

THE WORD OF TRUTH

Published Monthly

"And ye shall know the truth, and the truth shall make you free"—Jno. 8:32.

Volume 18

APRIL, 1974

Number 4

"Of His own will begat He us with the Word of Truth, that we might be a kind of firstfruits of His creatures" (James 1:18)

SET FOR THE DEFENSE OF THE GOSPEL

SOME SPIRITUAL SACRIFICES

"Ye also as lively stones, are built up a spiritual house, an holy priesthood, TO OFFER UP SPIRITUAL SACRIFICES" — 1 Peter 2:5

Just why were we called of God, constituted sons of God, and brought into the fellowship of His Dear Son? Some declare that it was to reach others; some that it was because He pitied us; still others that He needed us to be His hands and arms. But all of these answers fall short of the truth—they only touch the surface! Basically, we were, in reality, "called into the fellowship of His Dear Son" (1 Cor. 1:9); brought into a relationship where the Lord can sup with us, and we with Him (Rev. 3:20). While there are many peripheral works the believer engages in, the primary work concerns itself with his immediate response to the Lord Himself. This is why Peter spoke of offering up "spiritual sacrifices." The Lord God, through Jesus Christ, and by the Holy Spirit (1 Cor. 6:11) is using us to construct a spiritual house for His own habitation (Eph. 2:20ff)—that is His purpose toward us—to indwell us both individually, and finally as a whole. Our work is that of a priest—ministering to the Lord (Ex. 28:1, 3, 4, 41; 29:1, 44; 30:30; 31:10; 35:19; 39:41; 40:13, 15). Over and over we are told that the priest's primary function was ministering to the Lord, not merely to or for men! Likewise with spiritual priests—the sons of God by regeneration: they are to concern themselves primarily with ministering to the Lord. If it is wondered what connection this has to do with "building the church," we ought to be reminded that "building the church" is a solemn work which the Lord Jesus has taken upon Himself primarily (Matt. 16:18), and His servants secondarily (1 Cor. 3:10-15).

Let us enumerate some of the spiritual sacrifices which saints are disposed to offer to their Lord and Savior. Firstly, there is the "sacrifice of thanksgiving" (Amos 4:5). This is an area where we are to "abound" (Col. 2:7), finding in our hearts to give "thanks to all things" (Eph. 5:20). Has He not given us the victory (1 Cor. 15:57), and does He not "cause" us to triumph always" (1 Cor. 2:14) and given us an "unspeakable gift" (II Cor. 9:15). Thanks be unto God for these things. But thanksgiving is to be an offering—a sacrifice. This indicates that it is not always easy and undemanding; often there must first be a slaying of pride, a mortifying of our members "that are upon the earth" (Col. 3:5ff), and casting away of the "sin and weight which doth so easily beset us" (Heb. 12:1, 2) before proper thanksgiving can be made. There are preparations of the heart, clearing of the mind, and a gathering of the thoughts for this sacrifice—and when such is the accompaniment, it is well pleasing to the Lord.

(Please turn to page 2)

In This Issue . . .

Why I Am Against The Evolutionary Hypothesis . . .

Modern Idols, by Richard Ebler - page 6

Why I Am Against The Evolutionary Hypothesis - page 3

Some Thoughts on Prayer - page 7

The Word of Truth

Published monthly by The Church at 78th and Independence, Merrillville, Indiana.

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Circulation Managers: Mr. and Mrs. Al Stoner

Publication Office: 78th and Independence St., Merrillville, Indiana. (Send no correspondence to this address.)

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Cedar Lake, Ind. 46303

Address all correspondence to 10701 W. 124th Ave.

Cedar Lake, Ind. 46303

Sent Free upon request to all interested parties.

SECOND CLASS POSTAGE PAID AT
CROWN POINT, INDIANA

(From page 1)

Secondly, there is the **"living sacrifice"** which is comprised of our **"bodies"** (Rom. 12:1). They are to be **"presented"** to the Lord as a sacrifice of life—a **"living sacrifice"**! We are to take our **"bodies"**—the sum total of all of our members and faculties—and remove them from the flock of the world, offering them to God! They are to be presented for His use, to be consumed by the Divine fire! My intellect, emotion, will—my eyes, ears, mouth—my hands and my feet—they are to be offered to God for spiritual beautification and holy usage! **God wants your life, your powers of mind and body, to be surrendered wholly to Him!**

Thirdly, there is the **"sacrifice and service of your faith"** (Phil. 2:17). The Apostle Paul was **"offered"** on the sacrifice and service of the faith of the Philippians; their faith actually became the medium through which the beloved Apostle was offered to God. I believe there is room for this sort of thing among the churches—for those that labor for the Lord in special capacities to be offered upon the sacrifice and service of men's faith. What man is there among us that would not offer himself more joyfully upon the altar of Divine service, even unto the death, knowing that the faith of God's elect was being furthered and strengthened by his work of faith and labor of love! What a need there is for this sort of sacrifice today. Saints of the Most High God, throw yourself into this form of spiritual sacrifice!

Fourthly, there is the **ministrations of the saints** to other brethren of the Lord. As it is written: **"But I have all and abound; I am full, having received of Epaphroditus the things which were sent from you, an odour of a sweet smell, A SACRIFICE ACCEPTABLE, well pleasing TO GOD"** (Phil. 4:18). Note that—well pleasing **"TO GOD"** that was the ultimate recipient of the offerings of the Philippians; Paul was secondary. Did not our Lord say that on the **"great and notable day"** He would say **"Inasmuch as ye have done it unto the least of these my brethren, YE HAVE DONE IT UNTO ME"** (Matt. 25:33-40). This is the sort of sacrifice with which **"God is well pleased"** (Heb. 13:16). It is called **"communicating"**—taking the goods that have been entrusted into your care, and offering them to **"the Father of lights!"**

Fifthly, there is the **"sacrifice of praise"** (Heb. 13:15). This is appropriately called **"the fruit of**

our lips"—when the grace of the Lord finds verbal expression to the glory of God from **our mouths**. Praise is the ascribing of God's wonderful works to His Name; it is drawing attention to His doing, in recognition and perception of His holy arm. **It flows from discernment and is seasoned with a joy unspeakable and full of glory, oft times.** Praising God is when you **"sing praise with your glory (tongue)"**—Psa. 30:12). Psa. 108:1: Indeed, **"praise is comely"** (Psa. 33:1; 147:1). Praise is **"speaking of the wonderful works of God"**, and **"rehearsing the righteous acts of the Lord"** (Judges 5:11; Acts 2:11). **How proficient in this "spiritual sacrifice" ought the people of God to be!** Their mouths, once used so fully for the glory of the flesh, should now be used for the glory of God. Dear reader, how is the **"fruit of your lips"**—is it barren and sparse, or is it abounding to the glory of God?

Sixthly, there are the **"sacrifices of a broken spirit"** (Psa. 51:17); a spirit that has had the back bone of pride snapped; that has fallen beneath the mighty hand of the Lord, having seen its wretchedness and unworthiness before the Lord of lords and King of kings. A **"broken spirit"** is one that has discerned its sin, its transgression of the **"holy commandment"** and its failure to obey **"the whole counsel of God."** The **"broken spirit"** has seen the conflict between the will of God and itself, and has been reduced to submission by the vision: There is nothing pleasant about a broken spirit; nothing to bolster pride; that is why it is an **"acceptable sacrifice"** with God. When our hearts are properly broken over our shortcomings, we ought to, in faith, present that broken heart as a sacrifice unto God. He will not despise it.

"Spiritual sacrifices" are sacrifices that are set apart by the Holy Spirit; they are sacrifices that originate in the essential part of man—his spirit; they are sacrifices that effectually penetrate the veil of the seen, and enter into the very presence of God. They are offered in the Name of the Lord Jesus, by the power of the Holy Spirit, unto God the Father. They proceed out of a recognition of what a great **"sacrifice"** was made for us in the Person of Christ Jesus (I Cor. 5:7; Heb. 9:26; 10:12). They are offered in an acute awareness of the reality of God, believing that **"He is, and that He is a Rewarder of them that diligently seek Him"** (Heb. 11:6). To offer spiritual sacrifices, a person must, of course, be spiritual himself. That is to say, he must **"walk in the Spirit"** (Gal. 5:25), **"led of the Spirit"** (Rom. 8:14), and **"mind"** the **"things of the Spirit"** (Rom. 8:5).

The Holy Spirit is knowingly **"helping"** his **"infirmities"** (Rom. 8:26,27), and truly bears witness **"with his spirit that he is a son of God"** (Rom. 8:16). Having put on the Gospel armour, the spiritual sacrificer is armed with **"the sword of the Spirit, which is the Word of God"** (Eph. 6:17), and **"builds himself up in his most holy faith, praying in the Holy Ghost"** (Jude 20). In short, carnality, or walking **"after the flesh"** (Rom. 8:1, 4) inhibits any and all spiritual sacrifices, thereby bringing a double curse upon man. Cursed because he is not walking in the Spirit, and cursed because he is not offering up **"spiritual sacrifices"** for which he was created in Christ Jesus.

Because of the spiritual dearth that is in the

(Please turn to page 8)

Why I Am Against The Evolutionary Hypothesis

Everywhere in our secular educational systems there is a common acceptance of the evolutionary hypothesis—better known as the “Theory of evolution”. The theory of organic evolution is the hypothesis that all living things are historically related through a common ancestry, and that all levels of subsequent differentiation have resulted from the changes in species. It is important to note at this time that this particular theory is concerned solely with the DEVELOPMENT of higher forms of life from the first organism, and makes **no attempt** to explain the origin of life. Within the framework of the evolutionary hypothesis is the assumption that striking similarities existing among various kinds of plants and animals are owing to their common source of origin; i.e., simple life evolved, or gradually developed, into complex life. In this case, the essential constitution of life remained the same, but took a variety of forms.

Actually, throughout history philosophers have attempted to explain life in its complex forms using some theory of evolution. For example, The Greek philosopher Thales stated, about 600 B.C. that all life arose from, and was dependent upon, water. Anaximenes, a Greek historian of the sixth century B.C.; stated that plants and animals developed from a mixture of earth and water under the influence of heat from the sun. Aristotle in the third century B.C. was the first to emphasize the idea of a change in living things from simple to complex forms. Lucretius in the first century B.C. advanced the theory that nature proceeded according to natural laws (mechanistic theory), as opposed to the theory that the evolution of organisms is self determined (vitalistic theory).

In the fourth century A.D., the early Saint Augustine, as he is commonly called, interpreted the first book of the Scriptures, Genesis, as meaning that the Creator God bestowed upon the first living thing, which He created, the power of evolving into other forms. Finally, in the nineteenth century two men, Jean de Lamarck and Charles Darwin made their contributions to the theory of evolution. Lamarck believed that organisms continually react to their environment, that new organs develop in response to the needs of the organism, that the development and function of organs is proportional to their use, and that acquired characteristics may be transmitted by the organism to its offspring. Darwin, in his book *THE ORIGIN OF SPECIES* (1859), set forth the theory of natural selection. This theory states that individuals of the same species differ (variation); that more individuals are born than can survive (overproduction); that individuals must thus compete with one another in order to survive (struggle for existence); that the most successfully adapted survive this competition (survival of the fittest); and, finally, that fit individuals may transmit their fitness to their offspring.

This theory, in its variety of forms, calls for astronomical periods of development-time (millions and even billions of years). It is admittedly a “theory” because **no tangible scientific evidence is available that may be flawlessly observed and classified**. It is called a theory because that is

what it is—**simply guess; an intellectual probing. The widespread acceptance of this theory is abundantly evident**. There is not a major educational textbook (non-religious) in this country that does not begin with the basic postulate that man evolved from a lower form of life. It is taught to our children in elementary schools, high schools, and colleges. It is the basis for reasoning in every science from economics to psychology (a “science falsely so called” (I Tim. 6:20). This theory begins and ends **without a God, without a Creator, without a Savior, without a Revelation, and without a Hope**. It glorifies the creature rather than the Creator, calls upon us to believe that the complex came from the simple, the profound from the elementary, order from chaos.

It sets us within a complex and minutely meticulous universe, where order and precision cannot be gainsayed, and tells us that this amazing celestial and terrestrial machine owes its beginning to chaos, to struggle, and to adaptation. While the archeologists are teaching us that order, form, and precision evidence culture and intelligence, the biologist is telling us that they evidence evolution from non-complexity. In every single strata of life there is an observable diminishment from the complex to the simple; a deterioration from perfect to the imperfect. Nature testifies of it in its decay and daily dilapidation. Life in general, with its hoary head, feeble strength, weakness, dim sight and hearing that dims with age proclaim loudly of a **devolvement**, not an evolution. And yet, amidst all of this testimony—with it shouting and ringing in our ears—we are called upon to believe wholeheartedly and without question that things are not really devolving, but that they are evolving.

That weak things really pass away, and strong things really survive. All of this is taught with straight face in a world where the strong elephant and the feeble fly live together without any apparent diminishment—and if there be any, it appears to be on the elephant's side, not the fly's! I would suppose that this proves that the fly is really superior to the elephant, that the flea is greater than the dog, and that the worm is more capable than the tiger! But with all of the talk about the survival of the fittest, we still have flies, mosquitoes, worms, beetles, gnats, and lice. We are told that the saber toothed tiger, the mammoth, and other similar species have faded away, while these more fit forms of life have survived the battle of the fittest! Really!!

Declaring that order can, without intellectual intervention, proceed out of chaos is something like saying an explosion in a print factory could produce an unabridged copy of the New Collegiate Dictionary; or that a cataclysmic blast in a steel mill could eventuate in the amazing presence of a Lincoln Continental.

There have been too many concessions made to evolutionists by religious sophists. In an attempt to reconcile themselves to “science false so-called”, some religious men have said that the world is really millions of years old. This, they declare, is evident from the first chapter of Genesis. “In the beginning God created the heaven and the earth” (Gen. 1:1). “And the earth was

without form and void; and darkness covered the face of the deep. "(Gen. 1:2). Now, our purported intellectuals say that there was a vast period of time between these two verses. That in the beginning, when God created the heaven and the earth, that they were perfect and without blemish. However, through the instrumentality of Satan, this first creation was blasted, and God's plan thwarted.

Thus God started again in verse two. Others, not desiring to make that significant of a concession to the evolutionists, simply say that the earth was in some primeval form for thousands, or maybe even millions, of years before verse two came into the picture. Now, it ought to be noted that **there is not a single shred of evidence in the Scripture that would lead us to this conclusion.**

The sole reason for men fabricating this intellectual rot is that the evolutionists have presented what appeared to them to be, an insurmountable problem. Given a situation where the evolutionary hypothesis did not exist, there would be no need at all to even imagine such a postulation as a long period of time between Genesis 1:1 and Genesis 1:2. We had rather believe that verse one sets forth in summary what follows in the first and second chapters of Genesis. Besides that, we are expressly told that "the earth was WITHOUT FORM and void"; i.e., there was no substance to it, no material, no tangibility! It was not gathered together, possessed no traits or characteristics of matter.

In fact, we are told that "the worlds were framed by the word of God, so that things which are seen were NOT made of things which do appear" (Heb. 11:3). The creation of the heavens and the earth, then, was not a mere rearrangement of a pre-existent heaven and earth that had been blasted by chaos and disarrangement. It was not a matter of the earth being void of arrangement, it was void of anything—"without form and void!" "There can scarcely be a doubt, then, that the expression portrays the condition in which the new-created earth was, not innumerable ages, but very shortly, after it was summoned into existence.

It was formless and lifeless; a huge, shapeless, objectless, tenantless mass of matter, the gaseous and solid elements commingled, in which neither organized structure, nor animated form, nor even distinctly traced outline of any kind appeared." Now, we are expressly told that this took place "IN THE BEGINNING"; time started here! The advancement of all chronology began here—"in the BEGINNING." We are constantly hearkened back to this time—"the beginning" (John. 1:1,2; Heb. 1:10; Eph. 3:9; II Thess. 2:13). Here the clock of time was set in motion; here progression began; here was the beginning of chronology.

Before this there was eternity—timelessness; unmeasurable expanse and incomprehensible infinity. **The Scriptures begin with the "beginning";** the anteriority of all "things." We are not taught that things "began" with angels, or that they "began" when Satan "fell", or that they "began" with some pre-Genesis world. Things began, time began, true chronology began, with God "creating the heavens and the earth": "IN THE BEGINNING God created the heavens and

the earth" (Gen. 1:1). We do not, then look to biology, geology, archeology, or any other earth-sciences for the knowledge of beginnings or origins.

"By faith we UNDERSTAND that the WORLDS were framed by the word of God. . ." (Heb. 11:13). Believers need to not only acknowledge this, but tenaciously cling to it amidst the attacks and abortive attempts of contemporary theology (which is wedded to worldly wisdom). Since I was not in the beginning myself, I am thrust upon **testimony** for the knowledge of "the beginning." That seems to me to be but a trite and elementary observation, but it is necessary to make it at this point.

If this postulation be true (namely that we are dependent upon some testimony from an outside source to determine the origin of things), then there are several questions that must be posed by the earnest and honest inquirer into the origin of things.

Is the source of information flawless in past analyses? Does he have ulterior motives for his declaration? Is he noted for veracity? Is there ultimate good and benefit that may be served by his account, or is it merely informational?

There are reasons why I ask these questions. In a thing so vital as the origin of things, (the source of all things), I am setting the course and direction of my life. If the testimony borne to and accepted by me of the beginning and development of things is hazy, without clearness, and questionable, then the course of my life shall reflect that concept. My life shall at once begin to assume a haziness and pointlessness—a lack of true and real direction. Lack of clarity and unanswerable questions shall in such a case, be the epitaph over my life! **What I believe—what I accept—is reflected immediately and concisely in my life, my manners, my demeanor, and my thoughts.** I am concerned about the ulterior motives of the one whose testimony I accept. If he desires personal gain and the appropriation of personal honor—and at the same time is not worthy of the same, then I shall be but a means for the realization of unlawful personal ambition. No vital interest will be observed for me; for my cause; for my welfare! On the other hand, if the person is deserving of honor and glory, and inherently possesses those attributes which qualify him for such, my betterment and advancement will be inherent in his purpose, and I stand to truly gain by the acceptance of his testimony.

Is he noted for veracity? Has he lied, hedged on the truth, been faulty in prior analysis? Has he had to abandon former declarations, his observations being something less than perfect? If so, then I certainly do not want his testimony of the origin of that world in which I reside. I might well benefit from his observations of toothpaste, minerals, vitamins, and chemical analyses—but not from his thoughts about "the beginning." Is what he says merely informational? If so, there is already too much information in this world—purported facts that serve no purpose, advance no genuine good, and only serve to puff up the already vain heart and mind of men! But if there is a reason—a good and truthful reason for asserting the origin of things, then I will hear what he says!

Now I ask you, do Darwin, Huxley, or others that have proposed the theory of evolution meet these qualifications in even the remotest sense? Were they not themselves creatures; those that had a beginning? **And how can those who themselves have had a beginning give an accurate appraisal of the beginning of things which have long preceded, as well as supported, them!** As a believer I owe them no concessions; no compromises; no attempts to harmonize the sacred oracles with their foolish prattlings! I will accept the testimony of the Lord. **He has proved Himself to me in the Scriptures, in history, in the veracity and utter dependability of His Word, and in the undeniable confirmation of my experience in His life!** He has left far too large of a trail of testimony for my ears to be turned to small men who did not even acknowledge Him in their foolish postulations of the beginning of things. In fact, with one accord they all deny Him, relegate Him to a myth, refuse to accept the authority of the Scriptures, and consider religion a mythical support for the weaker in mind.

I cannot assert strongly enough what a transgression it is for men, who claim to be of God, to attempt to harmonize the Bible with the writings of these men. It is an admission of unspirituality and lack of faith!

Evolutionists call upon us to believe unreasonable things. It is interesting to observe that in the name of knowledge and understanding the theory of evolution is being perpetrated. And yet, if ever there was anything unreasonable, untenable, and insane, it is this theory. It calls upon us to believe that the second law of thermo-dynamics is false in the largest physical matter of all; that things do not dissipate and tend to randomness, breaking down rather than perfecting. All about us is abundant attestation to this. Trees, rocks, mountains, vegetation, and all flesh tend to deteriorate with age. And yet, we are told that this law was dramatically reversed in the case of the world, and instead of devolving (as all experience attests) things have rather evolved.

Yet, there is no evidence of it, nothing to indicate that the process is now going on—only the testimony of those that deny the postulate of Jehovah God! We are asked to believe that order came from chaos, arrangement from disorder, perfection from randomness, conciseness from haphazardness. The universe is so precise that we cannot even time our clocks to the precise order and minuteness of it—and yet we are told that this was generated by a supernal explosion, collision, or some other equally unplanned and accidental process.

We believers consider such proclamations to be not only cursory and indiscriminate, but also irresponsible, puny, and casuistic! What do they appear next to the testimony of the living God that calls upon us to believe the truth; that order was created by an Orderly One; that effect has a real Cause; that precision is due to plan, and conciseness due to purpose! What flaw is there in the declaration that existence is owing to supportive (not abortive) power "He upholdeth all things by the word of His power" (Heb. 1:3), and that deterioration is due to a planned and purposeful end?

Why should I believe one particular fragment of the theory of evolution that is not so widely distributed—namely that the eyeball was brought into existence by the sun (the origin of which cannot be accounted for) playing upon a freckle over incomprehensible periods of time until it finally became an eyeball—and that there just happened to be two of them; and that there were two in the front of those that are hunters, and two on the sides of those that are the hunted and the prey. I ask you—is it a mark of intelligence to receive such frothy drivel as fact? Or, better yet, is it not a certain mark of ungodliness and unspirituality? **The proclamation of origins is plain, concise, and true—as found in the Scriptures.** If it is countered that they cannot be proven, we reply that they are more provable than those theories that push us back millions and billions of years for supposed answers.

The testimony of the Word of God is attested by revelation, nature, and spiritual involvement with the Lord Jesus! But even if it were not so confirmed it is still true. God cannot lie! "In SIX days (not thousands of years) the Lord made heaven, and earth, the sea, and all that in them is" (Ex 20:11); "Thou hast made heaven, the heaven of heavens, with all their host, the earth, and all things that are therein, the seas, and all that is therein, AND THOU PRESERVEST THEM ALL" (Neh. 9:6); "He made the earth by His power, He hath established the world by His wisdom, and hath stretched out the heavens by His discretion" (Jer. 10:12). Here we have set before us some assertions which may be accepted into the reasoning faculties.

Of particular note is the passage in Jeremiah 10:12. Creation, according to this revelation, was wrought by power, wisdom, and discretion. Now, if this revelation be true (and it is), then all of creation ought to bear these marks or evidences: "power", "wisdom", "discretion". Is there not a power and authority that pervades all of creation; the vastness, precision, and strength of it all staggers the observing mind! Winds, rain, seas—they all are characterized by power—infinite power and authority. Even the "wind bloweth where it listeth", and none can prognosticate where it is going or from whence it is coming! Wisdom also penetrates all of creation. The variety of vegetation and animal life—each one complementing the other.

Small things that escape the observation of the nominal student; a drop of water in every grain of popcorn, ice freezing an inch or so above the water, thereby creating a layer of air for the fish, the presence of seasons, day and night, heat and cold. The fact that the predominant color of vegetation is green—what if it were black, yellow, red? Is there not wisdom displayed in the creation? And, is not discretion abundantly beheld in the proper balances of oxygen, nitrogen, light, dark. Why do birds have wings, mammals give milk, night creatures tend to be more feeble—all are displays of discretion—proper proportioning of things.

You see, what the Lord has declared is confirmed by true analysis. But, even if it were not, it is still true—we are not thrust upon our obser-

(Please turn to page 6)

MODERN IDOLS

By Richard Ebler

All men by nature are addicted to idolatry. This is true of modern man as well as ancient men. All through the writings of Moses and the prophets we read of Israel's proneness to repeatedly return to idols for lengthy segments of her history. This always brought on God's severe chastisements: famine, pestilence, and the sword. The nation was warned at length by the prophets not to learn the way of the heathen. Yet they continually erred therein. This explains why whole books of the Bible are given to the reproof of this sin, e.g., **Hosea, Judges, Malachi, Song of Solomon**, etc.

When we read these accounts of Israel bowing down before statues of animals, it seems strange and remote to us who live in "the civilized twentieth century." We are tempted to be smug and superior when we contemplate this. However a closer examination will show that modern man has many idols that are not so obvious but are just as real. Because of the light of the gospel, Satan has had to retreat from the use of physical idols (statues) and resort to more subtle spiritual forms of idolatry.

First let us define an idol as anything that takes the place of God. Since the true God has many facets of His Person and work, it is possible and necessary to have many inferior idols in order to make a feeble attempt to replace Him. Likewise we find that man possesses a variety of spiritual needs that are properly answered only in God. Yet man has sought out many inventions and striven to meet his needs by various idols. Here are a few of them:

1. THE IDOL OF SCIENCE AND EDUCATION

Man needs an authoritative source of information. He has found it in the field of science. The white-robed priests of the laboratory are usually considered infallible. The terms "professor" and "doctor" are highly regarded as giving great weight to the most foolish of theories, the supposed evolution of man. We are asked to banish the Creator from our thoughts and to believe that the complex design of the universe just happened by chance without a Designer. The authority of God's Word is replaced by the authority of the letters "Ph.D."

2. THE IDOL OF SEX

Man needs a supreme pleasure. Instead of finding his supreme joy in God, man looks no higher than this. Although within the bounds of marriage it is lawful and good, man perverts it, exaggerates it, abuses it, and makes it his chief joy. Advertisers use this idol freely to influence the public to buy their product. Anyone who speaks against this idol is hated and despised. Many are obsessed with it.

3. DRUGS AND ALCOHOL

Man needs inner peace and comfort. Instead of finding it in God, he turns to drug abuse and drunkenness. Although drugs, like sex and education, can be used properly, it is the abuse of drugs that we speak of. There are many devoted followers of this idol, yet it is a cruel god to serve. Disease and death are often the reward of such a life.

4. WITCHCRAFT AND ASTROLOGY

Man needs a touch of the supernatural and a source of wisdom outside himself. Instead of discovering the reality of answered prayer and the wisdom of Scripture, man seeks these things from unlawful sources. This is one of the worst forms of idolatry.

5. PATRIOTISM

Although there is a place for lawful respect for one's country and the governmental authorities, yet there are many that carry this to an extreme and make a religion out of it.

6. FAMILY

There are many who put family first and God second or last. Certainly there is nothing wrong with loving our family with lawful moderate human affection. But even our strongest family ties should be considered moderate in comparison to our love for God. He should take top priority.

7. HUMAN GOODNESS AND ACHIEVEMENT

Many glory in social progress and modern civilization more than they glory in the goodness of God and the salvation that He has worked out in our behalf. They are convinced that man is basically good instead of evil . . . notwithstanding the testimony of God's Word. For this reason there are many who feel no need of a Savior nor of a heaven to come.

8. ENTERTAINMENT AND PLEASURE

Although there is room for lawful entertainment and pleasure, yet we live in an age where this is greatly overdone. Sunday recreation takes the place of worship. Television takes the place of Bible study in the home. Sports are followed eagerly with no regard to inconvenience. Comedians keep us laughing so that we don't have to face reality.

9. MONEY

This is what many love and trust more than they love and trust God. It is their supreme goal. Getting to heaven means nothing but getting money means everything. They do not consider that all earthly goods and wealth shall be left behind when they die and are ushered into eternity. This god is a slave-driver because one never gets enough to satisfy himself.

10. BABYLON (FALSE CHRISTIANITY)

Many make an idol out of their church. They have it as the supreme object of their devotion. Their creed or tradition replaces the Bible. The clergy replaces Christ. Religious flesh replaces spiritual life towards God. This god does not benefit its devotees. It makes the truth sound strange to the ear. It transforms the worshippers into its own image. It is one of the worst forms of idolatry. "Little children, keep yourselves from idols" (I John 5:21).

Why I Am Against The Evolutionary Hypotheses

(From page 5)

vation of things for proof. The fact of creation is true because the Lord God Omnipotent has said it! Our Lord God is "The God and Father of our Lord Jesus Christ". Evolutionist's God is Charles Darwin, or some other such imposter of wordly wisdom. You see—it all depends upon the authority that you accept, for you must accept **some** authority for these things.

Well, believers, are you glorifying God in your persuasion of the origin of things?

SOME THOUGHTS ON PRAYER

Prayer has been a vital part of spiritual life from the beginning of God's personal dealings with the sons of men. **Prayer has to do with the flow of desire and conversation from earth to heaven;** with the expressions of the hearts of men toward God; with the outreach of the heart into the very presence of God; with the human quest for Divine strength and succour! Holy men have been noted for their prayer. Abraham once "prayed" for Abimelech, king of Gerar, and the Lord healed him (Gen. 20:17). Moses was a man of prayer. Once when a plague of fire swept through the Israelite camp because they "complained" and "displeased the Lord" Moses "prayed," and the "fire was quenched" (Num. 11:1-2).

Another time, when fiery serpents had invaded the camp due to their speaking against the Lord, Moses "prayed," and a solution to the spreading death was given (Num. 21:7). Once when the Lord was so angry with Aaron that He was going to destroy him, Moses "prayed" for Aaron, and he was spared (Duet. 9:20). Over and over we read of the people of God praying: "Hannah prayed" (I Sam. 1:10); "Samuel prayed" (I Sam. 8:6); "Elisha prayed" (II Kgs. 4:33); "Hezekiah prayed" (II Chron. 30:18); "Isaiah prayed" (II Chron. 33:13); "Ezra prayed" (Ezra 10:1); "Jeremiah prayed" (Jer. 32:16); "Jonah prayed" (Jonah 2:1); "Daniel prayed" (Dan. 6:10); "Peter prayed" (Acts 9:40); "Paul prayed" (Acts 20:36).

At the very acme of human experience "Jesus prayed" (Mark 1:35). Once and again, in times of blessing, in times of cursing, in times of trouble, in times of prosperity, in times of adversity and persecution—the people of God "prayed." Their eyes were lifted up "to the hills, from whence cometh" their "help" (Psa. 121:1); their hearts were impressed with the emptiness of earth and the fulness of heaven; with the weakness of men and the strength of God; with the inability of mortals, and the eternal ability of Him Who "only hath immortality"; with the insufficiency of men and the sufficiency of God. **Only when men have been brought to see things as they really are do they begin to pray. Only when blessing is seen properly, when men and things are correctly evaluated—only then does the traffic of the soul increase between earth and heaven!**

You would think that such a vital subject as prayer would be popular among religious peoples, but it is not. Almost universally, among professed believers, prayer meetings are the least attended. During times of public prayer, people often noted for much speaking are silent, fewer participate, silence too often fills the room. Why must these things be? Are there not repeated admonitions concerning prayer: "Pray for them that despitefully use you" (Matt. 5:44); "Pray to thy Father which is in heaven" (Matt. 6:6); "Pray ye the Lord of the harvest" (Lk. 10:2); "Watch and pray that ye enter not into temptation" (Matt. 26:41); "... men ought always to pray, and not to faint" (Lk. 18:1); "Pray without ceasing" (I Thess. 5:17); "Brethren, pray for us" (II Thess. 3:1); "Is any afflicted, let him pray. . . ." James 5:13); "... pray one for another" (James 5:16), etc. Are we not categorically told to "continue instant in prayer" (Rom. 12:12), and to "continue in prayer and watch" (Col. 4:2). Our lives are to be marked by sobriety, and "watching unto prayer" (I Pet.

4:7). **Why should this be a weak area in any believer's life?** What is the reason for such prevailing ignorance on such a crucial area of the faith-life?

Some Errors Concerning Prayer

There are some areas where professed believers need to have their thinking corrected concerning prayer. Charlatans have so exploited the people of God in this area that very hazy thinking exists in many hearts concerning prayer. It, therefore, becomes needful for those that do have something to say on the subject, to speak to the edifying of the body of Christ.

We are not to pray to Jesus. The whole purpose of our salvation was to connect us with the Living God—to give us access to the Throne of all grace; to bridge the gap between God and man. Nowhere in all of the Scripture are we told to pray "Dear Jesus". We are ALWAYS admonished to pray "OUR FATHER". The Holy Spirit does not constrain our hearts to pray unto Jesus, but rather to cry out "ABBA FATHER" (Gal. 4:4-6). Speaking of the day when He would be seated at the right hand of God, the Lord Jesus declared: "And in that day ye shall ask me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my Name, He will give it you" (John 16:23).

Further amplifying on this wondrously new truth He said; "At that day ye shall ask in my Name: and I say not unto you, that I will pray the Father for you: for the Father Himself loveth you, because ye have loved me, and have believed that I came out from God" (Jno. 16:26, 27). We have been "joined to the Lord"—made "one spirit" with Him (I Cor. 6:17), and as such "have the mind of Christ" (I Cor. 2:16). As we pray to the Father out of that union with His Son, He hears us and delights in our prayer. This is what it means to pray in the Name of the Lord's Christ: that our natures have been so meshed together with His by grace that, in such an instance of prayer, **His desire has become ours**—His purpose has become ours—His quest has become ours. Thus our prayers are acceptable—not because expressed to Jesus, but because they are expressions of His Divine Nature.

It is to be admitted that there are those that offer impressive prayers (and I do not question that often they are heard of the Father, though offered out of ignorance) to the Lord Jesus Himself. Without diminishing our wonderful Lord, it must be stated that **such prayers are out of order.** They actually dishonor the Lord Jesus who has brought us to God, and removed our transgressions from us in order to heavenly concourse. Let us learn to pray properly.

We are not to pray to the Holy Spirit. It is quite true that the Holy Spirit makes "intercession for us," and that this intercession is "according to the will of God" (Rom. 8:26, 27). However, this intercession is made in "groanings which CANNOT BE UTTERED," and rather than being sifted through our speech and our sensibilities, concern themselves with those areas of the Kingdom which are not perceptible to us, and which transcend our understanding and comprehension. The Holy Spirit however, also assists us in the offering of intelligible prayers. As it is written; "Building up yourselves in the most holy faith, praying in the Holy Ghost" (Jude 20): but in this case the Spirit works in and with us, **our prayers**

thus no real edification of the saints. In outlining the rules for the assembly, Paul declared by the Spirit that things were to be done "decently" (In a way that honors God, glorifies His will, and edifies the body), and "in order" (by course—not more than one at a time) (I Cor. 14:40). This applied to everything from speaking in tongues to prophesying (I Cor. 14:27-32). There is no ambiguity concerning this point, it is made sufficiently clear.

There are several reasons for this being done. (1. That the entire church may receive benefit. (2. So that audible approval may be given by the church. (3. So that judgment and evaluation of the content of the speech may be made. (4. Because to do otherwise ministers confusion. I realize that some of our friends have not heard it on this wise before, but let them weigh these things and prove them, holding fast to that which is good.

Let us conclude the matter by saying this: Prayer is good, prayer is wholesome, uplifting, edifying. It is met with the fellowship of Christ, the help of the Spirit, and the answer of God. It is encouraged by men, commanded by the Lord Jesus and the Apostles, and received by our Father which is in heaven. Let us put our hand to this plow!

Some Spiritual Sacrifices *(From page 2)*
world, some have set about in an inordinate fashion to "reach the world for Christ"—certainly not an uncomely aim. God will not upbraid His children for seeking to influence men toward His Son. However, the situation that confronts us is that the church-at-large is unspiritual and ignorant of God and the purposes of God. We can present religious zealots with some canned and stereotyped methods of evangelism, and teach them to parrot little religious cliches, coupled with hearty grins and life-saver-breath; knowing that two out of every ten will favorably respond to such efforts. But is this really acceptable to our Father in Heaven? Brethren, be not ignorant of this; that if professed believers are not offering spiritual sacrifices to their God, their efforts to produce a godly people—however fervent they may be—are vain, pointless, and sacrilege! Let the church of the Living God capitalize on offering up "spiritual sacrifices" unto the One that has "made" Christ to be "wisdom, and righteousness, and sanctification, and redemption" unto them (I Cor. 1:30). When that has been effectually entered into, then all other efforts will have some meaning and significance before God and man! If you are, indeed, a priest, then do the work of a priest! Offer up "spiritual sacrifices". Let thanksgiving, holy living, serviceable faith, praise, a broken spirit, and ministrations to the saints of the Most High characterize your personal life!

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Saying that I am a believer and actually being a believer are two distinctly different things. My profession is to be weighed by my fruitage, by my manner of life, my accomplishments of faith, my receptivity to the Word of God, my responses to the circumstances that surround my life, and my stability during times of testing and trial. If I do, indeed, possess the faith, these things shall abundantly manifest it—both to my own satisfaction, and to those discerning spirits that surround me.

are not offered to Him.

The "Positive Approach" view of prayer is to be avoided. This particular view of prayer, especially prevalent in recent years, states that we are to ask for specifics **only once**, or a few times at the least—not coming again and again with our petitions because that appears to express a lack of faith. It also states that we ought not to say "Thy will be done", for that also is evidence of unbelief. Many a heart has fallen into the slough of despond over this misapprehension (which is against the very nature of the "new man" in Christ Jesus). We ought to give especial attention to casting down this imagination because it is expressly against the categorical statements of Scripture.

Jesus explicitly taught that "Men ought always to pray and not to faint", and the very truth with which He was dealing was repetitive and incessant supplication for **one** particular thing. He cited an instance of a widow that sought the avengement of her adversary. Over and over she made the exact same petition until her request was granted. The Lord Jesus commended her, and declared that the saints of the most High God should do likewise realizing that "God shall avenge His elect though they cry out night and day to Him" (Luke 18:1-8). In another parable, the Lord spoke of a man that sought three loaves from his friend. Being rejected over and over again, he continued importunately to knock on his friend's door until, because he continued asking, his friend lent him the three loaves. Jesus went on to say that this is what "ASKING" meant—not a one-time supplication, but an incessant one that was not met with discouragement (Luke 11:5-10). **There are, in other words, some things that will not be done of our Father which is in heaven unless they are persistently and regularly sought!**

Concerning the matter of not praying "Thy will be done," it was our Lord Jesus Himself that set this precedent (Luke 22:42)—and it ought to be of interest to note that it concerned an area where even what the Savior sought was contrary to what the Father in Heaven willed. This is evident by the result of that petition! What sort of creature-arrogance would dare to assert that the servants of the Lord Jesus could aspire to a point where "Not my will but Thine be done" would be out of order. Such assertions are evidences of the grossest form of spiritual ignorance and ought to be thrust away with vigor, while receiving the exalted example of the Lord Jesus Himself.

Public Prayer should not be engaged in by more than one at a time. One of the primary purposes for public prayer is the edifying of the body of Christ—so that there may be an "Amen" at the "giving of thanks" (I Cor. 14:16). When the voices of more than one are heard praying at the same time there can be no clear understanding, and