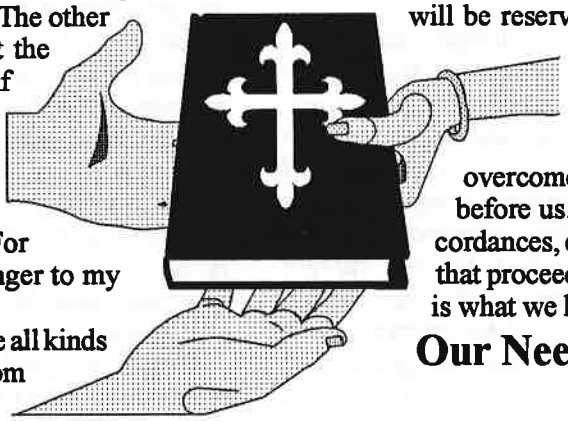
The Christian Courier

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Send correspondence to: 1034 S. 140th St., Seattle, WA 98168
Writers are responsible for their own articles.

Handling The Scriptures Accurately

Life has many disappointments, but I doubt if there is one any greater than the realization, to a Christian, that the Bible has been so abused by so many people. Not those out in the world, but by those in the Body of Christ. Biblical abuse means those who improperly use the Scriptures (i.e. Gospel). Who of us has not witnessed someone twisting the Word of God, forcing it to mean something that it does not mean? The other problem is if I don't know what the Bible teaches, how can I know if what someone else teaches is the truth, or not? I had better start examining, and believing with all the applications I can understand, so as to not be deceived. For when I am deceived, that is a danger to my spiritual health and growth.



Out in the world we hear and see all kinds of Biblical abuse, but very seldom do we hear from the victims of the teachings of false teachers. You know what I call it? "The Ultimate Rip-off!" Mankind is being cheated out of their salvation — the result of the mishandling of God's Word. The Bible is God speaking when we read it. It is not man speaking; it is God speaking!

The Problem? Mishandling The Bible

Now, this has nothing to do with **sincerity**. Many people (perhaps most) who mishandle the Word of God are very sincere. It also has very little to do with **theology**. Some who have their theology fairly well in place can still mishandle the Bible. It also has nothing to do with **personality**. There are gifted preachers dripping with charisma who can sway an audience and hold them in awe, yet be guilty of mishandling the Bible (kind words i.e. false prophets). Scripture has nothing to do with **popularity**. Famous, highly visible personalities, who can draw large audiences can (and often do) mishandle the Bible. So let us put to bed, once and for all, the idea that if a person just "loves the Lord," but mishandles the Bible, he will be reserved unto heaven. This is false. He will be reserved unto everlasting fire and brimstone — that lake of fire reserved for the devil and his angels.

The problem of mishandling the Word of God should be easily overcome, because we have the Word of God before us. We have Bible dictionaries, concordances, etc.; so we can examine every word that proceeds out of the mouth of God; for that is what we have to live by.

Our Need? Maintaining The Meaning

On several occasions in the New Testament, people are mentioned who failed to maintain the meaning of Scripture; and in each case they were people who knew better. Are you ready for a surprise? Many of them were "professional preachers" — the scribes and the Pharisees. These were people in the first century who took the Scriptures seriously. They were not theological professors; nor were they people who were soft on divine revelation. On the contrary, they devoted their lives to the Scripture — but they mishandled it.

Matt. 9:10-12, *"And it came to pass, as Jesus sat at meat in the house, behold, many publicans and sinners came and sat down with him and his disciples. And when the Pharisees saw it, they said unto his disciples, Why eateth your Master with publicans and sinners? But*

when Jesus heard that, he said unto them, They that be whole need not a physician, but they that are sick."

Didn't Jesus have a marvelous way of addressing the real issue? With incredible insight, He never failed to cut through all the fog. But now the point. In verse 13 He quotes Hosea, chapter 6, to the Pharisees, *"But go ye and learn what that meaneth, I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners to repentance."* Notice the veiled rebuke.

He said to those who supposedly knew the meaning of the Scriptures,, *"But go ye and learn what that meaneth."* "You don't even know what it means to preach to the lost. You want to preach only to those who have taught the Scriptures, like yourselves."

"I Will Have Mercy, Not Sacrifice."

Next, take a look at Matt. 12:1-8. We'll see a similar situation. As you read this account of the Pharisees complaining about the disciples plucking an eating in the corn field on the Sabbath, notice Jesus' question in verse 3, *"...Have ye not read..."*

Look back and underscore Jesus' exhortation in verse 7, *"But if ye had known what this meaneth, I will have mercy, and not sacrifice, ye would not have condemned the guiltless."*

Look next to Matt. 15:1-9. The intensity increases.

"Then came to Jesus scribes and Pharisees, which were of Jerusalem, saying, Why do thy disciples transgress the tradition of the elders? for they wash not their hands when they eat bread. But he answered and said unto them, Why do ye also transgress the commandment of God by your tradition? For God commanded, saying, Honour thy father and mother: and, He that curseth father or mother, let him die the death. But ye say, Whosoever shall say to his father or his mother, It is a gift, by whatsoever thou mightest be profited by me; And honour not his father or his mother, he shall be free. Thus have ye made the commandment of God of none effect by your tradition. Ye hypocrites, well did Esaias prophesy of you, saying, This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me. But in vain they do worship me, teaching for doctrines the commandments of men." (Read also Titus 1:15; Isa. 29:13).

Talk about severe!!! The Scriptures say, *"Honor thy father and mother."* Our Lord implies, "But you have taken the very lines of scripture and you have twisted them around so that they fit what you want them to say. And I'm calling you on it." Don't miss His pointed rebuke, "You invalidate what the Scriptures say for the sake of your tradition." And then He calls them hypocrites!!!

Matt. 16:12, *"Then understood they how that he bade them not beware of the leaven of bread, but of the doctrine of the Pharisees and of the Sadducees."*

Now I linger over this verse, because the same thing occurs today. Preachers work hard to make sure that the Bible is taught and its meaning is maintained. But there are some hearers that just cannot accept the true teachings, or twist it to fit their thoughts. We are always to **maintain the meaning of Scriptures.**

An Example: Ezra And The Scroll

When we study the Bible, we need to study and extract the meaning of every word. Let us use our concordance, Webster's dictionary, Bible dictionary, etc. so as to understand and accept exactly what the Bible is teaching us.

Let us turn to Nehemiah, chapter 8. Here is one of the clearest examples in all the Scriptures where the Bible was handled accurately; where its words, their meaning, and overall application were correctly rendered for the people. Let's look to verses 1-4:

"And all the people gathered themselves together as one man into the street that was before the water gate; and they spake unto Ezra the scribe to bring the book of the law of Moses, which the LORD had commanded to Israel. And Ezra the priest brought the law before the congregation both of men and women, and all that could hear with understanding, upon the first day of the seventh month. And he read therein before the street that was before the water gate from the morning until midday, before the men and the women, and those that could understand; and the ears of all the people were attentive unto the book of the law. And Ezra the scribe stood upon a pulpit of wood, which they had made for the purpose; and beside him stood Mattithiah, and Shema, and Anaiah, and Urijah, and Hilkiah, and Maaseiah, on his right hand; and on his left hand, Pedaiah, and Mishael, and Malchiah, and Hashum, and Hashbadana, Zechariah, and Meshullam."

Got the picture? Lots of people; priest named Ezra; the scroll of God (an ancient copy of the Hebrew Scripture); a pulpit; and great interest in what God's Word had to say.

Four Observations

Each having to do with the careful manner in which God's Word was handled.

First: Accurately handling the Scriptures starts with reading them. Verse 5, *"And Ezra opened the book in the sight of all the people; (for he was above all the people;) and when he opened it, all the people stood up:"* The focus was on the book, and not the man. We must not focus on the man, nor any ideas that may come from his program.

Second: Why did all the people stand up? Accurately handling the Word of God includes having respect for them. They were attentive to the book, and when they stood up, that showed respect. Verse 6 tells of their submissive response, *"And Ezra blessed the LORD, the*

great God. And all the people answered, Amen, Amen, with lifting up their hands: and they bowed their heads, and worshipped the LORD with their faces to the ground." This is not just casual listening. This is focused attention and full concentration upon the Word of God. What an awesome sight it must have been.

Third: Accurately handling the Scriptures means that the truth is explained so that all can understand. I am glad to say that we have come to one of the clearest verses on biblical exposition in all the Old Testament.

And what about the statement made by his disciples in Matt. 15:12, *"Then came his disciples, and said unto him, Knowest thou that the Pharisees were offended, after they heard this saying?"* Isn't that just like us humans? Do you realize you made them angry? I doubt very seriously that Jesus ever lost sleep over people getting angry at his words. Verses 13-14, *"But he answered and said, Every plant, which my heavenly Father hath not planted, shall be rooted up. Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch."*

On the other hand, we sometimes won't let them alone. We have to put our 2 cents worth in. But don't you enjoy reading these verses, reminding ourselves that we sometimes think we know more than our Lord Jesus Christ. He is not a weak person, as some think. On the contrary. Don't miss what our Lord felt so strongly about. He despised the way those hypocrites mishandled the Word. In effect, He said, "They have the Scriptures, and they're making it to say something it never was meant to say."

Maybe you don't need such a warning; but, perhaps, someone you know does. Just because a person opens the Bible doesn't guarantee the message. Be careful about people who lift lines from Scripture, and adapt them to what they want those passages to say. Scribes and Pharisees live on today. Their problem? They may quote Scriptures correctly, but they fail to maintain the correct meaning of God's Word.

Now, sometimes it is the hearer's fault; and that is a completely different problem. In Matthew, chapter 16, we find a case in point. Jesus didn't mishandle the Scripture; those who heard Him misinterpreted what He said.

Verses 5-7, *"And when his disciples were come to the other side, they had forgotten to take bread. Then Jesus said unto them, Take heed and beware of the leaven of the Pharisees and of the Sadducees. And they reasoned among themselves, saying, It is because we have taken no bread."*

Note that is not at all what Jesus meant. They misunderstood him. Let us read on in verses 8-11, *"Which when Jesus perceived, he said unto them, O ye of little faith, why reason ye among yourselves, because ye have brought no bread? Do ye not yet understand, neither remember the five loaves of the five thousand, and how many baskets ye took up? Neither the seven loaves of the four thousand, and how many baskets ye took up? How is it that ye do not understand that I spake it not to you concerning bread, that ye should beware of the leaven of the Pharisees and of the Sadducees?"* Then it clicked. It took a while, but they finally understood. Neh. 8:8, *"So they read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading."*

How did they cause them to understand the reading? We must realize that the language in the scroll was Hebrew; but where had the people been? According to Jewish history, they had been in captivity for seven decades. Some of them didn't know what life was outside captivity. They had been born, and lived among the Babylonians. Their frame of reference was Babylonian or Chaldean. Not only were they removed from the truth by centuries since its writing, they were removed from the truth culturally and linguistically. All the more reason to make sure they understood the Scriptures. Today, the world is far removed from the teaching of the Bible, even though it is written in English, and taught in their own language, they have lost their desire to know and to learn what God has done for them. We, too, have become lax in studying. We should take the lesson from the Bible home, and sit down at the kitchen table, and study it over, so we can understand exactly what was taught. It is our responsibility to do so.

Fourth: Accurately handling the Scriptures results in obedience to the truth (Neh. 8:9-12). They heard what God said, and they did it. Rather plain and simple, don't you think? But that is obedience — doing what God says.

Five Simple Rules

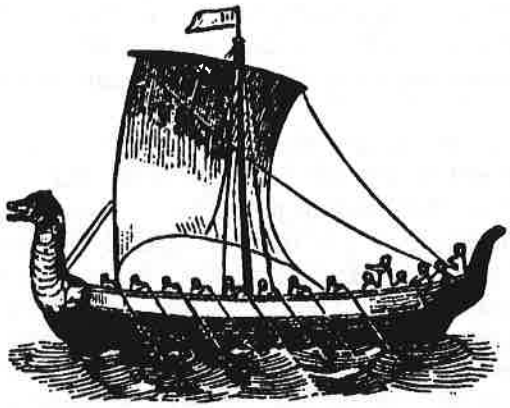
- What! Never forget what you are handling. God's Word.
- Who! Always remember who has the authority. The Lord.
- Why! Keep in mind why you are teaching. This will keep you accurate.
- Where! Think about where you are.
- When! Focus on when the teaching ends. What difference have you made in others' lives? Will they want to continue studying?

When we are committed to these principles, and put them into action, we will have helped put down false teaching and false listening.

In search of the truth,
Homer Bryant
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The Travels of Paul

Second Journey





Thessalonica

After Paul and his company departed Philippi, they traveled through Amphipolis and Apollonia on their way to Thessalonica, a seaport on the Aegean Sea (Acts 17:1). Luke remained at Philippi. Paul stayed at the house of Jason while here (vs. 5). This Jason could possibly be a relative of Paul's whom he mentioned in his letter to the Romans (Rom. 16:21).

Once again, as was the custom of Paul throughout his travels, he sought out the local Jewish synagogue (vs. 2). Here he reasoned with them for three Sabbaths over the scriptures. Attending these meetings were devout Greeks as well as Jews (vs. 4). Paul quoted Old Testament scriptures concerning the Messiah, then proclaimed unto them this was Jesus Christ (vs. 3). Some believed this report, including Greeks, others did not (vs. 4).

The Jews who did not believe, and were jealous of all this attention, organized a group of *"vile fellows"* to gather and incite a crowd into an uproar, then assaulted the house of Jason, where Paul had been staying (vs. 5). Only Paul was not there at the time, so they dragged Jason and some others before the elders of the city (vs. 6). Their complaint was that *"...these that have turned the world upside down..."*, indicating that they were of some sort of revolutionary band, who claimed another as their king, one called Jesus (vs. 7). This charge was skillfully planned, for if successful, the representatives of Caesar, who were very sensitive to such charges, could quickly remove their source of irritation.

The seriousness of the charge against them was such that it could not be ignored, but the evidence was scanty. Jason and those captured with him had to put up some kind of security for bail (probably their homes), to ensure that there would be no more disturbance (vs. 8-9). This meant that Paul could no longer remain in Thessalonica, lest he put these men at risk. This may be what Paul referred to in his letter to them in 1 Thess. 2:18, *"Wherefore we would have come unto you, even I Paul, once and again; but Satan hindered us."* The brethren sent Paul and Silas away by night unto Berea, a city sixty miles to the southeast (vs. 10). The urgency of their departure is known by their leaving at night. This journey also took them off the main road (called the *Via Egnatia* - Rand McNally Bible Atlas), which was closer to the Aegean Sea to the east. Berea was considered an out-of-the-way city, and perhaps a route they would not be expected to take in case of a pursuit.

"These (Bereans) *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."* (vs. 11). Here Paul followed his usual manner of beginning work in the synagogue, but this time with significantly greater than usual success. Many of them, including Greeks, believed (vs. 12). Christians today should follow the example and dedication of those at Berea.

The Jews at Thessalonica eventually heard of Paul's preaching at Berea, and a group of them came down, stirring up and troubling the people (vs. 13). The brethren immediately sent Paul west to the sea, while Silas and Timothy remained. When Paul reached the sea, he sent word back to Silas and Timothy to meet him with all speed at Athens. He then went south himself to Athens, probably by boat (vs. 14-15). Travel by overland to Athens would have required a month's time; whereas by sea, only three days, and less chance of being captured.

Next article: Athens.

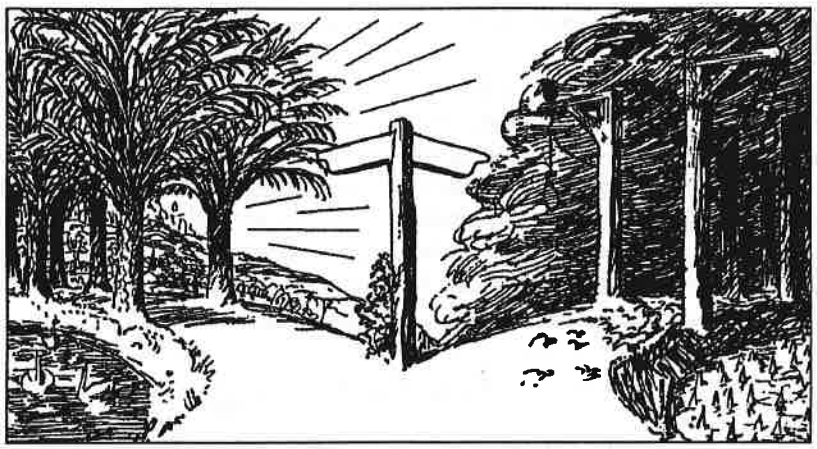
Written in love of the truth,

Ellis Forsman
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Right Choices

God has always expected his people to make the right choices. It has always been so, and it is so now. We can learn much from the great *"cloud of witnesses"* by which we are *"compassed"* (surrounded) (Heb. 12:1).

It would be profitable to consult with those given to us by inspiration for our examples. These were noteworthy characters from former dispensations, but assigned to us as examples from which we can gain profitable lessons. *"Now these things were our examples, to the intent we should not lust after evil things, as they also lusted."* (1 Cor. 10:6).



Some examples are set forth as positive, to be followed; and some negative, to be understood and shunned. We should be wise enough to know the difference.

From time to time, I propose to study some of these examples with the hope that we may all be persuaded to emulate these to the profit of the kingdom of Christ.

Moses

Moses was a man much the same as we. Born of Israelite parentage, he was taken by Pharoah's daughter as an infant, and raised as a royal Egyptian. If we are to believe Rabbinical sources, he knew nothing of his birthright during his youth and young manhood, but was raised as an Egyptian. Moses is an Egyptian name.

Whether or not this is altogether accurate is not stated, but when he reached his maturity he was aware of his birthright (Exodus 2:11).

Having committed a crime to avenge the ill-treatment of his brethren at the hands of the Egyptians, he fled Egypt and took refuge in the land of the Midianites (Exo. 2:15).

It was from the Midianites that Moses took a wife, Zipporah, who bore him sons (Exo. 2:22).

About this time God decided to reveal himself to Moses. Moses was probably about 80 years old at this time. He was attracted to a bush on the slopes of Mt. Sinai which was afire, but not consumed (Exo. 3:1-3).

The Humanness of Moses

It is obvious that Moses lacked confidence in his own ability to do what God expected of him. *"And Moses said unto God, Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?"* (Exo. 3:11).

It is possible that Moses was overawed with the enormity of God's plan and what was expected of him (Moses). *"Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt."* (Exo. 3:10). This was a big order!!

Perhaps it was fear that caused Moses to make excuses; after all, he was told that he was to go to Pharoah and demand that Israel be freed from slavery. Slave-holders are not easily persuaded to release their cheap labor force. Usually, they do not give them up without a fight. Witness our own national trauma of 1861-65, the Civil War.

Probably, he feared for his own life, and did not want to go back to Egypt. Remember, he was under sentence of death by Pharoah's command (Exo. 2:15).

Do we today shun a duty when it appears? an opportunity when it occurs? to do a good service to either the world or the church? Too many times we make excuses why we "cannot" speak with someone concerning their spiritual welfare. I'm certain that God will not accept our excuses today, anymore than He did Moses'.

When we see opportunity to serve God's purpose, we should do so humbly, not seeking the praise of men, but rather the approval of God. *"For they loved the praise of men more than the praise of God."* (John 12:43). *"For do I now persuade men, or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ."* (Gal. 1:10).

Stand Alone

It must have seemed to Moses that God expected him to stand alone against the power of the greatest empire on earth at the time. One could certainly sympathize with his reluctance. However, God would have none of it!

Moses said, "...they will not believe me...," whereupon God showed by three miracles that He was truly God, and had the power to bring these things about (Exo. 4:2-9).

Moses then complained, *"...I am slow of speech, and of a slow tongue."* (Exo. 4:10). God replied, *"...Who hath made man's mouth?..."* (Exo. 4:11). In other words, I can arrange it so you can do these things.

Moses made a final excuse, whereupon God became angry, and told him in no uncertain terms that He would

give Aaron, his brother, to speak for him, for he could *"speak well."* (Exo. 4:13-16). He (Moses) was to go and do as directed; and so he did (Exo. 4:18-19).

Sometimes, it seems that we must stand alone. We should not fear to do so if necessity is placed upon us. If the Lord is "... for us, who can be against us?" (Rom. 8:31).

Paul stood alone in defense of his preaching and manner of life. *"At my first answer* (defense) *no man stood with me, but all men forsook me..."* (2 Tim. 4:16). Like Moses, Paul stood alone, but never forsook his duty, as did his great example.

Over the last 20 years, or so, it has been my lot to be placed in a position in which I was compelled to re-assess my understanding of God's word on several vital subjects. I determined from the scriptures, in some cases, I was correct in my understanding. On others, however, I determined I was not standing on solid rock. I resolved to shift my position so that I was firmly planted on the sure foundation (Matt. 7:24-25).

I have no shame for this. I stand ready to *"take heed"* at all times, and always seek the sure rock for my foundation.

Let us never criticize or condemn harshly if a brother re-aligns his position on the scriptures. Perhaps, he has learned something which we have failed to see, and perhaps it would be wise for us to re-evaluate our own position.

Let us, like Moses, resolve to do God's bidding when all reasons not to do so are exhausted.

Moses is a good example for us to follow today. Although he was reluctant, and made excuses, hoping to avoid the work placed upon him by God, he went, finally, and became *"...faithful in all his house..."* (Heb. 3:5). We can find no better example to follow!

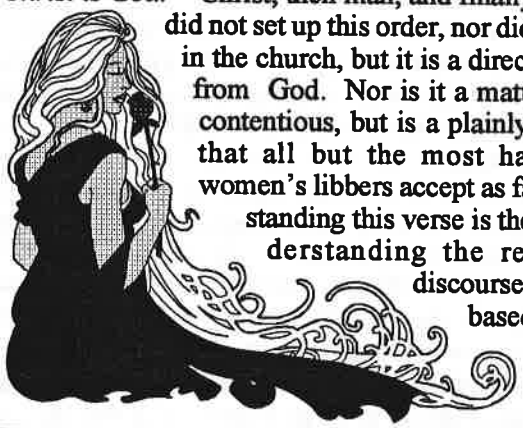
In love of the truth,
Your brother, J. D. Logan

The Covering

Note: In light of many requests by our readers, we venture into a "touchy" subject. It is not the intention of the editor to point anyone out, or to condemn anyone, but to guide in a spirit of love unto the truth on this difficult subject. Read the article, seek the truth, and believe what you will.

The substance of 1 Cor. 11:3-15 has been a subject of much debate for many years. It is thought by some to mean nothing, and by more, to mean too much. Some believe that one must be a Greek scholar in order to decipher it's meaning. God's Word is simply not that difficult to understand.

Whatever it is that is taught by this passage, affects our prayers. This makes it important to properly understand this passage. It is also outlined herein what the interrelationships of man to woman, man to Christ, and Christ to God, should properly be. Notice verse 3. *"But I would have you to know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God."* Christ, then man, and finally woman. I did not set up this order, nor did any leader in the church, but it is a direct revelation from God. Nor is it a matter of being contentious, but is a plainly stated fact that all but the most hardened of women's libbers accept as fact. Understanding this verse is the key to understanding the rest of this discourse, for it all is based upon the central idea of authority.



The reason for the covering, or lack of covering, is because of our position in the authority structure.

Paul goes on to say: *"Every man praying prophesying, having his head covered, dishonors his head."* It is not that by being covered the man dishonors his own physical head, but rather that he dishonors his Spiritual head, or Christ. Notice that there are two heads mentioned in this verse. The first is that head that may be covered or uncovered, and refers to the bump that rests between our shoulders. The second head to which Paul refers is the Spiritual head or Christ, *"the head of every man is Christ."* Thus if a man prays or prophesies with his physical head covered, dishonors his Spiritual head, which is Christ. What is meant by *"having his head covered"* as is mentioned in verse 4? Does this refer to a hat; a turban; or to his hair? Notice!

The word "covered" in the Greek text is "katakalupto". This word is a verb. What is a verb? Webster says; "1. Any of a class of words expressing action, existence, or occurrence, or used as an auxiliary or cupola, and constituting usually the main element of a predicate."

In most languages a verb is not a definitive word. In other words, take the word, "dig". Used in a sentence one might say: "The men were sent to dig a ditch." By this sentence alone I know that the men dug, but it is impossible for me to determine what tools they used. One might have used a shovel, another a pickax, and yet a third a back hoe, and yet what they used to dig with is not determines. So it is with the word" covered". Katakalupto, (covered) is made up of two words: "kata" a preposition meaning "down"; and the verb, "kalupto", which means "to cover". So, we know that a man is not to be covered, and that a woman is to be covered while

praying or prophesying; but it is impossible to tell from the word "covered" what that covering is to be. Some believe that it necessarily refers to an artificial veil, and this simply is not the case. Notice other places in the Bible where this word is used.

(Luke 23:30) *"Then shall they begin to say to the mountains, Fall on us; and to the hills, 'COVER' us."* Does this use of the word "cover" us; refer to an artificial veil? Again... *"And behold, there arose a great tempest in the sea, inasmuch that the ship was covered with the waves; but he was asleep."* Was the ship covered with a veil? Impossible. Any reasonable person will agree that the covering mentioned was water. Again...(Luke 8:16) *"No man when he hath lighted a candle, covereth it with a vessel, or putteth it under a bed, but setteth it on a candlestick, that they which enter in may see the light."* Is this covering an artificial veil? Mark says that it was a bushel. It is easy to see that simply by the word "covered" we cannot determine what that covering was to be. Were it not for the context telling us that the covering is to be hair, we could assume that it was water, hills, or a vessel.

Now, verse 5: *"But every woman that prayeth or prophesieth with her head uncovered, dishonoreth her head."* In this verse again we have two different heads mentioned. The first is her physical head, and the second her Spiritual head, or man as outlined in verse 3. So, when a woman prays or prophesies with her physical head uncovered, she brings dishonor to her Spiritual head, her husband. Notice again that his is not a matter of being contentious, or just a probability, but Paul states that when she does so it dishonors her husband. (In the case of the unmarried, the father.) Now we must ask, When does a woman pray or prophesy? Many only wear the artificial veil at church, but the Apostle gave no such instructions. There was never in the history of the church, been a case when a woman was permitted to teach, which is the meaning of the word, "prophesy". At least not with the Lord's approval. And so the teaching here mentioned must be other than of her life, and so to be properly covered, if it refer to an artificial veil, then she must never be without that veil!

"For that is even all one as if she were shaven" Paul here states that for a woman to pray or prophesy with her head uncovered, is equal in shame to having her head shaven, as we see in verse 6: *"For if a woman be not covered, let her also be shorn: but if it be a shame for a woman to be shorn or shaven, let her be covered."* He does not yet say with what she is to be covered, but merely states that she is so to be, in order not to be found in shame (sin). Notice here that Paul makes a distinction between covered, shorn, and shaven. Neither the state of being shorn nor the state of being shaven is the same as being covered. Shorn means to have the hair cut close, and shaven means to be entirely shaved as with a razor. (Vincent, Word Studies of the New Testament, Vol. III p247). This establishes forever that to merely cut the hair and leave a remnant behind is not what the apostle had in mind when he said "long" hair. He plainly states here that to do so is to have "shorn" hair and that is a shame.

"For a man indeed ought not to cover his head, forasmuch as he is the image and glory of God: but the woman is the glory of the man." And so we find that whatever it is that the woman is to cover her head with, the man is not to have his head covered with. If you make it impossible for the woman to know what she is to cover her head with, then you make it impossible for the man to know what he is not to cover his head with.

After discussing the reasons behind the covering is verse 8-12, Paul then says: *"Judge in yourselves: is it comely that a woman pray to God uncovered?"* In other words, just think for yourselves, if it is proper for a woman to pray without a covering? And so Paul relies upon their common sense to tell them that it is not proper. Notice again that this is not a matter of being contentious, and indeed has nothing to do with it, but all these things are stated as facts by the Apostle Paul.

"Doth not nature itself teach you, that, if a man have long hair, it is a shame to him?" Have you ever seen a man with long beautiful hair such as women grow? Have you ever seen the seedy scuzzo's with their shameful dirty looking growth, looking like maniacs and child abusers walking the streets in rebellion to God? We don't have to go on.

"But if a woman have long hair,..." What is meant by "have long hair"? How long is long? I am afraid that many deceive themselves on this matter. According to Thayer's Greek-English lexicon p. 354, the meaning of the phrase "have long hair", is "Let grow the hair, or let the hair grow." See also Bullinger, Critical lexicon, p. 349, and Bauer, Arndt, and Gingrich, Lexicon, p. 443. And so how long must a woman's hair be? Remember she must be letting it grow, and so we must come to conclusion that she may not cut it at all, since she cannot cut it and "let it grow" at the same time. The Bible thus teaches that a woman's hair should be as long as it will naturally grow. It is not a matter of feet or inches, but of cutting or not cutting. it is very simple. A woman is to have long hair. She is not to cut it all. It simply, a woman is to have long hair. She is not to cut it all. It may be 5 feet long or 5 inches, as long as it is as long as it will grow. If a woman cuts her hair, she is no longer "letting it grow", and is thusly uncovered. It is not a matter of being veiled or unveiled, but rather of cutting or not cutting. What about the man? Whatever the woman IS to have, the man IS NOT to have. A man is not to have long hair. He is NOT to let his hair grow. He IS to get hair cuts. As long as the man is getting hair cuts he does not have long hair, and is thusly UNCOVERED, and pleasing to God. His hair is not as long as it will grow, it is not "uncut", and so he is UNCOVERED, by the virtue of the fact that he gets haircuts.

"It is a glory unto her". This is a remarkable statement. A woman's long hair is her glory. Why is it that so many women wish to go off and leave their glory on the barbershop floor? I just can't understand.

"..for her hair is given her for a covering." This is the most important verse in the chapter for us to understand. It is interesting to note that this verse is the only one the whole discourse in which the word "covering" is used as a noun. The Greek word is PERIBOLAION, the meaning is "a veil" (see W. E. Vine, Dictionary, p. 252). A literal translation says, *"For the long hair instead of veil is given her."* See Zondervan's Interlinear Greek-English New Testament. p. 455.

Notice that the only place an artificial veil is mentioned in this discourse is here in verse 15, and it is here stated that a woman's long hair has been given her instead of that veil. Listen to this illustration. Let's say you are working for me chopping thistles, and have been using a hoe. Today I meet you and say, Today I'm going to give you a shovel instead of a hoe. Do you assume that you will receive both the hoe and the shovel? No, of course not. I gave you a shovel in place of the hoe. A woman has been given her long hair instead of, or in the place of, an artificial veil. Notice the translation from the Emphatic Diaglott, *"But if a Woman should wear long hair, it is a glory to her; because her HAIR has been given to her instead of a veil."*

I also wish to point out that Paul does not say that a PART of her hair is given her instead of a veil, and for this I am truly grateful. This would have involved the men in a tremendous difficulty, for he too has a part of his hair on his head, and so would be covered. Remember, if a part or a portion of a woman's hair is sufficient to be a covering for her, then a part of a portion of a man's hair is sufficient to cover him also, and he's in trouble. But as we have concluded, it is the LONG, or UNCUT hair of the woman that indicates whether or not she is covered, and the SHORT, or CUT hair of the man that causes him to be uncovered. I am often asked, "What about bangs?" All I have to say on this matter is, Are those bangs part of your hair, or are they Bermuda grass? If they're part of your hair, and you cut them, are you cutting or hair, or trimming Bermuda grass? If you cut your bangs, and your bangs are part of your hair, is your hair as long as nature will allow it to grow? Can you cut your hair and let it grow at the same time? It is impossible. Those bangs are part of your hair, and need to be "let grow."

"But if any man seem to be contentious, we have no such custom, neither the churches of God." According to some what Paul actually says to her is: "But if anyone wants to argue about it, well then I really didn't mean what I just got through saying, so you just go ahead and do what you please anyway." So, in effect, what Paul would have said is this, "But I would have you know, that the head of every man is Christ; and the head of the woman is man; and the head of Christ is God, unless anyone wants to be contentious, and then anyone can be head who wants to. Every man praying or prophesying, having his head covered, dishonoreth his head, unless anyone who wants to be contentious, and in that case it's not as if she were shaven, and it is no dishonor." Need I go on? Do you not see how ridiculous this is? What is Paul really saying here? Believe me, Paul didn't just put this in the Bible for space filler. What is the custom Paul is referring to here? It is the custom of men having long hair and women having short hair. What Paul is really saying is this. "If any remain unconvinced after all I have said (if any be contentious). We, Apostles, have no such custom (so men having long hair and women having short hair), and neither do the churches of God."

Study and pray over this issue. If you find it to be the truth, obey it. If you believe it to be false, I will afford you the same space to "write it down", that I took to write it up." IF NOT, WHY NOT?

(Reprinted by request).

Randy Deems

In Loving Memory
Lana Slease

Brother J. L. and Sister Eunice Jared of Salem, OR, along with Sister Sheila Maloney and little Hallie were recently called to Indiana to attend the funeral Oct. 11, 1995, of their granddaughter, Lana Slease. Lana, who was 20 years old, was killed in a car accident Oct. 8, 1995. She was the sister of Sheila, and the daughter of Janet.

The family wishes to express their thanks and appreciation for the emotional support and love shown, and for all the prayers offered for them during this sorrowful time.

We, on behalf of all the brotherhood, wish to convey to all the members of Lana's family that our hearts grieve with you in your loss. You continue to be in our thoughts and prayers.

Cards and Letters



Bellflower, CA

Dear loved ones in Christ,

It's been some time since I have written, so will get on the ball and catch up. Last month was a hot one and we are looking forward to the coolness of autumn.

The few of us that remain here are, for the most part, doing well at this time; some are getting over bad colds, but are on the road to recovery.

Brother Vincent Johnson came forward last Sunday requested and received the prayers of the church. God bless him. He is a young man confined to a wheel chair, trying to get through life one day at a time. He needs your prayers. Sister Erelene Chessman has replaced her broken-down car with one that's up and running, and is able once again to get to church. We all offered to pick her up for church, but she did not want to impose on anyone, and felt it would be a burden. It's never a burden to assist anyone to get to church.

We have really missed Brother Mark, Tammy, and children. They have returned often, but it's not like having them here all the time. We are very thankful part of our children still live in the area. Mark and Tammy's house has sold, and will be closing escrow this week; for that they thank the Lord. Gerald and Natalie Brockman have been wonderful in sharing their home with them for several weeks.

For several months, Okja and I had planned to attend most of the Aloha gospel meeting; so much for plans! We had to rush home in the middle of the week, and were very sorry to leave the same day that part of our family was arriving. We did enjoy the time we were there with the wonderful brethren. Their love, hospitality, and the good lessons given by Brother Mark made the fast trip well worthwhile. It was wonderful meeting new friends and seeing old ones again. Our thanks to the Aloha congregation for their love, hospitality, the good singing, and lets not forget the great food! The down side was that I think I brought more of me home than I left home with.

Recently, Brother Larry Wood was on the west coast attending his 20-year class reunion, which blessed us with a visit on Sunday, Sept. 3rd. He was not able to stay long, but we did get to enjoy him for a short time, and hear him give a wonderful lesson Sunday morning. Thank you, Larry, for sharing your time and love with us. So often we hear of brethren who were in the area enjoying the carnal things of life and did not take time to stop by.

We are blessed to have Christina Foundation now meeting with us. She recently moved to the area from Seattle, Washington, and is pursuing career goals. It's very hard for young Christians today to put life together and still keep Christian living as priority number one, but that's the goal for all of us. It must be done. Our job is to give love, support, and guidance to them as they walk the pathways of life.

We were very saddened this week to hear that our dear Brother and Sister Subir and Pam Sen lost their son. His death will leave a great void in their lives, and only those who have lost children can truly understand the pain they now suffer. As a parent and grandparent, I suffer and cry for them. Our feeble minds will never understand the will of God in these matters. Let us just trust Him and pray for strength. Remember, we are not here for life eternal. We are here to prepare for it. We are in training! We are soldiers! *"We know that all things work together for good to them that love God, to them who are called according to His purpose."* (Rom. 8:28).

We extend our love to the church. Pray for us; we need them. Our prayers ascend on your behalf. God bless and keep you.

In Christian love,

Brother Al Way

Baron, OK

Greetings from Baron,

Dear brothers & sisters in Christ. We are still holding on at the church here at Baron.

Not growing in number, but hope we are in the faith.

The weather is really nice here now, and has been for awhile, but winter will soon be closing in on us, it's about that time of year.

We enjoyed the good articles in *The Courier* by brothers, Melvin Daniels, Audley Barnes, and Homer Bryant; also all the news letters. We enjoy reading about other congregations.

We meet at 10:30 an Sunday mornings and 6:30 an Sunday evenings. We have dinner at the church kitchen every second Sunday of the month and services at 2:00 on that Sunday afternoon. Everyone is welcome to come and meet with us, anytime you can get down this way; also in our homes.

Brother Paul Andrews and his mother, Sister Margie, were down the second Sunday of this month, and he gave us two fine lessons. Brother Paul is an excellent speaker. We appreciate him and his mother coming down and helping us out.

With Christian love,

From the Baron congregation

Aztec, NM

News from Aztec, New Mexico,

Congratulations to:

- Brother and Sister Lynn Gabehart who have a new baby girl! Tyra DeAnn was born March 28, 1995. Tyra has a 3-year old big sister, Shelby Lynn.
- Robert Duane Bixler III was born on October 4, 1995, to Brother Duane and Sister Siegenliede Bixler. "R.D." has a big sister, Samantha, who will be 2 in December.

Our sympathy goes out to:

- Sister Doris Ridlon, who lost her son, Brother Stan E. Berry, in July.
- Sister Lahoma Noyes, whose mother recently passed away.

Visitors:

- The McFarland family of Colstrip, MT
- Brother Rex and Sister Tiny Mickey from Flora Vista, NM
- Sister Connie McCoy from Hotchkiss, CO
- Brother Harry Dye of Citrus City, AZ
- Cheryl Hatter and daughters from Delta, CO
- Sister Debra Taylor from Port Orchard, WA
- The Morris' from Stilwell, OK
- Brother Dick and Sister Georgie Taylor of California

We are very glad to have Brother Roy and Sister Rhonda Dabbs and children, and the Gabeharts back in the Aztec congregation.

Love from all of us in Aztec, NM!

Sea-Tac, WA

Dear brothers and sisters in Christ,

This month has been quite a busy one for everyone. Our days for the most part are sunny, but getting colder. While we miss the comfort of summer, we're being treated to a wonderful view, as the beautiful fall colors emerge all throughout God's creation.

Brother and Sister Howard and Nell McCay made their trip to the clinic close to San Diego, CA. The cancer continues to improve. On the way home, Brother Howard did have a short 3-day stay in the hospital at Sacramento, CA. While visiting Brother and Sister Eric and Lori Harper, Brother Howard fell in the grocery store and hit the back of his head. Thanks to the Lord, they are both safely home now, where he continues to improve and hopefully gain strength. They are an important part of the church here at Sea-Tac, WA.

We have had our share of sickness, but nothing too serious. Too much is going on to stop for a cold or bout of the flu. Scott Staley, 13, cracked his right little finger joint, and had to be in a cast, but it came off this week and continues to get stronger.

On Oct. 4, 1995, we welcomed the early, but safe, arrival of Deshawn Davante Bentley. He only weighed 5 lbs, 13 oz., but he's big enough to make a huge impact on all of our lives.

We were saddened to hear of the passings of some wonderful people, recently. We will miss them, but we can always treasure their memories. Our hearts and prayers go out to the families of these our loved ones.

Our love and prayers,

Sea-Tac congregation.

In Loving Memory
Lloyd Treat

Words cannot express what I feel in my heart for our dear Bro. Lloyd Treat. Bro. Treat passed from this life Saturday, October 14, 1995.

As I was growing up, many dear older brothers and sisters were a big influence in my life. Bro. Treat was the last. We younger people are truly blessed when we have these older brethren to teach, inspire, and love us. Let us never forget that some of the most special friendships we can have are with these older ones.

Bro. Treat was a big man, but not imposingly so. He was a great speaker, with a big, deep booming voice. But what I remember growing up was his big heart, full of love for all. He had a vast knowledge of the scriptures, and a deep respect and love for them. If you visited with Bro. Treat you visited about the Bible. I remember a particular weekend meeting he held at Baron when I was a teenager, and feeling like I was drifting from God. That meeting brought back my faith, and I grew even closer to Bro. Treat from then on. In my early twenties, we visited often, and he taught me much about the Bible.

That was the thing about Bro. Treat. He loved to study very deeply with you. He could (and did) give some deep, often strong meat, lessons. Yet the questions of a child were just as important to him.

James 3:17. *"But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated..."*

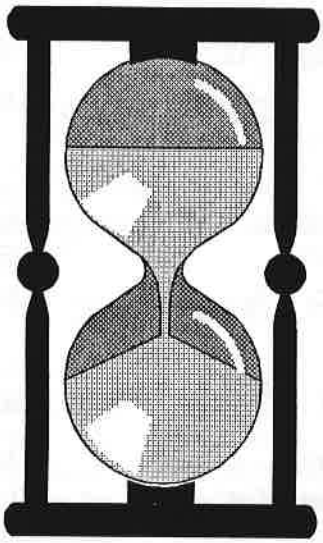
Rev. 14.13. *"...Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them."*

Memories of Bro. Lloyd Treat will always be special treasures in my heart, as they are in heaven.

Bro. Terry Warford

Precious Memories

***It Is Written*, November, 1955.** Brother J. W. Bedingfield, Magdalena, NM, wrote that Brother and Sister A. H. Howell, of Elk City, OK, visited them. He reported on his meeting at Somerton, AZ. Brother J. W. announced that he was planning to debate Brother John Burnett of Somerton on the class question. He also reported that the congregation at Aztec, NM, were meeting in their new building on South Park Avenue. Brother W. H. Francis, Lugert, OK, wrote that the church there was still faithful. Brother C. R. Dobbs, Aztec, NM, wrote to thank the church at Somerton for their new heater at the church that was in the process of being installed. Sister LaVerne McCluskey, Sacramento, CA, reported that the church there was meeting in a room built on the back of Brother Herman Brown's garage. She said they were looking for another place to build or to buy. It was reported that the editorship of "It Is Written" was changing from that of Brother R. C. Clements of Broken Bow, OK, to Brother Leonard Pamplin of Santa Ana, CA.



***Gospel News Courier*, November & December, 1965.** Brother Eldred Peyton, Tigard, OR, reported that they were planning on a trip to Yakima soon. Brother Willie Doan, Broken Bow, OK, reported that his health was better. Sister Willis, Carlsbad, NM, reported that Brother and Sister Couchman were in Colorado repairing fences on their ranch, and planned to be back after corn harvest. Brother Harry Dye, Yuma, AZ, reported that Brother Hughes was released from the hospital after being under the weather. Brother Elmer Hunt, Garden Grove, CA, reported that he was getting ready to go to Tacna, AZ, to do the Lord's work. Brother A. J. Daniels, Wichita, KS, reported that they had a number of visitors recently. Brother Lloyd Treat, Broken Bow, OK, reported that he had traveled to Stilwell, OK; Loco, OK; Lorenzo, TX; Seymore, TX; Mundy, TX; and Goree, TX, visiting brethren. Brother Sammy Boen, Stilwell, OK, announced that Brother Ken Baldwin would hold their meeting in November, and in Baron, OK, in December. He reported of three recent baptisms (no names mentioned). He also reported that Wayne and Dwayne Cantrell, twins, age 26, were killed in a car accident. Sister Nancy Ogletree, Elk City, OK, wrote that she was worried that the *Gospel New Courier* had quit since she had not received an issue for July and August. Brother Curtis McCluskey, Sacramento, CA, wrote that he was getting alone fine, although wearing a back brace and using a crutch after a disk slipped in his back. He also reported that Sister Baker had broken her foot; Sister Betty Lowder was in the hospital for major surgery; and Brother Usrey had ear surgery. Brother Howard McCay, Yakima, WA, reported that they planned to have two one-week meetings in 1966. Bellflower, CA, reported that they plan on having Brother Nelson of Somerton, AZ, and Brother McCluskey of Sacramento, CA, hold a weekend meeting in December. Brother Roy Snoderly, La Habra, CA, reported that the reason there had been no paper for the past six months was because of a lack of articles, letters, and financial support to keep it going. He urged the brotherhood for better support.

***The Christian Courier*, November, 1975.** There were two obituary announcements from Grants Pass, OR: Brother Estle Buckner passed away on Oct. 16, 1975; and Brother Reed Thompson passed away on Oct. 27, 1975. Chico, CA, reported a weekend meeting in November with two or three meetings a day. Brother Ron Berry, Humble, TX, announced the baptism of Tami Neal on October 5th. Brother Larry Spurlin, Reydon, OK, wrote to give the address of their meeting place. Report from Modesto, CA, states that Sister Sandi Logan was injured quite badly in an automobile accident.

***The Christian Courier*, November, 1985.** Brother Ken Baldwin, Happy Hollow, CO, reported the baptisms of Diane Wilkerson and Sharon Gayle. He reported that they have singing from house to house every Wednesday night. He also reported on the success of the Delta Camp Meeting. Brother Howard McCay, Yakima, WA, reported that he attended five gospel meetings during the summer. He also reported that Brother Clarence Sage was in a nursing home. Brother Gerald Buckner, Stilwell, OK, reported that Brother Hays Morris had been in the hospital for six weeks because of sickness. He announced the birth of Jessie Andrew Buckner, born Oct. 3, 1985, to Brother Kenneth and Sister Debbie Buckner. He also announced the baptism of James Dean Buckner on Oct. 13th. Brother Lloyd Treat, Broken Bow, OK, announced the baptism of a lady (no name submitted). There was also a wedding announcement of Gerald Brockman of Bellflower, CA, and Natalie Smith of Chico, CA, on Oct. 12, 1985.

BULLETIN BOARD

Meetings

June 29-July 8, 1996	Cedaredge, CO	Camp Meeting

Births

Tyra DeAnn Gabehart	Aztec, NM	Mar. 28, 1995
Robert Duane Bixler III	Aztec, NM	Oct. 4, 1995
Deshawn Davante Bentley	Sea-Tac, WA	Oct. 4, 1995

Prayer of Faith for those in need

Scottie Gardenhire	Baron, OK	Shot in eye
Erelene Chessman	Bellflower, CA	Fighting cancer
Vincent Johnson	Bellflower, CA	Confined to wheelchair
Larissa Smith	Comanche, OK	Heart problems & age
Jack Wood	Hornbeck, LA	Severe heart attack
Oren Johnston	Mt. Vernon, WA	Needing heart surgery
Lee Joe Pollan	Ringgold, TX	Prostate surgery
Jack Cooper	San Pablo, CA	Severe eye problems
Kathern Ann	San Pablo, CA	Diabetes
Jerry Barker	Stilwell, OK	Leukemia
Ruth Duncan	Yuma, AZ	Back pain

Our ongoing and continual prayers are also for those of you who we are not aware of by name, but have needs of various kinds. We would entreat the Lord's blessings on each of you as well.

Passings

Lana Slease	Indiana	Oct. 8, 1995
Lloyd Treat	Broken Bow, OK	Oct. 14, 1995

Request

Hi,

My name is Pat Reed. I go to church at Tiner Church of Christ, 3 miles east of Broken Bow, Oklahoma, 1/2 mile north.

I would very much like to be put on your mailing list. I really enjoy *the Precious Memories* section.

Keep up the good work.

Thank you,

Pat Reed