

News and Notes

PLEASE PRAY FOR:


Dennis Dillon - Preacher, Parkview church, Odessa, Texas - Esophageal Cancer.
Nancy Reed - Various health issues.
Patrick King - Hemiplegic Migraine.
Sandy Craig - Ongoing kidney problems.
Jo Ann McLerran - Back problems/COPD. Doing better after receiving injections for back pain.
Glenda Marble - Faithful Christian at Lexington, Okla. Heart problems.
Debbie Post - Wife of Salisbury, Maryland preacher Doug Post - Cancer.
Sissy Craig - For spiritual and emotional strength.
Charles and Linda Pogue - Congestive heart failure.
Nancy Verkist - Ellensburg, Washington. Von Hippel Lindau disease.
Chuck Verkist - Ellensburg, Washington. Undergoing treatment for Prostate Cancer.
Don Smith - Faithful brother in Christ persecuted for teaching fellow inmates in an Ohio prison.

APPEAL FOR BROTHER DILLON - Dennis Dillon, faithful preacher for the Parkview church in Odessa, Texas, suffers from esophageal cancer, and is on radiation. His Medicare will not nearly cover the high cost of his medical bills. Brother Dillon is a dear friend, and worthy of our aid. Please send what financial aid you can to, Dennis Dillon, 1706 Rosewood Ave Odessa TX 79761.

KENYA REPORT - Recent contributors to the Kenya fund are the Parkview church of Christ, Odessa, Texas; Holley Brewer, Noble, Okla.; The Fish Hatchery Road church, Huntsville, Texas; Larry D. Davis, Audubon, Penn.; and Gary and Jacque Rogers, Quanah, Texas. We are grateful to brethren like these who enable us to support preachers and widows in Kenya. Kalamindi's annual gospel meeting is in session through Dec. 10. The theme is, "What The Scripture Says About Marriage, Divorce And Remarriage." Several of Jerry's former students will preach. Among them are Vitalis Nyamula, Juma Wenceslaus, and Julius Okelo.

PREACHING THIS WEEK - Jerry will preach Sunday morning and Jim Foster of Willow will preach Sunday evening. Patrick King, who normally preaches the second Sunday, will preach Dec. 17 .

Website - www.necocelkcity.com Face Book - www.facebook.com/necurchofchristecok You Tube - www.youtube.com/channel/UCjd5rSEV1vXCXn52ouOrXoQ	
Those Who Serve Sunday Morning, Dec. 10, 2017 First Prayer - Earl Reed Closing Prayer - Jerry Brewer Communion - Landry Brewer Offering - Jerry Brewer Sunday Afternoon, Dec. 10, 2017 First Prayer - Landry Brewer Closing Prayer - Patrick King	Records - Dec. 3 Bible Class.....13 Morning Worship.....14 Afternoon Worship.....8 Contribution.....\$530.00
Weekly Meeting Times Sunday Morning Bible Classes.....9:30 Sunday Morning Worship.....10:30 Sunday Afternoon Worship.....5:00	



Sound Doctrine

“But speak thou the things that become sound doctrine” (Titus 2:1)

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Sowing To The Spirit

Jerry C. Brewer

Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting (Gal. 6:7-8).

In verse seven, the apostle reminds the Galatians of God's immutable law of nature that like begets like. "Whatsoever a man soweth, that shall he also reap." From this law, there is no appeal, and it applies equally to both the natural and spiritual realms. In the natural realm, one does not sow wheat seed and reap watermelons, nor does one sow sparingly and reap abundantly. Reaping is related to sowing in both quantity and quality. Not only does one reap in relation to how *much* he sows, but also in *what* he sows, as brother Foy E. Wallace, Jr. explained.

Extending the argument for purpose and design as a proof of Divine Intelligence, all the laws of nature may be called to testify—the law of kinds, that like begets like, and that every seed produces after its kind... The law of kinds decrees that there can be no transmutation or crossing of the species. The law provides for variation of species but not for the development of one species of life into another—there is no example of transmutation (*The Gospel For Today*, p. 12).

One who believes he can sow to the flesh and reap spiritual things is self-deceived. He may as well sow rye seed, hoping to reap a crop of soybeans. To believe he can do that is an attempt to mock God's immutable law in order to set it aside. But Paul says "God is *not* mocked." God's laws say *what* they say, and *mean* what they mean, regardless of what one *thinks* they say or mean. To set aside any of His laws, either in the spiritual realm or the natural realm, is an attempt to mock God. His laws may be ignored, disobeyed, scoffed

at, disbelieved, or reviled, but man cannot alter them. Man does not break any law of God—he only breaks himself on them. When a car crashes head-on with another it violates God’s law of physics that says two things cannot occupy the same space at the same time. The drivers do not break that law. They only break themselves in violating it. So it is with God’s law of sowing and reaping. A man reaps *what* he sows, regardless of what he *thinks* he will reap.

This law of sowing and reaping in verse seven comes within the context of what he has just said in chapter 5 concerning the flesh and spirit. His conclusion regarding the law of sowing and reaping in the spiritual realm is then given in verse eight in a contrast between sowing to the spirit and the flesh. Of the words “spirit” and “flesh,” Franklin Camp makes this observation:

The word [“spirit” JCB] is used sometimes as a synonym of the gospel. The gospel is spiritual. It has to do with man’s spirit. The word ‘Spirit’ is sometimes used where it simply means the gospel... The condition of the Jew under the law was as different from the Christian under the gospel as flesh is different from spirit (230).

The word ‘flesh’ is also used to denote the body... The avenue of sin is through its appeal to the flesh. The word ‘flesh’ is also used in this sense. In answering some who had charged Paul’s gospel of grace of encouraging sin, Paul shows that such is not true. Paul made it plain that the gospel of grace, which frees one from the bondage of sin, through the blood of Christ, is no license to sin. Rather than the gospel of grace giving one a license to sin, his body is to be used in the service of righteousness... It is for this reason that Paul states his conclusion in Romans 8 that one is not a debtor to the flesh and to allow the flesh to control ends in death (*The Work Of The Holy Spirit*, 1974, pp. 229-230).

The tenor of Paul’s injunction to sow to the spirit refers to the spirit of man—not the Holy Spirit. It is difficult to understand how one sows *to* the Holy Spirit, but there is no difficulty in understanding that man can sow spiritual things to his own spirit. This is better understood in the light of Paul’s words in 1 Corinthians 2:9-13. The “spiritual things” of which he speaks in verse 13 are the things of the gospel scheme of redemption, and he says those “things” have been revealed in words “which the Holy Ghost teacheth.” These “words” reveal the plan of salvation and are directed to the mind of man. One sows to the spirit—his own spirit—when he hears, believes, and obeys those words “which the Holy Ghost teacheth.” The inner man—the spirit of man—is the soil in which the word of God is sown, (Lk. 8:5-15). While this seed contains life *from* the Holy Spirit, it is *not sown to* the Holy Spirit, but to the *spirit of man*. When the inner man is changed and renewed, his flesh, with its lusts, passes under his spirit’s

control, through obedience to the teachings revealed by the Holy Spirit. The body, or flesh, is merely the instrument through which sin is committed. So long as the flesh is controlled by the purified spirit of man, then he “mortifies”—puts to death—the deeds of the body which means he is sowing to the spirit. The spirit of man then dominates his life and brings the flesh under the control of spiritual considerations. But if his fleshly lust dominates his inner man, or spirit, he sows to the flesh. That is the contrast drawn here between sowing to the spirit and sowing to the flesh, and the difference between reaping life or death.

Speaking In Tongues

Author Unknown

A clinical psychologist, Dr. John P. Kildahl, has authored a book published by Harper and Row, entitled *The Psychology of Speaking in Tongues*. The book is the result of two major research projects and ten years of intensive independent re-search by the author. His information was gathered from coast to coast and tongue-speakers from every educational level. They tape recorded and interviewed dozens of tongue-speakers who also filled out detailed questionnaires.

In order to make a valid comparison, their investigation included non-tongue speaking prayer groups which otherwise were equivalent in every possible way to those who were tongue-speakers. Extensive psychological testing was done with both groups, using standardized tests.

Some very interesting conclusions came from this study. Significantly, more than 85% of the tongue-speakers had experienced personal crises preceding their “gift” of tongues. Anxieties caused by marriage problems, loneliness, illness, financial pressures, and guilt figured prominently in these crises. In the non-speaking groups, only 30% expressed similar concerns. “We believe,” says Kildahl, “anxiety is a prerequisite for developing the ability to speak in tongues.”

The researchers also observed great differences between the interpretations given to the tongue-speaking, when tapes submitted to those claiming interpretation, yielded widely differing interpretations. When confronted with this, tongue-speakers sincerely defended the varying interpretations as having equal validity. One man who was raised in Africa (the son of a missionary) attended a tongue-speaking meeting, at which he arose and spoke the Lord’s Prayer in African dialect. It was immediately interpreted as a message about the “imminent second coming of Christ.”

This study, and many others like it, should lead us to see tongue-speaking for what it really is, a psychological abnormality which has no kinship with the Holy Spirit. (*The Berean Searcher*, Rives, Tenn., Jan. 29, 2017).