

# THE BIBLE TEACHER

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## EDITORIAL



### The God I Serve

Recently I wrote an editorial for the Bible Teacher that had to do with the Holy Spirit, miracles today, and speaking in tongues. Usually when we print an article like that, we get a few responses from those who disagree. That is fine with us. We only wish that those who write would do more to prove their claims than to write their objections. One such letter that came was long and ugly. The writer claimed that what we had said was silly and childish. I really don't know how a person like that can be helped, but perhaps the things I say on such subjects, and in reply to such letters, can serve as a warning to those who might otherwise be deceived.

The gentleman that I referred to wanted us to carry his letter in full in this magazine. That would be impossible for several reasons. Certainly we do not intend to open this magazine up to those who want to teach error. He claims to have been converted from another religion as a result of seeing the miraculous power of God. But he has not shown me any miraculous power. All he has been able to do is to write me a long, ugly letter. I would tell this man that he has been deceived and misled. Perhaps you came

out of a religion of superstition where it is believed that demons possess human beings against their will, and you have found it easy therefore to accept such things as a believer in God and Christ. but as indicated, those of other religions likewise believe in miracles, so if you are trying to use things like that to prove that you are right, then why couldn't others prove their religion to be right with the same argument? The fact is, such things are not being done today.

I would ask this man, and others like him, to prove their claims rather than just writing letters. If they could do it, they would, but they can't, and they know they can't. When Christ and the Apostles performed miracles they were of the nature that all accepted them. Even the enemy could not deny them, as in the case of Peter raising the lame man. (Acts 3:1-11; Acts 4:1-22). But people today who claim that God performs miracles cannot repeat the things that were done by Jesus and the Apostles. They cannot walk on the water. They cannot raise the dead. They cannot give sight to the blind. They cannot heal the lame. They cannot live after being bitten by a poisonous serpent as in the case of Paul. We challenge them to come forward and do some of these things. No, you cannot do them. All you can do is to make claims and then offer excuses for not doing them. You should be ashamed. It would be better for your sake if you would remain quiet. By speaking up you only make mockery of the religion of Christ in the eyes of the world.

The whole problem here is that all of these people misunderstand what the Bible says about the Holy Spirit and his work. Christ promised the power of the Holy Spirit only to the Apostles (John 16:13; Acts 1:4, 5), and of course that would have included Paul who was chosen out of due season. He also sent this power on Cornelius and his household to prove to the Jews that the Gentiles had been accepted as well as the Jews. (Acts 10 and 11). Then the apostles were given the authority to lay their hands on chosen ones that they likewise might have the miraculous power of the Holy Spirit. (Acts 6, 8 and 19). All others received the ordinary measure of the Holy Spirit, the gift of the Holy Spirit, which was non-miraculous in nature. (Acts 2:38). But when the

Apostles died, and those that they had laid their hands on had passed away, then the miraculous age ceased. By then the New Testament had been given in written form and ever since that time we have been asked to go to the scriptures to learn of God and to know of his will. My friends, it is through studying God's word, or by hearing it preached, that faith is produced. (Romans 10:17). Faith does not come through seeing miracles performed or through the Holy Spirit operating on one's heart separate and apart from God's word.

Since people, like the one who wrote this letter, do not understand the work of the Holy Spirit, and they depend on so-called miracles to support their claims, then they refuse to accept the scriptures as the final authority. Because of this, it is almost impossible to have an intelligent discussion with them. It reminds us of what Christ said. Hear him: "For there shall arise false Christs and false prophets, and shall shew great signs and wonders; inasmuch that, if it were possible, they shall deceive the very elect." (Matthew 24:24). Paul spoke of one "whose coming is after the working of Satan with all power and signs and lying wonders, And with all deceivableness of unrighteousness in them that perish because they received not the love of the truth that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie: That they all might be damned who believed not the truth, but had pleasure in unrighteousness." (2 Thessalonians 2: 9-12).

My friends, the God I serve is a great God. He is all powerful. He made the worlds and all things therein. He has proven himself again and again. He doesn't have to make new worlds to show his power. He doesn't have to make new men from the dust of the earth to convince us that he made the first man, that way. He doesn't have to send his Son back to the earth again to die on the cross to prove his love for us. Neither does he have to perform miracles today to confirm his word. He has already spoken and given us everything that he wants us to know. Paul says that the gospel is God's power unto salvation, (Romans 1:16, 17). When you reject the Lord's word, and his gospel, then you reject the Holy Spirit himself because he was the one who inspired a select number of men to write the different books of the New

Testament. (1 Peter 1:22-25). Yes, my God is a great God. He has given his word and when I read and study it, or hear it preached, then faith is produced in my heart, and when I obey his will then he saves me and adds me to the church. (John 20:30, 31; Mark 16:15, 16; Acts 2:47). I accept the Lord's authority and what he says is final. (Matthew 28:18-20). If the scriptures do not teach something then I cannot believe it. Anything that is done beyond the teaching of God's word is not of God and therefore must be of Satan.

Now, let me ask you: What kind of God do you serve? Is he so small and weak that he must confirm his word again and again to you for you to be convinced that he lives. Why is it that he never responds to you on occasions like this? You are saying that your God performs miracles today but I am asking you: Where is your God? Is he hiding behind you? Why doesn't he help you? Why don't you have him to do some of these things you claim that he can do and you can make believers all over India. Why don't you have him to raise some well known person from the dead? Why don't you go with me to the graveyard and if you will raise one then I believe my God will raise two. But you won't do that, will you? People like you are hypocrites? You only put on a big show but you have nothing to support your claims. Your God is not my God. Your God is but the figment of your imagination. You are like people who bow before idols. You are sure that he can do something, and even think that you saw him do something but you couldn't prove it if your very life depended on it.

If evil spirits possessed people today against their will, as you claim, and you, and others like you, were trying to cast them out, then your story would be about like the one we read of in Acts 19:13-17. We read, "Then certain of the vagabond Jews, exorcists, took upon them to call over them which had evil spirits the name of the Lord Jesus, saying, We adjure you by Jesus whom Paul preacheth. And there were seven sons of one Sceva, a Jew, and a chief of the priests, which did so. And the evil spirit answered and said, Jesus I know, and Paul I know; but who are ye? And the man in whom the evil spirit was leaped on them, and overcome them, and prevailed against them, so that they fled out of that house naked and wounded. And this was known to all the Jews

and Greeks also dwelling at Ephesus; and fear fell on them all, and the name of the Lord Jesus was magnified.”

My friend, I know that you and others cannot cast out devils today because Jesus taught that Satan will not cast out Satan. (Matthew 12:26). How can you belong to God. You are not a Christian as the Bible teaches. (Mark 16:16). You do not wear his name. (Acts 4:12; 1 Peter 4:16). You are not a member of the church that you can read about in the Bible, the one and only church, the Lord's church. (Matthew 16:18; Ephesians 5:23-27). You teach many things that are in direct conflict with the scriptures. (Revelation 22:18, 19). Even though there are many others who claim as you do that miracles are being performed today, still you are divided into different churches, and you disagree on many of the things taught in the Bible. This is in spite of the fact that all of you claim to have the baptism of the Holy Spirit. Let me ask you this: Is the Spirit divided? Is he telling one to do one thing and another to do just the opposite? Is he directing one to teach one thing and another to teach something that is in conflict with that? If he is not with all of you, then who is he with? It appears to me that a lot of people don't have the Holy Spirit. They may have a spirit, but it is definitely not the Holy Spirit.

Go on and write and say all you want, but just remember that my God lives while your God can't even perform a little miracle. Don't tell me that I am denying God. You are the one who is unable to produce. You may be able to talk but I can talk too. You may be able to write but I can write top. I'll take God's word any day and put you to shame for teaching false doctrine.



**associate  
editorial**

## The Hundred And Twenty

From the first chapter of the book of the Acts of the Apostles,

verses one through eight, we notice that Jesus Christ, just before his ascension into heaven, met his disciples, the apostles, at a certain place, and promised them that they would soon be baptized with the Holy Ghost. He also commanded the apostles that they should not depart from Jerusalem, but should wait for the promise to be fulfilled. Then the record says, while the apostles beheld Jesus was taken up; and a cloud received him out of their sight. (Acts 1:9). After this, the apostles, as Jesus had commanded them, returned to Jerusalem. At Acts 1:13 the names of the eleven apostles are mentioned, but the name of Judas Iscariot, one of the apostles, is not mentioned because he was already dead then. The following verses state that Peter, the apostle, stood up in the midst of the disciples who were at that time in Jerusalem and their number was an hundred and twenty, and spake to them concerning Judas and said that one from among them be chosen to take the place of Judas. He said, "Wherefore of these men which have companied with us all the time that the Lord Jesus went in and out among us, Beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection." Then they appointed two men Joseph and Matthias, and prayed, and gave forth their lots, and the lot fell upon Matthias and thus he was chosen to take Judas' place as an apostle.

The next chapter, Acts 2, read, "And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." (Acts 2:1-4). Thus we see the fulfillment of the promise Jesus made to the apostles, that they would be baptized with the Holy Spirit. Now many have supposed that on the day of Pentecost not only the apostles but the hundred and twenty disciples, of whom we read in Acts 1:15, also received the baptism of the Holy Spirit. However, this is not true. The purpose of this article therefore is to show the reader that the promise of the Holy Spirit baptism was made by the Lord precisely to his apostles, and

they were the ones who actually were baptized with the Holy Ghost on that day.

In the first place, we read in the Bible that the baptism of the Holy Spirit was promised specifically to the Apostles. At Acts 1:4, 5 we read, that the Lord commanded the apostles, "that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me, For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence." Now from this what do we learn? Who would be baptized with the Holy Ghost? The apostles. Christ was speaking to them at that time.

Secondly, Reading from the last verse of chapter one and the first verse of chapter second, taken together they read as follows: "And they gave forth their lots; and the lot fell upon Matthias; and he was numbered with the eleven apostles. And when the day of Pentecost was fully come they were all with one accord in one place." So the apostles were with one accord in one place on the day of Pentecost. Verse four, therefore, says about the apostles that they (the apostles) were all filled with the Holy Ghost, and began to speak with other tongues or languages as the Spirit gave them utterance.

Thirdly, to further prove that the Holy Spirit here came only upon the Apostles we read about the people who had gathered there "And they were all amazed and marvelled, saying one to another, Behold, are not all these which speak Galileans? And how hear we every man in our own tongue, wherein we were born?" (Acts 2:7, 8). The apostles were Galileans. But the one hundred and twenty mentioned in Chapter one were not all Galileans. Another point that we learn from the verses mentioned is that those Galilean apostles were speaking as "the Spirit gave them utterance." They were not using just any words and were not uttering unintelligible sounds with no meaning, but their sentences were clear and their words were distinct, and the record says that those who heard them were all amazed and marvelled.

## 'The Sinner's Prayer'?

Grady M. Miller

In Luke 18:10-14 Jesus delivered this parable unto "certain (ones) which trusted in themselves that they were righteous, and despised others." Hear the word of Jesus: "Two men went up into the temple to pray; the one a Pharisee, and the other a publican. The Pharisee stood and prayed with himself, God, I thank thee that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess. And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner. I tell you, this man went down to his house justified rather than the other; for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted."

Why was the publican justified rather than the Pharisee? The answer is obvious: his attitude of meekness and humility is in marked contrast with that of the boastful, swaggering Pharisee. This oft-repeated (Prov. 16:18; Lk. 14:11) lesson on humility should inspire us all to have the proper attitude towards ourselves, others, and certainly God Almighty.

Regrettably, there are some false teachers who employ this parable to defend their message to alien sinners. It is commonplace to hear such teachers exhort the alien to fall down and pray the so-called "sinner's prayer" and be saved. Nevertheless, it will be seen that Jesus never authorized such a practice; not here in this parable, and not anywhere else.

Notice, first of all, that this parable was given before the cross: before our Saviour's precious blood was shed and before His new testament came into effect. Both the Pharisee and the publican were living under the law of Moses, since the gospel of Jesus Christ had not yet been proclaimed. Therefore, those of us



today who are saved. Both the Pharisee and the publican were Jews; they were both in a covenant relationship with God; they both were religious men after a fashion, for they both went up into the temple to pray. They do not represent an alien sinner and a Christian; our Lord's lesson is on humility, not salvation.

The careful reader of this parable will also notice two things that are not mentioned: (1) Jesus did not refer to the prayer of the publican as "the sinner's prayer." That dandy little phrase is the invention of man. This critical omission is conveniently ignored by modern day false teachers. (2) Jesus did not mention an "altar of prayer." In fact, where in all the New Testament is there a reference to that man-made contraption? Did the Lord's church at Jerusalem have one? At Corinth? Rome? The New Testament record is as silent as the tomb concerning this innovation of man.

My friends, if it is the Lord's will for alien sinners to be saved by prayer, is it not just a little strange that Jesus did not commission His disciples to preach this or to include it in His gospel? It is most significant that there is **NOT ONE EXAMPLE** of an inspired apostle commanding an alien sinner to get to an altar and "pray the sinner's prayer"—"pray through" for salvation. The Bible does not authorize this false gospel, and anyone who preaches it is a false teacher an enemy of the cause of our Lord and Saviour Jesus Christ.

### JUST A MOMENT, PLEASE

The apostle Paul said of himself before his conversion: "I thought I ought to do many things contrary to the name of Jesus of Nazareth." He further explained: "I did it ignorantly." But his ignorance wrought havoc to the church, killed innocent men and women and classified Paul as "chief of sinners."

Don't be mistaken about what you ought to do. Read the Bible for what it says, for what is right—right faith, right worship, right living—in short—right religion.

Measure all things by the Word of God. This is the safe way.

This is the way to be sure of your salvation.

## Who's Who In Hell

John Stacy

In many high school and college year books there is a section called the Who's Who. Every library in the nation probably has a copy of Who's Who in the Country. It might interest you to know that the Devil has his own list found in Revelation 21:8. John in giving the Devil's list says, "but for the fearful and unbelieving and the abominable, and, murderers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death." At first glance we might not think that any of us are on this list. Look again! Let's take a detailed look.

First notice, if you will, the fearful head the list. The word "fearful" has been rendered cowards by some. Many of the Christians who lived in the later half of the first century denied Jesus and confessed Caesar as Lord. One of the great problems in the second century church was what to do with those who renounced their faith in Christ. The Christian, like turtle, must stick his neck out if he is to make progress. We cannot be paralyzed by fear. Paul in II Timothy 1:7 said, "God hath not given us the spirit of fear." As soldiers in the army of Jesus, we must learn to suffer hardship. We must learn to endure (II Tim. 2:3-4). We can overcome fear through love. Jesus said, "fear not them which kill the body, but are not able to kill the soul; but rather fear him which is able to destroy both the soul and body in hell." (Mt. 10:28). If we are afraid to confess Jesus before men, He will deny us before the Father. (Mt. 10:32,33). If we are ashamed of Christ and His word, He will be ashamed of us at His second coming (Mk. 8:38). Let us not then fear the society in which we live to the extent that we become like it. Let's never be ashamed to pray in public. Never let fear keep you from making a personal commit-

ment to God. Fear can be overcome not only through love and faith but also through an intimate relationship with Jesus. Acts 4:13 tells us, "Now when they saw the boldness of Peter and John and perceived that they were unlearned and ignorant men, they marveled; and they took knowledge of them, that they had been with Jesus."

Secondly, the unbelieving are on the Devil's list. The word "unbelieving" means faithless. It can refer to the pagan. But what about the Christians? Are we not often faithless? The Apostles said to Jesus, "Lord increase our faith." (Lk. 17:5). Jesus of course often rebuked men for their little faith. We can turn to God's word. "Faith cometh by hearing and hearing by the word of God." (Rom. 10:17). Faith can also grow when it is exercised. James 2:17 tells us, "Faith without works is dead." Paul told the church that he "remembered without ceasing their work of faith." (I Thes. 1:3). We must believe, "for without faith it is impossible to be pleasing to him, for he that cometh to God must believe that he is, and he is rewarder to them that diligently seek him." (Heb. 11:6).

In the third place, the abominable are on the list of Satan. The abominable are the defiled. Paul said, "wherefore, come ye out from among them and be ye separate saith the Lord, and touch not the unclean thing and I will be unto you a father and ye shall be unto me as sons and daughters, saith the Lord almighty" (2 Cor. 6:17,18), then Paul declares, "Having therefore these promises beloved, let us cleanse ourselves of all defilement of the flesh and spirit, perfecting holiness in the fear of God" (2 Cor. 7:1). This means that we are to remain "unspotted from the world" (Jas. 1:27). In Revelation 21:27 we read, "there shall in no wise enter into it, anything unclean or he that maketh an abomination or a lie."

Fourthly, murderers are on the Who's Who list. One of the Ten Commandments carried over into the New Testament is, "Thou shalt not kill." (Rom. 13:9). We would never want to take the life of another human being. Yet, we can still be murderers. In I John 3:15 we learn, "whosoever hateth his brother is a murde-

er and ye know that no murderer hath eternal life abiding in him." No wonder Jesus teaches us to love each other, our neighbours, and even our enemies" (Jno. 13:34-35; Mt. 22:39, Mt. 5:44-45).

In the fifth place, fornicators rank high on the Devil's list. Fornication is a word that can refer to immorality in general. It also refer to illicit sexual relations with married persons. Two married persons having sexual relations, who are not married to each other commit fornication. Fornication and adultery are often used interchangeably. Fornication is the only Biblical reason for divorce. Jesus said in Matthew 19:9, "I say unto you, whosoever shall marry another, committeth adultery," Paul said, "the body is not for fornication but for the Lord, flee fornication" (I Cor. 6:13,18). Now we would never engage in the physical act of fornication and yet we can be guilty! Jesus in Matthew 5:28 says, "But I say unto you that everyone that looketh upon a woman to lust after her, hath committed adultery with her, already in his heart.

In the sixth place, sorcerers will populate hell. The word "sorcery" refers to the use of magic or witchcraft. This word is also translated as "enchanters and astrologers." The sorcerer uses potions, drugs, spells, and enchantments in his wicked work. Sorcery or witchcraft is condemned by Paul as one of the works of the flesh (Gal. 5:20). Under the Old Testament law the sorcerer was to be put to death (Ex. 22:18). We may not practice witchcraft but I wonder whether our fascination with occult is not condemned in this word. I wonder too, if the misuse of drugs in our world is not indirectly covered by the words sorcery or witchcraft. Horoscope readers had better know that they too may well be condemned by this word. Man's destiny is not determined by stars and planets but by his Maker!

Then there are idolaters. An idolater is one who worships an image which represents a false god. When Paul came to Athens his spirit was provoked within him as he beheld the city full of idols (Acts 17:16). We would never worship an image but we can still be guilty of idolatry. Jesus said, "take heed and beware o

covetousness, for a man's life consisteth not in the abundance of the things which he possesseth" (Lk. 12:15). In Colossians 3:5 we are told that covetousness is idolatry. So, let us say with John, my little children, let us guard ourselves from idols" (I Jno. 5:21).

Finally, liars are important people to the old serpent. Solomon said in Prov. 12:22, "lying lips are an abomination unto Jehovah" Peter declared, "he that would love life and see good days, let him refrain his tongue from evil and his lips that they speak us no guile" (I Pet. 3:10). We of course can lie with our eyes as well as our tongues. To Titus Paul wrote, "they profess that they know God; but in works they deny him, being abominable, and disobedient, and unto every good work reprobate" (Tit. 1:16). Jesus rebuked the religious leaders of his day for a failure to practice what they preached (Mt. 23:3).

Have you made the Devil's Who's Who List?

## Victory in Jesus

John A. Mays

From little children we are taught to desire to win. No one wants to be a loser. Victory is a beautiful word. Armies fight long and hard in order to be victorious over their enemy. Athletes work long and hard hours, study their games and give all they have in order to win their games.

The Christian life is a race that is being run, or a battle that is being fought. Paul said that we can be victorious. In I Corinthians 15:57, "But thanks be to God, which giveth up to the victory through our Lord Jesus Christ." The person who is faithful to Christ Jesus will have victory in every way.

### SIN

There is victory in Christ over sin. Sin enslaves a person.

Paul wrote, "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death or of obedience unto righteousness?" (Rom. 6:16). Before a person obeys the Gospel of Christ and becomes a Christian, he is dead in trespasses and sin (Eph. 2:1). But Jesus died that He might free us from sin: "Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." (Matt. 20:28). Jesus died that He might redeem us with His precious blood. "Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." (Tit. 2:14).

Many people carry the burden and guilt of sin on their shoulders all their lives and then die lost and unprepared to meet God. Certainly there is no excuse for this. You can have victory over sin in Christ Jesus. Jesus said, "Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me: for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light" (Matt. 11:28-30). Sin produces spiritual death and will cause the soul of man to be lost in hell for ever, but in Jesus we can have victory. Paul wrote, "For the wages of sin is death; but the gift of God is eternal, life through Jesus Christ our Lord" (Rom. 6:23).

## TRIALS

There is victory in Christ over trials and persecutions. Because one is a Christian he will suffer persecutions from the world, but we are assured victory through Jesus our Lord. Jesus said to His disciples, "Remember the word that I said unto you, The servant is not greater than his Lord. If they have persecuted men, they will also persecute you; if they have kept my saying, they will keep yours also" (John 15:20). Paul said, "Yea, and all that will live godly in Christ Jesus shall suffer persecution." (II Tim. 3:12).

Paul wrote concerning their situation in his day. "We are troubled on every side, yet not distressed: we are perplexed, but not it despair; persecuted, but not forsaken, cast down, but not

destroyed" (II Cor. 4:8, 9). We too can also have victory as Paul did. He said, "For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day." (II Cor. 4:16). Peter said, "But let none of you suffer as a murderer, or as a thief, or as an evildoer, or a busybody in other men's matters. Yet if any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf." (I Pet. 4:15,16).

### SUFFERING

There is victory in Jesus over suffering. There is much suffering in the world today and even though we are Christians we often have to suffer. Part of the human lot is suffering and death. Suffering is just as painful to the Christian as it is to the non-Christian, but the Christian has God to pray to for help and blessings. Jesus is our high priest who cares: "For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need". (Heb. 4:15,16).

### LONELINESS

There is victory in Jesus over loneliness. The word has more people in it today than ever before at one time, and yet, thousands upon thousands are lonely. Many are with people everyday and are still lonely. Many are shut-ins and therefore are lonely because they are not able to get out and be with others. The Christian can have victory over loneliness. Jesus said, "...and, lo, I am with you always, even unto the end of the world." (Matt. 28:20). We can always call upon the Lord. Christians always have God's people as brothers and sisters. We can rely on them to comfort us, to encourage us and to visit us. We are never really alone for our brothers and sisters in Christ care for us.

### TEMPTATIONS

There can be victory in Christ over temptations. The devil

in many ways entices us to sin. Paul said, "Put on the whole armour of God, that ye may be able to stand against the wiles of the devil." (Eph. 6:11). Peter wrote, "Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour." (I Pet. 5:8). Many fall by the way side because of being lured into the devil's snare (Lk. 8:13). One can be victorious over temptation. "Thers hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way of escape." (I Cor. 10:13).

## DEATH

There can be victory in Jesus over death. Physical death is coming to all of us unless Christ comes before we die (Héb. 9:27). In Revelation 14:13 we read, "And I heard a voice from heaven saying unto me, write, Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labours; and their works do follow them." The grave is a sad, cold, lonely place for our bodies to be laid, but there is victory in Jesus over the grave. "O death where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ." (I Cor. 15:55-57).

## FOR

Lloyd Gale

Take two tablets every four hours for nausea; take one tablet every four hours as needed for pain.

The above directions are typical of a multitude of similar statements (directions), which are typed and attached to three and one half million physicians prescribed prescriptions each day. It is often vital to physical welfare that such directions be clearly understood and followed by millions daily.



Jesus Christ is referred to as the Great Physician because He has the only effective prescription for those who are sin sick and condemned to death. "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." (Rom. 6:23). Jesus set forth the remedy in clear, concise language in Mark 16:16. "He that believeth and is baptized shall be saved; but he that believeth not shall be damned."

Acts chapter two tells of the first gospel sermon ever preached. It was after the death, burial and resurrection of Jesus Christ. The writer of Hebrews 9:15-17 points out that a will is not in force until after the death of the one who writes the will. Acts chapter two records the first time the gospel was preached. It was the first occasion when Christ's prescription for sin would be dispensed. Those who were present heard the clear evidence which convinced several thousand of their sin-sick condition and that Jesus is indeed the only hope that sin-condemned men have.

Because they are aware of their condition and now know that Jesus is their only hope; those who believed in Jesus' power to save, cried out "Men and brethren what shall we do? (Acts 2:37).

Will Christ's prescription for sin be as clear and concise as a doctor's prescription for physical infirmities? Listen carefully the answer given to this vital question: "Then Peter said unto 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 Spirit." (Acts 2:38).

Who was the prescription for? "Everyone of you." Every sinner must ascribe to the cure. God is no respecter of persons. (Acts 10:34). There is but one cure for all. The prescription is clearly and concisely stated to those who have faith (confidence) in the Great Physician. Repent and be baptized for the remission of sins. One would not conclude that repentance and baptism were because sins had already been forgiven any more than one would take two aspirins because one's headache was already gone. We take the aspirin for the headache (in order that the headache may be remitted), not because it has already been relieved. If the

headache was already gone we would conclude that it would be foolish to take the aspirin afterward. (Now it might be noted that aspirin does not always have the desired effect but proper application of God's formula never fails).

Did they understand the simple instructions? "Then they that gladly received his word were baptized; and the same day there were added unto them about three thousand souls." (Acts 2:41). Clearly they could and did understand. All who gladly received the word took the prescription and were cured. There is every indication that there were others present who had no faith that the cure for sin is so readily available and most refused the cure. But surely, beloved reader, you are not one of those who will refuse so great salvation.

## Preaching Touches The Attitude

RON BRYANT

The mind set or attitude of an individual is the determining factor in his choices and actions, and finally his developing personality. Information, even of the most vital nature is only as beneficial as the mindset of the individual allows it to be. It is the attitude that prompts the acceptance or the rejection, the regarding or the discarding of any body of data. Evidence, no matter its strength, is not practically powerful unless or until it is accepted as proof. The acceptance of information or evidence as proof is finally a matter of mind-set.

Conversion is a process that involves information or evidence accepted as true and acted upon. The gospel is directed to the person to inform, convict, and change. If one is only informed conversion has not occurred. Once informed, no new information is needed. Conversion will occur once the change of attitude warranted by the gospel occurs. It is the wedding of the proper attitude to the proper information that brings about conversion to Christ.

The cause of Christ is best served by the proclamation of the gospel in such a way as to prompt the proper attitude toward it. No, the proclaimer of the gospel cannot create the proper attitude in the hearer, but he can by his own attitude and action encourage or defeat a reception and response favorable to the gospel. Gospel preaching, I am persuaded, occurs only when the content of the message and the attitude of the proclaimer is one of "glad tidings" or "good news". Or to say it another way, the good will of our Lord is not properly represented, let alone advanced, by a disposition of ill will on the part of a proclaimer. Telling without caring is not preaching the word!

The Biblical injunction "preach the word" is perpetually valid. The admonition to "reprove, rebuke, and exhort" is still conditioned by "with all longsuffering and doctrine" (II Timothy 4 : 2). However, neither of these injunctions license belligerence nor unkindness or putting anyone down. By inspiration Paul said specifically of a proclaimer of the gospel, "The servant of the Lord must not strive (Must not be a man of strife, quarrelsome); but be gentle unto all, apt to teach (both able and desiring to teach) patient, in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth: and that they may recover themselves out of the snare of the devil, who are taken captive by him at his will" (II Timothy 2 : 24-26). The servant of the Lord, in the proclamation of the gospel, is to so labour as to communicate good will. He must communicate good will on his own part or run the risk of prejudicing the hearer against God's good will. He is to instruct in such a way as to aid the hearer to develop the proper attitude toward the truth, even to the extent of the acknowledging of God's truth and recovery from the devil's snare.

Information must first be communicated as valid and vital if it is to be received as valid and vital. It must be received before the proper response can follow. The Gospel must ever be presented with the desire to inform for the purpose of converting. It must never be presented with a "take it or leave it attitude". God's people must ever proclaim Christ desiring to draw others to the Lord. The proclaimer must labour to aid people to both hear and

learn and finally come to the Lord (cf. John 6 : 44-45)

The noblest labour is that of proclaiming Christ; preaching the gospel. This highest and most notable work demands much. It demands soberness, gravity careful examination of ones own person, motivation, method, voice tone, and conduct as well as the lesson one would teach. The watchword demands all of this and more. The watchword is "speaking the truth in love" (Ephesians 4 : 15).

Preacher, teacher, child of God, speak the truth in love. Speak God's truth in love for you are standing on holy ground. You are labouring with God in the holiest of labours; You are ministering to eternal souls. You are addressing the greatest needs. You are presenting the most needed information. You represent the God who cares.

Preach the word, so men may know and come, with the proper mind-set to Christ.

## If The Sinner Is Saved By Faith Only?

Clifford Dixon

Paul received grace and apostleship "for obedience to the faith among all nations, for his name" (Romans 1 : 5). He was to make known the gospel to all the world and people were to accept that gospel and obey it. Concerning this gospel, which is called the "revelation of the mystry" he said, "But now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith (Rom. 16 : 25, 26). The conclusion that we reach is that faith plus obedience equals salvation. Every case in the book of Acts of people being saved they heard, believed and obeyed the gospel (Acts 2 : 38-41; Acts 8 : 12, 13; 9 : 18; 10 : 47,

48; 16: 30-34; 18: 8; 19: 1-6). The advocates of faith only have to do with the things that would be so IF one could be saved by faith only, and shows the absurdity of such a doctrine.

1. If one could be saved by faith only then he would be saved before he comes to God. In Hebrews 11 : 6 we read, "But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him". This verse teaches that a man must first believe and then come to the Lord. Those advocating faith only are saying that the moment one believes he has come to the Lord. But according to the Scriptures the believing precedes the coming. Therefore there is something that must be done after believing for one to please God.

2. If one could be saved by faith only he would be saved before he becomes the child of God. In John 1 : 12 we read, "But as many as received him, to them gave he the power to become the sons of God, even to them that believe on his name". Here the word "Power" is used to express right or privilege. In other words, the believer exercises the right or privilege to become the son of God. According to the faith only advocates the moment he believes he is already the child of God but the Lord teaches that he only has the right to become the son of God. He must act upon his faith to become such (John 3 : 5).

3. If the sinner is saved by faith only he is saved before he turns to God. In Acts 11 : 21 it is stated, "And the hand of the Lord was with them: and a great number believed, and turned unto the Lord." Notice that we have the coordinate conjunction "and" joining believing and turning. Therefore when a man believes he hasn't turned to the Lord. The turning comes after the believing. If one is saved by faith only then when he believes he has turned to the Lord but according to the Bible he must believe and then turn to the Lord.

4. If one is saved by faith only he would be saved before he confesses Christ. In John 12 : 42, 43 we read, "Nevertheless among the chief rulers also many believed on him, but because of the pharisees they did not confess him, lest they should

be put out of the synagogue: For they loved the praise of men more than the praise of God". According to the doctrine of faith only these cowards who loved the praise of men more than the praise of God would already be saved but not according to the Scriptures. Confession must be made unto salvation (Rom. 10:10), If we fail to confess Christ He will deny us (Mat. 10 : 32, 33).

5. If one could be saved by faith only then he would be saved when he is no better than the devils. In James 2 : 19 we read, "Thou believest that there is one God; thou doest well: the devils also believe, and tremble". Then James continues, "Wilt thou know, O vain man, that faith without works is dead"? (James 2:20). Will the devils be saved? According to Matthew 25 : 41 the devil and all his angels are condemned to everlasting fire, so we must conclude that the devils are lost. They not only believe on Christ but they have confessed Him as the Son of God (Mark 1 : 24; Matt. 8 : 29). Yet, these devils are lost. Man must do more than believe and even more than believe and confess in order to be saved.

6. if the doctrine of faith only is right then the Scriptures are wrong, because they teach, "Ye see then how that by works a man is justified, and not by faith only" (James 2 : 24). But the Scriptures are not wrong. They are inspired of God (2 Tim. 3 : 16, 17; 1 Cor. 2 : 13, 14). It is the doctrine of faith only that is wrong. The Scriptures cannot be broken (John 10 : 35).

Dear friends it all concludes with the fact that faith minus works equals damnation while faith plus works equals salvation. Not works of our own but works of righteousness (Acts 10 : 34, 35). Will you not work out your own salvation with fear and trembling? (Acts 2 : 40).

## The Lord's Plea For Unity

Pat McGee

In the agony of approaching crucifixion Christ prayed for the

unity of his followers. "Neither for these only do I pray, but for them also that believe on me through the word; that they may all be one; even as thou, Father, are in me, and I in thee, that they also may be in us; that the world may believe that thou didst send me" (John 17 : 20-21).

In America today there are more than 350 distinct parties, denominations, sects and cults. Most of these groups recognize the tragedy of division and many of them are increasingly seeking means and ways of effecting the unity of all who profess to be followers of Christ. The tragedy is that none of them know the one basic remedy to the religious division they profess to disdain. This is true everywhere on earth.

It is utterly impossible to unite all of these groups on any single human (1) creed; (2) name; (3) organization; (4) worship. Human attempts at union instead of unity on Bible terms are doomed to failure. Unity is impossible on any other basis than a Biblical one.

We earnestly plead therefore for the unity of all who would serve the Lord on the following Biblical platform:

### NO CREED BUT THE BIBLE

Human creeds are nearly always occasions and often even the cause of discord, division and strife. Human creeds are what they say. Creeds that came from human beings. In spite of this all religious people can agree to accept the Bible and most professing religious people say that they are following the Bible. But the devil has deluded their minds and deceived their hearts. Indeed the Bible is sufficient for all of our spiritual needs (II Tim. 3 : 16-17; II Peter 1 : 3).

### NO NAME BUT CHRIST

Human names in religion are marks of distinction and differences. They denominate people into various and sundry groups. Yet all believers of Christ are willing to be known by the simple name of "Christian". "The disciples were called Christians first

at Antioch" (Acts 11 : 26). On this name we can have unity. Why not therefore eliminate the distinctive and denominating party names? Why not do away with that which is responsible for religious division.

## NO RELIGIOUS ORGANIZATION BUT THE CHURCH

Jesus said, "I will build my church" (Matt. 16 : 18). It would be a hopeless task to seek agreement on the multitude of guilds, societies, clubs, and other ecclesiastical organizations of the modern religious world. But in the days of the church's greatest power and glory, the local congregation was the highest and the only organization known. This was the church Jesus promised to build and did establish on the day of Pentecost following the resurrection of Christ from the dead. (see Acts 2). The church as such can do all the work God wants the church to do (Eph. 3 : 10 and 21).

## NO WORSHIP BUT THAT AUTHORIZED BY CHRIST

The essence of New Testament worship is simplicity—a worship that is spiritual and not material. The great emphasis given to religious pageantry, ritualism and elaborate forms in many religious organizations today cannot but destroy the purpose intended by God for worship. The appeal in human worship is to the senses rather than to the spirit. By following strictly the plan of worship given by Christ and the apostles, we can occupy a position broad enough for all sincere people. Jesus said, "God is a spirit and they that worship Him must worship Him in spirit and in truth". (John 4 : 24). Acceptable worship to the Lord must be qualified by 1) proper attitude, ie. "in spirit"; 2) proper doctrine or teaching. "in truth." Back to the simplicity of New Testament worship! Let us return to God's will and God's way of worship.

The unity for which Christ prayed is possible. We gladly plead for this unity—upon the basis of New Testament teaching. There is no other basis by which men may achieve this unity except the Bible way.



Religious division is of the devil: God is not a God of confusion but a God of peace (I Cor. 14 : 33). Let us all live under and be guided by the influence of Christ's plea for unity.

## The Gospel Of Christ Is Glorious

Garland Elkins

"But we have this treasure in earthen vessels, that the exceeding greatness of the power may be of God, and not from ourselves" (II Cor. 4 : 7). The word glorious means, "full of honour; illustrious; celebrated; magnificent; exalted; splendid; inspiring admiration."

There is nothing more deserving of the description of glorious than the gospel of Jesus Christ. The above definition only in a very limited way sets forth some of the wonders of the gospel. Let us look at some ways (the how and why) in which it is glorious. A study of this kind should create a greater respect and admiration for God and His word and encourage us to give "more earnest heed to the things that we have heard" (Heb. 2 : 1-4).

The gospel of Christ is glorious because of its origin. It came from God, not man. "Every scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness: that the man of God may be complete, furnished completely unto every good work" (II Tim. 3 : 16, 17). It is glorious because of its power, "For I am not ashamed of the gospel: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For therein is revealed righteousness of God from faith unto faith: as it is written, But the righteous shall live by faith" (Rom. 1 : 16, 17).

The gospel of Christ is glorious because it is perfect. "But he that looketh into the perfect law, the law of liberty, and so continueth, being not a hearer that forgetteth but a doer that worketh,

this man shall be blessed in his doing" (Jas. 1 : 25), "So speak ye, and so do, as men that are to be judged by a law of liberty" (Jas. 2 : 12).

The gospel of Christ is glorious because it shows us heaven and the way to go there. "Let not your heart be troubled; ye believe in God, believe also in me. In my Father's house are many mansions; if it were not so, I would have told you; for I go to prepare a place for you. And if I go and prepare a place for you, I come again, and will receive you unto myself; that where I am, there ye may be also. And whither I go, ye know the way. Thomas saith unto him, Lord, we know not whither thou goest; how know we the way? Jesus saith unto him, I am the way, and the truth, and the life: no one cometh unto the Father, but by me" (Jno. 14 : 1-6).

## What's An Eternity Worth?

Ted Garner

"And if your right eye causes you to sin, pluck it out and cast it from you; for it is profitable for you that one of your members perish, and not that your whole body be cast into hell. And if your right hand causes you to sin, cut it off and cast it from you; for it is profitable for you that one of your members perish, and not that your whole body be cast into hell." (Matthew 5:29,30).

It is hard to imagine anyone cutting off his own limb. Quite often, however, I've heard of people who have sacrificed a limb in order that they might survive. And, when you think about it, I guess it makes sense. If I had to make a choice between living without a hand or a leg, and dying, I'd of course give up that limb.

But, when it comes to life eternal—spiritual life—many people

would rather forego that than give up a few meaningless pleasures in life. So often people do not obey the Lord because it would mean being different; and some name-only Christians trade away their spiritual birthright for things (pride, money, sensual pleasure, even a few hours of sleep!) which are equal of Esau's infamous "mess of pottage."

If you would have eternal life, then you'll have to give something up; it costs us something to be a Christian (Luke 14:25-33). What will you have to give up? According to Jesus' instructions to the rich young man of Matthew 19:16-22, you will have to give up that which stands between you and total obedience and commitment to the Lord. Will you do it? What's an eternity worth to you?

## The Full Gospel Is The Limited Gospel

There is much heard today about the "full gospel." There is the full-gospel assembly, the full-gospel message, the full-gospel testimony, etc. Ironically those who extoll the greatness and essentiality of the full-gospel are usually people who apparently know little of the true gospel of Jesus Christ. It is their claim that they have and often do receive revelations from Jesus Christ in words, visions, dreams or in other ways. Many of them declare that they had rather hear someone who has received this kind of and who speaks the divine revelation from the Holy Spirit than to hear someone extoll the great truth as studied and learned from the Sacred Book, the Bible.

So much of modern religion is a vocabulary that has little meaning. Full-gospel doesn't mean that those who want the full-gospel want only the word of God. Far from it. I dare to say that they do not know what the full-gospel is nor what it contains. This is evident from their preaching and religious practice,

The full-gospel is a limited gospel. The gospel of Christ limits truth to that into which the Holy Spirit guided, the Apostles. They were the recipients of all truth (John 14:26; 16:13). The full-gospel is the gospel that is limited to the revelation of truth as received by the Apostles. Paul factually stated that the gospel of Christ was so limited and pronounced condemnation on any who preached "any other gospel unto you than that which we have preached unto you, let him be accursed" (Gal. 1:8,9).

The full-gospel advocates will not preach the truth as revealed in the limited gospel. Brazenly and presumptuously, they go beyond the Apostolic Doctrine to spout and spew the jargon of an impious and perverted gospel (Gal. 1:6,7). Let Pentecostals and Calvinists, who claim "full-gospel salvation" limit their preaching to the truth revealed on the sacred pages of Holy Writ. Let them bury their "experiences," revelations, testimonies, and divine leadings in the grave yard of heresy and accept only the inspired word of 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 Tim. 3:16,17).

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