

THE BIBLE TEACHER

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Eunuchs And Celibacy

EUNUCHS

The word eunuch originally meant one who kept or guarded the couch. Eunuchs were emasculated, castrated, or impotent men who were often employed as chamberlains. They are spoken of in the scriptures as holding high positions with great authority. Eunuchs ministered to Pharaoh (Genesis 40 : 2, 7), at the court of Babylon (Daniel 1 : 3), in the palace of the Persian king (Esther 1 : 10 ; 2 : 21) and over his harem (Esther 2 : 3, 14), at the court of Ahab and his son Jeshoram, and they waited upon Jezebel. (1 Kings 22 : 9; 2 Kings 8 : 6; 9 : 32). There are other references made to them in relation to different kings, but coming over to the New Testament, Queen Candace of Ethiopia had a eunuch as her treasurer and we read in Acts 8 of his conversion to Christ.

Discussing various matters pertaining to marriage, Christ was asked by his disciples that in some cases if it would not be better not to marry. "But he said unto them, All men cannot receive this saying, save they to whom it is given. For there are some eunuchs, which were so born from their mother's womb : and there

are some eunuchs, which were made eunuchs of men : and there be eunuchs, which have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive it, let him receive it." (Matthew 19 : 10-12).

According to Matthew 19 : 9 if one becomes unfaithful to his wife and she then divorces him, he is left in a situation where he cannot scripturally marry again. Even though he may repent of his sin, still he is in a position where he cannot marry. This is one of the consequences of sin. But in discussing another group of people who may not choose to marry, he lists three classes of eunuchs :

1. There are those who are physically born as eunuchs. That means that they have been born incomplete or without proper sexual functions. In this case they would be sterile and unable to produce children.
2. Then there are those who have been made eunuchs by man. In years past there have been those who have been castrated as a result of some crime that they committed. This was their punishment.
3. Finally, he says that there are those who have made themselves eunuchs for the kingdom of heaven's sake. This evidently means that such people have become eunuchs symbolically, that is, they are willing to go through life without marrying, or perhaps in a case where they are married, they are willing, and their companions are willing, to do without a sexual relationship for the sake of doing the Lord's work. There would perhaps be cases where they might have to go to distant places to serve the Lord. Or it might be that during times of persecution that it was felt that this would not be an ideal time for marriage. It is possible that the Apostle Paul might have been one who fitted into one of these categories. Certainly he advised those young people of his day not to marry because of the difficult conditions that prevailed at that time, but even then he suggested that in spite of that, that if they found that they couldn't contain themselves then it would be better to go on and marry than to burn. (1 Corinthians 7 : 7-9).

As far as I know the Bible does not forbid a eunuch to marry, provided one is willing to marry a person who is unable to reproduce. Furthermore, if such a marriage is entered into then the same marriage laws would apply to that couple as to all others. We do know that there are some couples who prefer not to have children, even though they are married and can have them. There are also more and more men and women who are being sterilized because they either don't want any children at all or else they have all the children they want, and either one or both become sterilized to make certain that they do not have additional children. So when you consider these different cases of where couples do not want children, or more children, and take steps either through abstinence of sex or through becoming sterilized to make certain they do not have children, then it seems that there would be no difference, actually, in the case of a eunuch being involved in a marriage situation.

CELIBACY

The Bible does not teach the doctrine of celibacy, that is, that certain men and women are to refrain from marriage for the rest of their life. It is true that there are perhaps cases where it would be wise for some not to marry. These would be those who have some type of sickness or disease, mental problems, inability to support a family, going off to war, and possibly others. Then there are some who may choose not to marry because they just simply don't want to marry. There is no sin in remaining unmarried, provided one will keep himself or herself morally pure. Then others may choose not to marry because of their devotion to their work, their inability to find the kind of companion that they would prefer, feeling that they would be unable to provide adequately for a family, because of war, persecution, or hard times, and so on. And finally, others may choose not to marry because of their decision to dedicate their lives to the Lord and his work in some type of situation, like mission work, the necessity for a lot of traveling, and under trying circumstances, where it would be very difficult to have a family and at the same time to do the work that needs to be done.

While all of the foregoing may have to do with men, and in some cases women, who have decided not to marry for one reason

or another, still it is not forced on them by someone else, or by some organization that is over them, but it is solely their choice based on conditions and circumstances that prevail at the time, special needs that may exist, and one's feelings about the matter.

The Lord has not authorized any individual or group of men to make laws on marriage. Therefore no one has the right to say, even for religious reasons, that those young women or young men who desire to give themselves to the Lord's work cannot marry but rather that they must live a life of celibacy. We are talking about young men and women who have never been married before, and who have a scriptural right to marry, but at the same time they are told that they cannot marry if they plan to give their lives to God's work. No, this is not true. This cannot be done scripturally. As a matter of fact, Paul warned against this very thing, when he said, "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; Speaking lies in hypocrisy; having their conscience seared with a hot iron; Forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanks giving : For it is sanctified by the word of God and prayer." (1 Timothy 4 : 1-5). The Hebrew writer says, "Marriage is honourable in all, and the bed undefiled : but whoremongers and adulterers God will judge." (Hebrews 13 : 4). So on the one hand the Lord warns through his word that there would be those who would be making laws and forbidding marriage in some instances, and he makes it clear that such is the doctrine of the devil, but on the other hand, he shows that marriage under the proper circumstances is honourable and that it only becomes dishonourable when it is abused.

The Bible further teaches that when God made man that he saw that it was not good for him to be alone and therefore he created a help meet for him, a companion, a woman. (Genesis 2 : 18-25). Man and woman need each other for the purpose of reproduction (Genesis 1 : 28) and to satisfy their own sexual needs. (1 Corinthians 7 : 2-5). It would not be wise for most men and women to try to go through life unmarried. Even with marriage there is still a lot of immorality that goes on, but just imagine what would take place if men and women on a large scale were being

asked or forced to remain unmarried. In the first place, it wouldn't be authorized of the Lord, and in the second place, it wouldn't be right to make such a demand, and in the third place, it would only lead to more immorality. All of this is to say then that God knew what was best for man and woman and he made arrangements to take care of their needs. For man to intervene and to try to change those arrangements then he only creates unnecessary problems for himself and for others.

It is certainly commendable where a man or woman would so discipline and control their lives where they would be willing to voluntarily refrain from marriage to enable them to devote their lives more fully to the Lord's cause, and there is certainly a place for that in today's world. But this is definitely not for everyone as has already been brought out. At the same time it is a wonderful and beautiful thing for a Christian man and a Christian woman to come together in marriage, have a Christian home, and to bring their children up in the nurture and admonition of the Lord. This is also a means of honouring God and of furthering his cause and of being a blessing to the world. Each individual therefore must choose the course that he or she personally wants to take in regard to these matters. The Lord has given each person the freedom to so choose. The thing that we should ever keep before us is that whether we live single or whether we decide to marry that we should give ourselves to the Lord and to the glory of his will.



**associate
editorial**

BAPTISM IN THE NAME OF THE FATHER, AND OF THE SON, AND OF THE HOLY GHOST

There cannot be anything more clear in the Scripture than the Great Commission given by Christ to his disciples after his death,

burial and resurrection. Just before his return to the Father in heaven and after he had declared before them, "All power is given unto me in heaven and in earth" (Matthew 28 : 18), he commanded them, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost : Teaching them to observe all things whatsoever I have commanded you : and lo, I am with you alway, even unto the end of the world. Amen." (Matthew : 28 : 19, 20).

From this we learn that they were to go everywhere, to all people to teach them about Jesus, and after teaching them they were to baptize (immerse) them in the name of the Father, and of the Son, and of the Holy Ghost, and that after thus baptizing them they were to teach those baptized ones to observe or follow all things whatsoever Christ had commanded earlier to them.

Now, some people today question that when the disciples or the apostles went to teach why did they always exhort people to be baptized in the name of Christ, and not in the name of the Father, and of the Son, and of the Holy Ghost. In fact, the question is being asked more frequently now than ever before. There is also a certain group of people who teach baptism in the name of Jesus only on the basis because the disciples asked people then to be baptized in the name of Christ.

But before we go any further into a discussion on this, let us ask a simple question : Would the disciples not do what Jesus had specifically asked them to do? Or did they practice some thing contrary to what Christ had taught them?

Why should people today think that the apostles did not baptize people as Christ had instructed, that is, in the name of the Father, and of the Son, and of the Holy Ghost? Is there a pattern in the New Testament which shows what words did they actually use while baptizing a person? For instance, in Acts 2 when the people asked them "Men and brethren, What shall we do?" Peter told them, "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." Now the record next says, "Then they that gladly received his word were baptized : and the same day there were added unto them about three thousand souls."

Before Christ had commanded his baptism, there was already in existence very much the baptism of John the Baptist, which was commonly known then as John's baptism. (Acts 19 : 3). Those who heard the apostles preach Christ unto them were familiar with the baptism of John. Thus to show the difference between the baptism of John and the one commanded by Christ they used the term, to be baptized in the name of Christ, or "commanded them to be baptized in the name of the Lord." (Acts 10 : 48). Which is but an abbreviation for "into the name of the Father, and of the Son, and of the Holy Ghost," the form of expression employed by Christ himself in Matthew 28 : 19). It would therefore be wrong and foolish to think that Jesus commanded something which he actually did not mean, or the apostles did not follow his command while baptizing people.

Know The Bible

Marvin Rainey

CAN YOU ENDORSE YOUR RELIGION ? There are many religions in the world today. Some are not worth recommending. A religion that you cannot recommend or endorse is not worth having. I have heard people say, "I am a Baptist, or I am a Methodist, or I am a member of this church but I sure don't endorse or go along with what this church believes and teaches". Paul recommended his religion to all the world. (Acts 26 : 24-29). Can you imagine Paul saying, "I am a member of the church of Christ but I sure don't believe what the church of Christ teaches ?" We should endorse our religion by our words and also by our life.

Does your life recommend your religion? Does the way you live each day really prove that you do believe what your church teaches? The religion of Christ will cause us to live a new life. "Therefore if any man be in Christ, he is a new creature." "And be not conformed to this world : but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God". Are you trying to be like Christ in your life?

We should be as careful as possible in recommending a religion. Before we accept or recommend a religion we should know that Christ recommends it. We can know what religion Christ recommends by a careful study of the scriptures. Christ does not endorse all religions. Can you imagine that Christ would tell one religious group that a child of God can fall from grace and tell another religious group that a child of God cannot fall from grace. Can you imagine that God would tell some religious people to preach Christ as the Son of God and tell the Jews to deny that Christ is the Son of God. Many other examples could be given to show the many contradictions in the religions of the world. Even though these contradictions are known many will continue to say, "just be honest in what you believe and you will be saved".

Many parents are recommending a religion to their children that cannot be found in the Bible. Can you recommend your religion? On what basis do you recommend it?

Where Is The Punctuation ?

The following articles were written by F.W. Emmons in 1873. As you read the articles, please note that each one is just exactly the same, word for word, yet note how different the meaning set forth by differences in punctuation. Much in life depends on where we put the emphasis or punctuation.

THE GOOD MAN

“He is an old and experienced man. In vice and wickedness he is never found. Opposing the work of iniquity he takes delight. In the down-fall of his neighbour he never rejoices. In the prosperity of any of his fellow-creatures he is ready to assist. In destroying the peace of society he takes no pleasure. In serving the Lord he is uncommonly diligent. In sowing discord among his friends and acquaintances he takes no pride. In labouring to promote the cause of Christianity he has not been negligent. In endeavoring to stigmatize all public teachers he makes no exertions. To subdue his passions he strives hard. To build up Satan’s kingdom he lends no aid. To the support of the gospel among the heathen he contributes largely. To the evil adversary he pays no attention. To good advice he gives great heed. To the devil he will never go. To heaven he must go where he will receive the just recompense of his reward.”

THE EVIL MAN

“He is an old and experienced man in vice and wickedness. He is never found opposing the work of iniquity. He takes delight in the downfall of his neighbour. He never rejoices in the prosperity of any of his fellow-creatures. He is always ready to assist in destroying the peace of society. He takes no pleasure in serving the Lord. He is uncommonly diligent in sowing discord among his friends and acquaintances. He takes no pride in labouring to promote the cause of Christianity. He has not been negligent in endeavoring to stigmatize all public teachers. He makes no exertions to subdue his passions. He strives hard to build up Satan’s kingdom. He lends no aid to support the gospel among the heathen. He contributes largely to the evil adversary. He pays no attention to good advice. He gives great heed to the devil. He will never go to heaven. He must go where he will receive the just recompense of his reward.”

Harnessing Our Resources

Ivie Powell

Several years ago, I read an ad, which stated that the Amazon, which is the world's largest river, would not generate a single kilowatt of power unless it were harnessed. Even the smallest stream, when harnessed, will produce almost unbelievable light and power.

Consider the results of damming a small stream: Lights for tens of thousands of homes, farms and factories. Power for machines and instruments. Irrigations—turning deserts into productive farms. All this came from a small stream that had been lazily drifting away its energies for ages.

It has been said that the greatest ocean is nothing more than the combined raindrops from the continents. Brethren, just think what would happen if we harnessed every talent.

1. Souls would be saved.
2. The erring would be brought back to the Master.
3. The faithful would be strengthened.
4. In general, the work of the Lord would be accomplished!

In order for goals to be met we must use our talents. The Lord has given us a great commission and every servant is needed. Are you content to drift along letting a few do the work? Why not join your heart and hands together with faithful servants? It is my prayer that we will truly combine our resources for the glory of God.

The Love Of Christ

Carrol Ellis

Happiness here and heaven hereafter is possible only because of Jesus Christ and the love which he has for all mankind.

"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." (John 3 : 16). Many years ago, a terrible storm was raging off the coast of New England and a tiny ship was seen floundering a few hundred yards off shore. At the height of the storm, when the vessel seemed to be breaking, a preacher of a small church on the side of the sea, plunged into the sea, and after a terrific struggle, managed to bring back the drunken old sea captain. In doing so, however, the young minister was badly beaten on the rocks, and as he lay dying on the dock, the grizzled old sailor knelt at his side sobbing and saying, "But why did you do it; I am not worth it." Whereupon the minister gasped, "Then BE worth it."

"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 commended his love toward us, in that, while we were yet sinners, Christ died for us." (Rom. 5 : 6-8). As you think of the marvelous love of Christ, will you attempt to be worthy of his sacrifice? By placing your trust in him, by changing your life in repentance, by confessing his name before men and being buried with him in baptism, you are expressing your love to him who gave all for you.

No one knows how long he will live upon this earth. Life could be snatched away in the next moment. Life without Christ is profitless, and death without Christ is tragedy. At the most, life is brief. It is a little gleam of time between two eternities. It is a vapor that vanisheth away. Why not win a victory over life and death through obedience to Jesus Christ?

Christ And The Inspiration Of The Bible

Shelby G. Floyd

Contrary to the views of modernists, and liberals, who believe the Bible to be simply the uninspired opinions and words of men,

Jesus held the words of the Bible to be the words of God, and therefore full of divine authority and power. The attitude of Christ toward the word of God is well expressed in his discourse concerning the destruction of Jerusalem. "Heaven and earth shall pass away, but my words shall not pass away." (Matt. 24 : 35). This simply points out the fact that all of God's creation will ultimately pass away and be no more, but God's word will live and abide forever.

Some religious teachers claim to believe and endorse Jesus Christ, but at the same time they deny the authority and inspiration of the Old Testament scriptures. Is it possible for one to deny the Old Testament scriptures and at the same time believe in Jesus Christ as the divine Son of God? I do not believe that such is possible. For, Jesus received and believed the Old Testament scriptures to be the inspired word of God. Let us specifically examine Christ's attitude toward the various sections of the Old Testament and even some of the specific books of the Old Testament.

JESUS CHRIST AND THE BOOK OF GENESIS

Perhaps no book of the Old Testament has been under fire by the critics of the Bible more than Genesis one and two, concerning the creation of the material universe, as well as that of man and woman. However, our Lord quoted from both Genesis one and two, which gives evidence that he received those chapters as a revelation from God and inspired in every detail.

In Matt. 19, the Pharisees came to Christ and questioned him whether it was lawful for a man to put away his wife for every cause. They questioned him in order to ensnare him in his speech. One group of the Jews said that a man could put away his wife for every cause, another group said that a man could only put away his wife for infidelity; therefore, they hoped to put Christ in a dilemma, and whichever way he answered he would be the object of the wrath of the other party. But our Lord did not answer them in the way they desired him to do. He replied to their question by referring them back to their own scriptures, Genesis one and two. "And he answered and said unto them, Have ye not

read, that he which made them at the beginning made them male and female. And said, For this cause shall a man leave father and mother, and shall cleave to his wife : and they twain shall be one flesh? Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put assunder." (Matt. 19 : 4-6.)

Modernists and evolutionists deny the plain obvious facts as recorded in Genesis chapters one and two, but our Lord received these facts as corresponding exactly to what happened when God created the heaven and the earth with all of its beings. Obviously then Jesus did not accept the silly and erroneous idea that man evolved from a simple form of life to the complex being that he now is. Jesus believed what Moses said in the first two chapters of Genesis. "The details of the creation of man are full and complete. He was created male and female. He came into existence as the intelligent complex being he now is." (*Adult Gospel Quarterly*, Sept. 30, 1973, p. 61.)

The scriptures to which Jesus referred the Pharisees are Genesis 1 : 27 and Genesis 2 : 24. Jesus therefore placed his stamp of approval, and his sanction upon the Genesis account of the creation of man and woman, and their marriage. In so doing, Jesus endorsed the inspiration of Moses who wrote the first book of the Bible. It is obvious then that we cannot deny the inspiration and authority of Genesis one and two without denying the truthfulness of our Lord Jesus Christ.

Next we observe that Jesus made reference to the murder of Abel as recorded in Genesis chapter four. "Wherefore, behold, I send unto you prophets, and wise men, and scribes : and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city : That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar." (Matt. 23 : 34-35.) It is plain from this reference to Abel, as recorded in Genesis 4, that Jesus received Abel as a real historical person, and not just a myth or a fable. It also proves that Jesus

accepted the inspiration of Moses who recorded this event in Gen. 4 : 1-13.

The reference which Jesus makes to Zacharias, son of Barachias, also confirms the inspiration of the historical books of the Old Testament, for we read of Zechariah, and his murder, in II Chron. 24 : 20-22. Thus, Jesus accepted those books as truthful, authoritative and inspired of God.

Our next case in the book of Genesis which Jesus confirms as the inspired word of God concerns the flood in the days of Noah. The skeptical world has denied for many years that such a flood ever took place. But Jesus refers to the conditions prevailing in the days of Noah, both before, during and after the great flood. The disciples had asked Jesus when would be the end of the world. Jesus replied that no man would know that day or hour, not even the angels nor the Son, but only the Father. The only hint which he would give concerning that awful day was that it would be as unexpected as the flood that came upon the people in the days of Noah. "But as the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, And knew not until the flood came, and took them all away; so shall also the coming of the Son of man be." (Matt. 24 : 37-39.) Jesus here refers to the events surrounding Noah and his family, and the wicked world about him, as recorded in Genesis 6 : 1-3. Jesus accepted the great flood as a fact of history and not fiction of man's imagination. He accepted Noah as a real historical person, and not a mythical person. Therefore, Jesus placed his sanction upon the account as recorded by Moses which in turn shows that he believed Moses to be inspired in his utterances of the facts of early history.

In the fourth place, Jesus referred to Lot and the destruction of Sodom and Gomorrah showing that he believed this account as recorded in Genesis 19 : 1-26, to be historical, true and inspired of God, as recorded by Moses. "Likewise also as it was in the days of Lot, they did eat, they drank, they bought, they sold, they planted, they builded; But the same day that Lot went out of

Sodom it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of Man is revealed. In that day, he which shall be upon the housetop, and his stuff in the house, let him not come down to take it away : and he that is in the field, let him likewise not return back. Remember Lot's wife." (Lk. 17 : 28-32.) This proves that Jesus placed his sanction upon Moses' account of the destruction of Sodom and Gomorrah, and the salvation of Lot.

Finally, Jesus in a conversation with his critics made reference to Abraham, Isaac and Jacob, showing that he believed them to be real characters and not mythological persons. This also proves that he sanctioned Moses' inspiration in recording the events surrounding these great patriarchs of old. The Sadducees were the modernists during the days of Christ. They denied that there would be a general resurrection of the body. They denied the existence of angels and spirits. They came to Christ with a shrewd and subtle argument which they thought proved that there would be no resurrection at the last day. But like the modernists and liberals today, Jesus said they had made a great error in that they knew not the scriptures, nor did they understand the power of God. Having demolished their sophistry, Jesus went on to teach concerning the resurrection of the dead. "But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living." (Matt. 22 : 31-32.) Jesus here quotes a statement of God the Father as found in Ex. 3 : 6, 16. He also alludes to the history of Abraham, Isaac and Jacob as recorded in the book of Genesis. When God said that he was the God of Abraham, Isaac and Jacob in Ex. 3 : 6, 16, Abraham, Isaac and Jacob had been dead many years, but nevertheless, they were still alive unto God, and would ultimately be raised up at the last day. Our point in this particular argument however is this : Jesus sanctioned the inspiration of Moses when he recorded what God said concerning Abraham, Isaac and Jacob.

Thus far, you will observe that we have tested the attitude of Jesus concerning the book of Genesis. We have noticed that Jesus

made reference to Genesis chapters one and two, chapter four, chapter six, nineteen, and incidentally, in making reference to Abraham, Isaac and Jacob, he endorsed Genesis chapters eleven through fifty. Now we have not been able to find statements made by Christ where he referred to events in every chapter in the book of Genesis, but we have found a sufficient number of references to show that Jesus endorsed and sanctioned the inspiration of the book of Genesis. It is not necessary to refer to every chapter to know that he endorsed the book of Genesis. Sufficient references have been made to show what kind of an attitude Jesus had toward the first book of the Bible. He received it as the inspired word of God, and so must we, if we will be pleasing to our heavenly Father.

A Search For Eternal Life

Lindell Doty

Read the scriptures and answer the questions personally.

1. I John 5 : 13

Yes—No Can a person know if he is saved?

Yes—No If you died today, would you spend eternity with God?

Yes—No Is knowing you are saved important to you?

Yes—No If you could have this assurance, would you be willing to do what the Bible says to obtain it?

2. Romans 3 : 23 (1 John 1 : 8, 10)

Yes—No Have all men sinned?

Yes—No Does the "all" include you?

Yes—No Does this verse say "all have sinned (except me)"?

3. Romans 5 : 12; 6 : 23

Yes—No Does sin bring death?

Yes—No Isn't this bad news?

4. Romans 6 : 23

Yes—No Is eternal life a free gift of God?

Yes—No Is this free gift in or through Jesus Christ our Lord?

5. Romans 5 : 8

Yes—No Did Jesus die for all sinners?

Yes—No Did Jesus die for you?

6. Romans 6 : 3, 4

Yes—No Is baptism a burial?

Yes—No Were the Roman Christians baptized into Christ?

Before When were the Roman Christians raised to walk in newness of life?

After Before or after baptism?

7. Romans 6 : 17, 18

Yes—No Were the Roman Christians obedient to the form of doctrine?

Before When were they made free from sin?

After Before or after obedience?

8. I Corinthians 15 : 1-4

Yes—No Does the gospel include the facts about the death, burial, and resurrection of Jesus ?

Yes—No Are we saved by the gospel?

9. II Thessalonians 1 : 7-9; I Peter 4 : 17

Yes—No Do you have to obey the gospel to be saved?

Yes—No Will you be lost if you refuse to obey the gospel?

10. Mark 16 : 16

Yes—No Do people have to believe the gospel to be saved?

Yes—No Does this passage say that one must be baptized to be saved?

11. Acts 2 : 37, 38

Yes—No Did these people have to repent to receive remission of sins?

Yes—No Did these people have to be baptized to receive remission of sins?

12. Acts 2 : 41, 47
 Yes—No Were those who received the word baptized?
 Yes—No Were they baptized and added the same day?
 Yes—No Did the Lord add them to the church?
13. Romans 10 : 9, 10; Acts 8 : 36, 37
 Yes—No Are we to confess our faith that Jesus is the Son of God?
14. John 14 : 15
 Yes—No Does one love Jesus if he refuses to obey the gospel?
 Yes—No Do you love Jesus?
 Yes—No Will you obey the gospel *now*?
15. John 15 : 13, 14
 Yes—No Are you a friend of Jesus if you refuse to obey him?
 Yes—No Will you obey the gospel *now* and demonstrate your trust in Jesus by being baptized into Him?

The Great Neglect

by C.L. Powell

From Heb. 2 : 1-3 the writer says, "Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward; How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him."

There are many neglectful habits that we have in life. However here is the number one neglect : That is Salvation. We neglect

salvation when we neglect obedience to God's Word. The word of God or the Gospel is the power of God to save. (Rom. 1 : 16). It's teaching is the most valuable thing to the human race. The Psalmist realized it's utmost value when he said : "The law of the Lord is perfect, converting the Soul; the testimony of the Lord is sure, making wise the simple." Jesus said "ye shall know the truth and the truth shall make you free." John 8 : 32 he also said in John 17 : 17 "Sanctify them through thy truth; thy word is truth." In Psa. 119 : 104 the Psalmist said "Through thy precept I get understanding : therefore I hate every false way." In John 15 : 3 "Now ye are clean through the word which I have spoken unto you." Men and women do not have to be the low down, mean kind in order to neglect salvation. There are many fine, wonderful people that are living the neglectful life. For instance, the person who relays on his emotions instead of the truth is neglectful. Paul had a great feeling when he was persecuting Christians. In Acts 26 : 9 Paul said "I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth". Paul had a zeal, he had knowledge but was neglectful in that he did not let his knowledge go far enough. His knowledge was overcome by his zeal for a National heritage that he would not give up until he came to himself.

People are neglectful with Study when they do not search deeply into the scriptures. In Acts 17 : 11 it is written. "These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so." The average public has handled the Bible a great deal lighter than they would the daily newspaper. Many who are good people and with some interest have left the Study of the Bible to their preacher and whatever may be said by them is law and gospel. Some have neglected in this area until they do not know the difference in the old and New Testament. The neglect goes to the extent of not knowing the general theme of the book. Because of this neglect in study, subjects such as baptism has been belittled. Some one as a preacher has said : "You don't have to be baptized to be saved." When this 'is said hundreds have fallen for it and believe it. They have not investigated what the Bible has said. Jesus said : "He

that believeth and is baptized shall be saved." (Mark 16 : 16). Because of this neglected concept those hundreds say : "I don't care what it says. I know that I was saved before I was baptized."

ENCOURAGEMENT

John G. Cathey, Jr.

"And we urge you, brethren, admonish the unruly, encourage the fainthearted, help the weak, be patient with all men." (I Thessalonians 5 : 14).

We have a vast, usually silent, majority in the church today that, like a sleeping giant, could be the source of a great amount of energy for good if only we would encourage them to really get behind the work that is to be done.

There is in between this majority and the "experts" another group who are trying in spite of the discouragement they sometimes face.

Then, we have the small minority who do most of the work.

This situation is of our own making. Men and women can never learn to teach or do the other things that are needed to be done unless they are used in these areas. You just do not learn to do these things by constantly sitting on a seat and listening. People need to feel wanted and needed. There are so many people who could also become "expert" with proper training and encouragement.

All of us have the responsibility of encouraging everyone who is trying. Sure, we may not be able to say, "That was exceptional," but we could say something, if nothing more than "I appreciated your lesson," or "I appreciated your effort, keep it up." He will try harder next time and the one who is not trying should be encouraged to try. I'm afraid we discourage many by holding up too high a standard to reach.

When the "expert" says to me, "I don't want to appear superior, but...", he has already put me down and I'm discouraged. We must use extreme care in our relations with others. Most people can see through our cloak of pretended humility. Professional jealousy leaves me cold.

Most of us need a course in human relations. This is especially true of church leaders at whatever level or whatever responsibility: elders, deacons, preachers, teachers, and others. Too often, we look for praise from others but never pass on an encouraging word to one "of the least of these, my brethren" who may be trying, even though he is not really professional and may be never will be. He needs our help badly to carry on doing his best.

I commend to you the scripture at the top of this page.

Saul's Conversion

Charles Harlan

"And now why tarriest thou? Arise, and be baptized, and wash away thy sins, calling on his name." (Acts 22:16). In general the Biblical account of the conversion of Saul of Tarsus, later the Apostle Paul, is familiar. The Lord appeared to him on the road to Damascus, he was led blind into that city, he prayed and fasted for three days, then a preacher came to him. When the preacher arrived, he spoke the words quoted in the beginning of this article. From what the preacher says we learn that Saul still carried his sins, otherwise the words "And now...wash away thy sins" would have no meaning.

The Lord had appeared to Saul in person, yet this did not free Paul from his sins; when the Lord appeared to Saul he did not say "Thy sins be forgiven thee" as he had done while on earth, instead he said, "Enter into the city, and it shall be told thee what thou must do." So the Lord's speaking did not remove Saul's sins; Saul prayed and fasted for three days after entering into the city, evidence that he believed (had faith) in Jesus, yet still this did not

free him from his sin. That which Ananias "told ...what thou must do" was "Arise and be baptized and wash away thy sins." Saul's sins were not removed or forgiven until he had obeyed this simple command of God! Sadly, many people are deceived by the doctrine of men growing out of one segment of the Reformation Movement that man is saved by faith alone, apart from the obedience of faith through baptism. Others, who have been baptized may believe that their baptism is according to the scripture, when in reality they were baptized because they believed that "God for Christ's sake has forgiven my sins." There is a vast difference between baptism for the remission of sins and baptism because sins have been forgiven (an impossibility.). If you have never been baptized to wash away thy sins, will you not do that now? And if you have been baptized, but because you thought your sins were already forgiven, will you now be baptized in keeping with the Bible teaching on the subject?

The Home As God Would Have It

Garland Elkins.

Many homes of our day are in deep trouble. One man said "My home is the place where we fight our private battles." A woman said, "My home is where I work the hardest and am appreciated the least." A young man said, "My home is simply a place where I come to eat my meals and change my clothes in order that I may be on my way again." A young lady said, "My home is where I stay from midnight until daylight."

There is only one way to make our homes what God would have them to be. We must obey the gospel (Rom. 1 : 16; I Pe 4 : 17, 18; II Thess. 1 : 7-9). Having obeyed the primary conditions of the gospel we must heed the admonition of Paul : "On whatever day I come, let your manner of life be worthy of the gospel of Christ : that whether I come and see you or be absent, I may hear of your standing that ye stand fast in one spirit, with one soul striving for the faith of the gospel" (Phil. 1 : 27).

When a person takes it upon himself to be a Christian, this involves being a Christian, not just in certain places and times, but it includes all times and places, yes, even in the home. When a Christian makes suggestions of everyday actions to others, to teach others how to make choices that will lead to worthwhile lives, to guide others into activities that will make the world happier and better and ultimately assure one of a home in heaven, he must teach and practice the word of God. We as Christians in the home should be able by word and deed to say with Paul : "Be ye imitators of me, even as I also am of Christ" (1 Cor. 11 : 1). "The things which ye both learned and received and heard and saw in me, these things do : and the God of peace shall be with you" (Phil. 4 : 9).

The following ingredients are indispensable in building an ideal home :

1. The husband must love, nourish and cherish the wife. "Husbands, love your wives, even as Christ also loved the church, and gave himself for it" (Eph. 5 : 25).

"Even so ought husbands also to love their own wives as their own bodies. He that loveth his own wife loveth himself : for no man ever hated his own flesh; but nourisheth and cherisheth it, even as Christ also the church : because we are members of his body. For this cause shall a man leave his father and mother, and shall cleave to his wife; and the two shall become one flesh" (Eph. 5 : 28-31). "Nevertheless do ye also severally love each one his own wife even as himself..." (Eph. 5 : 33).

2. The wife must love, honour and obey the husband. "Wives, be in subjection unto your own husbands, as unto the Lord" (Eph. 5 : 22). "But as the church is subject to Christ, so let the wives also be to their husbands in everything" (Eph. 5 : 24). "For the husband is the head of the wife, as Christ also is the head of the church, being himself the saviour of the body" (Eph. 5 : 23). ". . . and let the wife see that she fear her husband" (Eph. 5 : 33). That they may train the young women to love their husbands, to love their children, to be sober-minded, chaste, workers at home,

kind, being in subjection to their own husbands, that the word of God be not blasphemed" (Titus 2 : 4, 5).

3. The children must respect and obey both God and parents
 "Children, obey your parents in the Lord : for this is right. Honour thy father and mother (which is the first commandment with promise), that it may be well with thee, and thou mayest live long on the earth" (Eph. 6 : 1-3).

4. The parents must love, discipline and instruct their children
 "And, ye fathers, provoke not your children to wrath : but nurture them in the chastening and admonition of the Lord" (Eph. 6 : 4).
 God has under both the Old and New Covenants instructed parents and entrusted them with the training of their children. "Chasten thy son while there is hope, and let not thy soul spare for his crying" (Prov. 19 : 18). "Foolishness is bound in the heart of a child; but the rod of correction shall drive it far from him" (Prov. 22 : 15). "Withhold not correction from the child : for if thou beatest him with the rod, he shall not die. Thou shalt beat him with the rod, and shalt deliver his soul from hell" (Prov. 23 : 13-14). "The rod and reproof give wisdom : but a child left to himself bringeth his mother shame" (Prov. 29 : 15). "He that spareth his rod hateth his son : but he that loveth him chasteneth him betimes" (Prov. 13 : 24).

The Lord has always placed great responsibility upon the father in the training of the children. "And these words, which I command thee this day, shall be in thine heart : And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house, and on thy gates" (Deut. 6 : 6-9).
 "Give ear, O my people, to my law : incline your ears to the words of my mouth. I will open my mouth in a parable : I will utter dark sayings of old : which we have heard and known, and our fathers have told us. We will not hide them from their children, shewing to the generation to come the praises of the Lord, and his strength, and his wonderful works that he hath done. For I

established a testimony in Jacob, and appointed a law in Israel, which he commanded our fathers, that they should make them known to their children : That the generation to come might know them, even the children which should be born; who should arise and declare them to their children. That they might set their hope in God, and not forget the works of God, but keep his commandments : and might not be as their fathers, a stubborn and rebellious generation ; a generation that set not their heart aright, and whose spirit was not steadfast with God." (Ps. 78 : 1-8).

The above instructions from the Bible to husbands, wives, (parents) and children, if full and correctly applied, would assure the Ideal Home—the home as God would have it! No guesswork here. There can be no mistake in this advice. Let us all study our Bibles and apply the truth that our own footsteps may be guided aright, and that we may be able to point others to the truth, and ultimately to heaven.

Stay A Father

Paul Harvey

At a time when being a buddy to one's son is popular, I am going to stay a father. I believe it may yet prove to have a bit of mad psychology when dads are called "Jim, Peter, or Jack" by their children. When Spock, Freud, and William James have conspired to make dad a minor stockholder on the home's board of directors, when women's rights, civil rights, people's rights, children's rights and property rights have made it wrong for father to speak with authority, I am going to stay a father.

If a gap exists between my sons and daughters and myself, I am going to work hard to be understood. I shall try to understand why long hair when kept clean and trimmed, does not identify one as a hippy, or radical, any more than short hair identifies one as a clean, moral, upright citizen. But I shall not ape my sons. I will abide by an older distinction, when long hair was a fitting symbol of womanliness.

The young may refer me to Samson, or to medieval pictures of Jesus, or to the powder wigs or braided locks of the fathers of our country—but I shall refer them to Paul, who said, "Does not nature teach that it is a shame for a man to have long hair?"

When they tell it like it is, I'll listen, even if I like it better like it was. If old-fashioned things, as prayer, Bible study, worship and faith in God ever seem to my children to be out of it, square or whatever—I trust God's help to have faith enough to yet pray for them, and I pledge with Job to offer up additional sacrifices for them.

With love in our home, I will answer their questions about the facts of life, but at nudeness or lewdness I refuse to wink. Drinking and smoking are as out of place and unwanted in my home as profanity or the plague. And if experimentation with drugs or marijuana is ever a problem, it will be in violation of my every prayer or request. Even if the weed is legalized and social "tripping" becomes as accepted as social drinking, it will not be accepted here.

I want my children to know that I make mistakes, that I am foolish, proud, and often inconsistent. But I will not tolerate that as an excuse for hypocrisy. I ask them to help me change as children should, and to expect me to help them to change as should in the methods expected of a parent. Others may look to the under 30 crowd for wisdom to throw away the past, and to say what will remain for future generations; others may let the offspring in the house determine the food, the music, and the spending of the household money, but I am going to stay a father.

A Problem Of The Sheep And Not The Shepherd

Eddie Sharp

Among some Christians and especially among young Christians there is a growing dissatisfaction with the locally established

church. Within the local church, they see inactivity, insensitivity and hypocrisy. Their natural reaction is to be repelled. However, the extent of any Christian's repulsion from the imperfection of his brothers must be carefully measured. There are some who reject the validity of the church and, thereby, the validity of Christ because of the imperfect lives they find within his body. This extreme reaction is invalid for in such a reaction lies as much infidelity to Christ as is present in the lives of the weaker brethren.

To expect the church to be a group of perfectly Christ-like people who are bounded together in a perfect union of brotherly love is to deny the very nature of sinful men, to reject the need for God's grace, and to refuse the value of Christ as our Advocate with the Father. What Christians can expect the church to be is a body of people redeemed by God, who are striving to create a community of love wherein those who are strong help, not reject, those who are weak. The church does not look, to its degree of perfection to establish the reality of Christ's love and sacrifice of himself for the need for men to respond to him. The church finds its strength in the positive truth that it is the body of Christ and then in boldly striking out to create an atmosphere in which sinful men and wandering Christians find guidance, understanding and encouragement.

Those who would reject the role of the church because of the actions of the members have serious problems with their own concept of Christ, the relationship of Christ to the church, the sinful nature of all men, and the responsibility of strong Christians to those who are weaker. The problems of the church rest not with Christ or His Bride but with those who do not love enough to care about the problems of those around them. Those who would leave the church because of the people in it must realize that any difficulties in the church call for a change in how our lives relate to Christ, not how Christ relates to our lives. The problem is with the sheep—not the Shepherd.

Man Needed And God Supplied

In Romans 5 : 6 Paul says, "For when we were without strength, in due time Christ died for the ungodly." In Luke 10 : 24, Jesus, says "But one thing is needful, and Mary hath chosen that good part, which shall not be taken away from her."

God created man in his image and breathed into his nostrils the breath of life and man became a living soul. (Gen. 2 : 7) However, with all of these blessings, man had an unending need for guidance. God made provision for man's livelihood by giving him the soil, forest and animals. He gave man plants and seeds and the ability to till the soil. He also gave him dominion over everything else, that he created to be used for his earthly need. He even gave him a woman as an help meet for him. Man could then reproduce himself.

- (1) Man learned to till the soil. (Gen. 1 : 29-30).
- (2) He learned to hunt the game.
- (3) He learned to use the beast of burden.
- (4) He could use the forest for building and for fuel and for beauty and for protection.
- (5) He learned to gather fruits and vegetables. Yet man had a soul with which he was and still is rather careless.

He listened to Satan ! (Gen. 3 : 1-6) The serpent, being subtle said to the woman, "Yea hath God said, Ye shall not eat of every tree of the garden ? And the woman said unto the serpent, We may eat of the fruit of the trees of the garden; But of the fruit of the tree which is in the midst of the garden, God hath said, ye shall not eat of it, neither shall ye touch it, lest ye die. And the serpent said unto the woman, ye shall not surely die. For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods knowing good and evil. And wh

(Contd on next page)

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the woman saw that it was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her, and he did eat." Thus man put his soul to a terrible risk. Man then fell and needed something that he couldn't find for himself. The Lord then began making plans for the soul of man. In the 15th verse of Gen. 3, he said, "And I will put enmity between thee and the woman, and between thy seed, and her seed; it shall bruise thy head, and thou shalt bruise his heel." Here was the promise of the Messiah who would intercede between God and man. Man could not do for himself what he needed. Time past and man became very wicked as Genesis 6 relates. However Noah found grace in God's sight and built the ark for the saving of the 8 righteous souls on earth. (I Peter 3 : 20). Then Sodom and Gomorrah were left as a demonstration of the sinful conditions of the time. From Gen. 18 and 19, we find that not even 10 righteous people could be found to spare the sinful city of Sodom. However, to Lot and his daughter there was an escape made possible. Later, the children of Israel, the called of God, became loose with their living. They made themselves idols and God was not well pleased with them.

Man in his religious needs could not supply his own. (Jer. 10 : 23).

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