

Back To Basics

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THE INDIVIDUAL AND THE CHURCH

Johnie Edwards

A major cause of unscriptural teaching is a failure to see that the Bible makes a basic distinction between actions of an individual Christian and church actions. To help us see the difference between the individual and the church, this article is dedicated.

1) AN INDIVIDUAL IS NOT A CHURCH. The Bible teaches that the body is the church (Col. 1:24). Now watch what Paul wrote the Corinthians, "For the body is not one member, but many" (1 Cor. 12:14). There is no way that one can make a church an individual. Try it! When an individual husband loves his wife, "even as Christ loved the church" (Eph. 5:25), is the church loving his wife? Of course not! When a member of the church owns and operates a business, does that put the church in business? No way! When the Bible refers to a Christian, is a church under discussion? Listen to Peter, "Yet if any *man* suffer as a Christian, let *him* not be ashamed; but let *him* glorify God on this behalf" (1 Pet. 4:16). The Bible makes no mention of the Christian Church.

2) WHY TELL IT TO THE CHURCH? When there is disagreement between brethren, one must "go and tell him his fault *between thee and him alone.*" What next? "But if he

will not hear thee, then take with thee one or two more...And if he neglect to hear them" (Now let me ask, has the church been involved so far? Not yet). Watch the next words, "tell it unto the *church*: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican" (Mt. 18:15-17). Now the church has heard about it, but before, only individuals were involved. See the difference?

3) A GOOD EXAMPLE OF THE ISSUE. As Paul wrote Timothy concerning who is responsible in a case of benevolence, he made a clear cut distinction between the actions of an individual Christian and that of the church. Listen to him, "If any man or woman that believeth have widows, let them relieve them, and let not the church be charged; that it may relieve them that are widows indeed" (1 Tim. 5:16). Was the church involved when a man or woman relieved their needy widows? Paul stated that the church was not to be charged with such. Why? So the church could take care of widows indeed, who had no relatives to relieve them!

We have to get back to teaching the basics of such distinctions, or else it will continue to be said, "whatever an individual does, the church can do."

LOSING CONFIDENCE IN THE GOSPEL

Ron Daly

Scripture plainly says the gospel is “the power of God for salvation to everyone who believes” (Rom. 1:16). God has designed the message of truth in such a way that those who are intellectually dishonest will not obey it. People who are honest and sincere will respond to the truth (Jn. 7:17; Acts 17:10-13).

Some congregations and individuals have apparently lost confidence in the gospel as God’s message of deliverance from sin. To some folks, the gospel does not obtain results quickly enough. To others, the gospel is too dogmatic and controversial; it needs to be adorned with lilly lips and rose scented words of mere mortals. They fail to realize that when such is done, the message they propagate is no longer the gospel. It is a distorted word that cannot save (Gal. 1:6-9; 2 Pet. 3:16).

Many congregations are no longer “hosting” *gospel* meetings, where the simple unadulterated truth is taught by knowledgeable, fearless men who love souls! Sermons on the necessity of immersion, one body, the sin of denominationalism, true worship, the person and work of the Holy Spirit, the authority of God’s word, the inspiration of the Bible, the uselessness of human

creeds, etc. are considered too “immature” and trite. Some are paying the price for neglecting the fundamentals of the faith! The price is a generation unfamiliar with those things, and as a result they are sympathetic with denominationalism, and they consider any assault on human error to be unkind, unloving, and “sectarian.”

It is not uncommon to see sermon titles for “gospel” meetings that address personal finances, how to have a warm heart in a cold world, the psychological effects of warfare, and infinitum. This is not to say scripture does not contain principles that are intended to guide a person’s use of money, love, and the development of the mind, but it’s possible to preach on such subjects twenty-four hours a day, seven days a week and never save one soul, and never expose one error. That is not the way the Lord and His apostles did the work of God. They taught the *positive and negative* aspects of the gospel (2 Tim. 4:1-5).

The gospel is *still* the power of God for salvation (1 Pet. 1:22-25).

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THE POWER OF THE GOSPEL

John Isaac Edwards

When we are impressed with the power of the gospel, we ought to be moved to obey the gospel. The gospel has:

1) **SAVING POWER.** Paul wrote, “For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation...” (Rom. 1:16). The only power God uses in saving men from sin is the power of the gospel!

2) **BLESSING POWER.** To the Romans Paul said, “And I am sure that, when I come unto you, I shall come in the fulness of the blessing of the gospel of Christ” (Rom. 15:29). The gospel has power to bless as it brings man into fellowship with Christ (Eph. 3:6), in whom are found “all spiritual blessings in heavenly places” (Eph. 1:3).

3) **STABLISHING POWER.** There is great demand for Christians to be “stablished in the faith” (Col. 2:7). The power to stablish is in the preaching of the gospel of Christ. Paul declared, “Now to him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ...” (Rom. 16:25).

4) **BEGETTING POWER.** Paul reminded the Corinthians, “for in Christ Jesus I have begotten you through the gospel” (1 Cor. 4:15). It is through the gospel that men are “begotten...unto a lively hope” (1 Pet. 1:3). If you were begotten “through” something else, then you were begotten “unto” something else!

5) **CALLING POWER.** God calls men today by the power of the gospel. 2 Thessalonians 2:14 teaches, “Whereunto he called you by our gospel...” Have you answered the gospel call?

When the gospel loses its power:

When men do some things, they cause the gospel to become of none effect.

- 1) When men preach the gospel with wisdom of words (1 Cor. 1:17).
- 2) When men pervert the gospel (Gal. 1:7).
- 3) When men refuse to believe and obey the gospel (Heb. 4:2; 2 Th. 1:7-9).

Does the power of the gospel move you?

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JESUS' EXAMPLE IN PRAYER

Charles Carpenter

“**A**nd it came to pass in those days, that he went out into a mountain to pray...” (Lk. 6:12). The greatest argument for the power of prayer is the example of our Lord Himself.

1) **JESUS PRAYED IN PREPARATION FOR A DAY'S WORK.** The time of day is noted in Mark 1:35, “in the morning, rising up a great while before day.” The place and the purpose are also given: “He went out and departed into a solitary place” and “he there prayed.” In preparation for a strenuous day (Mk. 1:36-39), Jesus arose early to pray in a solitary place. What a great example for starting the day.

2) **JESUS PRAYED AFTER A HARD DAY'S WORK.** A multitude had crowded around Jesus all day (Mk. 6:33-46). After teaching them many things during the long day, Jesus miraculously fed them (5,000 men plus women and children). He sent His disciples in a ship to go to the other side and sent the people away. Though exhausted at the end of the day, “he departed into a mountain to pray” (Mk. 6:46). Matthew emphasizes the solitude, “when the evening was come, he was there alone” (Mt. 14:23). What a great example for ending the day.

3) **JESUS PRAYED BEFORE MAKING AN IMPORTANT DECISION.** “He went out into a mountain, and continued all night in prayer to God” (Lk. 6:12). As a guarantee that He would choose the right twelve to be His apostles, Jesus talked all night with God before making His decision. “And when it was day, He called unto him his disciples: and of them He chose twelve, whom also he named apostles” (Lk. 6:13). What a great example prior to a major decision.

4) **JESUS PRAYED IN TIME OF CRISIS.** We cannot comprehend the anguish as Jesus faced the pain and death on the cross. In Matthew 26:36-46 we see Jesus going to the Garden of Gethsemane. While Jesus tells the disciples to sit at a certain place, He takes Peter, James and John with Him to “tarry here and watch with me.” He was so anxious in seeking His Father's help that He prayed three times. A crisis had come and He was ready to do His Father's will. What a great example at crisis time.

5) **THERE ARE MANY OTHER EXAMPLES OF JESUS' PRAYING.** Jesus prayed at His baptism (Lk. 3:21-22); He prayed at His transfiguration (Lk. 9:28-35); He prayed for the apostle Peter (Lk. 22:31-32); He prayed when in anguish (Jn. 12:27-28); He prayed at His crucifixion (Lk. 23:34, 46; Mt. 27:46).

How can any of us attempt to follow such a praying Lord and neglect to pray always? Jesus is our example in everything. In every situation of life, by teaching and by example, Jesus shows us the way.

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DIFFERENCE BETWEEN THE CHURCH AND THE INDIVIDUAL

W. C. Sandefur, "Dead Yet Speaketh"

THE CHURCH:

BODY 1 Cor. 12:20; Rom. 12:4-21
HOUSE 1 Pet. 2:5
FAMILY 1 Tim. 3:15; Gal. 3:26-29

THE INDIVIDUAL:

MEMBER
STONE
CHILD

DIFFERENCE BETWEEN:

THE LORD'S MONEY

Elders' Responsibility (Acts 11:30)

MY MONEY

My Responsibility (Acts 5:4)

MY MONEY can be used in:

1. Supporting my family (1 Tim. 5:8).
2. Business enterprises (1 Th. 4:11-12).
3. Community relationships (1 Cor. 10:27, 31-32).
 - a. Recreation (little league, etc).
 - b. Education (PTA, etc).
 - c. Medical (Heart Fund, Crippled Children's Society, etc).
4. Benevolent needs of the people of earth, according to opportunity and ability (Mt. 25:31-46; Lk. 10:30-37; Jas. 2:14-16; 1 Jn. 3:17; 1 Tim. 5:16; Jas. 1:25-27; Gal. 6:10).
5. Supporting the church. This is the **FIRST** responsibility of every Christian (1 Cor. 16:2). What is given is the Lord's money and the elders' responsibility.

THE LORD'S MONEY is to be used in the work of the church; that which the Lord has given it to do.

1. Maintaining worship (Heb. 10:25; 1 Cor. 14:23).
2. Preaching the gospel (1 Tim. 3:14-15).
3. Teaching the members (Acts 20:28).
4. Relieving the saints in distress (Acts 4:33-35; 6:1-6; 11:27-30; 1 Cor. 16:1; 2 Cor. 8:1-4, 13-14; 9:1, 12-14; Rom. 15:26; 1 Tim. 5:9-16). Please observe that every instance of church benevolence was for the relief of saints in distress; not for sinners.

THE LORD'S MONEY is not to be used in:

1. Recreation - ball games, picnics, social gatherings, etc, "fellowship halls."
2. Education - secular, such as math, science, etc.
3. Medical - fighting diseases, building and maintaining hospitals, etc.
4. Penal rehabilitation - building reform schools.
5. Mental care - psychiatric, etc.
6. Child-rearing. God did not equip the church as a child-rearing agency.

DO YOU KNOW THE DIFFERENCE BETWEEN THE CHURCH AND THE INDIVIDUAL?

How To Identify Liberalism

Johnie Edwards

For the past several years, liberalism has been on the increase. We need to be able to identify liberalism. Many may be caught up in it and not know it. Let's take a look at some features of liberalism.

1) **LIBERALISM REFUSES TO BE BOUND BY THE SCRIPTURES.** We believe the Bible is the authority for all we practice in the name of religion (Mt. 28:18; 2 Pet. 1:3; 2 Tim. 3:16-17; 2 Jn. 9).

2) **LIBERALISM LOOSES WHERE THE LORD HAS BOUND.** The word of God has been settled in heaven (Ps. 119:89). The Lord gave the apostles the command to "bind on earth" that which had been "bound in heaven" and "loose on earth" that which had been "loosed in heaven" (Mt. 18:18). We do not have the right to bind and loose, but leave things as they are.

3) **LIBERALISM LIKES BROAD-MINDNESS.** According to liberalism, it is not orthodox to be narrow as the Bible. In discussing the two, Jesus said, "Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it" (Mt. 7:13-14).

4) **LIBERALISM TRIES TO CAST DOUBTS ON THE INSPIRATION OF THE BIBLE.** Liberalism likes versions which talk about Jesus being born of a young woman, rather than being born of a "virgin" (Is. 7:14). A woman might be young and not be a virgin. If Jesus was not born of a virgin, the Bible is not inspired. There are other areas in which they try to get people to doubt the Bible.

5) **LIBERALISM LOOKS UPON WORSHIP AS TRADITIONAL.** They would have us believe that "true worshippers" do things merely because it has been handed down. With this in mind, they say the example of the Lord's supper on the first day of the week is not binding (Acts 20:7). We know that worship must be in "spirit and in truth" (Jn. 4:24).

6) **LIBERALISM AGREES TO DISAGREE.** Even though many who are liberal disagree with one another, they still will not point out the error that might exist between them. They just agree to disagree. Amos said, "Can two walk together except they be agreed?" (Amos 3:3). John said, "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: For he that biddeth him God speed is partaker of his evil deeds" (2 Jn. 9-11). We have no business bidding God speed to a false teacher.

7) **LIBERALISM SEEKS TO PLEASE MEN.** Liberalism is more concerned as to what men think than what God thinks. Paul said, "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). We cannot please God and man at the same time. Paul warned us to "preach the word...for the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears" (2 Tim. 4:2-3).

8) **LIBERALISM TRIES TO MAKE THE BIBLE TOO DIFFICULT TO UNDERSTAND.** The average word in the Bible can be understood by one with

a fifth grade education. In the days of Jesus, “the common people heard him gladly” (Mk. 12:37). Paul said, “Whereby, when ye read, ye may understand my knowledge in the mystery of Christ” (Eph. 3:4). Yet, those in the liberal camp try to make the Bible appear too difficult.

9) **LIBERALISM USES ALMOST NO SCRIPTURE IN PREACHING.** The gospel of Christ is the “power of God unto salvation” (Rom. 1:16). The gospel needs to be preached in order that men might be saved. Yet, those who are liberal use very little Scripture. Ever wonder why? They don’t believe in Scripture.

10) **LIBERALISM SCOFFS AT THE KING JAMES VERSION OF THE BIBLE.** They like versions or should I say perversions like “Good News for Modern Man” and “The Living Bible.” Forty-seven of the ripest Greek scholars available worked on the King James Version in 1611 and one hundred one of the best Greek scholars translated the American Standard Version in 1901. The one-man versions are dangerous for there were no checks on the man doing the work.

11) **LIBERALISM TRIES TO CREATE PREJUDICE.** One way liberalism tries to create prejudice is by talking about “the antis.” When the liberals start talking about “the antis,” make them tell you what the person is against. The word “anti” means against. To just say a person is anti is to just create prejudice in the mind of the person.

12) **LIBERALISM LOOKS BEYOND PORNOGRAPHY TO THE ART.** They will try to tell us that there is some good in everything and that if our minds are pure, such will not bother us. It’s like I once heard it said, “There may be a good biscuit in the slop barrell, but I am not going there to get it.”

13) **LIBERALISM ACCEPTS SITUATION ETHICS.** Situation ethics says, it is okay to do as you please, such as lie, cheat and the like, if the situation is such that it demands it. The Bible teaches us that “we ought to obey God rather than men” (Acts 5:29). We cannot “do evil that good might come” (Rom. 3:8). It is always right to do right and never right to do wrong.

14) **LIBERALISM PUTS EMPHASIS ON THE SOCIAL.** A Christian must be part of various relationships in this life, but the church is not in the business of promoting social activities. Paul said, “For the kingdom of God is not meat, and drink; but righteousness, and peace, and joy in the Holy Ghost” (Rom. 14:17). There doesn’t seem to be any end to liberalism.

Once you begin to see the road that liberalism takes, it is easily detected. Perhaps one reason some have been caught up in liberalism is that they did not know how to recognize it.

CAN YOU IDENTIFY LIBERALISM?

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We are glad to offer a new service for our subscribers. We are able to customize each issue of *Back to Basics*, by printing on the back cover the information of the local church. Customization may include: Name, address, phone number, picture of meetinghouse, schedule of services, etc. There is a flat fee of \$25.00, regardless of the quantity ordered, to cover the cost of the plate change on the printing press. For example: If you want 100 copies of an issue customized, the price is just \$125.00. This may be used as an effective tool in the work of evangelism. Contact us today, if you are interested in taking advantage of this service.

DISPELLING MYTHS ABOUT ACTS 2:38

James Buchanan

An older brother recently told me about some Baptist college students with whom he had some dealings. They said they had one class period devoted simply to getting around the teaching of Acts 2:38. If they would accept the teaching of Acts 2:38, without trying to get around it, they would get that much closer to salvation. However, Baptists and members of other denominations would rather put out myths about Acts 2:38 than accept the pure teaching of Scripture.

MYTH #1. *Acts 2:38 is a plan of salvation only given to the Jews to cleanse them from the sin of crucifying Christ.* There are several problems with this idea. First, this violates the principle of “one faith” given in Ephesians 4:5. If Acts 2:38 is one system of faith, then other groups, like the Gentiles, would have received different systems of faith, and this is at least one faith too many. Second, if this applies only to the Jews, what about the Gentiles involved in Christ’s crucifixion? After all, Acts 4:27 lists the Gentiles among those gathered against Christ. Third, Acts 2:38 mentioned the remission of *sins*, not just the singular sin of crucifying Christ, but rather a plurality of sins.

MYTH #2. *Acts 2:38 is teaching that the baptism of the Holy Spirit is under consideration, not water baptism.* First, why would Peter mention that those who repented and were baptized would then receive the gift of the Holy Spirit, if they received baptism of the Holy Spirit? Second, the baptism of the Holy Spirit is called a promise in Acts 1:5 and 2:33. God administers promises, but man obeys commandments, and Acts 2:38 includes two commandments and one promise. Baptism is one of those

commandments. It must be something that man controls, and man does not control the baptism of the Holy Spirit. Third, if the baptism of the Holy Spirit is commanded for the remission of sins, and one does not receive the baptism of the Holy Spirit, then one does not receive the remission of sins. Who is responsible for this? This myth makes God responsible!

MYTH #3. *The “for” in the phrase “for the remission of sins” in Acts 2:38 means, “because of the remission of sins,” meaning that one already has remission of sins and is baptized as a result.* There is a three-letter Greek word “eis” that is translated “for” in Acts 2:38. It is also translated “unto” in other translations, like the American Standard Version. An effective way for us to understand what is meant is to look for a similar construct. Matthew 26:28 says, “For this is my blood of the new testament, which is shed for many *for the remission of sins.*” Does this mean “which is shed for many because of the remission of sins,” with the meaning that Christ’s blood would be shed because remission of sins had already been obtained? Certainly not, but rather Christ shed His blood to bring about, that is, unto the remission of sins. Remission of sins would be the result of His blood being shed, just like remission of sins is the result of our being baptized by Christ’s authority.

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The Philippines is perhaps the ripest field for gospel teaching at this time, as a great number of Filipinos continue to turn to the Lord. A number of denominational preachers have left error to accept the truth, and these men need good basic material to use in their teaching and preaching.

In the Philippines, multitudes fight to survive, unable to provide even the basic necessities of life. We ought to feel a deep and abiding responsibility to help our brethren whenever and wherever they may be in need (1 Jn. 3:17). Sound Bible materials desperately need to be put into the hands of our brethren overseas, as they do not have access to the many resources available to us.

We are appealing to individuals to help fill this need by sending *Back to Basics* to the Philippines each month. The most economical way to send *Back to Basics* to the Philippines is by bulk. For just \$125, we can send a bundle of 100 copies of *Back to Basics* to the Philippines monthly. This covers the cost of publishing and mailing the issues. We have names and addresses of individuals in the Philippines to whom we would like to send *Back to Basics* to be distributed among our Filipino brethren. We will supply you the name and address of the individual to whom we send *Back to Basics*, as well as provide him your name and address that you may correspond with him in his work. For less than you might pay to feed your family, you can help feed 100 Filipinos spiritually for a month (Mt. 4:4). The need is real, as there are some 10 million people in the city of Manila alone. Will you help fill this void by sending *Back to Basics* to the Philippines each month?

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Kid's Activity Page

Paul Adams

Memory Verse: *“Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel. Butter and honey shall he eat, that he may know to refuse the evil, and choose the good”* (Isaiah 7:14-15).

In the passage above, there is a prophecy about Jesus. He would refuse the evil and choose the good. We all have some refusing and choosing to do.

Fill In The Blank

Fill in the blanks below to learn about someone who had to refuse the evil and choose the good.

“By faith _____, when he was come to years, _____ to be called the son of Pharaoh’s daughter; _____ rather to suffer affliction with the people of _____, than to enjoy the pleasures of _____ for a season” (Hebrews 11:24-25).

Cross And Circle

Cross out the things we are to refuse. Circle the things we are to choose.

Tobacco

1 Corinthians 6:19

Obeying Parents

Ephesians 6:1

Bible Study

2 Timothy 2:15

Filthy Language

Colossians 3:8



Worship

John 4:24

Wine

Proverbs 20:1

Dancing

Galatians 5:19

Praying

Philippians 4:6

**“Suffer the little children to come unto me,
and forbid them not: for of such is the kingdom of God”** (Mark 10:14).

"LET NO MAN DESPISE THY YOUTH"

Ryan Thomas

As a young person, I find myself in the midst of a generation not unlike the one Jesus described in Matthew 12:39. I believe that in the 225+ years this country has been in existence, there has never been a generation as wicked and perverse as the one of which I am a member. As a result of this, many older folks tend to look down on those like myself, figuring we are no different from the majority of our peers. In an age of tattoos, nose rings and purple hair, it is extremely rare to find young people with uncompromising moral convictions who refuse to give in to the sinful demands of their ungodly counterparts. Because of this, some older generations no longer respect today's young people. Perhaps the best way for young people to regain respect is to give heed to the instructions that Paul gave to the young evangelist Timothy, in 1 Timothy 4:12, "Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity."

The Bible teaches, and I believe, the best way for us to gain the respect of our elders is by our actions. This begins first with how we talk, or as Paul put it, in word and conversation. Today's youth have a severe case of "gutter-mouth" syndrome. It has become "cool" for young people to swear. Young people have been taught that in order to make people listen you have to fill your speech with a variety of four-letter metaphors. And in order to make people laugh you must base your jokes upon crude and lude topics such as sex, drinking, and partying. Perhaps the reason why our generation is amused at such things is because they are familiar with them. The Bible plainly condemns

this type of speech (Mt. 5:34-37; Eph. 5:3-4; Col. 4:6; Jas. 5:12).

We must also give heed to our actions. Jesus said, in Matthew 5:16, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." We must show Christ living in us (Rom. 12:1-2; 2 Cor. 5:17; Gal. 2:20). If we fail to do this, we have forfeited our right to not have our youth despised. In this prosperous country, let us never forget to fear God and keep His commandments (Eccl. 12:13; Rev. 22:14).

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"Blessed Is He That Readeth"

Daily Bible Reading Schedule For July

Day	Morning	Evening
1	Job 21-22	Acts 10:1-23
2	Job 23-25	Acts 10:24-48
3	Job 26-28	Acts 11
4	Job 29-30	Acts 12
5	Job 31-32	Acts 13:1-23
6	Job 33-34	Acts 13:24-52
7	Job 35-37	Acts 14
8	Job 38-39	Acts 15:1-21
9	Job 40-42	Acts 15:22-41
10	Ps. 1-3	Acts 16:1-15
11	Ps. 4-6	Acts 16:16-40
12	Ps. 7-9	Acts 17:1-15
13	Ps. 10-12	Acts 17:16-34
14	Ps. 13-16	Acts 18
15	Ps. 17-18	Acts 19:1-20
16	Ps. 19-21	Acts 19:21-41
17	Ps. 22-24	Acts 20:1-16
18	Ps. 25-27	Acts 20:17-38
19	Ps. 28-30	Acts 21:1-14
20	Ps. 31-33	Acts 21:15-40
21	Ps. 34-35	Acts 22
22	Ps. 36-37	Acts 23:1-11
23	Ps. 38-40	Acts 23:12-35
24	Ps. 41-43	Acts 24
25	Ps. 44-46	Acts 25
26	Ps. 47-49	Acts 26
27	Ps. 50-52	Acts 27:1-25
28	Ps. 53-55	Acts 27:26-44
29	Ps. 56-58	Acts 28:1-15
30	Ps. 59-61	Acts 28:16-31
31	Ps. 62-64	Rom. 1

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- ☆ Ye Do Err, Not Knowing The Scriptures (2)
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