is modified by a restrictive element which is "puts away and marries another." What kind of a "he" commits adultery? Just any "He"? No, this would mean universal adultery. Has the "He" who puts away his wife committed adultery? Not according? to the text. Then what kind of a "He" commits adultery? The answer is one who both puts away his wife and marries another. However, there is one exception, even to this great rule. What is it? Jesus said, "except it be for (or because of) fornication." This is known as a divine exception.

Paul tells us that all things have been put under Christ. Then he corrects the situation by saying there is one exception and that is GOD! In I Cor. 15:27, Paul said, "For he hath put all things under his feet. But when he saith, All things are put under him, it is manifest that he is excepted, which did put all things under him." You will observe that the

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law was that ALL things were put under him. The apostle comes back and tells us that there was ONE exception and that was GOD. When Jesus came to John the Baptist and desired baptism, John refused on the ground that he needed to be baptized of Christ. Jesus said, "Suffer it to be so now—." We suffer the exception and not the rule. Thus John baptized our Lord. I have said all of this to prove beyond any shadow of doubt that God does have exceptions and in Matthew 19 one of them is given.

Since the home is governed by moral laws it behooves us to study the Bible and find what they are. Many things do not violate either the moral or spiritual laws of Jehovah. For example, we may have in our homes entertainment, food to feed the body, recreation for physical development and instrumental music for the development of skills or amusement and enjoyment. Because of this many feel that the instrument is justified in the worship to God. The argument goes something like this. "You folks have an instrument in your home, so why can't we have one in the meeting house?" This seems to be a valid argument to some. It is difficult for them to see the difference in having an instrument in the home and not having one in the church.

The answer to this is obvious. God has given certain instruction to his collectivity known as the church and also to his unit called the home. He told his church how and what to use in worship. I discussed this in former articles. One of these commands is to SING. Since the instrument is not authorized we must out of respect for God leave it out. However, in the home when we use the instrument for entertainment or amusement, we do not violate God's moral or spiritual code. It must be remembered that if the home (or house) was used for a place to worship the instrument could not be used in that worship service!

This is said to emphasize that we are not putting a special emphasis on any kind of "sacredness" inside a meeting house. However, we must also keep in mind that the money used to build that meeting house came out of the treasury and was authorized under the command to assemble (Heb. 10:25). Although the meeting house is not sacred, as we use the term, the money to construct it was set apart by God's people in subjection to his commands (I Cor. 16:1-2). This does not mean that the ONLY place people may worship is in a meeting house. Early disciples often met in houses to worship God. If these houses had instruments, and I am sure many did, they were not used during that worship service. Many of the homes had food for the consumption of the family. This probably included wheat, corn, honey, etc. However, it must be observed that when they met in such homes to observe the Lord's supper they did not use honey with the fruit of the vine simply because it might have been in the home. I say this to emphasize the point that we may assemble anywhere we choose but **what** we do **when** we assemble to worship must be governed by the Bible.

In conclusion it will be noted that we may have many things in the home which cannot be used in the worship service of our Lord. Our next and final study on the instrumental music question will be on "Psallo." Please watch for it.

BIBLE LANDS AND CUSTOMS



Melvin D. Curry, Jr., 209 N. Willowick, Temple Terrace, Fla. 33617

PHILISTIA

The Coastal Plain from Joppa south to the border of Egypt is the area which was inhabited by the Philistines. It widens to about twenty miles in the south. The soil here is rich and brown, but unlike Sharon it had few trees in ancient times; it was a land of grain and cattle. Judges 15:5 mentions both grain and olive orchards growing in the region. As Dennis Baly observes, however, the true Mediterranean climate "where alone the olive will consent to grow" is lacking this far south, especially as one moves inland from the coast. Near the Mediterranean the plain of Philistia is covered with sand dunes which have always posed a threat to the land's productivity. The five most important cities of the Philistines were Gaza, Askelon, Ashdod, Ekron, and Gath. To the east of this plain lie the hills of the Shephelah, sometimes designated "the lowlands" in the Bible.

THE PHILISTINES

The Old Testament associates the Philistines with the Casluhim and the Capthorim in Gen. 10:14. Jeremiah calls them "the remnant of the isle (sea-coast) of Capthor" (47:4). Since Capthor is identified with Crete, either the Philistines originally lived on Crete or during their wanderings settled there before moving to Palestine. The Minoan civilization on Crete was destroyed by invaders in the middle of the second millennium B.C.; some scholars believe the Philistines took part in the destruction. The Bible observes that the Capthorim dispossessed the Avvim "that dwelt in the villages as far as Gaza" (Deut. 2:23). The Philistines, therefore, are not the aboriginals of the land that bears their name.

The Philistines were in Palestine as early as the time of Abraham and Isaac (Gen. 21:32,34; 26:1, 26-31), but at that early date they had not consolidated into a powerful nation. When the exodus from Egypt took place, however, they had become a formidable foe. God warned Israel to avoid the way of the Philistines on their journey to Canaan (Exod. 13:17, 18). The peak of Philistine power developed toward the end of the period of the judges and continued into the reigns of Saul and David. The exploits of Samson and the contest between David and Goliath reflect this fact.

THE INVASION OF THE SEA PEOPLES

Ancient Egyptian records and archaeological evidences indicate that a large scale movement of "Sea

Peoples" from Greece, Crete, Sicily, Sardinia, and the islands of the Aegean Sea into Asia Minor and Syria (including Palestine) transpired during the thirteenth century B.C. According to the chronological data of the Bible, the period of the judges corresponds to the time ascribed to the invasion of the "Sea Peoples."

WHERE THE DESERT BEGINS

"An angel of the Lord spake unto Philip, saying, Arise, and go toward the south unto the way that goeth down from Jerusalem unto Gaza: the same is desert" (Acts 8:26). The expression, "the same is desert," has been the pivot of many debates. Some argue that because the region between Jerusalem and Gaza was desert, and since in a desert there would not be enough water for Philip to immerse the eunuch, therefore, he must have substituted sprinkling or pouring for baptism.

F. F. Bruce comments: "It is not clear whether the words 'the same is desert' refer to the road or to Gaza; grammatically either alternative is possible" (**The Book of Acts**, p. 186). The grammatical structure may be indecisive but historical and geographical considerations indicate that the words apply to Gaza.

George Adam Smith lists several quotations from Greek authors to show that Gaza was called "old" or "desert" after its destruction in 96 B.C. He writes, "Gaza, to use the word echoed of her by one writer after another for the next century, lay desert" (**Historical Geography of the Holy Land**, p. 135).

Smith's conclusion needs to be stated in full: "No possible route from Jerusalem to Gaza could be called desert, and this being so, and several writers of the period preceding (the time of Philip and the eunuch, M.C.) having used the phrase of the town itself, it seems we are shut up to the same reference here" (**Ibid.**, p. 136).

A slightly different explanation is given by Dennis Baly. He observes that geographically "Gaza is the place where the desert begins" (**Geography of the Bible**, p. 8). The caravan routes leading across the desert into Egypt, Arabia, and Edom all depart from Gaza. Gaza appropriately has been described as "the outpost of Africa, the door of Asia" (Smith, **op. cit.**, p. 135).

THE CHURCH AND ELDERS

J. T. Smith

The material that was prepared for the debate with Charles Holt on the church and elders is now in booklet form. It is 33 pages, paper bound. Price \$1.00

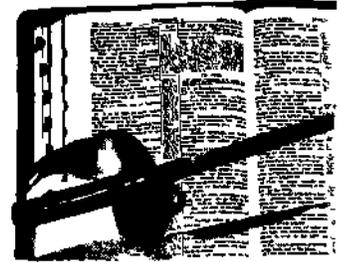
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Using the SWORD OF THE SPIRIT



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WHICH SWORD SHALL WE USE?

I write under the heading, "Using the Sword of The Spirit." My articles are usually designed to cut down sin and error by the use of God's word, the sword of the Spirit.

With so many new translations on the market, we should be concerned about which one is truly the sword of the Holy Spirit; which one reveals unto us the mind of God more accurately. With such widespread acceptance of the new and liberal translations, I am seriously concerned about the future influence of the Bible.

For example, many religious groups, particularly the Baptists, are going wild about the "Good News For Modern Man" translation which is also known as "Today's English Version." It is a one man translation. In fact, it is not so much a translation; it is a commentary. I think that it is dangerous, and I do not encourage its use. It contains many errors, and even contradicts itself. In Romans 1:17 it reads, "For the gospel reveals how God puts men right with himself: it is through faith alone, from beginning to end . . ." In James 2:24 it reads, "So you see that a man is put right with God by what he does, and not because of his faith alone." So one time it is by faith alone and the other time it is not. It can't be both ways!

In establishing divine authority (and that is what we should be interested in) I use and recommend only the King James and American Standard versions. The modern attempts to "correct" these translations have not been as successful as some would lead you to think. I once read of a panel of scholars which endeavored to condense and simplify the ten commandments. After studying and working with them for some time, they reported that such could not be done without changing the meaning. Read them again, and you will see that they were right.

In 1754 there was published in London "GENESIS, the first Chapter by way of Essay towards an Interpretation of the whole Pentateuch." Cotton quotes from the "Gentleman's Magazine" for August, 1754, the following as a specimen: "1. AElohim, beginning, created **lucide** and **illucide** matter. 2. And the **illucide**, void of co-adjunct cohesion, was unmodified and distinguishableness was nowhere upon the face of the **chaos**: And the **Ruach** of AElohim emanated over the periphery of the fluctuation. 3. Until AElohim said that AEther should coalesce to the production of light. 4. And AElohim saw the light was good, when it was become a separation from

obscurity. 5. And AElohim deemed this daylight, and the obscurity was yet as night, which was light, and obscuration the consummation of the first day" (Pages 116, 117). How would you like a translation like that?

The press carried a report from London recently which was headed: "NEW ENGLISH BIBLE, 24-year effort in translation to be ready in March." The article said:

"The 300 million people in the English-speaking world will have a new Bible in March. Since 1946 teams of British scholars have been translating the scriptures from the original Hebrew and Greek to produce a Bible in the language and idiom in common use today.

"It has been a formidable task to replace the authorized version which King James I sanctioned in 1611, and many people in love with its beauty might question the need. But the melodious language of King James's men is not the language of modern times; the archaic style in which they expressed themselves is no longer in use. The Bible was in danger of becoming honored as a literary masterpiece but neglected as a book in which God speaks to men."

The article then gave a sample of this new translation. Here it is: "It was here from the beginning, we have heard it; we have seen it with our own eyes; we looked upon it, and felt it with our own hands; and it is of this we tell." Guess what verse that is. Give up? It is John 1:1. When I read it, I sure was glad that I had my King James version so I could know what it was talking about! If that is a true sample of the translation, I don't believe that I want one.

Modern translations have a place, and I have several of them, but they should be used as one would use any commentary. May the day never come when you can't tell if a man is reading from the Bible or the newspaper. I love the style and language of the old versions. Our problem is not that they cannot be understood; it is that people do not study them as commanded in II Timothy 2:15.

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**ARGUMENTS ADVANCED IN PROOF OF
EVOLUTION**

MUTATIONS (No. 3)

ITS IMPORTANCE TO THE THEORY (Con't.)
(On the importance of **Mutations**, as well as Natural Selection, please read statements in July issue by C. P. Martin, Dr. C. H. Waddington, Theodosius Dolzhansky, Huxley, C. C. Ryrie, W. A. Ramsey, Dr. Walter Valentine, James F. Crow, Remy Collins and BSCS "Yellow" Textbook. — P.F.) One of these writers states briefly what they all affirm, "On these two foundations — NATURAL SELECTION operating on variation which arise from RANDOM MUTATION of Mendelian genes — **the present day neo-Darwinism has been built up** (Waddington). In his well known TEMPO AND MODE IN EVOLUTION, G. G. Simpson explains how an agreement came about between the paleontologists, geneticists and systematists; a convergence of opinions which allow a new synthesis of evolution to be achieved. This new synthesis has been called neo-Darwinism because it assigns an important function to natural selection. This synthesis theory **rests on the idea** of the very subtle interplay of a series of 'determinants of evolution', which are **inheritable variability, mutation rate, character of mutations, length of generations and selection**. The same noted scientist says in the same work, p. 80, "**Only Mutation** supplies the material of CREATION, but in the theories of POPULATION GENETICS it is Selection that is truly CREATIVE, building new organisms with these materials."

Wm. S. Beck, of Harvard Medical School, in the Saturday Evening Post of May 10, 1958, said on page 92, "Random Mutations produce the variations that Darwin was talking about and mutation is, as far as we know, the **ONLY SOURCE** of 'genetic variability' and **HENCE OF EVOLUTION**" (my emphasis — P.F.). In THE IDEAS OF BIOLOGY, the Scientist Bonner declares, "Mutation is really the factor of **FUNDAMENTAL IMPORTANCE**. Since mutation means a chemical change in the gene structure, all **progressive advancements** must ultimately be by Mutation. Gene Mutation **provides the raw material for evolution**, and recombination sets this material out in different ways so that Selection may be furthered by being provided with a whole series of possible arrangements," p. 64; see Twilight of Evolution, p. 43.

Finally (on its importance) W. A. Ramsey says in B. S. Newsletter, 8-15-1966, pi, "... a new school of

evolutionary thought grew up combining the two principles of Natural Selection and Mutation to form the explanation of the evolutionary mechanism.... It is widely acknowledged that Mutation is held by evolutionists as the **most important** consideration pertaining to the evolutionary mechanism. Moreover, it can be stated with a fair degree of certainty that the Mutation theory of evolution is taught as AN ESTABLISHED 'FACT' in the great majority of colleges and universities. Prof. C. P. Martin, for example, states that the greatest number of students coming to him from other colleges and universities are **completely indoctrinated with the idea that the theory of evolution BY MUTATION is a closed issue.** ... This school of thought in the past few decades has all but saturated biological ranks ... Their books are written ENTIRELY within the PRESUPPOSITION laid down by the theory (evolution by Mutation and Selection) ; they take it for granted and proceed to interpret a vast array of observations in its terms."

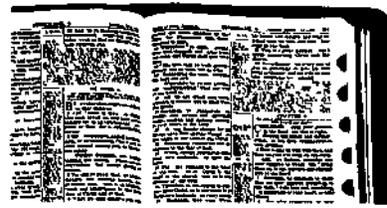
Mutations do not improve: they are detrimental, harmful and lethal. I know of no one better qualified to prove this statement than Prof. H. J. Muller of the University of Indiana (earlier at Texas U.) who in 1946 won the Nobel Prize in medicine and physiology for his outstanding work on MUTATIONS. That same year, in TIME magazine of Nov. 11, Dr. Muller said, "Most Mutations are bad. In fact, good ones are so rare **that we can consider them as ALL bad**" (my emphasis — P.F.). Muller also made this statement to Washington, D. C. newsmen in 1946. See C.R.S. Annual, 1964, p. 40. Muller and others have proved that a majority of such changes as MUTATIONS are LETHAL and it is hard to mention ANY which are beneficial to the animal or plant. THE PRINCIPLES OF HEREDITY by Snyder and David, p. 354. See CREATION RESEARCH SOCIETY, Annual 1965, p. 50. The outstanding scientist, W. R. Thompson, who was asked to write the introduction (2nd Edition) to Darwin's ORIGIN OF SPECIES is quoted in the 1956 issue of this book, which carried Thompson's Introduction, "All Mutations are **either useless, harmful or lethal,**" C.R.S. Quarterly, Oct. 1964.

Please reread the quotes cited from Dr. Henry Morris (Jan. issue of this paper) in which he cites the definition and nature of a MUTATION and shows that when this wonderful highly ordered system in the genetic structure of the germ cell is invaded and penetrated by a disturbing agent such as radiations or mutagenic chemicals and an abnormal, random change in the order of the system takes place a decrease in order and unity of that system follows and "such will show up in the form of DELETERIOUS characteristics in the organism. **Probably it will cause its death and almost certainly be harmful.**" He also says, "To say that the tremendous complexity of the ordered world of life has arisen from a common ancestor by CHANCE MUTATIONS (which brings about that which he had just cited — P.F.) is **thus utterly fantastic. The evolutionist must believe in magic to believe in this!**" Quoted from an essay by Henry M. Morris in EVIDENCES FOR CREATION, pp. 21-22. James F. Crow in GENETIC EFFECTS OF RADIATION, pp. 19-20, affirms the

same as Morris, "A Mutation is a random change of a highly organized, reasonably smoothly functioning, living body. A random change in the highly integrated system of chemical processes which constitute life is almost certain to impair it. — Mutations and mutation rates have been studied in a wide variety of experimental plants and animals, and in man. There is one general result that CLEARLY emerges; almost ALL mutations are harmful. The degree of harm ranges from mutant genes that KILL their carrier, to those that cause only minor impairment."

(To Be Continued)

SOWING THE SEED of the KINGDOM



J. T. Smith, 1320 Gardiner Lane, Louisville, Kentucky 40213

DIFFERENT KINDS OF HEARERS

We have already considered what it means to HEAR. We noted that it was simply not enough to hear a sound, but we must give heed to the sound. We must concentrate and meditate on and yield to that which was spoken. There are several passages in the New Testament descriptive of the response given to that which man heard. We want to note a few of them in this article.

CHRIST'S PARABLE

In Luke 8:5-15, Jesus talks about the different kinds of hearers. One of those listed was the "alien" or one who had not made any effort to be religious. The other three were in different categories, having heard and having received the word in their hearts. We will concern ourselves, in this article, with those who have not obeyed.

THE "WAYSIDE" HEARER

Jesus used this illustration of sowing seed in the physical realm and applies it to the spiritual. The person to which Jesus refers is a person who cares nothing about his soul. Perhaps it is out of curiosity, or at the insistence of a friend or relative, one attends the services and hears the gospel preached. The Devil — as represented by the fowls of the air in Jesus' Parable — quickly plants prejudice and lethargy in his heart until he has no sensuality to the "tugging of his heart-strings" by the word. That which he heard is soon forgotten, and he goes his way.

THOSE WHO HEAR BUT LOVE SELF MORE THAN GOD

During the time of Christ and His ministry, there were those among the "chief rulers" that heard His

word and believed. However, they were like many today. They had a love for self, and desired to hear the praise of men. Knowing that a confession of their faith in Christ would have caused excommunication from the synagogues, their hearing and believing was in vain; "for they loved the praise of men more than the praise of God" (John 12:42).

THOSE WHO HEAR BUT PROCRASTINATE

Perhaps procrastination is the Lord's worst enemy and the Devil's greatest asset. An excellent Bible example of procrastination is found in Acts 24:25. Paul made his defense before Felix and "reasoned of righteousness, temperance and judgment to come." Felix felt the effects of the preached word, and the above cited passage says he "trembled and answered, Go thy way for this time; when I have a more convenient season, I will call for thee." He heard the truth, was convicted by it, but he would not "yield" himself to obey it (Rom. 6:16). As far as the Bible is concerned, Felix never did find a "more convenient season." If not, he will meet the Lord unprepared. He will be punished for his failure to obey what he heard (II Thess. 1:7-9).

THE HONEST HEARER

In Acts chapter ten, we read of a man who wanted to do right. He was a Gentile, but a worshiper of God. An angel of the Lord told him to send for a preacher of righteousness that he might HEAR what to do to be saved. Cornelius was not only eager that salvation come to his house, but he was desirous that others hear also. For, when the day for Peter's arrival came, "Cornelius waited for them and had called together his kinsmen and near friends" (v. 24). Cornelius told Peter that an angel of the Lord had appeared unto him and told him to send to Joppa for Peter. In relating the story to Peter he said, "Immediately therefore I sent to thee; and thou hast well done that thou art come. Now therefore are we all here present before God, to hear all things that are commanded thee of God" (v. 33). Here is a man with exactly the opposite disposition to Felix. He didn't want to put off hearing or obeying. We would to God that all men had this disposition of heart and mind.

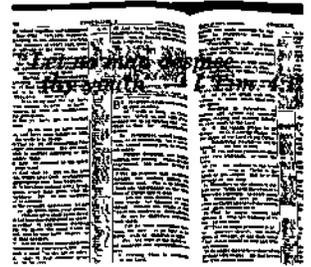
If you have heard, and if you believe, why not do as Cornelius did? Why not obey the Lord's commands? As you can see, it is dangerous not to heed what you hear from God. The Devil desires that you "brush aside" the word. If you do, he will relieve you of it as the fowls of the air devour the seed that "falls by the wayside." Or, if you procrastinate and do not love the truth enough to obey it, you may receive a strong delusion from God, believe a lie and be damned (II Thess. 2:10-12). Yes, my friend, it is DANGEROUS to delay.

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LESSONS FROM YOUNG PREACHERS



WE NEED TO BE CONCERNED

K. Lynn Wade

In the congregation of which I am a member, a number of us have gotten together to discuss the value and merit of canvassing the area where we live. One of the men remarked, "Isn't it something — here we are, preparing to go out and try to convert our neighbors to Christ, and we have those of our own congregation who are weak and need our help. We should build the members we have first, then work to bring those ignorant of God's word to the knowledge of it." This was not expressed arrogantly or sarcastically by my brother, but out of concern and sorrow for those to whom he was referring. All who are Christians need to be concerned.

Many of us are doing nothing to encourage the weak, and all of us are not doing enough. We can look around us and see that there are those who need help and, as brothers and sisters in Christ, we should want to do what we can to strengthen them.

We read in James 2:10, "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." We realize that we must keep all the law to be lawful; and to break one precept of the law is to be a violator. We stand condemned by all of the law when we violate any part of it. Keeping this in mind, let us read Gal. 6:1-2: "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such a one in the spirit of meekness; considering thyself, lest thou also be tempted. Bear ye one another's burdens, and so fulfill the law of Christ." There are a number of thoughts we can get from these two verses, but let us observe that we learn from this passage to go to our brother and restore him to the Lord and help bear his burden. If you or I fail to go to a brother and help him when he is weak, then we are offending a precept of the Royal Law and are guilty of all. This responsibility is given from God, and to Him we will have to give an account at the end.

The sign on the door of opportunity reads, "Push"; it does us no good to sit up and take notice to see who is not attending services or who has been dis-fellowshipped, if we just keep sitting. I am afraid that some have the idea that once a person is withdrawn from, we then have nothing at all to do with him. I Thes. 3:13-15 tells us that, when a person quits obeying the Word, we are to have no company with him, that he may be ashamed. Verse 15 says, "Yet count him not as an enemy, but admonish him as a brother." We have to go to him and admonish

him. I talked recently with one who has been withdrawn from and, although he realizes his mistake, he is hurt because no one other than the elders had talked to him before being disfellowshipped. He regarded the failure of his brothers to visit him as apparent disinterest. He feels odd about repenting before the congregation when only a very few seemed to care. Please read I John 2:3-5.

If more Christians would heed the admonition to "GO," more sinners would heed the admonition to "COME."

232 West 133rd Avenue
Tampa, Florida 33612

JESUS, THE SON OF MAN

Edward Fudge

In an article in the July Searching the Scriptures, we saw five explanations for "Son of Man" as used by Christ of himself. Three ideas led to the same answer: Jesus was a **man**. He was as much man as God. There is no point in trying to determine the relative percentage of his deity or humanity. We accept them both by faith.

But Jesus was more than a man. In keeping with the Son of Man of Daniel chapter seven, who represented all the "people of the saints of the Most High," Jesus was a **representative** man. He was the second Adam. In him, God dealt with the entire human family. What he did counted for them all. What happened to him happened (potentially) to them all.

In this article we want to notice five consequences of this. There may be more. But here we will see just five implications of the teaching that Jesus Christ was a representative man — standing in for the whole human race — allowing God to deal with all mankind through him.

I. A Law-Keeper

"When the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons" (Gal. 4:4,5). Jesus became a man, with an earthly, physical mother. More specifically, he became a Jew, subject to the Law of Moses, just as every other Jew born since the Sinaitic covenant until then. We might overlook the importance of this fact. Scripture does not.

Christ's own statement concerning his relationship to the Torch (Law) was simple. "I am not come to destroy, but to fulfil" (Matt. 5:17). The Hebrew writer has him saying: "Lo, I come to do thy will, O God" (Heb. 10:7). In its setting, this statement is part of a contrast. Jesus did not come to offer more burnt offerings or sacrifices. It was impossible for those things to remove sin (10:4). Rather, he came

to do what God had desired all along: to obey God's commands and to fulfil the perfect will of God in human life (see I Sam. 15:22; Psalm 51:16,17; Jer. 7:22,23; Micah 6:7,8).

Paul goes beyond this and tells how God used Christ's perfect humanity to remove sin. And how paradoxical God's plan was! "For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh; that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit" (Rom. 8:3,4). The simple sentence here is: "God condemned sin in the flesh, that the righteousness of the law might be fulfilled in us."

The law could not make righteous because law-righteousness depended on perfect obedience, and nobody was perfect. Jesus came, under the law, and did reach that total obedience. He had done what no man had done before. He had done what no bull or goat could ever do. He had kept the will of God perfectly as a man. Because Jesus was a man, he was able to live a perfect human life before God.

II. A Perfect Sacrifice

Jesus could now offer the perfect sacrifice — his own perfect life. In the Bible, the blood represents the life (Lev. 17:11,12). Jesus had lived a perfect life. Now he offers it as a perfect sacrifice for sin: not for his own, for he had none, but for the sins of others. "Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us. . . . How much more (than animal sacrifices) shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?" (Heb. 9:12,14).

In the sacrifice of Christ there is a great Swap-Out. This is the story of the greatest Prince and the poorest Pauper. HE took OUR place. And he gives us his. So Peter writes of Jesus that he "bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness" (I Pet. 2:24). And then Peter adds the following words, taken from Isaiah's description of the Suffering Servant: "by whose stripes ye were healed."

Isaiah had predicted that God's Servant would bear the iniquities of others (Isa. 53:11). "He was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him, and with his stripes we are healed" (Isa. 53:5). And Paul, in one of the most moving passages contained in Scripture, says: "We pray you in Christ's stead, be ye reconciled to God. For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him" (II Cor. 5:20,21).

Jesus lived a perfect life of obedience. He earned true righteousness. We all sinned miserably. We earned death. But Jesus died in our place. And he offers us his righteousness as a free gift. Jesus' atoning death — his vicarious sacrifice — his great Swap-Out with sinners — all this was possible because Jesus was a man.

III. Mediator and Priest

As resurrected and ascended Lord, Jesus now acts as our great high priest and mediator. "There is one mediator between God and men, the man Christ Jesus" (I Tim. 2:5). Because Jesus became a man, the writer of Hebrews shows, he was able to bring all men to their rightful position of glory (chapter two). And it was his humanity which qualified Jesus to be the great high priest. "In all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God. . . . For in that he himself hath suffered being tempted, he is able to succour them that are tempted" (Heb. 2:17,18). Therefore, we can "come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need" (Heb. 4:16).

How becoming it was for Jesus first to be a man, and then a priest! He was himself "holy, harmless, undefiled, separate from sinners," and now is "made higher than the heavens" (Heb. 7:26). Christ entered into heaven itself, bearing a perfect life as a perfect sacrifice. God accepted this as offering for the sins of all men. And now Jesus sits as perfected priest, able to have mercy, able to sympathize, able to share and help in the sufferings of his earthly brethren. All this, because Jesus was a man.

IV. A Perfect Example

We are not left without a pattern to follow as we attempt to please God in our fleshly bodies. Christ "left us an example (pattern)" that we "should follow his steps" (I Pet. 2:21). Which of us has paid enough attention to John's inspired admonition: "He that saith he abideth in him ought himself so also to walk, even as he walked?" (I John 2:6).

Because God sent his Son as a man, the righteousness which the law could not give is now possible for all men — not through their own efforts but through the Spirit of God and the indwelling Christ (Rom. 8:3,4; Gal. 2:20). Jesus left us a perfect example, because he was a man.

V. A Perfect Judge

Because Jesus is the Son of God, he can give life — spiritual or physical (John 5:25,26). Because he is the Son of Man, he has been given authority to act as Judge (John 5:27). This was the message of Paul to the Athenians, that God commands universal repentance: "Because he hath appointed a day, in the which he will judge the world in righteousness by that MAN whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead" (Acts 17:30,31).

The humanity of Jesus not only qualified him to be merciful priest; it enabled him to be righteous judge. In him God combined justice and mercy. In him man reaches his created potential as a son of God. In him God comes down to man. But in him, also, man is brought up to God.

Those who are "in Christ" enjoy the benefits of all that he did. "In him" they get what they do not deserve. "In Christ" an individual shares in the righteousness which belongs to the Son of Man.

Marcus Barth put it in this way, in speaking of Christ as a representative person: "The life of all mankind is now bundled together, collected in one, condemned and redeemed in one representative person." It only remains now for men to come "into Christ."

Summary

We have seen from the Scriptures that because Jesus was a man, he lived under the law and kept it perfectly. This made it possible for him to offer that perfect life as a perfect sacrifice for the sins of others. As resurrected Savior, he now acts for them as priest and mediator. They, on earth, follow his perfect example. And they wait together in his grace for the day when they will face him as judge. Are YOU ready for that day?

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THE NEWS LETTER REPORTS

"... They rehearsed all that God had done with them..." — Acts 14:27

WILL YOU COME?

Joe Corley

For nearly six years I have been working with the small church in Lethbridge, Alberta, Canada. Prior to that I preached over five years in Medicine Hat, Alberta. Both of these works have been pleasant and we have never been sorry we came. It is our plan, however, if the Lord is willing, to be moving back to the States this summer.

The brethren here have so far been unsuccessful in finding a man to replace me though they have contacted several. They have been trying since I made known to them my plans in the fall of 1969.

The church here is small but sound in the faith. At present we have 33 members with an attendance of 40 to 45. The prospects for growth look good. The brethren here, though some are new in the church, are zealous and faithful. We have a nice building of our own in an excellent location.

Lethbridge is a city of 40,000. The nearest church to us is Medicine Hat, 100 miles to the east. **Marvin Noble** is the devoted preacher for a small number of faithful disciples there. In Calgary, 130 miles northwest of here, there is a relatively new congregation of faithful brethren with about the same number that we have. **Dave Bradford** is doing a fine work there.

There are many things to commend this part of the country as a place to live. The weather is quite nice most of the year — not nearly as cold and miserable as most people imagine. The people are friendly, and the scenery is beautiful.

There is a great deal of modernism and religious indifference among the people of this area. This is our major problem in reaching people with the gospel.

A sound man is needed who is not easily discouraged, not afraid of work, and who would be willing to stick with the job a number of years if possible. He would have to raise most of his support though the church here is able to provide some.

We need to find someone soon who will come. It wouldn't be necessary that he move this summer (though this would be preferable) but it is important that some definite arrangements are made soon. I don't want to leave the work here until some arrangements have been made for someone else to come. I am hesitant about making any definite commitments about moving until someone is found. And if no one is found by July, it may be necessary for me to cancel my plans about moving and stay longer. But we feel we want to get back to the States. **WILL YOU COME?**

If you are interested, or know of someone who might be, you can write to me at 2710 21 Ave. S., or to O. Nerland, 918 8 Ave. S., Lethbridge, Alberta, Canada. The brethren here would appreciate it if

you would supply references, and we will be happy to give you any information you desire. You can also get information about the work here from various ones who have been here and worked with us in meetings. Some of these are: **Sewell Hall**, Athens, Ala., **Dale Smelser**, Zion, Ill., **Raymond Harville**, Paragould, Ark., **Ferrell Jenkins**, Tampa, Fla., **Luther G. Roberts**, Freeport, Texas, **Hollis Creel**, Birmingham, Ala. I am sure that either **Marvin Noble**, 23 Coulter Cr. in Medicine Hat, Alberta, or **Dave Bradford**, 452 Willow Park Dr., Calgary, Alberta, would be happy to supply you with information.

NEW CHURCH

A sound congregation was started in Colorado Springs, Colorado, in the spring of 1969. We are endeavoring to stand for the truth and oppose unscriptural practices in the Lord's church. Presently the membership is composed of people from seven families as well as two fine young men in the military service. If you know of anyone in this area whom you would like for us to visit, please inform us; and we will be delighted to personally invite them to worship with us. If you are vacationing or passing through the Pikes Peak area, we cordially invite you to worship with us. We are temporarily meeting at the Holiday Inn on Sundays and in our homes for Wednesday evening services. The Holiday Inn is accessible from Interstate 25 by taking the Cimarron exit and traveling west for about one quarter of a mile.

For further information concerning the time and location of services, contact:

Ron Houchen, 729 Prairie Rd., Apt. 1, Colorado Springs, Colo. 80909. Phone: 303-471-8446.

Morris Fraser, 3708 Meadowland Blvd., Colorado Springs, Colo. 80907. Phone: 303-596-3687.

Olen Holderby, San Pablo, Calif. — 1969 seemed to have been a good year for the church in San Pablo. Twenty-two were baptized, several placed membership with us, and several were restored to active duty. An active program of personal work and cottage classes has and is working very well. The church here has supported the preaching of the gospel in Canada, Maine, Nevada, Oregon, and California; in addition to the local work. It is no longer necessary for us to send to the support of the work in Oregon and Nevada; plans for 1970 call for expanded work in other areas. As to physical facilities, our auditorium has been repainted and a new suspended ceiling has been installed. New seats are on order and expected within the next two months. This past year has truly been an enjoyable one, the congregation works in unity under the leadership of two fine elders. Prayerfully, 1970 will be an improvement.

Eugene Britnell, Little Rock, Ark. — My Gospel Meeting schedule for 1970 is as follows: Butler, Mo., March 2-8; Highlands, Texas, March 16-22; Fayetteville, Ark., April 6-10; Birmingham, Ala. (Cahaba Heights), April 20-26; Ft. Worth, Texas (Castleberry), May 11-17; Concord, N. C., June; Evening Shade, Ark., July; Waco, Ala., Aug. 10-16; Deer Park, Texas, Sept.; Oklahoma City (10th and Francis), Oct. 12-18; Henderson, Texas, Nov. 2-8. Our Sunday night radio program continues to bring good response. We are heard in at least 20 states on KAAV, 50,000 watts, 1090 kc, at 8:00 p.m. Sunday, Central time.

Jimmy Tuten, Jr., 6316 Pernod Ave., St. Louis, Mo. 63139 — When the year 1969 came to a close it concluded one of the most successful years from the standpoint of responses that Spring & Blaine has had in many years. There was a total of 73 responses for the year, 42 of which were baptisms. This is the result of a good personal work program and a willingness on the part of some of our brethren to work. This demonstrates what can be done even in an urban situation such as Spring & Blaine's "downtown" relationship to the city of St. Louis. I am in my eighth year with Spring & Blaine with the challenge as stimulating as it was when I moved into the city seven and one-half years ago.

At the present time I am in a good meeting with the good church that meets at Main & Thirteenth in Blytheville, Ark. **Olin Kern** is the beloved and esteemed preacher for this flock of God's people. I am to be with the 10th & Francis Church in Oklahoma City, Okla. during the week of February 16-20. March 23-29 will find me in Poughkeepsie, N. Y. and Rantoul, Ill. during April 6-12.

When passing through St. Louis, drop by Spring & Blaine for a visit. Our brethren will be glad to see you.

TEXAS NORMAL SINGING SCHOOL

In the spring of 1969 Brother Phillips through this paper gave space to let the brethren know more about Texas Normal Singing School in Sabinal, Texas which is conducted in June each year. We would like to report that seventy men and boys from seven states registered for this school last year. We are expecting this number to increase in June this year, and we hope that more states will be represented. The training of Song Leaders, Writers and Teachers is of great importance. If you are interested in taking advantage of this our 25th anniversary June 7-18, 1970 you may write for more information by addressing your request to **Edgar Furr**, 1109 Ave. I, Del Rio, Texas 78840.

TO WHOM IT MAY CONCERN:

This is to inform all that may have knowledge of the problems that have existed between the churches meeting at 3900 S. Pine and at Central in Ocala, Florida that efforts have been made to correct these problems — confessions have been made of wrongs committed and forgiveness granted. It is our desire

that peace and harmony may prevail and that the cause of Christ may grow.

Central church of Christ 2967
E. Silver Springs Blvd.
Colin Williamson
Glen A. Cribbs
Hascal Hill

church of Christ
3900 S. Pine
Steve Hudgins
Robert T. Coleman
R. T. McAlister

Calvin C. Essary, Fontana, Calif. 92335 — Our next gospel meeting is planned for April 5-10. Last November we were able to make the final payment on the meeting house here. For this we are thankful to the Lord. The church has now begun helping with the support of two preachers in other places: **Raymond Roark** in Lethbridge, Alberta, Canada and **Jess Garcia** in Elsinore, Calif. The church here has invited brother Garcia to preach during the meeting of April 5-10. Week night assemblies will begin at 7:30. We are also working toward the appointment of elders and deacons sometime during this year. At present the prospects of accomplishing that goal are bright. To God be the glory.

W. C. Hinton, C.P.O. Box 179, Nagoya, Japan — After a total of seven years in Japan we will be returning to the States. Final meetings will be conducted this summer in Japan with visits with brethren in Europe on the return trip. We will be arriving in Florida the last of April. About \$1400 remains to be received in the necessary funds to return. We are grateful for a concerned group of individuals and congregations that have supplied our needs during the past few years. We look forward to seeing familiar faces and sights again. We are very disappointed that there are not more brethren interested in coming and helping advance the cause in Japan. The need is great!

Garnett I. Keller, 11431 Solar Avenue, Alliance, Ohio — The Silver Park church in Alliance was very fortunate in getting **Tom Oglesby** to work with them. He began work here on January 11, 1970. Prospects for the work are bright. Attendance has been good considering the bad weather. Anyone moving to this area would be welcomed to work with us.

Giles M. Painter, Rt. 2, Box 117A, Newton, N. C. 28658 — March 1 will mark the beginning of our second year with the work at Newton, N. C. We rejoice that nine have answered the gospel call: six baptized and three restored. We have purchased a nice lot upon which we hope to begin construction of a building in the very near future. We thank you for your prayers and letters of encouragement. When in this area worship with us.

Otis Jordan, Box 414, Perry, Fla. 32347 — The church in Perry, Florida will be in need of a good man by August 1st. I have accepted an invitation to

work with the West End church in McMinnville, Tenn. beginning August 1. The brethren in Perry are very strong and sound in the faith. They have a good working knowledge of the Bible, and many of them are willing to use it. Anyone will do well to consider work with this faithful group. Anyone interested in discussing this work, please contact **J. P. Poppell**, P.O. Box 217, Perry, Fla. 32347, phone (904) 457-9742.

GENERAL BENEVOLENCE PROOF TEXTS

James Denison, Tampa, Fla.

I recently received some correspondence from a brother regarding the subject of benevolence. My attention was called to James 1:27, Romans 12:1, and Galatians 6:10, to prove that the church as such, should engage in "general benevolence"; that is, that the church as such, should from its treasury render benevolent aid to saints, sinners, and children.

Romans 12:1 reads, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." It is unusual to find this passage used in a discussion of benevolence. My correspondent reasoned that when one obeys the Lord and devotes his life to him as a "living sacrifice," then all he has becomes the Lord's. Therefore, if you can give to the sinner God's goods as an individual, so can the church!

In one sense it may be true that when I obey the Lord, and devote my life to him, all I have is devoted to him. Yet there is a drastic difference between what I retain as my personal possessions and what I give into the common treasury of the church. If not: (1) Then could I personally, as an individual, use and disposed of the Lord's money, that contained in the common treasury of the church, in the same way and manner as I do mine? (2) Then could, and should, the elders exercise the same oversight of my personal wealth as they do over the church's common treasury?

Further, Paul in I Timothy 5:16 makes a very clear distinction between the funds spent by an individual and that spent by the church. Again, by coupling Acts 5:3-4 with I Corinthians 16:2, we are taught that after a person gives into the common treasury as God has prospered him, the remainder of his prosperity is **his own**; to use and dispose of in any manner he desires, providing such usage is not contrary to Christian principles.

Galatians 6:10 reads, "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith." This is generally coupled with Galatians 1:2 which shows that this epistle was to "the churches of Galatia." Thus, it is argued that Galatians 6:10 is "church action," not "individual action." It is true that this was a letter to "the churches of Galatia." But, like a sermon directed to a church, it may, can, and often

does, contain instructions designed for the individual. To illustrate: the Corinthian epistle was to the **church** at Corinth (I Cor. 1:2). But some of the instructions dealt with "individual action" not "church action"! I Corinthians 7:2 says, "...let every man have his own wife, and let every women have her own husband." Is this "church action"? NO! Likewise Galatians 6:1-10 IS NOT "church action," but "individual action"!

We determine whether a passage is dealing with the individual or the church, by its context. This is how we know that the "branches" of John 15:1-8 are individuals, not churches. We note such words and phrases as "him," "he," "a man," "disciples," etc. Likewise in Galatians 6:1-10. Such words and phrases are far more numerous here than in John 15:1-8. Note how many times we find these words and phrases: "a man," "an one," "thyself," "thou," "one another," "himself," "every man," "he," "his," and "him."

Furthermore, note the word "therefore" in verse 10. As here used it means, "so then," or "in view of the foregoing." This ties verse 10 back to the preceding verses which are clearly "individual action." Also, Paul uses the pronouns "we" and "us." By this usage he includes himself! Was Paul a church (I Cor. 12:14)? Did Paul mean "we CHURCHES" or "we Christian INDIVIDUALS"? The answer is obvious!

James 1:27, reads, "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." We determine the meaning of this passage in the same way; by studying its context. Does James 1:27 deal with "church action" or "individual action"? Let's begin with verse 19 to get the contextual setting. Note such words and phrases as "every man," "man," "your own selves," "any," "he," "his," "a man," "himself," "whoso," "this man," "any man," "this man's." Even the 27th verse itself emphasizes the individual when it says "HIMSELF"!

Therefore, there is a difference between I as an individual using my personal funds to relieve non-saints and the church doing the same from its treasury. One is authorized; the other isn't. "And whatsoever ye do in word and deed, do all in the name of the Lord Jesus (by his authority, JLD), giving thanks to God and the Father by him" (Col. 3:17).

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