

# THE BIBLE TEACHER



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Published by Church of Christ, Box 3815,  
New Delhi-110049.

*Pleading for the restoration of pure New Testament Christianity*

Vol. 10

March 1980

No 11



## Working Mothers

As the world becomes more educated and industrialized, then there is a growing trend toward the wife and mother of the family to go out and find work. This is encouraged on the part of the modern day Women's Lib Movement and with growing inflation. While it is recognized that there are certainly cases where it is necessary for a mother to help make the living because of sickness in the family, her husband having passed away, or any number of other reasons, but for her good, and especially that of her family, if there is any way at all to manage them she needs to stay at home and care for her family. The Women's Lib Movement supporters would not like to hear that because they picture a woman as being a slave in the home, taking care of children, and all of that, while the husband is able to have the freedom to go to his job, to associate with a wide range of people, to earn a monthly salary and in general, he has a better deal going for himself than his poor wife back at home. They would therefore encourage

the wife to find someone to take care of the children, go out and find a job, earn some money for herself, be independent, and begin to live.

All of this sounds good but take a closer look. The impression is left that the husband is just kindly out making a little spending money for himself. But look again. What kind of work does he have to do? Often times, hard work, dirty work, boring work, and long hours are spent at it. He is not on a holiday for sure. Then whatever he gets he takes home to use on the needs of himself, his wife, and his children. It is true that the work at home can run into long hours, that it can be hard, and also boring. But at least there are no ques, no regular hours to keep, no bosses. Also, there in the home she has her own loving children to see after, to take care of, and to work for, as well as to keep her company.

Look again. If the wife decides to go out and find a job, several things are going to have to be considered. Will she be able to find work? Where will she find it? How will she manage for transportation? What kind of work can she do? What kind of work will she have to do? What kind of pay will she earn? Will it be worth it?

If she gets a job, how will this effect the family? What will happen to the children? Where will they stay? Who will care for them? Will this be the best for them? Will they be happy? Won't they be neglected?

With both the husband and wife out working each day, then what kind of life will they have when they and the children are at home? Of course there will be less time together and therefore less time for each other. With both being tired, needing rest, they may be irritable with one another and in dealing with their children. Perhaps a little more money is being earned, but it is costing a great deal otherwise.

What about the money that the wife earns? Will it be her own personal money to spend as she pleases? What if the husband

felt that way about the money that he earns from his job ? No, if she is going to work then it should be used to care for the needs of the family just like the husband's salary. But with more money, won't it mean that more will be spent on things that perhaps were not really needed ? May be, after all, the wife didn't really need a job.

I may be old fashioned and out of step with modern times but I believe that if there is any way at all possible for it to be worked out then the wife needs to stay at home and see after the children, take care of the house, do the sewing, do the washing and ironing, and do the cooking. Someone must do those things if they are going to be done. Should the wife do it or should the husband be expected to do it ? Well, if the husband is out making the living, and the wife is able to stay at home, then it would appear that it should be her work.

The Lord built us human beings in such a way that the man is stronger and therefore can hold up to do manual labour, whereas the woman is weaker and is unable to cope with a lot of jobs. Again, the man is more of the outdoor type, being a male and masculine, and therefore God gave him the job of being the father and head of his family. In direct contrast, the woman is more delicate, is the indoor type, is weaker than the man physically, is feminine, has a knack for doing things like caring for children, cooking, etc. Therefore it is only natural then for the man to do the outside work and for the woman to do the inside work. To do it like this does not mean that one is taking advantage of the other, but this seems to be the best arrangement for all concerned. Each should respect the other, appreciate one another's work, help each other when possible, share whatever there is to share, and be therewith content.

One of the main reasons for the wife and mother to remain at home is because she needs to be there to care for her children. If she doesn't want this responsibility then she shouldn't have had children. But with the husband and father having to be out daily with his work then at least the wife and mother needs to be at home taking care of the children, seeing that they are properly fed,

that they have the clothes they need, that their health is good, that they have a clean house to live in, and that they have the consolation of having a mother's presence to give them confidence that they belong to someone and that all is well. But beyond that, and all else, she needs to be there so she can give her children proper teaching and training for the years to come. The Apostle Paul of the Bible said, "I will therefore that the younger women marry, bear children, guide the house, give none occasion to the adversary to speak reproachfully." (1 Timothy 5 : 14). If the father has to be away on his job, and if the mother is not there with the children, then who is going to see after them and their needs and to give them all of the teaching and training they need? Others cannot do all of that. Only the mother can. And a real mother that loves her children will want to do that.

Another reason the wife is needed at home is to take care of the house and all the many things that need to be done to make it a clean place, a place where there is some good food, and a place where the husband can find his wife and children waiting with love to welcome him home after a hard day of work in the office, at the factory, in the field, or wherever it may have been. Moreover a wife that loves her husband and children is one that enjoys doing all of those things for her family because she does it with love and in turn the family will love her and appreciate her for all of this. Again Paul said that the older women should "teach the young women to be sober, to love their husband, to love their children, To be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed." (Titus 2 : 4, 5).

And finally, and no doubt there are a number of other reasons why the woman needs to remain at home, I would point out that a husband and father, the head of his family, if he is well and able, that he likes to feel that he is in position to care for his own family. It makes him look sickly, weak, and unmanly for him to have to rely on his wife to help earn the living. If it is a necessity then that is different, but where it is unnecessary then he would prefer to be the wage earner for the family. And I might point out, that just as sure as the wife goes out and begins to earn

then there will be problems every time in that family. Because the wife may begin to think that the husband is becoming lazy and depending on her too much or on the other hand the husband may think that the wife is getting to feel too independent now that she is also earning. And so it goes.

To sum it all up, let me tell you that there is no problem when the husband fulfills his duties and responsibilities to his family and when the wife stays at home and fulfills hers. There is no problem when there is love in the home for God and his will, for one another, and for their children. The problem, or problems, comes when one or the other or both get away from God and his will for the home. How we need to realize that God knows best and that there are no exceptions. May God help us to have the kind of home that will honour him and that will be for the good of all the family members.



## **associate editorial**

### **We Can Be Like Jesus!**

In his first epistle to Christians the apostle John writes, "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God : therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be : but we know that, when he shall appear, we shall be like him; for we shall see him as he is." (1 John 3 : 1, 2). What a wonderful thought! We shall be like him! Yes, we shall be like Jesus in heaven. But if we aren't trying to be like Jesus here upon earth then how can we expect to be like him in heaven? Therefore if we

want to be like him in heaven, then we must first here become like him, as he lived upon the earth. So let's see about Jesus.

In the first place, we see, Jesus was a man of great courage. The way he taught and condemned sin and hypocrisy is the proof of his courage. For example, read Matthew 23 chapter. Then in John 2 : 13-17 we read how at the time of Jew's passover Jesus went into the temple and when he found people there selling oxen, sheep, and doves, and changers of money doing business, the record says, he made a scourge of a small cord, and drove them all out of the temple, and poured out the changers' money and overthrew the tables; and told them, "Take these things hence; make not my Father's house an house of merchandise." Thus, we see Jesus went into the temple alone to clean it. Likewise, today we need courage to clean errors which exist in the church. Also, we need to speak boldly and courageously, against the use of mechanical instruments with singing in worship of God, against infant baptism, against idolatry, and against denominationalism, etc. because these are all in opposition to God's will.

Then, in the New Testament we read, he was loving and compassionate. Once when he saw a great multitude of people following him and they had nothing to eat, he offered them food enough for every one of them. (John 6). One of the writers of the gospel's account wrote at one place, "And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom and healing every sickness and every disease among the people. But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd." Once when he was teaching, he said, "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory : And before him shall he gathered all the nations : and he shall separate them one from another, as a shepherd divideth his sheep from the goats : And he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world : For I was an hungered, and ye gave me meat : I wa



thirsty, and ye gave me drink : I was a stranger, and ye took me in : Naked, and ye clothed me : I was sick, and ye visited me : I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee an hungered, and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? or naked, and clothed thee? Or when saw we thee sick, or in prison, and came unto thee? And the king shall answer and say unto them, Verily, I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels : For I was an hungered, and ye gave me no meat : I was thirsty, and ye gave me no drink : I was a stranger, and ye took me not in : naked, and ye clothed me not : sick, and in prison, and ye visited me not. Then shall they also answer him, saying, Lord, when saw we thee an hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? Then shall he answer them, saying, Verily, I say unto you, inasmuch as ye did it not to one of the least of these, ye did it not to me." (Matthew 25 : 31-45). So we need to be loving and compassionate toward our fellowmen, as Jesus himself was, and as he wants us to be.

Also, we read, Jesus was humble. While he was teaching he said, "But he that is greatest among you shall be your servant. And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted." (Matthew 23 : 11, 12). Then in the 13th chapter of the book of John, John tells us how Jesus washed the disciples' feet, and then he said, "Know ye what I have done to you? Ye call me Master and Lord : and ye say well; for so I am. If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you." (John 13 : 12-15). Here he wasn't teaching that we should literally wash one another's feet, but he said that I have given you an example, that is, you should be humble with one another. In speaking of Jesus, Paul wrote in Philippians 2 : 5-8, "Let this mind be in you, which was also in Christ Jesus : Who, being in the form of God, thought it not robbery to be equal with God : But made himself of

no reputation, and took upon him the form of a servant, and was made in the likeness of men : and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of cross." How can we expect to be like Jesus in heaven if we are not humble like him, as he was upon earth?

Another thing that we see about Jesus, as we have already noticed in Philippians 2, he was obedient. When he prayed in the garden in the shadow of his death, he said, "O my Father, if it be possible, let this cup pass from me : nevertheless not as I will, but as thou wilt." (Matthew 26 : 39). He was willing to die for the sins of the world in obedience to his Father's will. (John 1 : 29; Hebrews 2 : 9; Romans 5 : 8). And the scriptures warns us that he is the Author of eternal salvation only to them *that obey him*. (Hebrews 5 : 8, 9). Jesus said, "If ye love me, keep my commandments." (John 14 : 15). Then at Luke 6 : 46 "And why call ye me, Lord, Lord, and do not the things which I say?" Reader, friend, Have you obeyed his command which would save you? (Mark 16 : 16; Acts 22 : 16). Are you willing to obey him? You will reap what you will sow. Become like Jesus, and you will be like him when he shall appear.

## Which Church?

Roy J. Hearn

This question is of vital concern and deserves an answer. Many honest souls seeking salvation doubtless have been turned to infidelity because of confusion created by religious division. Some look upon the maze of churches with different and conflicting claims and conclude that all are wrong. This is a natural conclusion, but not necessarily correct. True, all that differ may be wrong, but no two can be right as long as they are so different. Others, looking upon the varying claims of religious organizations, conclude that all are right. This also is a natural conclusion in view of what they have been taught, but neither logical nor correct. For example, Saul of Tarsus thought he ought to do many things

contrary to Christ (Acts 26 : 9-14), but while he was honest and conscientious he was in error. (Acts 23 : 1.)

### WHICH CHURCH SHALL I JOIN?

With the cry, "Lo, here is Christ; lo, there is Christ; and lo, this is the way, and that is the way", it is no wonder that this question is often propounded by honest souls who seek to please God and to go to heaven eventually. In the sense under consideration, the Scriptures do not teach that anyone has ever been called upon to join any church. When one obeys that law of God which outlines the process of being born again he is at that time saved and added to the Lord's church. (Acts 2 : 41, 47.) There is no need to join another. By virtue of his obedience, one is made a member of the Lord's church which is revealed in the New Testament.

Every person who is really honest with himself and with God is interested in finding the right church. There are many ways to be wrong, but only one way to be right. Five hundred timepieces may all be wrong, no two having the same time. These all may have the same time and still be wrong. It is not only wise to have the same time, but the correct time also. This can be had only when all watches and clocks are set by the standard of time, based in this country upon Naval Observatory Time.

So it is with churches. The only way all professed believers in Christ can be united together and at the same time be right is to allow themselves to be governed by the Divine Regulator, the word of God. (Col. 3 : 17; 1 Pet. 4 : 11.) One should not therefore seek out a religious organization that suits his fancy, but turn to the New Testament, find out what is authorized therein, obey that, and thereafter let the Scriptures be his guide in all matters of faith and practice. This is the only way to be right in religion.

If we set our watches by each of our fellow citizens' time, we will likely have to make an adjustment each time we make a comparison. If we all set by the standard time regulated it is a simple task to be together and also to be right. Hence, if everyone inte-

rested in salvation would let the New Testament be his sole guide, all would be together and have all thinking common as did the first Christians. (Acts 2 : 44.)

### AVOID ERRONEOUS METHODS

Many try to adjust their religious behaviour to what forefathers believed; what somebody's opinion is, or what they find in church history. Some seek a church that claims to trace a line of succession of churches from present day back to the days of the apostles. At least three churches claim to do so. If possible, which one would be right, since all differ in name, origin, doctrine and practice? The Bible says there is only one body (Eph. 4 : 4), and that the body is the church (Col. 1 : 18, 24; Eph. 1 : 22-23), hence, only one church is recognized by the Lord in the New Testament. If salvation depends upon a succession of churches, priests or ecclesiastical systems or movements, all is hopelessly lost. If we try to harmonize all the religious differences that now exist we will never find our way out of the present confusion. However, if we seek to become harmonious with the word of God we can save ourselves from sectarian chaos.

It is generally admitted by all denominations that one can be saved from sin, live the Christian life and finally go to heaven without joining any of them. That being true, why join any of them. Why not just be content with obeying the gospel of Christ, God's power to save (Rom. 1 : 16), and by the Lord be added to his church (Acts 2 : 47), the body composed of the saved? (Eph. 5 : 23.) Do this and seek to do God's will concerning his children and heaven will be your home.

### DOES MAN BEING THE HEAD OF WOMAN DENY WOMAN'S DIGNITY ?

#### Franklin Camp

"But I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God." (I Cor. 11 : 3.)

This verse is the key to Paul's discussion of the relationship of man and woman. The key to the verse is the last part of the verse. "The head of Christ is God." Is God still the head of Christ, or was this a cultural situation and limited to the first century? The relationship of God and Christ is the pattern for man and woman. Question: Does God being the head of Christ deny the dignity of Christ or Christ's equality with God?

Consider the following passages and the principles setting forth the relationship of God and Christ that serve as a pattern for man and woman.

"Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also that God was his Father, making himself equal with God. Then answered Jesus and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do : for what things soever he doeth, these also doeth the Son likewise." (Jn. 5 : 18, 19.)

"I and my Father are one." (Jn. 10 : 30.)

These passages establish Christ's claim of equality with God. This is Christ's claim of his diety. Thus Christ recognized his equality with God.

"Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father : for my Father is greater than I." (Jn. 14 : 27.)

Here is the relationship of 1 Corinthians 11 : 3. When Jesus said that "Father was greater than I", was he denying his equality with God and repudiating the dignity claimed in chapter 5 : 18, 19 and chapter 10 : 30? If Christ could have God as his head and not deny his equality and dignity, then why does the headship of man deny the equality of the dignity of woman?

"But Jesus answered them, My Father worketh hitherto, and I work." (Jn. 5 : 17.) "I can of mine own self do

nothing : as I hear, I judge : and my judgment is just; because I seek not my own will, but the will of the Father which hath sent me." (Jn. 5 : 30.) "And he that sent me is with me : the Father hath not left me alone; for I do always those things that please him." (Jn. 8 : 29.) "Behold, the hour cometh, yea, is now come that ye shall be scattered, every man to his own, and shall leave me alone : and yet I am not alone, because the Father is with me." (Jn. 16 : 32.)

God is the head of Christ but this does not affect the relationship so that there is no cooperation between them. God is the head of Christ, yet there is cooperation. Is this not a pattern for man and woman?

"The Father loveth the Son, and hath given all things into his hand." (Jn. 3 : 35.) "For the Father loveth the Son, and sheweth him all things that himself doeth : and he will shew him greater works than these, that ye may marvel." (Jn. 5 : 20.) "Therefore doth my Father love me, because I lay down my life, that I might take it again." (Jn. 10 : 17.)

These passages set forth the fact that there is mutual love between God and Christ. God being the head of Christ in no way effects the mutual love between them. Should this not be a pattern for man and woman?

"That all men should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent him." (Jn. 5 : 23.) "Jesus answered, I have not a devil; but I honour my Father, and ye do dishonour me." (Jn. 8 : 49.) "Jesus answered, If I honour myself, my honour is nothing; It is my Father that honoureth me; of whom ye say, that he is your God :." (Jn. 8 : 54.)

While God is the head of Christ, this does not in any way set aside the honour one of the other. These passages show that God

honours Christ and that Christ honours God. There is mutual honour between them even though God is the head of Christ. Should not this mutual honour between God and Christ serve as a pattern for man and woman?

“All things that the Father hath are mine : therefore said I, that he shall shew it unto you.” (Jn. 16 : 15.)

Not only is there mutual love and mutual honour between God and Christ, there's also mutual possessions. This passage shows such to be the case. God is the head of Christ but this does not deny Christ's dignity or equality. But Christ's equality with God does not destroy the headship of God, the principle of cooperation, mutual love, honour and possession. What is true of God and Christ should also be true of man and woman.

Those who attack the relationship of man and woman set forth in 1 Corinthians 11 will also have to reject both God and Christ. This is the ultimate end of the position of the ERA. God is the creator of man and woman. He made them each for the other and adapted them to each other. The Bible sets forth the principles that govern and control this relationship. Any attempt to change the relationship will end in a total rejection of the Bible and God.

## Time To Talk

Olin Warmack

When is the last time you said anything to God?

It has not been long since you talked to your husband, your wife, your children, your grocer, bank teller, milkman, etc.—has it?

Our daily routine brings us into talking relationship with these various people.

But it may be a different thing with some as we consider our talking relationship to God, our Father in heaven. We can talk

to Him in prayers, but how often do we use this unique opportunity to talk to the greatest Being in existence? Do we think of this precious privilege too casually? Do we use it too sparingly? Do we treat it disparagingly? Do we slight talking to our Father, although we'd never think of belittling a fellow being in such a way?

Could it be that some of God's children think there is no profit in praying to their Father? It is understandable that the willfully wicked, whom Job spoke of, would say, "What is the Almighty, that we should serve him? and what profit should we have, if we pray unto him?" (Job. 21 : 15.) But it is hard to imagine the children of God not seeing the profit in prayer. It is difficult not to picture a child of God as having a constant and strong interest in taking time to talk to his Father.

Do you not desire daily contact with God? We must realize that proper prayer involves intelligent, purposeful and devoted contact with God. True—it also includes asking in faith in the name of Jesus Christ and according to God's will (James 1 : 6, 7; 1 John 5 : 14.) But we need to know our prayers are to be God-centred, not self-centred. A notable quote on this point says, "God-conscious prayer at its highest involves honest thinking, and a firm resolution to bring all our problems to the searchlight of His truth and to submit all our work to the touchstone of His interests and intentions." We must learn to put all confidence in God, our Father. When we do, we will spend more time talking to Him!

## "Priest" Or Preacher ?

James Segars

One of the great problems facing the church in our generation is that we have confused the work of the gospel preacher with that of the Catholic "priest". The result is that we have left ourselves wide open to many false ideas and human doctrines. In some



localities it has become nearly impossible for the preacher to do his work because his brethren have insisted on burdening him with additional "priestly" functions. Both the church and the preacher suffer when they fail to respect what the New Testament says about the work of the evangelist.

Catholics have been taught that their priest has the power to forgive sins. In order to receive this forgiveness one must confess to the priest all his wrongs. In addition, one cannot be "lawfully" married, nor baptized, without an ordained priest. God's Grace to man, it is believed, is given through seven "sacraments" each of which is administered by the priest or one of his superiors. A person's eternal salvation, in many ways, is directly dependent upon the priest. The gospel preacher is not anything similar to a Catholic priest. He has no power to forgive sins. He does not stand between God and men as a mediator. Only Christ can do this. We must not be deceived to think that a preacher has special connections with God which are not enjoyed by other Christians, or that he is above the temptations which other men must face. The preacher's prayer has no more and no less influence on God than the prayer of any other faithful Christian. According to the scriptures, every Christian is his own priest (Rev. 1 : 6) and does not need another man to approach God for him and in his stead. Christ had made it possible for us all to carry our own petitions to God. He is the only one who stands between us and God's grace. (1 Tim. 2 : 5.) The preacher is not a priest. He cannot obtain blessings from God for you that you cannot obtain for yourself. God's grace is not limited to a "system of sacraments" which can only be administered by a priest. The people of God can worship and carry on His work whether there is a preacher among them or not. God's blessings are available without the intervention of a Catholic priest. If there were no full-time preacher of the gospel in this area I would like to believe that the church here would go right on teaching, baptizing, communing, worshipping and working for God. Let's not turn the preacher into a priest.

## “Testimonies-Witnessing-Sharing”

R. W. Gray

Before me is a religious journal published by a conservative Protestant group. The paper is strongly Calvinistic in doctrine but contains some excellent articles from time to time on current problems within the religious world.

An article in the current issue contains some materials worthy of sharing with readers of *The Bible Teacher*.

Excerpts from the article follow :

“Soon after my conversion.....I found.....a small evangelical .....group. They placed enormous stress on having a testimony for Christ.....The testimony was always expected to be what the Lord had done or was doing in my life.....Some older members had assumed the responsibility of asking such questions as, ‘What is the Lord now doing in your life?’.....This mentality was not confined to my particular group. It is widespread. ....Giving a testimony to what the Lord has done.....is virtually a sacred element in evangelical piety.....”

“The student would stand and relate, not some truth quarried from sound exegesis of the biblical text, but some word the Lord had given that very morning in the student’s ‘quiet’ time.....”

In a further discussion of this practice the writer observes, “In the Bible, testimony is to the historical; in evangelical piety it is usually existential and experiential. In the Bible it is out-side-of-me realities; in evangelical piety it is predominantly to the inside-of-me phenomena. In the Bible, testimony is to Christ clothed in his gospel; in evangelical testimony it is Christ clothed in the evangelical’s humanity..... The biblical spotlight is on historical verities and not on experiential ambiguities.”

The foregoing excerpts have a familiar ring to this writer for a number of reasons : (1) The testimonial, highly emotional type meetings in which he engaged in a past religious connections. (2) The subjectivism so often presented by denominationalist. (3) The introduction of "witnessing" advanced by campus evangelism among us a few years ago. (4) The current emphasis upon similiar things, especially in some personal work and youth groups in some of our churches.

Some of the wildest and most fanciful ideas ever advanced by the subjective thinking of untaught minds flowed from the "testimonial meetings" in which this writer once engaged. The more impressive the testimony the closer one was presumed to be to the Lord. Lack of biblical knowledge, as well as a failure to understand that the Bible is a complete and objective standard in religious life, was at the root of such meetings.

Our Pentecostal neighbours excelled in the art of "testifying" which usually led to an "outpouring"(?) that resulted in "tongue speaking"(?) and the like. They came to think of themselves as the truly spiritual group. A large segment of the religious world gravitated toward this movement, and, hence, the rise of the "Charismatic Movement."

The fact that a practice originated in a certain questionable setting is no basis in and of itself to reject it outright. But it is good reason to examine it carefully before adopting a resemblance of it in the Lord's work.

There are some strong similarities in some of our practices today and the "testimonies" described in the foregoing. Some have latched upon these practices with the zeal of a Columbus, thinking that some enterprising person or persons among us originated them. Doubtless, this is done with little or no background knowledge as to their true origin or to the abuses to which they so readily lend themselves.

An ecumenical spirit is generally present in all Protestant "testimony" or "witnessings" meetings. The idea is left that "doctrine

is of secondary importance.” The real issue is “what the Lord has done for me”, and not the proclamation of the everlasting gospel as set forth in the sacred scriptures.

Whatever the format may be in our meetings, whether it be considered a public meetings of the church or a private teaching group, we should avoid falling into a situation that allows or encourages “testimonies, witnessing, or sharing” on the part of any and all who may attend. This opens the door for the input of error and the confusion of minds.

The shibboleths of the sectarian world are not essential to our teaching methods. Surely we may express ourselves clearly, and in terms of the scriptures, as easily as we may borrow the language of Ashdod.

When the Holy Spirit described a private situation in which one was taught he said, “He.....began at the same scripture, and preached unto him Jesus.” (Acts 8 : 35). In another case he said, “And they spake unto him the word of the Lord, and to all that were in his house.” (Acts 16 : 32.) This is as clear as can be. Paul and Silas testified, witnessed and shared, but the Spirit did not elect to use that language, nor is such essential to our understanding of the situation.

Perhaps the nearest thing to the “what God is doing in my life” concept is found in Acts 14 : 27. In this instance Paul and his company “rehearsed” all that God had done with them, and how he had opened the door to the Gentiles. This is biblical sharing.

## Thank God For The 7,000!

Maxie B. Boren

The prophet Elijah experienced a time when he felt terribly alone. He was discouraged and despondent. And in his depressed

state of mind, he imagined he was the only true servant of the Lord remaining. But God informed him there were 7,000 others "which have not bowed unto Baal." *I Kings 19 : 18.*

Perhaps we can "identify" with Elijah at one time or another in our lives. For we too grow discouraged. Sometimes it seems like the "whole world has gone crazy" and that "no one else" cares anymore. *NOT SO! There are others* who love God, and His Son Jesus Christ, and the church, and the gospel the same as we do!

Thank God for the "7,000"! Thank God for the "7000" who have "obtained like precious faith" with us! *II Peter 1 : 1.* Thank God for the "7,000" who are "seen as lights in the world" and "who show forth the excellencies of Him" who called them out of darkness! *Phillippians 2 : 15* and *I Peter 2 : 9.* Thank God for the "7,000" whose lives are holy and "worthy of the gospel"! *I Peter 1 : 15* and *Phillippians 1 : 27.* Thank God for the "7,000" whose lives are "not conformed to this world" but whose treasures and hopes are in heaven! *Romans 12 : 1-2, Matthew 6 : 19-21, Colossians 3 : 1-4,* and *I Peter 1 : 3-4.*

Yes, thank God for beloved brethren! Thank God for the tie that binds Christian hearts together! **THANK GOD FOR THE "7,000"!!!!!**

## If He Came To Your House

Would you meet Him at the door with arms outstretched in welcome?

Or would you have to change your clothes before you let Him in?

Or hide some magazine and put the Bible where they'd been?

Would you hide your worldly music and put some hymn books out?

Could you let Jesus walk right in, or would you rush about?

And I wonder—if the Saviour spent a day or two with you,

Would you go right on doing the things you always do?

Would you go right on saying the things you always say?

Would life for you continue as it does from day to day?

Would you take Jesus with you everywhere you'd planned to go?

Or would you maybe change your plans for just a day or so?

Would you be glad to have Him meet your very closest friends?

Or would you hope they stay away until His visit ends?

Would you be glad to have Him stay forever on and on?

Or would you sigh with great relief when He at last was gone?

It might be interesting to know the things that you would do,

If Jesus came in person to spend some time with you.

—Selected

## Abortion

### IS SHEDDING INNOCENT BLOOD

John Waddey

In Proverbs 6 : 16-17 the wise man Solomon tells "There are six things which Jehovah hateth; yea, seven which are an abomination unto him : haughty eyes, a lying tongue, and hands that shed innocent blood..."

Each day in America alone 3,500 human lives are put to death. The victims will die without benefit of trial or counsel. They are executed by techniques more cruel and inhumane than any horror movie ever portrayed. These deaths occur in abortion clinics and hospitals throughout our land. Conspirators in this atrocity include willing mothers, medical doctors, government social planners and Supreme Court Justices. These victims are not convicted criminals, they are innocent unborn human babies. One and a half million of these youngsters will die in the United States this year. It is estimated that between 40 and 55 million abortions will be performed throughout the world. In the face of this, Pharoah's extermination of the Hebrew boys was but a ripple on the ocean of time. The slaughter of the babes of Bethlehem by Herod did not equal one abortion clinic's daily quota.

### SOME SIMPLE QUESTIONS

Is that which is growing in the pregnant's mother's womb alive? At what point of time? When the sperm and ovum united! Is this a human life in the expecting womb? Remember, it is the product of two human lives. If one says it is not a human life, then of what kind is it? Animal or vegetable? Is this life merely an appendage of the mother's body? Not at all. It is altogether a new life totally different from the mother. Is this human life innocent? Without doubt! Is this innocent human life wilfully killed in abortion? Yes, for that is the express purpose of the abortion. Is it wrong to deliberately kill innocent human life? If so, why? It is because mankind alone is made in the image of God. (Gen. 9 : 6).

### BIBLICAL TEACHING ON THE QUESTION OF ABORTION

While abortion is not mentioned specifically by name in either testament, there are numerous divine principles that speak to this issue. Notice some of them.

Life is a gift from God. "He giveth life and breath to all things" (Acts 17 : 25). As creator and sustainer of life. God alone has the right to take man's life (Gen. 50 : 15-19). Only

human life is made "in the image of God." (Gen. 1 : 26). Thus, human life is elevated to a plane above all other forms of earthly life. This declares that man shares kinship with God. A degree of sacred inviolateness flows from that relationship. Man has always been forbidden the right to kill his fellow human because of this "image of God." The penalty for thus killing an innocent neighbour was death. (Gen. 9 : 6).

Christ taught the value of human life. First century society had little respect for life. In the Roman Empire, sixty million souls lived in debasing slavery. Thousands flocked to the gladiatorial games to watch men fight each other to death for entertainment. Frenzied mobs demanded more brutality and bloodshed. Infants being the property of the father were commonly killed or abandoned at birth. Abortion was wide-spread.

To this society Jesus taught the sacredness of human life. He showed that God so loved all the inhabitants of the earth, that he gave the best of heaven to save them. (Jonh. 3 : 16). He commanded that every creature in the world have opportunity to hear the gospel and be saved. (Mk. 16 : 15-16). Little children were precious unto him and he rebuked those who tried to turn them away. (Matt. 19 : 14).

No distinction is made in the Scriptures between babes in the womb and those born. The word *brephos* used to describe the baby in Elisabeth's womb is used interchangeably for both prenatal and postnatal babies. (Lk. 1 : 41). It means "an unborn child, embryo, fetus; a newborn child, an infant, a babe." **Thayer's Greek English Lexicon**, p. 105. Christians who question this should ask themselves, was it the Christ-child in Mary's womb or a lifeless blob of fetal tissue ?

God's Word still teaches "thou shalt not kill." (Ex. 20 : 13; Rom 13 : 9). The Hebrew literally reads, thou shalt do no murder. The deliberate taking of human life without provocation or just cause is murder. Abortion intentionally kills a human life. The abortion victim is totally innocent, having done no wrong towards the mother, her doctor or society. There is often a selfish motive



in abortions, for the interests of others are placed above those of the baby. The conclusion of moral guilt is inescapable.

Christ's golden rule tells us, "All things therefore whatsoever ye would that men should do unto you, even so do ye also unto them." (Matt. 7 : 12). This rule applied would close all abortion clinics. Would the mother want to be killed by dismemberment such as the D and C (dilation and curettage) abortion procedure? Would the abortionist doctor want a corrosive poured over his body and forced into his lungs and stomach and then be left to convulse for hours till death? This is the baby's fate in the salt-poisoning abortion. Is there a nurse who attends in abortions who would want to be ripped apart by a powerful suction machine? By the time early abortions are performed (8-12 weeks) the baby has his entire organ system in place and has sense of pain.

We are taught "not looking each of you to his own things, but each of you to the things of others." (Phil. 2 : 4). Selfishness lies at the root of most abortions. Unmarried couples selfishly indulge in sexual pleasure and then when pregnancy occurs they kill the life that would embarrass them. The same attitude is seen when the married professional woman chooses to abort rather than accept the responsibilities of motherhood, which would hinder her personal ambitions.

God condemns people who are "without natural affection." (Rom. 1 : 31). Without doubt, a mother that can deliberately kill the innocent child in her womb lacks that normal, motherly affection which God expects of mankind.

### SOME OBJECTIONS CONSIDERED.

Since Adam did not become alive until God breathed into him the breath of life, and since the baby does not breathe until he leaves the womb, some argue that the unborn baby has no soul and thus can be killed without guilt. But there is no parallel here. Adam had no life at all until God inbreathed him. But the babe from the moment of conception is alive and growing. His oxygen is supplied through his umbilical system. At birth his system for

getting oxygen is replaced by one suited for his new environment. It is a biological fact that each human life begins at conception. James says that the body apart from the spirit is dead. (James 2 : 26). The opposite of this is obviously true, i.e., to be alive, the spirit must be in the body. But the babe in the womb is unquestionably alive (else there would be no need for abortion). Therefore, the living babe in the womb must have a spirit in his body.

Some feel that they have found scriptural proof that the unborn child is of less value than the mother, therefore she has the right to kill the babe if it is a bother to her. The passage is Exodus 21 : 22, "If men strive together, and hurt a woman with child, so that her fruit depart, and yet no harm follows; he shall be surely fined according as the woman's husband shall lay upon him...but if any harm follows, then thou shalt give life for life." They reason, "if the baby is killed, only a fine is imposed, but if the mother is killed, capital punishment is given. Therefore unborn babies are not persons."

But "that which proves too much proves nothing." Notice in verses 28-37 of the same chapter : If a man's ox gores a free man, the animal and the owner shall be put to death, but if it only gores a servant (slave) the owner of the ox shall pay a fine. Since the slave's death is punished more lightly than the free man's, shall we conclude that slaves are not full persons and can be killed with impunity ? If the case of the woman and her unborn babe teaches that the babe is less valuable life, then so does this.

But there is an alternative. The words, "and yet no harm follows" may mean "the child is miscarried, but does not die." Then the expression "if any harm follows" means that if either the child, the mother or both die, then the guilty party is to be punished with death. If this be accepted, then no greater value is placed on the adult than the prenatal life. The fine is for the injury which caused the early delivery, the death penalty is for the causing of a death of either mother or child. Regardless of the construction we put on the passage, it does not parallel the abortion situation. Moses is dealing with accidental damage to the mother or child. In abortion a deliberate decision is made to

destroy the living babe in the womb by the mother and doctor. These verses lend no comfort to the abortionists.

Can we kill the developing baby if the mother's life is threatened? A doctor's mission in medicine is to save life, not to kill. If faced with a truly "either/or" situation, he may remove a cancerous uterus or a tubal pregnancy. In doing so, the child would inadvertently die. But this would not be the purpose of the surgery. The purpose is to save a dying mother. You may feel that this is simply an exercise in semantics. But it is a fine distinction that reflects a difference in motive and a sacred respect for all human life. Situations where the mother's life is jeopardized by pregnancy are extremely rare today. Dr. R.J. Hefferman says, "Anyone who performs a therapeutic abortion (for physical disease) is either ignorant of modern methods of treating the complications of pregnancy, or is unwilling to take time to use them."

If the baby is the result of rape, could we abort? Our hearts go out to victims of rape and we must offer every kind of help and assistance that God allows. There are, however, certain facts about rape and pregnancy which throw a much different light on this tough question. Less than one per cent of our annual million and a half abortions are for hardship cases such as rape, deformity, incest and threat to the mother's life. Our concept of judgment seems grossly unequal on this point. Judges have declared the death penalty for rapists to be cruel and inhumane. The guilty father can only get a few year's punishment, and often goes scot-free. But the innocent babe in the womb gets capital punishment! He has done nothing wrong in the case at all. Is this fair?

If there is danger of deformity, could we then abort the baby? Ask yourself these questions: Is all human life sacred or just some? Is the defective baby in the womb human? What of the defective child after birth, is it human? If we can abort the defective unborn, why not kill the defective at birth? Wherein is the difference? Should we decide to eliminate those who are imperfect, we need to ask and answer two important questions: a) Just how perfect will one have to be before he is allowed to live?

b) Who will have the power to make the decisions? Has any mortal man the wisdom or the right to thus play God?

Men destroy the weak and defective offspring of their fine-blooded animals. Are we now prepared to begin doing this to the human race? In Nazi Germany the point was reached where babies were killed who had wrinkled ears and who were bed-wetters. "A society is measured by the care and attention it gives to its most helpless members."

Is then birth control wrong? These are entirely different questions. In birth control, conception is kept from occurring. Abortion kills life after it is conceived. It is the author's view that birth control does not violate any scriptural injunction. This is a personal matter left to the discretion of each married couple. We would add this word of warning: some birth control methods work by causing early miscarriage or abortions, i.e., the interuterine device and the morning after pill. These we would reject.

### WHAT CAN BE DONE ?

Few people are fully aware of the humanity of the unborn child. Most do not realize that the present legal status allows abortion on demand through nine months under the rule of the mother's mental health. There is little public knowledge of the cruelty and inhumaneness of the various abortion procedures presently used. We must meet the pro-abortion people with sound arguments and intelligent response. Emotionalism and indignation alone will never win the battle. Ninety-nine per cent of those who learn the truth about this awful evil will never choose abortion.

We must work to secure a constitutional amendment that will guarantee the right to life to all human beings, including the unborn from conception to natural death. An exception should be made in those cases where the mother's life is threatened. Only this will override the Supreme Court's ruling on abortion.

Seventy per cent of all who have abortions are unwed mothers. We must teach and encourage young people to honour God's principles of sexual morality. "Thou shalt not commit adultery." (Rom. 13 : 9). Virtuous young couples who abstain from sex until marriage are never faced with a decision about abortion. Especially needed are basic facts-of-life teaching in a Christian context. Parents must face up to their responsibility. Our churches need to provide Biblical studies in morality as well, if we are going to prepare our young people to live responsibly in our hedonistic age. (Prov. 22 : 6).

Christian compassion must replace judgmental harshness. (John 8 : 1-11). The old attitudes of ostracizing the unwed mother must give way to compassion and help. When we drive the unwed mother out, the friendly abortionist is waiting to greet her. If we expect the woman with a problem pregnancy to carry it to term, we must be prepared to lend the needed support. Also, we need to change our attitudes toward victims of rape. In our attempt to discourage promiscuity by penalizing the unwed mother, we have actually encouraged them to take the abortion route which appears so much easier than enduring the social stigma. We must actively oppose abortionists whose hands are shedding this innocent blood.

### SHOULD CHRISTIANS ACTIVELY OPPOSE SUCH EVILS ?

Isaiah was charged by God, "Cry aloud, spare not, lift up thy voice like a trumpet, and declare unto my people their transgression..." (58 : 1). We have a moral responsibility to aid those whose lives are being threatened. "Rescue those who are being dragged to death, and from those tottering to execution withdraw not. If you say, 'I know not this man' does not he who tests hearts perceive it? He who guards your life knows it, and he will repay each one according to his deeds." (Prov. 24 : 11-12 The New American Bible) We cannot hide behind the feeble question of Cain, i.e., "Am I my brother's keeper?" (Gen. 4 : 9). The answer is YES! Jesus taught that any human being in distress is our neighbour and we must aid him. (Lk. 10 : 35-37).

All agree that we who are children of light are not to partake in deeds of darkness. (Eph. 5 : 7). But Paul carries our responsibility even further saying, "...have no fellowship with the unfruitful works of darkness, but rather even reprove them!" (Eph. 5 : 11).

May we who love God rise up in holy indignation and drive this Satanic evil from our midst lest the land vomit us out as ancient Canaan vomited out her heathen inhabitants who filled the cup of moral iniquity. (Lev. 18 : 24-25; 20 : 2).

## Know The Bible

Marvin Rainy

**RELIGIOUS INDIFFERENCE.** Bro. Gus Nichols made the following statement. "One of the greatest hindrances to the progress of the gospel is religious indifferences." This is certainly true. The masses of the people do not seem to care whether the gospel be true or false. They seem to have little interest in what the Bible teaches. They do not seem to have interest enough to care whether they themselves are saved, or their families and friends. Though the Bible says, "All have sinned ..." (Rom. 3 : 23), and that the world is wicked and lost, they do not seem to care. They appear to have no interest in the Bible question: "What shall we do?" (Acts 2 : 37, 38). They seem to say: "I don't care what the Bible says one must do to be saved, for all I know is that I am determined not to do anything about it, at least, not now."

Infidelity and general unbelief are causes of indifference. It is but natural for unbelievers to manifest general indifference to that in which they do not believe. Modernism is getting its deadly influence into the very heart of the nation. They have attacked the inspiration

(Contd on last page)

YOUR ATTENTION PLEASE !

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## ALL ARE ENCOURAGED TO LISTEN

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of the Bible, and the Sonship of Christ; thus striking at the very taproot of Christianity. Unbelief has poisoned all the avenues of approach to the human heart. The forces of evil and unbelief stand ready to block every approach to a solution of the problem. Jesus said, "He that believeth not shall be damned." (Mark 16 : 16.)

Religious divisions and denominationalism cause indifference and unbelief. Jesus knew this would be true, and prayed that his disciples might be "one ... that the world may believe" (John 17 : 20, 21.) Humanly devised churches are no part of Christianity. People see all the divisions and confusing contradiction in the teachings of the denominations, and supposing the Bible teaches all such, they decide that the Bible is not from God else it would not contradict itself. The result is indifference.

The world has been led to believe that "faith only" is just as good as FAITH THAT OBEYS. They have been made to believe that they have a right to their choice in all matters of religion. The Lord does not give us such a choice.

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TO:

From 1

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