

# THE BIBLE TEACHER

*Pleading for the restoration of Pure New Testament Christianity*

---

Vol. 22

January 1992

No. 9

---

## EDITORIAL

### WHAT IS NEW YEAR?

New Year is time. New Year consists of time. It has twelve months and 52 weeks. It has 365 days, 8,760 hours, 5,25,600 minutes and 3,15,36,000 seconds. By the time you receive and read this magazine, you have already used several days and hours and minutes and seconds of God's gift of time to you from this New Year. Suppose, you had a bank that credited your account each morning with Rs. 86,400/- and carried no balance from day to day, allowed you to keep no cash in your account, and each night cancelled whatever part of the amount you had failed to use during the day. What would you do?

In the long ago Moses the man of God had said: "For all our days have passed away in your wrath; we finish our years like a sigh. The days of our lives are seventy years; and if by reason of strength they are eighty years, yet their boast is only labour and sorrow; for it is soon out off, and we fly away. Who knows the power of your anger? For as the fear of you, so is your wrath. So teach us to number our days, that we may gain a heart of wisdom." (Psalm 90:9-12). Time is the most valuable thing in the world that you have. Silver and gold may be taken away from us, but time can regain them. Health may be lost and regained again. But time lost cannot be recalled. The brevity and uncertainty of time is seen from the following verses of the Bible. In Psalm 39:5 David said, "Indeed, you have made my days as hair-breadths, and my age is as nothing before you: certainly every man at his best state is but vapor." Again, at Psalm 103:15 & 16 he wrote: "As

for man, his days are like grass; as a flower of the field, so he flourishes. For the wind passes over it, and its place remembers it no more." The wise man at Proverbs 27:1 said: "Do not boast about tomorrow, for you do not know what a day may bring forth." James said, "Come now, you who say, "Today or tomorrow we will go to such and such a city, spend a year there, buy and sell and make a profit"; whereas you do not know what will happen tomorrow. For what is your life? It is even a vapor that appears for a little time and then vanishes away. Instead you ought to say, if the Lord wills, we shall live and do this or that." (James 4:13-15).

Yesterday is gone and gone forever. Tomorrow, we don't know, what it will bring. Today is all that we have. What are you going to do today? How are you using your time each day? Paul, the apostle taught, "See then that you walk circumspectly, not as fools but as wise, redeeming the time, because the days are evil. Therefore do not be unwise, but understand what the will of the Lord is." (Ephesians 5:15-17). God has given you this life, and the time that you have, do not waste it. God has revealed His will for you and He expects you to understand His will and to live in His way, using His gift of time wisely. Much time is wasted in reading cheap literature, unnecessary entertainments, gossiping or lending ears to gossip, lying in bed longer than is needful, watching T.V. and listening to radio or recorder, and in other such things. Many men and women and boys and girls fill their days with too many useless things, leaving no time for reading and learning of God's will from His book. Someone wrote the following and how true it is:

"You have time to build houses and in them to dwell,  
And time to do business, to buy and to sell.  
But none for repentance, or deep, earnest prayer,  
To seek Your salvation you have no time to spare.  
You have time for earth's pleasures, for frolic and fun,  
for her glittering treasures how quickly you run.  
But care not to seek the fair mansions above,  
The favour of God or the gift of His love.  
You have time to take voyages over the sea,  
And time to take in the gay world's jubilee.  
But soon your bright hope will be lost in the gloom,  
of the cold dark river of death and the tomb.  
You have time to resort woods, mountain and glen,  
And time to gain knowledge from books and of men.  
Yet no time to search for the wisdom of God,  
But what of your soul, when you are under the sod?

For time will not linger when helpless you lie,  
Staring death in the face, you will take time to die.  
Then what of the judgment? Pause, think, I implore,  
For time will be lost on eternity's shore.

## **NEW BEGINNINGS**

**J. C. Choate**

January, and especially January 1, marks a new beginning or beginnings for a lot of people. It is a time of reflection, a time to look back over the past year, or one's entire life, and to take stock of what has been done during this period of time, and to bemoan the fact that many things that had been planned did not materialize. But at this point and time, physically and psychologically, one can draw the line and say from this day the past is behind and there is a new year ahead with new beginnings, new challenges, and new successes and victories to anticipate and to look forward to. They tell themselves that this is a turning point in their lives, that this year it will be different, that this is the beginning of the rest of their lives and they are going to make it count. Hopefully, they will, and we will.

Most people though try to make a change in their lives and start over all by themselves. In spite of their weaknesses and failures of the past, they still feel that they are strong enough to succeed. They often end up failing again. But if you are really serious about a new beginning, I can tell you how you can do it and be one hundred per cent successful at it. Before you become too skeptical, at least hear me out and then decide whether you will try it or reject it.

What you and I need most of all is to erase our past, to blot it out, to forget all of the bad things we have done, to write off all of our failures and mistakes, and to be forgiven of all of our sins. But to do that we are going to need some help. Now who could we turn to for that kind of help? Don't have a heart attack, but if you really want to change your life and begin a new life then you need Jesus Christ. That's right. Only he can help you in a way that will make a difference. Anything short of that will not do the job.

Listen to the words of Peter, when he said, "For even hereunto were ye called: because Christ also suffered for us, leaving us an

example, that ye should follow his steps: Who did no sin, neither was guile found in his mouth: who, when he was reviled, reviled not again: when he suffered, he threatened not; but committed himself to him that judgeth righteously: who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed." (1 Peter 2:21-24). Paul adds, "For when we were yet without strength, in due time Christ died for the ungodly. For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die. But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." (Romans 5:6-8). Hear Christ himself: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved." (John 3:16-17). From these statements we learn that God loved us so much that he didn't want to see us lost, but being in sin, how could we be saved? He was therefore willing to offer his son as a perfect sacrifice for our sins that our sins might be forgiven and no longer remembered against us. But how do we take advantage of all that the Lord has done for us? we can do that through believing in him and by obeying him. The Hebrew writer said, "Though he were a Son, yet learned he obedience by the things which he suffered, And being made perfect, he became the author or eternal salvation unto all them that obey him." (Hebrews 5:8-9). Christ himself said, "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." (Mark 16:16). Peter told a group of people who had asked what they should do to "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." (Acts 2:38). The record goes on to say, "Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls." (Acts 2:41). Reading on, we are told that the Lord added to the church daily such as should be saved. (Acts 2:47). It also says that "they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers." (Acts 2:42). In other words, they now lived the faithful Christian life.

Now if you are already a Christian, then maybe you too are looking for a new beginning. Sometimes even when we obey the Lord, and we have our sins forgiven, and we become new creatures in Christ, we don't follow through and go on to take advantage of all the Lord has in store for us. That is not the fault of Christ but that is our fault. But what-

ever our state at this time, whatever sin may be in our lives as a child of God, it is possible to be forgiven and to start over. The apostle John declared, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." (1 John 1:9). He also said, "But if we walk in the light, as he is in the light we have fellowship one with another, and the blood of Jesus Christ his Son cleanses us from all sin." (1 John 1:7).

Since we have learned how to rid ourselves of all the bad things of our lives, those things that were holding us back, holding us down, and preventing us from going forward with full confidence that we can do all things through Christ who strengthens us (Philippians 4:13), now what? Even then we should not expect miracles, that we will be an overnight success in our business, that we will be able to accomplish all the things that we have ever dreamed and hoped for in our lives. That is not necessarily success anyway. One is already out front when he has changed his life, given himself to the Lord, and now really has something to live for in this world. He has the promise that the Lord will be with him (Matthew 28:20), that he has all spiritual blessings in Christ (Ephesians 1:3), and that if he remains faithful to the Lord that all things will work together for his good. (Romans 8:28).

Paul even talked about things like this, when he said, "Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before. I press toward the mark for the prize of the high calling of God in Christ Jesus." (Philippians 1:13, 14).

Now that we are Christians, we have changed our minds about a lot of things. What was important has slipped to the background, and has been replaced with more important priorities. Instead of receiving, we are now thinking about giving--ourselves and what we have to Jesus and to our fellowmen. Instead of trying to make a name for ourselves, we want to honor the name of our Lord and Master, Jesus Christ, the Son of the living God.

The big thing for a lot of people at this time of the year is to make a lot of resolutions for the year, only to brake them. The Christian has already been born again, is a new man or person, and has a new life. He is thinking now about the Christian race, being a good soldier of Jesus Christ, and letting his light shine before men that they may see his good works and glorify the Father in heaven. He is thinking about being in Christ, how blessed he is to be able to have a saviour and to

follow in his steps, and to take the gospel message to his family, to his friends, to his country, and to the world.

Now if you really want to make a new beginning and have a new life, and a better life, something to live for every minute of your life, and even something to give your life for, then become a Christian, a faithful Christian, and you will have all that you have ever dreamed about and longed for in this world. Give it a try and I believe you will agree. I have already done so and without reservation, I recommend it to you.

*Especially For Women*

## ***"Christian Parenting"***

**Betty Burton Choate**

She was a sweet little three-year-old girl, but she was also stubborn, crying, and having tantrums whenever her parents said "no" to something she wanted. A curious by-stander asked her, "Why do you act like that?" With the innocent frankness of a child, she answered, "So they will do what I want."

Children are not stupid. Often they are ahead of their parents in figuring out how to manage situations to their liking. And, so that peace and quiet can reign, finally the parents will give in to pleading or crying and tantrums. The children, in such cases, have won and are in control. What a dangerous thing it is when the inexperienced are in charge--and how dangerous, especially, when it is the development of human souls and personalities that is entrusted in the hands of the unknowing ones who are actually being developed!

But parents will insist, "I must give them what they want--otherwise they will not stop crying!" Is that really true? No. There are other ways to handle the situation so that the parent, and not the child, is in control. Let me share some wisdom gained from my parents and also from my own experiences from rearing four children.

**First, the parent must decide once and for all that he/she is the boss and that the child will obey.** Once that decision is firmly made the victory is assured--the only factor remaining is to find the

strategy that works best with each child, for children are different and must be handled according to their individual personalities.

**Second, use some psychology to find the method that best curbs the child.** Scolding and reasoning are enough for some sensitive children. Others may respond more quickly to the temporary loss of a favorite toy or some privilege. Taking away television privileges for an evening or a week can quickly change a rebellious attitude.

Why does a child cry in a tantrum? Because it realizes that it is forcing the parents to turn all of their attention to him, trying vainly to quiet the noise. With my own children I learned that if I sent them to another room to cry alone, the tears disappeared quickly! I usually said, "Just go to the bathroom [or to your bedroom, or stand in the corner with your face to the wall] and don't come back to me until you have a smile on your face and can say, 'Sorry'." Amazingly, the tears dried up quickly when there were no audience! Even a child realizes that a tantrum performed for no one is a useless effort!

When authority has been established, when the child realizes that his parents will be obeyed, most of the confrontations will disappear. But occasionally strict discipline will be necessary and the parents must be ready to use it, for the child's own welfare. Sadly, sometimes when such clashes of will occur, the parents lose their tempers and act like undisciplined children themselves, hitting the child about his head and ears or beating him mercilessly. How wrong it is for anyone to act the part of bully, even angry parents!

How should physical punishment be carried out? With control, with concern, with love. Before using any instrument of punishment on my children, I used it first on myself. That easily answered my questions about how to use it so that no real physical harm would be done. One of the most effective tools of correction, as my mother taught me (both through practice when I was a child and through advice when I became a parent!), is a thin green switch from a bush or tree (small Ashok limbs are excellent) stripped of its leaves. Applied correctly, it creates a stinging sensation that will long be remembered--but, again, parents should try it first on themselves so that they will not hit hard enough to make marks.

All parents have the responsibility to their children to practice loving discipline so that they will grow up to be worthwhile, well-trained adults, but especially is this true of Christian parents. In His word, God has given us strict instructions about the importance of bringing up

children in the training and admonition of the Lord.

## ***It Makes Saints Remember!***

**Dillard Thurman**

It was Leonardo da Vinci who gave us that most famous painting, "The Last Supper." But the most forceful meaning, or purpose, of that Supper is pictured in this setting: "And he took bread, and gave thanks, and brake it, saying, This is my body which is given for you: this do in remembrance of me. Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you." (Lk. 22:19-20). This account can also be found in Mt. 26:26-29, and Mk. 14:22-25). This pictures the Lord's Supper, as God portrayed it in Holy Writ. This is far clearer than any man can paint on canvas. Jesus wanted to be remembered--yes, to be remembered by His saints! Therefore He instituted this Supper! With the cross drawing nigh, Jesus sought to leave something to perpetuate the memory of His supreme sacrifice. The simplicity, albeit perfect clarity, of this memorial Supper was instituted that His disciples would forever remember! This would be a living, perpetual memorial!

### **WHAT IS THIS SUPPER TO BE CALLED?**

Never in Scripture is this memorial called a "Mass," "Sacrament," or "Eucharist." For long we have pleaded: "Call Bible things by Bible names: do Bible things in Bible ways." We must still oppose perversions of that which our Lord ordained! This memorial is referred to in God's Word as "Lord's Supper" (1 Cor. 11:20); "communion" (1 Cor. 10:16); and "breaking of bread" (Acts 2:42; 20:7). We will not be overly alarmed by perversions and alterations when we consider that the Lord's Supper was profaned even during the time of inspired men! "When ye come together therefore in one place, this is not to eat the Lord's supper. For in eating everyone taketh before his own supper: and one is hungry, and another is drunken. What? have ye not houses to eat and drink in? or despise ye the church of God, and shame them that have not? shall I praise you in this? I praise you not." (1 Cor. 11:20-22). The purpose of the Supper was ignored, as they sought to revel in satiating the carnal



appetite. They should have come to remember the Lord's death (sacrifice) for their sins: but they portrayed gross carnality!

The above was not a condemnation of their eating in the house where they worshipped; for Paul ate a meal in the same place where he had taken the communion (Acts 20:7, 11). That which was condemned was their feasting while the poor were hungry, and they were getting drunk! They had no "church houses," but met in the homes of members, where meals were also served! But the two were to be kept separate and apart! One was for the physical man, whereas the other was for the spiritual!

### **THIS MEMORIAL TO BE PERPETUATED!**

The Lord instituted this memorial Supper before His apostles, but they were to pass it on to all new converts: "Teaching them to observe all things whatsoever I have commanded you." (Mt. 28:20). When one is brought into the body of Christ, this memorial observance is embraced. By this means the memory of Christ's sacrifice for his sins is rekindled! Only an ingrate would forsake this divine appointment to perpetuate His memory! Paul wrote, "For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come." (1 Cor. 11:26). That memory of our Lord is vital to His disciples, and that remembrance is renewed every first day of the week as we meet around the Lord's Table! Eyes of faith see Jesus at the Supper, and spiritual ears are attuned to His words: "I will not drink henceforth of the fruit of the vine, until that day I drink it new with you in my Father's Kingdom." (Mt. 26:29). It is easy to picture Him with us at His Supper by remembering His promise: "Where two or three are gathered together in my name, there am I in the midst of them." (Mt. 18:20). It's hard to misbehave, or let the mind wander, if we visualize Him at the head of the Table of the Lord!

### **A FOUR-DIMENSIONAL MEMORIAL!**

There is a four-dimensional aspect of this memorial that we should appreciate. There is the inward, outward, backward and forward look as we commemorate His death! Paul wrote, "For as often as ye eat this bread, and drink this cup, ye do shew (outward) the Lord's death (backward) till he come (forward) .... But let a man examine himself (inward), and so let him eat of that bread, and drink of that cup." (1 Cor. 11:26,

28). In partaking of this memorial Supper, we look within for self-examination; we show His death outward for the world to recognize; we look back to Calvary where our Lord died: and we look forward to His coming again! The inward reverence will help us draw closer to our crucified Lord; our outward show of devotion will be seen by the world; our looking back to His death on the cross will strengthen our resolve to live for Him; and looking forward to when, He comes again will centre our hope on heaven!

### **THE OBSERVANCE OF THE MEMORIAL!**

Jesus instituted this memorial feast; His disciples continued its observance! The Scriptures record: "And they [disciples] continued stedfastly in the apostles' doctrine, and fellowship, and in breaking of bread, and in prayers." (Acts 2:42). Herein the breaking of bread (the Lord's Supper), is listed along with other religious reference, that is, doctrine, fellowship, and prayers. These are items of worship continued to this day! Regularly, we meet for this purpose, as they of old: "And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them." (Acts 20:7). There can be no argument as to when, and for what purpose, they met for this memorial Supper. It was when they came together on the first day of the week to break bread! It is still observed so today by all who would follow apostolic example!

### **THE EARLY CHURCH WAS FULLY INSTRUCTED!**

Those early saints were not left in ignorance of this memorial to Christ's death! Paul taught: "For I have received of the Lord that which I also delivered unto you, That the Lord Jesus the same night in which he was betrayed took bread: and when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye as oft as ye drink it, in remembrance of me. For as often as ye eat this bread and drink this cup, ye do shew the Lord's death till he come." (1 Cor. 11:23-26). The church in Corinth received a detailed account of how the Supper was instituted, its true significance, and how it should be observed! In their remembrance, they were to be spiritually strengthened to give their lives to that Cause for which their Lord had died! Food

for the spiritual man is obtained from partaking of this memorial!

## **PARTAKING OF SUPPER UNWORTHILY**

Despite Paul's instructions given to the church at Corinth, they profaned the Supper of the Lord! Their sinful behaviour was outlined to be rectified (1 Cor. 11:17-22). The rich flaunted their abundance in feasting, even to getting drunk, while the poor were yet hungry! All their spiritual sacrifice was vain-show and pretense! Their attitude was wrong, and Paul told them; "Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and the blood of the Lord." Now, notice it does not say one must "be worthy to partake" for that would leave all of us out! Rather, it says unworthily, meaning to eat and drink in an unworthily, manner. He continues: "But let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body." (1 Cor. 11:27-29). To be sure, there is none worthy to sit at the table with Jesus; but though unworthy, he may eat and drink in a worthy manner, and derive the spiritual blessings the memorial provides! A Christian leaves the table of the Lord with renewed strength gained by being with Christ and by remembering His death, In fellowship with the saints, homage is paid unto our Lord and Saviour. Eyes of faith see His agony as He made the sacrifice for our sins. The renewal of our dedication keeps us stedfast in His service!

## **PERPETUATING THE MEMORIAL SUPPER**

As rituals and ordinances were regularly observed under the law, so the Lord's Supper is to be regularly observed in the Christian age! This is a means of cultivating remembrance, for Jesus said, "This do in remembrance of me." (Lk. 22:19). Peter wrote the scattered saints; "Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth. Yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance." (2 Pet. 1:12-13). (See also v. 15). This living memorial to the death of Christ will be perpetuated throughout all ages while the saints of God come together on the first day of the week to break bread! "Let us consider one another to provoke unto love and good work: not forsaking the assembling of ourselves together, as

the manner of some is, but exhorting one another: and so much the more, as ye see the day approaching." (Heb. 10:24-25). Saints look forward to the first day of the week, for on that day they assemble for the memorial service, and thus perpetuate it!

## ***Private Confession of Sin***

**Steve Williams**

"If we confess our sins, he is faithful and just, and will forgive our sins and cleanse us from all unrighteousness" (1 Jn. 1:9).

Christians are to confess their sins to God and seek his abundant mercy and forgiveness. How often, the precise manner, the place, and the time of day for confession of sin is not outlined for us. God has left these matters to individual wisdom due to varying circumstances under which we all live, but some worthwhile advice on the subject of private confession of sin is found in William Law's "A Serious Call to a Devout and Holy Life." (chapter 23).

Law recommends confession of sin in coordination with a period of self-examination during one's own prayers. Instead of a general confession, "Lord, I am a sinner. Forgive me," he urges one to confess the particular sins of that day. The benefit of specific confession is that it will raise a greater abhorrence of sin in our lives and help us to withstand temptation to the same sins in the future. Also, since we tend to pinpoint the faults of others while glossing over our own, a careful examination of our own life for specific sins is less likely to overlook sins.

If we never confess sin except in a vague, general manner, then confession of sin may become "an empty formality that has the appearance of a duty." A general confession of sin, "has little or no effect upon the mind; a man may use such daily confession, and yet go on sinning and confessing all his life, without any remorse of mind, or true desire of amendment." A specific confession of individual errors of the day is more likely to touch one's heart, awaken the conscience, and lead one to detest sin. Law's advice is worthwhile. During our private prayers, we would do well to examine the thoughts and deeds of the day. If we know we are prone to certain temptations due to our station in life, we ought to examine our lives in those areas too. Remember the great promise of 1 John 1:9.

# *“Here I Raise My Ebenezer”*

**Bob Prichard**

We must always be careful what we sing as we worship God, remembering that we are worshipping. Singing in worship is not for entertainment, but according to the command of God. Paul taught, “Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord” (Colossians 3:16). If we sing words that are unscriptural, or that we do not mean, our worship is vain.

The phrase, “Here I raise my Ebenezer,” is the beginning of the second verse of the familiar hymn, “O Thou Fount of Every Blessing.” This hymn, written by Robert Robinson, stresses the joy of Christianity and the Christian’s need to rely on the Lord. Robinson chose the phrase, “Here I raise my Ebenezer” from I Samuel 7:12.

I Samuel chapters 4 through 7 describe the battles between the Israelites and the Philistines. In an attempt to defeat the Philistines, the Israelites had taken the ark of the covenant into battle, as a sort of “good luck charm.” The Philistines captured the ark, which greatly distressed the Israelites. It also resulted in the Lord’s sending plagues upon the Philistines, and toppling the Philistine idol Dagon. The Philistines finally sent the ark back; but they continued to fight the Israelites.

More battles were fought, as the great prophet Samuel served as the last judge of Israel. Samuel offered sacrifices to God, and when the Philistines approached, God “thundered with a great thunder” (I Samuel 7:18). In the confusion that followed, the Philistines were soundly defeated. As a reminder of the Lord’s care for the Israelites, Samuel took a large stone, and raised it as a memorial between Mizpeh and Shen. “As he raised the stone, Samuel gave it the name, “Ebenezer,” which means “stone of help,” and said: “Hitherto hath the Lord helped us” (I Samuel 7:12).

Thus, when we sing “Here I raise my Ebenezer,” we are quoting Samuel, who raised the Ebenezer stone to remind the Israelites of God’s help for them in their time of trouble. The words fit well into the sentiment expressed in the familiar hymn.

·"O Thou Fount of every blessing,  
tune my heart to sing thy grace,  
Streams of mercy, never ceasing,  
call for songs of loudest praise.  
Teach me ever to adore Thee;  
may I still Thy goodness prove,  
While the hope of endless glory  
fills my heart with joy and love.  
Here I raise my Ebenezer:  
hither by the help I've come."

The hymn recognizes God as the "fount of every blessing" who deserves our worship and praise. Although the words, "Here I raise my Ebenezer," sound obscure to us, they do express the thankful attitude we should have toward God, who definitely is our "help" in time of trouble.

## *The Lord's Day*

**Clifford Dixon**

"I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet ... " (Revelation 1:10). This is the only time "Lord's day" is found in the New Testament. The term "Lord's" is used one other time, where it describes the "Lord's supper" (1 Corinthians 11:20). The "Lord's day" evidently refers to something about Jesus. He arose the first day of the week (Mark 16:9), and the church at Troas observed the Lord's supper on the first day of the week (Acts 20:7). It is most natural that we conclude that "the Lord's day" refers to the first day of the week.

The epistles of Barnabas, Ignatius and Dionysius, written near this time, so style it, and the name is of common occurrence from this time forward, and is confined to Sunday. Justin Martyr in his "Apology" had this to say about Sunday worship: "We hold our common assembly on the day of the sun, because it is the first day, on which God put to flight darkness and chaos and made the world, and on the same day Jesus Christ our Saviour rose from the dead: for on the day before that of

Saturn they crucified him, and on the day after Saturn's day, the day of the sun, he appeared to his Apostles and disciples and taught them these things, which we have also handed on to you for your consideration." (Documents of the Christian Church Selected and edited by Henry Bettenson, P. 67).

In the scriptures themselves we have the first day of the week observance of worship and in the writings of the early christians we have confirmation of the first day of the week being the day of worship.

1. The "Lord's day" could not have been the Sabbath day because it came on the seventh day (Exodus 20:10), and it was done away along with the other observances of the law when Jesus died on the cross (Colossians 2:14-17). John was in the Kingdom of Jesus Christ (Revelation 1:9), and not under the law of Moses when he wrote Revelation: therefore he would not have been observing the Sabbath.

2. The "Lord's day" could not refer to the second coming of Christ, because when he comes the heavens and earth will pass away (II Peter 3:10-12), every eye shall see him (Revelation 1:7), and time shall be no more. John was living back about A.D. 95 or 96 when writing the book of Revelation and observing this "Lord's day." It is true that Christ's second coming will be "the day of the Lord;" but we must distinguish that from the "Lord's day" of Revelation 1:10.

3. The "Lord's day" could not be any of the other days of the week, because no special significance is given to any of them. However, special, significance is given to the first day of the week as shown from the following considerations:

A. Jesus Christ arose "early the first day of the week" (Mark 16:9).

B. Jesus made many appearances this day, but of special significance is his appearance to the disciples assembled in the upper room. He wished peace upon them, gave them their commission, and told them they would receive the Holy Spirit (John 20:19-23).

C. The Sunday evening following, he again appeared as they met in the upper room and convinced Thomas of his resurrection (John 20:26-29). Thus the precedent was set for the first day of the week assembly; and Jesus' personal appearance on two occasions is indicative of his spiritual presence when Christians meet on this day (Matthew 18:20).

D. The church was established on the first day of the week,

because this is the day on which Pentecost always fell (Leviticus 23:15); and those who obeyed the gospel worshiped on this day (Acts 2:42).

E. The first day of the week meeting was continued by other congregations as shown in Acts 20:7; I Corinthians 11:20; and 16:1-2.

All this confirms beyond any doubt that the first day of the week is the "Lord's day." John's being in the Spirit is a great example of the importance of worship on that day.

Since Sunday is the "Lord's day," Christians are to meet on this day fifty-two weeks a year, with equal emphasis. The Bible has nothing to say about Father's day, Mother's day, Easter day, Prayer Sunday, or any of the other special days set up by men. Every Sunday is "the Lord's day." When Christians meet on the first day of the week, the same emphasis ought to be given to commemorate the death, burial and resurrection of Jesus Christ. The reason for the observance of the Lord's supper is to commemorate the death of Christ for our sins (I Corinthians 11:20-30). One Lord's day should not be put above another.

From the way the world sets up special Sundays for special observances, it appears they are trying to take the day away from the Lord and give it to mothers, fathers, grandparents, etc. "Ye observe days, and months, and times, and years. I am afraid of you, lest I have bestowed upon you labour in vain" (Galatians 4:10-11). We are to honor our parents and to have due respect for all our brethren, old and young (Ephesians 6:1-3; I Timothy 5:1-3) However, our respect for them is not to supercede our properly worshiping God through Jesus Christ on the Lord's day. Jesus said, "He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me. And he that taketh not his cross, and followeth after me, is not worthy of me" (Matthew 10:37-38).

Jesus' church must meet on the first day of the week, observe the Lord's supper in remembrance of him, and give of our means to carry on his work. "This is the day which the Lord hath made; we will rejoice and be glad in it" (Psalm 118:24), "Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more as ye see the day approaching" (Hebrews 10:25).



# **"Thou Shalt Not Bear False Witness"**

**W. Edwin Kearley**

Being truthful should be a cornerstone of society. It certainly is a foundation stone of Christianity. John describes the judgment, saying: "But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and ALL LIARS, shall have their part in the lake which burneth with fire and brimstone: which is the second death" (Revelation 21:8).

The law God gave Moses said, "Thou shalt not bear false witness against thy neighbor" (Exodus 20:16). Many times the wealthy and influential have put pressures on witnesses to colour the truth, or tell the opposite of the truth before a court of justice. This command was intended to put a stop to wresting justice. God also put responsibility on those who have heard unfounded information that they not repeat it. He said, "Thou shalt not raise a false report: put not thine hand with the wicked to be an unrighteous witness. Thou shalt not follow a multitude to do evil; neither shalt thou speak in a cause to decline after many to wrest judgment" (Exodus 23:1-2).

In the sermon on the mount Jesus taught one's speech must always be truthful: "Again ye have heard that it hath been said by them of old time. Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths: but I say unto you, Swear not at all: neither by heaven, for it is God's throne; nor by the earth, for it is his footstool: neither by Jerusalem, for it is the city of the great King. Neither shalt thou swear by thy head, because thou canst not make one hair white or black. But let your communication be, Yea, yea: Nay, nay: for whatsoever is more than these cometh of evil" (Matthew 5:33-37).

Falsehood is the opposite of truth. It is utterly impossible for them to dwell in peace together in the same heart. This truth no doubt prompted the inspired Paul to exhort, "Wherefore, putting away falsehood, speak ye truth each one with his neighbor" (Ephesians 4:25 A.S.V.). The Speaker's Bible notes that there are at least two faults that bear the name of falsehood, namely: (1) Carelessness about the truth. (2) The effort at deliberate deception. We must not believe without evidence. We must not seek to deceive.

An illustration of the above is found in E. W. McMillan's book entitled *The Minister's Spiritual Life*: "Quite some years ago, when I

was in a revival meeting in a very large Texas city, the minister of the congregation talked at length with me about some severe criticisms of him on the part of some members in both his own congregation and others in the city. Those criticisms dealt with his character. He strongly denied the charges. I accepted his explanations and sympathized deeply; the matter passed there. Years later I read a confession from him, that the charges were true and he asked forgiveness on the part of all concerned. I thanked God for his sincere penitence and forgave him in my heart. Still later he and I appeared together on the same college lectureship and he took me aside briefly to say, 'When I told you I was innocent of those charges, I lied; and I want you to forgive me for the lie.' He was assured that the difficulty in admitting such a thing was understandable, that I forgave him the moment I read his confession of guilt, and that he could rely firmly on my desires to help him. Then he told me (calling the name of a very prominent minister) that this minister suggested to him that he champion some religious issue and make a strong attack on somebody involved in that issue. Said the advisor, 'People like a champion, they will flock to you immediately and will forget your former sin.' But the man said to his eternal credit: "My guilt in the first sin has given me too much remorse for me to be willing to seek Christian friendship through any channel other than pure mercy from God and from forgiving Christians."

MAY WE BE DETERMINED TO SPEAK THE TRUTH WITH LOVE,  
AND NEVER BEAR FALSE WITNESS AGAINST OUR FELLOW MAN.

## ***The Modern Preacher***

**W.A. Holley.**

The Modern Preacher is a strange creature, indeed! He wants people to think that he is strong and courageous; but, in fact, he is a moral and religious coward. He boasts of his love for the Lord and for humanity: but his actions prove him to be a false teacher (Galatians 1:6-10)..

These modern preachers keep their ears to the ground, learn what people want to hear, then preach to please the majority. They can preach the gospel (?) "either round or flat!" This accounts for different messages being preached in different denominational churches by

different preachers (Jeremiah 5:30-31;23:26-32).

In New Testament times all gospel preachers preached the same message. Peter did not preach one gospel to his group, and Paul another. "I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel: which is not another; but there be some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so I say again to you if any preach any other gospel unto you than that ye have received, let him be a accursed" (Galatians 1:6-9).

Denominationalism to the contrary preach different gospels (teachings), notwithstanding, there are no brands of the gospel! All New Testament preachers and teachers taught the same truth in its purity and simplicity. Their teaching did not result in the establishment and the perpetuation of different denominational churches (I Peter 4:11; Revelation 22:18-19).

The Bible teaches that we should not believe every preacher or teacher who happens to come along (I John 4:1ff). The honest soul should listen to the preacher and then read God's word to see if the preacher's teaching is correct (Acts 17:11). Apollos was "an eloquent man, and mighty in the scriptures," but he knew not the truth (Acts 18:24-28). Fortunately, Aquila and Priscilla recognized his error, "and expounded unto him the way of God more perfectly." Thus, thousands of preachers need to be taught the truth of God now! Just because a man is a highly-respected, well-educated preacher, it does not necessarily mean that he knows the truth of the gospel.

Neither does the fact that denominational preachers are in the majority, and are very popular, make them right in the sight of God Almighty. In II Chronicles 18:4-34 we have a striking situation presented: 400 prophets are wrong, while only ONE is right before God. The only safe way to measure preachers is by whether or not they "preach the word" (II Timothy 4:2; Acts 17:11; I Peter 4:11). One cannot preach the word unless he preaches the word!!

How does the modern preacher present himself? Well, he talks about how the Lord came to him, how the Lord gave him a special message, how the Lord laid a message on his heart, how the Lord gives him continuous revelation, et al. According to the modern preacher the Holy scriptures are not sufficient - there must be the direct influence of the

Spirit upon his heart, in addition to what the Bible says. In fact, the modern preacher gives lip-service to the Bible, but demands further miracles to support his claims.

Many of these preachers have never read the Bible through, from Genesis to Revelation. These fellows may not own a copy of the Bible (they really do not need it, according to their contention)! One young man about to graduate from the Divinity School of Harvard University, said to a fellow student: "They are assigning work in the Bible, and I guess I'd better go out and buy one. I never owned one." How can a preacher preach the Bible if he does not know it??

Such men are blind leaders of the blind (Matthew 15:13-14). Many are ignorant of the Bible! They may know philosophy; they know a little about psychology; they may know some history, and some science; but modern preachers do not MAJOR in BIBLE study!!

Many highly educated preachers who do not really believe the Bible are now filling the pulpits of some of the most prestigious churches. What are the marks of their infidelity?

These preachers may accept those parts of the Bible that agree with their theology, but reject the parts with which they disagree – as for example, the Lord's plan of salvation (Mark 16:16; Acts 2:36-38); the Lord's Plan of worship (Acts 2:42; Ephesians 5:19; John 4:23-24); the deity of Christ, his virgin birth, his miracles, his resurrection, his vicarious death.

Modern religious dogmas are now being proclaimed by these modern preachers—namely, salvation by grace only; salvation by faith only; salvation in answer to prayer (Ephesians 2:8-9; Mark 16:16; Acts 2:36-38; 22:16; Romans 6:3-4; I Peter 3:21).

Furthermore, these same preachers contend that the church of Christ is a non-essential (Acts 20:28; Ephesians 1:22-23; Colossians 1:18, 23-24); that baptism as commanded by Jesus has nothing to do with man's salvation (Matthew 28:18-20; Mark 16:15-16; Acts 2:36-38, 41, 47); that one church is just as good as another; that one should join the church of one's choice et al.

We humbly suggest that neither Jesus, nor Paul, nor Peter, nor any other apostolic preacher ever preached what the modern preacher now holds so dear.

Dear Readers, if you know where the Bible mentions those things

now being preached by the modern preacher, will you please send the Bible references to me.

## ***Miracles And Divine Providence***

**W. Gaddys Roy**

We are living in an era in which many think a "miracle" is involved in every case in which there is any divine intervention. In a recent article in a brotherhood paper, a brother said, "I can just hear some skeptic now, 'But the days of miracles are over.'" I am one of those "skeptics" he is talking about. The Bible teaches that miracles ceased when the New Testament was completed (I Corinthians 13:8-13; Ephesians 4:8-14).

I heard two different brethren speak; one was on a lectureship, and the other in a gospel meeting. Both said, "Some brethren say that the days of miracles are over." (Pointing to the baptistry): "Every time one is baptized into Christ he is born again, and that is a miracle." It is obvious to me that these brethren either do not understand how the Lord works today, or else they do not know what a "miracle" is.

God works today through his law. Elihu said, "The Spirit of God made me, and the breath of the Almighty giveth me life" (Job 33:4). How did the Spirit of God "make" Elihu? He "made" him by the law of procreation, just like he made the rest of us! David said, "Thou sendest forth thy Spirit; they are created; and thou renewest the face of the earth. He "renews" the face of the earth through the law of nature. Any time God works through his laws, divine providence might or might not be involved; but one thing is sure: no miracle has occurred.

In the new birth one is born of God (I John 5:1). One is born again when he is led by the Spirit to be baptized into Christ (Romans 8:14; Galatians 3:26-27). Therefore, he is "born of water and the Spirit" (John 3:5). The new birth is according to God's spiritual law, which is the word of God (I Peter 1:23). The new birth is no more a "miracle" than the fleshly birth.

A "miracle" is an act in which God works aside from his natural laws. Webster defines a MIRACLE: "An event or effect in the physical world deviating from the known laws of nature, or transcending our knowledge of these laws." A "miracle" is an extra-ordinary divine per-

formance, and not an ordinary occurrence which we acknowledge everywhere and in everything. A "miracle" is the result of those powers of God other than those which either have always been working, or never have worked before. A "miracle" is the irresistible activity of God which at other times hides and conceals itself behind the veil of what we term "natural laws" but in the miracle, unveils itself. It steps out from concealment, and the hand which works is laid bare.

When a "miracle" was performed, the law of nature was set aside, or else some law of God is used to counteract the law of nature. This is not unreasonable. The law of gravity is not set aside when a magnet collects iron filings. It is only that the superior force of magnetism has overcome gravitation.

The supreme lawgiver of the universe may suspend his own laws if he chooses. He performs only a single work when he neutralizes his laws of nature by introducing laws which are more powerful than his laws of nature, and performs a "miracle."

There are instances in the Bible where there were divine interventions upon the law of nature; the laws of nature were either overcome or set aside. One instance of divine intervention upon the law of nature is to be found in the case of the axe-head which floated (II Kings 6:1-7). Another instance of divine intervention upon the law of nature is the case of Jesus' walking upon water (Matthew 14:22-23; Mark 6:48-51). In short, when God intervened by setting aside, or by neutralizing, the laws of nature, a "miracle" was performed. When God worked with or through his laws, no "miracle" had been performed. The divine intervention could be divine providence, but no "miracle." I will give two Bible illustrations. One case is when Elijah prayed for rain (I Kings 18:41-46). There was no "miracle:" it rained out of a cloud—just as it rains today. Another case is when God used Joseph to preserve life (Genesis 50:15-21). In both cases there was divine providence, but no "miracle."

Jesus said, "Seek ye first the kingdom of God and his righteousness; and all these things shall be added unto you." How will the things of which Jesus is speaking be added? It will not be through miraculous power, for miracles have ceased (I Corinthians 13:8-13; Ephesians 4:8-14). God will THROUGH his natural laws fulfill the promise of Jesus (Matthew 6:33).

I believe in praying for the sick, and I believe people sometimes recover in answer to the prayers of the faithful. How does God answer such prayers? When God heals people today, it is through his natural

laws. God healed King Hezekiah in answer to his prayer (II Kings 20:1-11). The healing of Hezekiah was DIVINE healing, but it seems that God worked THROUGH the laws of nature, and not miraculously. God healed Naaman (II Kings 5:1-14). The healing of Naaman was unquestionably a miracle. He was healed instantaneously, and his healing was contrary to the laws of nature. We can say that all MIRACULOUS healing is DIVINE healing; but not all DIVINE healing is MIRACULOUS. Likewise, all "miracles" include divine PROVIDENCE; but not all divine PROVIDENCE is MIRACULOUS. Therefore, let us not confuse all divine providence with the miraculous, and conclude that God cannot work through his natural laws without performing a "miracle." God is sitting at the steering wheel of nature; but he respects his own laws today, just as he expects us to respect them.

## *The Old Colossus*

### **Wheeler Pounds**

Give me your tired, your poor, your huddled masses yearning to breathe free. The wretched refuse of your teeming shore, send these the homeless, tempest tossed, to me. I lift my lamp beside the golden door!

On November 2, 1883, Emma Lazarus penned a poem entitled *The New Colossus* which ended with the above words. It was written about the Statue of Liberty and the Country of America. We heard this poem many times during the recent ceremonies marking the statue's centennial celebrations.

Although she would not be guilty of plagiarism, the beautiful thoughts behind the words Emma Lazarus penned that day were by no means unique to her. The Statue of Liberty may have emerged as a "New Colossus" but there was an "Old Colossus" whose monument stands taller and brighter than any other. This is Jesus Christ.

More than eighteen hundred years before the above words flowed from the pen of Emma Lazarus, these words were spoken by Christ, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light" (Matthew 11:28-30). John penned these words of Christ in Revelation 22:14. "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Verse 17 Continues, "And the Spirit and

the bride say, Come. And let Him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." This is more than a welcome into a great country! It is an invitation to enjoy eternal life in heaven. Nothing on this earth can even begin to compare with it.

Christ was dedicated to liberty for "where the spirit of the Lord is, there is liberty" (II Corinthians 3:17). He gave us the "perfect law of liberty" (James 1:25) that all men may be free (John 8:32). The freedom which He offers is an inner freedom which knows no boundary. It cannot be suppressed by bars, or locks, or handcuffs, or handicaps, or sickness, or nationalities, or political leaders. It dwells within the person no matter the circumstances.

Paul (Philemon 1:1) identified himself as a "prisoner" of Jesus Christ; but it was for another that he sought freedom. Onesimus, a bondservant of Philemon who had left for bodily freedom, was returned by Paul to secure the inner freedom enjoyed by Paul. This inner freedom can only be achieved when one frees himself, through Jesus Christ, of sin (Romans 6:16-18).

Christ had compassion for the tired, the poor, the huddled masses yearning to breathe free. He, therefore, lifts his lamp beside the golden door. He is no respecter of persons (Acts 10:34-35). James writes of this (James 2:1-13), and it will be beneficial to all to ponder this passage as it teaches of great compassion.

"Thy word is a lamp unto my feet and a light unto my path" (Psalms 119:105). 'I lift my lamp,' says he, for "I am the light of the world" (John 8:20). "The entrance of thy word giveth light: it giveth understanding to the simple" (Psalm 119:130). As Christians, we, too, must 'lift our lamps beside the golden door' and light the way to heaven (Matthew 5:14-16). We must lead the way through those gates of pearl into a city of pure gold (Revelation 21:18). As pilgrims in this land, we must seek the strait gate and narrow way that leads to life. . . and a few will find it (Matthew 7:13-14 and Luke 13:24). This is the true paradise.

### **BEST OPPORTUNITY**

**For People Living in Central Rly. Areas of Bombay  
To meet with CHURCH OF CHRIST  
EVERY SUNDAY FOR WORSHIP AT 5:00 P.M.  
At G.E.I. High School, Near Bus Stand, KURLA (W).**

**ALL ARE CORDIALLY INVITED**