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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. 13

February 1983

No. 10



EDITORIAL

Believing God's Word

One of the greatest problems that we face today in dealing with those who believe in Christ is finding people who will accept God's word as being the final authority in religious matters. There are those who believe that God still speaks in various ways, directly and miraculously, today. Even Catholics believe in additional revelation, at least to the extent that they advocate that the Pope has the power to reveal God's word when he speaks Ex Cathedra. Most Protestant churches have their own creeds, manuals, disciplines and confessions of faith that they equate with the Bible itself. This means that when we point out what the Bible says on some important subject, they counteract and remind us of what their creed book says, placing it on the level of the Bible, or even elevating it above the Scriptures. It is almost impossible to teach someone the truth when the Bible is considered to be just another book,

If the Bible is just another religious book, a book no better than the books that men have written, then why did God give it? If it is no more than any other book, why bother with it? Then there is one final question: If man's word is equal to God's word, why even pretend to be religious?

We maintain that there is but one book from God. It is the only book worthy of our consideration when it comes to religious matters. That book is the Bible, and the Bible only. There is no book in the world that even comes close to it. God has spoken, and what he has said is very important. He wanted us to know his will and therefore he revealed it in a permanent, written form. His word has power, it has authority. It is living and it is final. He accepts no other book. We must then read it, study it, believe it, and obey it. It is our guide now, but one day it will be our judge.

But again, let us take some time to note some facts about the Bible and why we must accept it:

First, God has spoken through His Son. "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, Hath in these last days spoken unto us by his Son..." (Hebrews 1:1, 2).

Second, those who wrote down God's word were moved to do so by the Holy Ghost. "For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost." (2 Peter 1:21).

Third, all scripture is from God. "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, [thoroughly furnished unto all good works." (2 Timothy 3:16, 17).

Fourth, the word of God is powerful. "For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the

oints and marrow, and is a discerner of the thoughts and intents of the heart." (Hebrews 4:12).

Fifth, the word, the scripture, the Bible, contains truth only. "Sanctify them through thy truth: thy word is truth." (John 17:17).

Sixth, Christ represents that truth. "...I am the way, the truth, and the life: no man cometh unto the Father, but by me." (John 14:6).

Seventh, faith comes by hearing the word of God, "So then faith cometh by hearing, and hearing by the word of God." (Romans 10:17).

Eight, the truth makes men free, or saves men. "And ye shall know the truth, and the truth shall make you free." (John 8:32). "Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently." (1 Peter 1:22).

Ninth, we are not to add to this book or to subtract from it. "For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: And if any man shall take away from the words of the book of his prophecy, God shall take away his part out of the holy city, and from the things which are written in this book." (Revelation 22:18, 19).

Tenth, we are not to substitute for God's word in any way. Paul said to the Galatian Christians, "I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel: Which is not another; but there be some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be cursed. As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let

him be accursed." (Galatians 1:6-9).

Eleventh, the scripture is not to be according to private interpretation. "Knowing this first, that no prophecy of the scripture is of any private interpretation." (2 Peter 1:20).

Twelfth, the word of God, as revealed in the Bible, is said to be the perfect law of liberty. "But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed." (James 1:25).

Thirteenth, the Lord's word will live forever. "But the word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you." (1 Peter 1:25). Christ said, "Heaven and earth shall pass away, but my words shall not pass away." (Matthew 24:35).

Fourteenth, we will be judged by the word of God in the last day. Christ said, "He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken the same shall judge him in the last day." (John 12:48).

Now would the foregoing scriptures leave any room for additional revelation, man-made creed books, and such like. From these various statements from God's word, does it sound as though it would be possible to please the Lord if we do not respect His word enough to do what it teaches? Surely you will agree that God's word is complete and final, and that we must believe what the Lord has said and that we must abide by the teaching of His word if we want to be saved. What the scripture says does make a difference. We are restricted to it. We cannot go beyond it. It has power and authority. If it is accepted, we can be saved by it. If we reject it, we will be lost.

You are encouraged to read and study the Bible and to do what it says. If you will, God's word will save you and bless you. If you don't, all of the books of men and all of the backing of all of the religious organizations of men will not be enough to save

you and to take you to heaven. God has spoken, and only what he says will count in the end.



associate editorial

What Are We Saying?

Since the last thirteen years The Bible Teacher is being sent every month throughout the country to people who have shown their interest for receiving and reading it. Most of our readers, however, I am sure, are getting other religious papers too besides The Bible Teacher, and to some it might appear that The Bible Teacher is just another religious paper or just another magazine, like the ones they are receiving. But it is not. The Bible Teacher is unique in its plea, for it pleads for the restoration, not for reformation, of the pure New Testament Christianity of the Bible. The Bible Teacher is not a sectarian or a denominational paper. It is also not an inter-denominational magazine. It stands for the truth and the unity of all God's children and rejects all errors and division among the believers of Christ. True to its name The Bible Teacher carries articles written by Christians showing what the Bible Teaches. We are not interested in publishing in this magazine "testimonies" and "experiences" of people, but we want to show to our readers what the Bible teaches.

We are saying that Jesus Christ has all the authority in all religious matters. (Matthew 28:18). According to Colossians 1:16-18, "For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: And he is before all things, and by him all things consist. And he is the head of the body, the church: who is the beginning, the first born from the dead; that in all the things he might have the preeminence." Hebrew 1:1, 2

says "God who at sundry times and in divers manners spake in time past unto the fathers by the prophets, Hath in these last days spoken unto us by his Son whom he hath appointed heir of all things, by whom also he made the worlds." God commands that we all should hear Christ. (Matthew 17:5).

We are saying that there is but only one Gospel of Christ (Galatians 1:6-9), which must be preached in all the world and believed and obeyed by all to be saved. (Mark 16:15, 16). The Gospel facts are the death and burial and resurrection of Christ. (1 Corinthians 15:1-4). Without obedience to the Gospel there is no salvation. (1 Thessalonians 1:7-9). One must obey the form of the Gospel (Romans 6:17, 18), and to obey the form of the Gospel one must be baptized. Because baptism pictures the death of Christ and the burial of Christ and the resurrection of Christ. (Romans 6:3-6).

We are saying that God has only one plan of salvation for all mankind. To save the world from sin God sent His powerful Word into the world. The Word by the power of God became flesh, a man, The Man Jesus Christ. (John 1:1, 2, 14). He lived a perfect life (1 Peter 2:22), and revealed the true God and the way to God. (John 14). By God's will he was led to the cross to die for the sins of the world. (Acts 2:22, 23; Romans 5:8). Through his sacrifice God made him the propitiation for the sins of the world. (Romans 3:25). In God's knowledge he is our atonement. (Romans 5:11). God today commands that all should believe in the Christ who gave himself for sins of the world and all should repent from sin and all should be baptized (immersed in water) to be saved by the death of Christ. (Mark 16:16; John 8:24; Acts 17:30, 31; Acts 2:38; Hebrews 5:8, 9). There is no other way to be saved.

We are saying that there is but only one church. (Matthew 16:18; Ephesians 4:4). When one is saved from sin, by obeying the Gospel, the Lord adds that individual to the church. (Acts 2:47). According to Ephesians 1:22,23 the church is the body of Christ. There are many members but one body. (1 Corinthians

12:12,13,27). The church is the body or the congregation of all the saved people on earth. Jesus is the builder of the church. (Matthew 16:18). His Apostles were the first members of his church and unto their number the Lord first added the three thousand men and women who had heard, believed and obeyed his gospel the first time in the city of Jerusalem as recorded in Acts 2:37,38,41, and then the Lord added to his church daily such as should be saved. (Acts 2:47). Today all over the world there are many congregations of the church that Jesus built and the Bible says that they are all churches of Christ. (Romans 16:16).

We are, therefore, saying that if all people would accept the authority of Christ in all religious matters, whether it be the name or worship or creed, or belief or practice, and that if all people would do the same thing to be saved as God revealed then there will be only one church on earth today, and the prayer that Jesus prayed in the shadow of his death will become a reality: "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me." (John 17:21). Yes, this is possible, because Jesus wouldn't pray for some thing impossible. But as long as we are divided by the doctrines of men in the churches of men the prayer of Jesus will remain unanswered. "And why call ye me, Lord, Lord," said Jesus, "and do not the things which I say?" Think about it Seriously.

Why Are You Divided?

Francis David

If we just have a look on religious world, we will see that the religious world is divided so much that the majority is confused about it and hence losing their interest for religion. In this article I will not discuss about the religions of the world but would like to discuss about divided christianity. **CHRISTIANITY IS DIVIDED VERY BADLY.** The majority is

confused about christianity. Mostly people have wrong concept of christianity. Many who claim that they are following the Bible, do not follow it as they should. If you really want to know true christianity, I would suggest you to read your New Testament carefully and by doing this I'm sure you will have a clear picture of the New Testament Christianity. Sad to say, that inspite of repeatedly condemnation in the word of God of religious division, much division has been created and still there are people who are trying to create division within Christianity. As you read your New Testament, let us go back to the book of Acts and see the history of the church.

The church of our Lord was established on the day of Pente-cost around A.D. 33. Peter preached his first gospel sermon. about, three thousand souls obeyed the Gospel of Christ. By doing so they were baptised in the water for the remission of their sins and were added to the church of Christ. (Acts 2). This was the beginning of the same church which Jesus himself promised to build (Matt. 16:18). It means the church belongs to him and he is the head and saviour of it. (Col. 1:18; Eph. 1:22, 23). Those who were converted wore the name Christian only (Acts 11:26; I Pet. 4:16). All the Apostles and Christians tried their best to spread Christianity throughout the world because they were commanded by Christ to take the Gospel to all the world (Matt. 28:19; Mark 16:15). Because of their hard labour Christianity spread rapidly and a tremendous growth took place. But soon after the death of the apostles the division withing Christianity started. By the inspiration of the Holy Spirit Paul already foretold the same thing in Acts 20:29-30, he said, "For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your ownelves shall men arise, speaking perverse things, to draw disciples after them." (Please also read in your New Testament I & II Timothy 4.) Yes, it exactly happened, and it is still happening all over the world. There are people who are teaching all kinds of perverse things in the name of Christianity. They have left the word of God as their guide and authority. They are drawing people to man-made teachings, doctrines and creeds tec. According to the Bible there is only one church, one faith, one

baptism but on the other side man has many churches, faith and modes of baptism. Seeing all of this mess, the question arises in our minds, *why is it so?* The answer comes simply but boldly that man has left the Bible as his whole and sole authority. We can not blame God for this division, for our God is not the author of division and confusion.

Let us see what Paul said when he wrote to Christians at Corinth. In the church there some of the brethren were trying to create division in the church. He said, "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no division among you; but that ye be perfectly joined together in the same mind and in the same judgment. For it hath been declared unto me of you, my brethren, by them which are of the house of Chloe that there are contentions among you. Now this I say, that every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ. Is Christ divided? Was Paul crucified for you? or were ye baptised in the name of Paul?" (I Cor. 1:10-13). The word of God tells us that we should speak the same thing but man does not listen to God, instead he speaks and teaches different things. Bible says be of same mind and judgment but man has his own ways of thinking and making judgments contrary to God's word. The wise man says "There is a way which seemeth right unto a man, but the end thereof are the ways of death." (Prov. 14:12). We see, masses those who claim to be Christians have not understood the real meaning of Christianity. They claim they are Christians but at the same time they would like to be called as Catholics, Methodists, Baptists, Lutherans, and Pentecostals etc., All together there are about seven hundred different churches existing in this world. All of these names and churches are foreign to the Bible. Where do these all names come from? Surely not from the Bible but only from men.

Now I would like to ask all my denominational friends, those who are in different churches, like Paul once asked to the brethren at Corinth. **IS CHRIST DIVIDED?** Your answer will be no. Was John Wesley or John Smyth (Founder of the Methodist and Baptist Churches) were crucified for you? The answer comes

from you immediately, No sir, and that is absolutely right. But Now I ask you, why do you wear these names? Why don't you reject these names and wear God's given name CHRISTIAN? I'm sure, you strongly believe that Christ is not divided and only he is the one who was crucified for you, then why don't you turn to him and be a member of his church which he himself built and purchased it with his own blood. This church is called the church of Christ (Rom. 16:16). Please note, the only way to understand the church of the Bible is to study the Bible, which is the sole authority in religious matters. If you do not study your Bible, you will remain ignorant about the New Testament Church. The Church of the Bible is not a denomination. Denominations belong to men but the church of Christ belongs to Christ.

We are pleading for the restoration of pure New Testament Christianity. After reading all of this, do you realize that you are wrong, you are in the wrong church and that you wear a wrong name? Think about it seriously. Wouldn't you accept this truth and become a New Testament Christian only. It is my prayer that you will do so, and if you do then you can join hands with us so that we could all work together in restoring the New Testament Christianity, and thus shun division. If we will follow man-made teachings we will always be divided religiously but by following the Bible we will always be united. Isn't it wonderful? I would encourage you to become a Christian by believing in Jesus Christ as the Son of God, confessing him before men, repenting of your sins and be baptised in the watery grave, and then the Lord will add you to his church.

Lastly, I would like to mention here that salvation is in the Christ's church, and without being a member of it you are lost.

P R I D E

Thomas Premanandam

Pride defies any comprehensive definition. In good sense, it

is synonymous with something that we glory in within the legitimate sense and limits of personal dignity, self-respect and propriety. The world's recognition of a man's notable achievements in any field, the heaps of praise lavished and the great honours bestowed on him from all quarters should not puff him up but should rather instil in him a feeling of humility that he is nobody. Such a man was Sir Issac Newton who, despite the honours and distinctions conferred on him as one of the greatest scientists and mathematicians, said in all humility that he was like a boy content to pick up small shells on the seashore while a world of treasure of diamonds lay hidden all around him. The Lord as the son of man is the supreme example of this pride in humility. This redemptive pride reflects perfect manhood divested of human glory. (Phil. 2:6-8).

In bad sense, pride is synonymous with arrogance, self-love, self-esteem, self-centredness and self-righteousness. It may be safely said that all of them are the various facets of this complex word PRIDE and naturally no facet can bring out its full significance. This type of pride is usually referred to when we speak of a man of pride.

Again, it is the only quality which claims equality with the Deity and exalts itself above God. (Dan. 3:15). 'It is that revolting conceit which swaggers before man and struts in the presence of the Almighty.' Pride is not mere self-engrossment but self-glorification too. The man in the street calls it 'vanity' but ancient sages have classified it as the deadliest of the deadly sins. Wendell Winkler calls it the disease of the heart. The lust of the eye and the lust of the flesh give birth to the pride of life. (Gen 3:5-6). Pope the poet calls it an unfailing vice of the fools.

The man who is cried up by his sycophants or the man on whom greatness is thrust by his friends and favourable circumstances become ego-centric. In consequence of this growing egoism and blindness to his own faults, he can only take a jaundiced view of even sincere and honest people around him. (Matt. 7:3).

Some are proud of their birth, social status, high connexions,

wealth and education. These are the marks of pride in little men. They strut about holding their head high; are puffed up in their talk, ride high horse in society; are supercilious in their attitude towards their neighbours and suffer from megalomania; in short they are every inch proud. Like Uzziah, the proud, they arrogate to themselves the rightful duties of others thereby vitiating the entire life of the church (2 Chro. 26:16-22). A man of arrogance gradually builds around him-self a wall of self-conceit. Pride alone lives in and rules his life. It is a strange experience probably for honest people that Christian families whose lot had been of abject poverty until yesterday and whose indigence and privations are still green in memory, tend to boast of a social status which they hardly ever knew. Feathering their nests, they attain fairy-tale affluence overnight. Ill-gotten riches amassed by dishonest means, fraud and deceit render a man consequential and overbearing. He pretends that his smiling prosperity is but the fruit of his own honest labour and husbandry. He lives in a paradise of his own, rather the fool's paradise and unawares of the divine warning, says to his soul, drink, eat and be merry (Lk. 12:19). Of such proud men Carlyle comments, 'Soul extinct stomach well alive.'

Cheap titles and empty degrees freely added to a man's name and the bestowal of God's testing gifts on him, usually raise him high in self-esteem. He considers himself a man of rank and dignity. He exults in his distinctions and the consequent respect. Such men like Marlow's Dr. Faustus may gain the world's recognition for their vast knowledge but lose their souls. (Matt. 16:26).

Some brethren are proud of their status forgetting the Lord has claimed no status of his own, having emptied himself of all. His glory. Many a blessed Christian boasts of his high birth knowing that the Saviour's birth itself was but poor and lowly. Some are proud of their profession knowing that the Master was only a carpenter. Some pride themselves on possession of elegant, posh homes built in the latest style forgetting that the Creator of the Universe Himself had no shelter where to lay his head. (Matt. 8:20). Can we, as believers, take pride in our

righteousness if any which is the filthiest and the most polluted rag before the righteousness of God? (Isa. 64:6). Do you as a servant blow your own trumpet being fully aware that the wisdom of this world is foolishness? (I Cor. 3:19). Can't we draw a lesson from the Apostle Paul, who after meeting the Lord looked upon his high birth, great learning and his recognised place in society as filth? (Phil. 3:8).

Outstanding instances of pride and arrogance of certain men in the Bible and even of angels and their consequent fall should serve us stern warnings. Pride of enormous physical strength led Samson to the death of miserable blind man. Pride of regal excellence and majesty drove King Nebuchadnazzar to the wilderness to eat grass as oxen. And pride of preferment abused, paved Haman's way to the gallows. Pride in its protean forms is but the forerunner of fall. (Pro. 16:18).

A typical example of pride is that of King Robert of Sicily who was the very incarnation of pride and who esteemed himself omnipotent. But one day while he was on the throne, the chorus,

“He hath showed strength with his arm.
He hath scattered the proud in the imagination of their hearts
He hath put down princes from their thrones
And exalted them of low degree.” Lk. I:51-52.

fell on his ears from a church choir closeby. He flew into a rage bragging that no power on earth could dethrone him. Unawares he fell into a dream wherein he was led through bitter and shattering experience. He was treated like a court fool. His subjects rejected him. Even his kith and kin did not seem to know him at all and ultimately he was pulled down from his throne. Shame and humiliation he tasted in full measure and overflowing. Suddenly he woke up and the same chorus from the church burst upon his ears once again. The scales of pride fell off his eyes. His arrogance was shattered bringing in its wake humble contrition and repentance.

Pride reserves to itself the centre of life which is indeed God's

place and considers itself as object of worship. Pride not only denies that God is the centre and soul of the Universe but relegates every other mortal to a minor role in it. It does not believe in the divine attribute of forgiveness. It cannot co-exist with the spirit of love which moves the Universe. But it wears a cloak of hypocrisy, It is so insidious that it invades all areas and activities of life. It is the fountain out of which flows the poisonous water of lust and greed which engulfs all mankind.

A man of pride is a devil in human form and like canker eating into the vitals of the life of the community of saints. Should we not who bear the name of ONE whose personality, reflects humility, meekness and the total denial of self, shudder at the very thought of the monstrous enemy which rebels against HIM? What is the destiny of the proud? The word of God is very clear on this. It is destruction and shameful humiliation (Job. 40:11-12). Let us awake from our stupor and humble ourselves before the judgment of God.

‘The Lord will root up the house of the proud.’ Pro. 15:25.

A Matter Of Taste?

David Rivoire

For people from other countries, who are not familiar with the religious scene in Western Europe and America, the visiting of various worship services at different religious groups might well leave the impression that these were different religions, instead of just different so-called “Christian” churches within Christendom.

The forms of worship are so varied. In one church for example one can find a very ritualistic liturgy in Latin, accompanied by incense, candles, holy water and carried out by a priest in special attire. At the other extreme one can find a group singing modern songs with guitar, hand-clapping, “halleluja” shouting, and praying ecstatically.

There seem to be many religious people who see absolutely nothing wrong with these varied worship experiences. Instead they imagine a whole assortment of churches, where each can pick the one of his own liking. The situation has developed to the point that almost on any given Sunday one can pick the organ-concert or jazz-mass of his varied taste.

My concern with such an attitude—where one does in worship more or less what pleases the most people—has led me to ask some of the following questions. Does it really matter HOW one worships God? Did God really allow people as much freedom in worship as some moderns seem to think? What about the unity among believers that Jesus Himself prayed for in John 17:20-21? Isn't the disunity and lack of harmony most apparent in the varied forms of public worship one finds?

In my experience most of the differences in liturgy and worship forms are not the result of differences in taste, but rather differences in teaching. We want to go to the Bible, God's revelation, to discover what Jesus and the inspired Apostles had to say about worship and service to God. In John 4:24 Jesus spoke about a principle in worship; "God is spirit, and they that worship him must worship him in spirit and in truth." What does it mean to worship God in spirit? In the context Jesus was speaking with the Samaritan woman, who placed a lot of importance in external things—for example, God could only be worshipped on Mt. Gerizim. (For Jews the only place of worship was the temple in Jerusalem.) But Jesus now tells her that the place is unimportant—God is spirit, he is OMNIPRESENT, not limited to place or for that matter to time. What does this mean as far as externals? Worship is not a matter of right body movements or the repeating of certain words, or even the execution of certain rites! No, real worship includes our complete being. All forms and rites are empty and meaningless if our entire person doesn't participate in worship. However, before we too hastily leave John 4, notice Jesus also said to worship God in truth, that is according to His revealed will. One must be reminded that it is God who we are attempting to worship, and not just everything that appeals to us is something He would choose. Therefore, it is important to listen

to His word to see what constitutes acceptable worship.

WORSHIP with the proper attitude and in the right spirit, but not in truth is just as unacceptable as if one does it ritualistically and without any thought. The Jews who were contemporaries of Jesus were the classic example of people, who had developed their own system of righteousness and rites, but whose worship was condemned by the Lord as being empty and useless. (Read Matthew 15:8,9). What good does it do to crawl on one's knees to a holy place of pilgrimage or to beat or cut oneself in some ascetic rite, if God does not even desire such? Indeed such practices make an impression on people, but not in the least on God. (Read Colossians 2:18-23).

The way in which we publicly worship needs to be based on the will of God—NOT the choice of some creative human spirit. worship is not a performance to be observed, but a service to be participated in, as we bring ourselves to God in praise and thanksgiving.

Practically speaking—how do we know what is right in worship? The example of the first century Christians as we read about it in Acts gives us direction. Acts 2:42—"and they continued steadfastly in the apostles' teaching, in the breaking of bread, in prayers, and in the fellowship."

To Timothy Paul wrote how he should act in the church (I Timothy 3: 14-15).

Here is an important fact, which is often overlooked! It was not left up to the congregations in apostolic times to choose what to do in worship. Their religious practice was guided by the teaching of the apostles, who were led by the Holy Spirit (John 16:12-13). The exhortations and corrections of the apostles directed to the early church strongly indicate that the matter was not left up to coincidence or human taste. For example: 1) Abuse of the Lord's Supper criticized (1 Cor. 11: 17-23); 2) Guidelines for proper prayer in the church (1 Tim. 2: 8-11).

Certainly the practices of the early church are not always described to the minutest detail. The Lord has allowed freedom for choice in several areas: 1) The choice of spiritual songs of hymns (old or new, single-part or fourpart harmony); 2) the order of our worship service (whether we pray at the beginning, or after the first hymn, whether we pray once or five times, etc.); 3) whether we pass a plate for our collection, or walk past a box and deposit our offering. However, we cannot disregard the principle laid down in John 4. Worship to God, not entertainment for an audience as in the case of a concert. Use of different elements for the Lord's Supper (Coco-Cola and chips) instead of the bread and fruit of the vine would be an abuse of freedom, because we have a clear word from the Lord as well as the example of the early Christians.

Particularly let's not forget, that although the worship occurs to the building up of the assembled Christians, its primary goal is to praise God. What pleases Him and not what pleases the most people is the proper question to ask!

In closing notice the principle of 1 Samuel 15:22-23 where Saul had just offered a fine offering to God, but had failed to obey God and it was an abomination to the Lord, because of his disobedience.

Woman's Influence

Diane Singleton

There seems to be problems in the Lord's church today concerning women. These problems range from feelings of female superiority, equality of male and female in making decisions of the church, to subtle influence to get their way.

Ladies, there is nothing wrong with a wife influencing her husband as such. In fact it is essential that she influence not only her husband but every one around her. But that influence must be for good, not evil. The Bible plainly sets forth the examples that we

are to follow. One such example is found in Proverbs 31:10-12, "Who can find a virtuous woman? for her price is far above rubies. The heart of her husband doth safely trust in her, so that he shall have no need of spoil. She will do him good and not evil all the days of her life." We also have personal examples to follow such as Elizabeth, Priscilla, Mary, and Hannah. These godly women trusted in their husbands' leadership and ability to guide them, therefore, they saw no need to try to use their influence for selfish or evil reasons.

Also, a woman can have too much influence on her husband. Paul stated in I Corinthians 11:3 "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." Women should not be allowed to hint or scheme, especially in affairs of the church, and thus gain selfishly. "But I suffer not a woman to teach or usurp authority over the man, but to be in silence" (I Timothy 2:12). Men are to make decisions in the church and women are to abide by these decisions. Regardless of the rebellious attitudes of many women, we as wives, are to reverence our husbands, to submit ourselves unto them and be under their subjection. (Ephesians 5:33, Colossians 3:18; 1 Peter 3:1).

There are numerous passages in God's word that warn us not to influence our husbands in evil; also not to usurp authority over our husbands by influence. We are warned by Solomon's wives in their idolatry (I Kings 11:11), Jezebel in her evil influence over Ahab (I Kings 21:25), Haman's wife in urging him to hang Mordecai (Esther 5:14), Job's wife in begging him to curse God and die (Job 2:9; 19:17), and Sapphira in lying to the Holy Spirit. (Acts 5:2-10).

It is a sad reality that there are women in the Lord's church today who are not happy being in their God given position. Many such women are continually going in opposition to His commands by influencing their husbands in evil.

The Scriptures provide us with examples of godly women who appreciate their honorable position in life and of contentious

evil women who are miserable because they have the misconception that womanhood is a degrading role since she cannot exercise authority over men.

We cannot change the Scriptures but attitudes can always be altered. Women need to realize that to be under subjection does not mean that you are less important than the man. Womanhood is not degraded until it is done so by women themselves. We need also to realize that every person, man and woman, is under subjection to God. Man is not exempt from obedience because he is a man. Likewise woman must be obedient to her God and part of that obedience is being under subjection to man which gives the faithful Christian woman a feeling of intense security. Only God himself is not under subjection to a higher power. (I Corinthians 11:3).

“...a woman that feareth the Lord, she shall be praised”
(Proverbs 31:30).

King James Version: Tried, True And Mine

Max R. Miller

The rush of modern versions, paraphrases, pseudo-Bibles, or whatever they may be called, has in no way displaced the King James Version of the Bible. The masses of English speaking people still place this old version atop of the heap. Whatever its faults, failings or deficiencies, real or supposed it still is; the best seller among books. The King James Version (KJV) of the Bible has been, still is, and shall continue to be—the people’s Bible. Where and when new and modern works come forth to enjoy a thrilling splash of popularity, seemingly destined to surpass in glory and even outsell all the other translations of the Bible—the King James continues on in its time-tested-people-approved-fashion of still being number one.

We are not to stand in prejudiced opposition to a new translation of the Bible. A correct, true to the [text, modern speech translation would be welcomed to Bible readers. However, of all the modern speech translations (and they are legion) none qualify as both a modern speech translation and a translation true to the ancient Hebrew and Greek languages in which the Bible was written. Most, if not all, qualify as "modern speech" translations, yet they fail in being accurate translations of the sacred languages. Failing in this it matters little as to the quality and expression of "modern speech." Our new "fad Bibles" are Bible failures and those who put their trust in them shall have no eternal reward. Before one turns down and turns loose of the old, the tried, and the true King James Version one should be certain that his new Bible is true to the text and safe for the soul.

Until another and a better translation comes along I, and many others, will continue to read, study and preach from the King James Version of 1611, the so called Authorized version of the Bible. One is justified in holding to the old and rejecting the newer works, especially those of 1946 and afterward. Following are reasons why I continue to read, study, and preach from the King James.

An Honest Translation

The nearly one hundred and fifty men of the translating committee were recognized as able scholars in the original languages. They brought forth a true and exact translation of the Scriptures. It was not only their purpose to give the sense of the passages but to do so by the exact rendering of the language into English words. Some passages of Scripture are not simple and easy to be understood (II Pet. 3:15, 16). There was no effort on the part of those translators to simplify the complex so that shallow minds of nominal interest could comprehend the great depths of spiritual truths. Much of the information in many fields of inquiry come with difficulty. Books of science, mathematics, law, history, languages, etc. are to be poured over, searched pondered, meditated upon. Simpletons then turn to the greatest knowledge of all, God and His will for man, and

attempt to make it "as fresh as your morning newspaper." Consequently, they provide "best sellers" for lazy, half interested simpletons who are looking for modern shortcuts to Bible mastery. The Lord God did not intend that His Book read with the cuteness of "Dear Abey" nor with the jousting and sarcasm of a Paul Harvey newscast.

The work of the translators of the King James Version can hardly be improved upon. It is true that some random passages have been given a clearer rendering in some other translations. On the whole, the KJV has held true for near unto four centuries. In that time it has met the chiefs of all agencies who would belittle its masterful and artful work. It stands. The critics, one by one, fade away.

Tools Keyed To The King James Version

One often turns to other books of various kinds to assist in the study of the Bible. Greek and Hebrew Lexicons deal with the English words and phrases according to the KJV. Standard works, Bible Encyclopedias, Commentaries, word studies, geographies, chronologies, etc. key on the text of the King James Version. The old and recognized standard works, as have been mentioned, invariably are based on this text. In this sense the scholarship of the past three hundred and seventy-five years concede to the KJV and its superior rendering of the ancient languages.

Not Copyrighted

Modern translations, and their translators and publishers, are concerned with copyright. The copyright has its place in the production of books and other written material. The copyright is to protect the content of the book from infringements and distortions. It is to protect the author and publisher as well. Copyright, generally, is to guarantee the author and publishers of the monetary gain produced by their publication. Some modern speech translations have brought fortunes to authors (translators) and publishers. Correctly, one should have permission from the copyrighters to quote from their works. Each time their works

are used credit should be given them. If money is received for services rendered wherein the copyrighted translation was used—legally and ethically the ones holding the copyright should share in the profit. This sounds absurd, and it is, when it relates to the “gospel of salvation.”

The King James Version belongs to the people. This was God’s intention for His word in all ages. One may quote from the KJV anytime, and feel no obligation or debt to any except the Almighty God and the translators of the Bible.

Contains All The Bible

The world is still waiting for some of the new Bibles to give it the whole Bible. Some few have brought forth translations of both the Old and New Testament. Most of them have not! Some who have eagerly reached forth for a “fad Bible” lost all their eagerness and expectation to read the Old Testament in the same work. The fad fades, interest dies, a “translation” is soon buried amidst the zeal and clamor of a newer fad Bible-incomplete!

The King James Version contains the Old and the New Testaments. It contains only the Old and New. The doubtful and false writings have no part or place in the KJV. Century after century this old and complete translation has been a part of man’s heritage. We would expect it to continue so.

Its Quality

The King James Version of the Bible is conceded to be the most beautiful and expressive presentation of the English language known to man. Poets have imitated its style and beauty. Law-makers have incorporated its lofty expression in their systems of jurisprudence. Language and style of other translations become cold, lacking and common when read alongside the KJV. Beauty of expression, clarity of thought, graphic, lofty, describes this version. Truly, it is more than a translation. It is a lovely work of art’ of exceptional, yea, unsurpassed, quality. So long as the

English language is spoken the King James Version of the Bible will be honored by those of that tongue.

God's Place Of Salvation

There remains another prime reason for our personal preference of this grand version of the Bible. It is simply this: One can read it and learn of God's plan of salvation for man. In clear terms and easily defined words it instructs us to believe that Jesus is the Son of God (John 8:24; 20:30, 31), to repent of sins (Luke 13:5), to confess Christ (Rom. 10:9, 10; Acts 8:37), and to be baptized for the remission of sins (Acts 2:38). At this point one becomes saved (I Pet. 3:21). He then must walk faithfully and zealously in His service and then, after death and judgment, go home to heaven and meet its author face to face for all eternity.

The Bible or Psychology?

Ivie Powell

A few years ago, I sat in a class, in which the instructor stated that Jesus accepted persons while rejecting their actions, and that we as His disciples need to do the same.

While it is true that Jesus loves mankind yet he never accepted anyone in their sins! As we deal with people we must remember that psychology is NOT the first and foremost tool to use! For psychology states that man is not responsible for his actions: that our heredity and environment is that which shapes us the way we are, and is to blame. But the Bible presents the case that man is responsible for his actions. (Rom. 3:23; Rom. 5:12; Rom. 6:16).

Furthermore, if man is not responsible for his actions then the Bible is a lie fabricated by man.

Physiologists say that rape, murder, alcoholism, etc. is a sickness, but the Bible says that it is sin! (Gal. 5:19-21).

The Lord will accept the vilest of sinners if they will turn from their sins. "I tell you, Nay: but except ye repent, ye shall all likewise perish." (Lk. 13:3).

The people in Jeremiah's day are an example of God rejecting His people. (Note Jer. 2:13-14, 26-29; Jer. 3:11-15, 21-22; Jer. 5:7-9; Jer. 6:13-17). Here we find God pleading (begging if you please) for His people to return. Warning after warning was given, but to no avail. The end result was that God rejected them because they had rejected Him and would not come back.

In Matthew twenty-three, Jesus rejected the scribes and Pharisees. In Romans 1:26 the record says, "For this cause God gave them up unto vile affections..."

Friends, instead of using Dale Carnegie, Norman Vincent Peal and books of psychology we need (yea must) return to the Book of Books which is the greatest and ONLY tool in dealing, with sinful man!

Sacrifice And Holiness

Sacrifice is basic to every religious system. No worship is counted acceptable that is not a sacrificial offering. From earliest times man has come before God with his sacrifices and offerings. Cain and Abel offered sacrifices unto God. The skins used by God to make Adam and Eve garments to cover their naked shame, it is said, came from animals offered in sacrifice for their transgressions. Pagan heathens, as well as the true people of God, they all, and in all religions, offered sacrifices unto deity, either real or supposed.

Sacrifices were of many kind. Pagans offered human life to appease idol gods who were not gods. God's people of Old Testament times offered the fatted ram, the spotless lamb, the turtle dove and other creatures of life. The first fruits of harvest, the ground meal, the cooked cakes, burning incense and other

lifeless matter constituted sacrifices unto God. Though the offering may have been of the smallest of seeds or the most insignificance of life, yet it represented a sacrifice and service to God. When the instructions concerning sacrifice were obeyed God was pleased with that sacrifice and the one making the offering. However, great and expensive sacrifices could be offered and rejected by God because the offering was made without sincerity, it being only a ritualistic formalism of one defiled in heart (Isa. 1:10-15). Because Israel had not hearkened to the word of God but had rejected it, God rejected their burnt offerings and sacrifices (Jer. 6:20). The offering of defilement, or that which was not according to God's commands, or sacrifices from inpenitent and sinful hearts were all an abomination to the Almighty.

Sacrifices that were offered according to the will of God and from hearts of faith and purity came before God as well pleasing unto Him and such became a blessing to the one offering the sacrifice.

Sacrifice is basic to Christianity—yea even more so than to any other system of religion. God sacrificed the glory of heaven and sent the fairest Jewel of eternity into the earth to die for sinful man. The Son sacrificed His life's blood on Calvary in order to reconcile man unto God and make restitution for those bound under the burden of guilt and sin. The Apostles sacrificed worldly wealth, even precious life in order that they might do the will of their Master in bringing His kingdom into existence. Without these holy sacrifices there could be no salvation and all systems of religion would be of nothing and for nothing.

The sacrifice of Christianity does not conclude with the offerings of God, Christ and the Apostles. All who are number in its ranks, all those who wear the name of its founder and who march under the blood stained banner of Christ also offer their sacrifices unto God. The rich young ruler was to sacrifice that which stood between him and discipleship (Matt. 19:21-22). Agrippa was almost willing to sacrifice his will and way that he might be Christian, but "almost is to no avail." Paul the apostle, is typical of all those who live lives pleasing to God in that those

things which were gain to him, "those I counted loss for Christ. Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ." (Phil. 3:7, 8).

Without sacrifice there is no salvation Without the sacrifices of God, Christ and the Apostles salvation would be none existent. Without sacrifice on man's part salvation is unobtainable. Although salvation is provided by God its joys and blessings come only to man who is willing to sacrifice his world and kingdom for the kingdom of God; to sacrifice his will in order to do the will of God. "The sacrifices of God are a broken spirit; a broken and a contrite heart, O God thou wilt not despise" (Psa. 51:17).

The Law And The Gospel

Ed Glover

Paul and Barnabas had returned from their successful missionary work (Acts 13,14). They are once again with that wonderful congregation in Antioch of Syria.

Trouble often "walks through the door" and so it was at Antioch. Some so-called Christians who had been in the sect of the Pharisees (Paul labeled them false brethren. (Gal. 2:4), came to Antioch claiming that the Gentiles had to be circumcised and keep the law of Moses to be saved (Acts 15:1, 5, 24).

Paul and Barnabas would have none of it. Though Jews themselves (Paul was a Hebrew of Hebrews, 2 Cor. 11:22, 23) and at one time zealous keepers of the law, these two Godly men had accepted God's will that the law of Moses be no longer binding on anyone. They opposed the zealots of the law of Moses in strong open debate and discussion (Acts 15:2, Gal. 2:5).

To settle the matter it was decided to go to the Apostles in Jerusalem. Paul said this was done under direct revelation from Christ. (Gal. 2:1).

Paul met privately with the leaders and particularly with John, Cephas (Peter,) and James. The discussion was not limited to closed door meetings of the leaders. Matters of doctrine applying to all members must be taught to all the members, but wise Paul knew the importance of discussions with the congregation's leaders.

The whole congregation (multitude) came together to hear the discussion (Acts 15:4, 12). Paul and Barnabas declared their work among the Gentiles (15:4). Then the "binders of the law of Moses" had their say (15:5).

Next Peter made a speech showing that the law of Moses was a yoke which none were able to bear and that through Christ's grace we will be saved—not by the yoke of the Mosaical law.

As Peter had been convinced by miraculous workings of the Holy Spirit that the Gentiles were not to be bound by the law of Moses, so Paul and Barnabas declared the miracles and wonders God had done by them among the Gentiles (15:7-9, 12). By such activity the Holy Spirit declared His support for Paul and Barnabas, teaching the Gentiles the gospel without binding any law of Moses, including no requirements to keep the law of circumcision.

Afterwards James spoke and proved from prophecy that the Gentiles were to be offered the Gospel. The four things that he said should be bound did not contain a command to keep the law of Moses.

The Holy Spirit, apostles, elders, and the whole church, with Paul and Barnabas, wrote plainly stating that the keeping of the law of Moses was no command of theirs (v. 24). They did command them to abstain from meats offered to idols, from blood, from things strangled, and from fornication. (Acts 15:22-29).

Titus was a test case. He came to Jerusalem as an uncircumcised Greek and he went away from Jerusalem as an uncircumcised Greek. (Gal. 2:3-5).

The law of Moses included the ten commandments. Some try to separate the ten commandments from the so-called ceremonial laws. But a close inspection of the following Scriptures will show that there cannot be such a separation: Ezra 7:6; 2 Chronicles 31:3, 34:14; Mark 7:10, 22, 23, 24, 27, 39.

It should always be remembered that nine of the ten commandments given on Mt. Sinai are universal laws. They were in force on all people before, at, and after Mt. Sinai including the law of Christ today, the Gospel. The only one of the ten commandments that was not a universal law is "to keep the sabbath." Keeping the sabbath was given only to the Jews and they kept it from Friday evening to Saturday evening, the seventh day.

The whole book of Galatians, which we have referred to in part, has much teaching on the fact that we are no longer under the law of Moses. You should carefully consider it.

Though we are no longer in any way bound to the law of Moses of the Old Testament it does serve us the purpose of learning and example (Rom. 15: 4 and 1-Cor. 10). Therefore we can refer to it for learning and examples but we cannot bind any of its as laws for Christians today.

Christ Is Saviour Of The Church

J.C. Choate

In Ephesians 5:23 we are told that Christ is saviour of the body. The same writer says that there is one body (Ephesians 3:4), and that it is the church. (Colossians 1:18). That means then that Christ is saviour of that one church, His church. It also means that we must be in that church to be saved. But how do we enter? Christ tells us that we must believe and be baptized to be saved (Mark 16:16), and then we are told that the Lord add the saved to the church. (Acts 2:47). Therefore, the church is made up of saved people, or Christ is saviour of the church. Are you a member of the church of Christ?

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