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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. 14

January 1984

No. 9



EDITORIAL

Some Questions for "The Jesus Only People"

Here in New Delhi there is a small group called "The Jesus Only people." A few others may be found in other parts of the world. They are called this because they teach that Jesus is God, Christ, and the Holy Spirit. In other words, they do not believe that there are three separate personalities in the Godhead.

Sad to say but these people are not very learned in the scriptures, the original languages, and just plain logic and common sense. They come out of a pentecostal background, have a prophet who has seen and heard all kinds of things that is certainly contrary to what the Bible teaches, and are members of a church or assembly that does not even honour the Lord's name after they do so much to emphasize the name of Jesus. Their converts are usually the disgruntled and misfits of other religious groups. They generally extend sympathy to these kind of people and then little by little introduce their false teaching. By then such people hate to reject their teaching since they have shown so much interest in them.

I would like to ask these people a few questions :

1. Did you know that in the original Hebrew language in which the Old Testament was written, in Genesis 1:1, God means God the Father, God the Son, and God the Holy Spirit. Notice, too that in Genesis 1:26 that God said, "Let us make man in our image, after our likeness." We read again, "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made." (John 1:1-3). Reading on, the Word here is identified as being Jesus Christ. But how was he God? He was on par with God, his Father. He was deity. He was therefore there in the beginning with God and through him and by him all things were made. This is again stated in Colossians 1:16.

2. Did you know that God loved the world so much that he was willing to send his Son to this world to be born of woman and to take upon himself the likeness of man? We read in John 3:16 that God so loved the world that he gave his only begotten Son. Paul said, "But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law . . ." (Galatians 4:4). In Matthew 1 we have the record of Mary conceiving of the Holy Ghost and then Jesus was born into this world.

3. How could Jesus be baptized, with him being the Spirit coming down upon himself, and then at the same time being the Father in Heaven speaking to himself? The problem with the "Jesus Only" theory is it makes Christ look stupid, but Christ is not stupid according to the Bible when we read it as it actually was. It becomes ridiculous only when man twists and warps the scripture and places an interpretation on it that does not belong there. Surely Christ could have explained in a simple way that he was God, Christ, and the Spirit had that been the case, but that was not the case as any intelligent person can see as he reads through the scripture. But notice what is said about the baptism of Jesus; "And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: And lo a voice from heaven, saying,. This is my beloved

Son, in whom I am well pleased." (Matthew 3:16,17). That speaks for itself.

4. Do you mean that all the times that Jesus prayed to the Father that he was always praying to himself? We read in Luke 6:12 that he prayed all night to God. He said in John 14:16 that he would pray to the Father that he would send the Comforter and the Comforter is identified in John 14:26 as the Holy Ghost or the Holy Spirit. Did the Lord lie in these instances? Does God's word mislead on these matters?

5. Can you understand how the Lord's people can be one with God and Christ and at the same time that the Apostles, and all other true believers, can be separate personalities? If so, then you should be able to understand how God and Christ can be one but at the same time distinct personalities. If you will read in John 17 you will note that Christ is speaking to his Father there, and among other things, he said, "And this is life eternal that they might know thee the only true God, and Jesus Christ, whom thou has sent." (John 17:3). Of course if you will read on in John 17 and throughout the book of John you will see again and again how he speaks of God on the one hand and then on the other hand he shows how he came down from God, that he represented God, that he had come to do the will of his Father, etc.

6. What did Christ mean in Matthew 28:19 when he commanded the Apostles to go and teach all nations and to baptize them in the name of the Father, and of the Son, and of the Holy Ghost? If Jesus was all three then why did he include the others? In that case why didn't he command them to just to baptize in the name of Jesus?

7. When Peter commanded the people on the day of Pentecost to be baptized in the name of Jesus Christ, or by his authority, did that not mean that they were to be baptized as Jesus had commanded? What did he command? He commanded the Apostles to baptize in the name of the Father, and of the Son, and of the Holy Ghost. Could one obey the Lord and not do this?

8. Who was the one God, the one Lord, and the one Spirit we read about in Ephesians 4:1-6? If Christ was God, the Lord, and the Spirit, then why didn't Paul and others point that out?

9. When Christ died on the cross, if he was God, the Lord, and the Holy Spirit, do you mean that God, Christ, and the Holy Spirit all died and remained dead for three days and nights? Furthermore, do you mean that for three days and nights that the world had to get along without God, Christ, and the Holy Spirit?

10. When Christ returned to heaven, who did he sit down by? As Stephen was dying, as a result of being stoned for his preaching and as he looked towards heaven, who did he see standing at the right hand of God? Didn't he say he saw Christ standing at the right hand of God? (Acts 7:56). Would the scriptures lie? Was God saying, "I want me to sit down by me?"

Actually this is just the beginning of questions that we could ask you people. Your problem is that you have closed your eyes to the truth and you have changed the scriptures to say what you want them to say. The average person would have to have you to explain all of that to him for him to ever accept what you teach. That means then that there is something wrong. My friends, your doctrine is false and will not stand the tests of the scripture. I doubt that we can help you that have accepted this because you have already made up your mind. But I would hope that this might be a warning to all others. All you need to do is to go to the scriptures and read them and accept them as they are and that should settle the matter. Please do.



**associate
editorial**

Some Common Objections to Baptism

Baptism is one of the most misunderstood subjects of the Bible. Through the centuries men have taught that it is not necessary to be baptized to be saved. Yet the Bible so plainly teaches that one cannot be saved without having been scripturally

baptized. Jesus, the Son of God and the author of man's salvation, himself said: "He that believes and is baptized shall be saved." (Mark 16 : 16). The apostle Peter also commanded: "Repent and be baptized everyone of you for the forgiveness of sins." (Acts 2 : 38). Ananias, the preacher, exhorted Saul to: "Arise and be baptised to wash away thy sin." (Acts 22 : 16). At 1 Peter 3 : 21 we read: "baptism saves us." Thus from these and other verses of the scriptures it is evident that no one can be saved without baptism. However, those who still believe that baptism has nothing to do with man's salvation usually repeat the following objections:

1. *The thief who died on the cross was never baptized, yet Jesus told him that he would be with him in Paradise.* Therefore, they conclude we can be saved like the thief without baptism. But such people err, not knowing the scriptures. The thief who died on the cross with Jesus, both lived and died before the command of baptism for salvation was given. When Jesus gave the command, "He that believes and is baptized shall be saved," the thief's body was in his grave and his spirit was in paradise. Hence, we see that baptism for salvation was commanded by the Lord several weeks after the death of the said thief. Since there was no command at that time, there could not be any obedience. Moreover the thief under consideration lived and died under the Old Testament law of Moses which ended when Jesus actually died on the cross. (Colossians 2 : 14; Hebrews 9 : 15-17). But we today live under the New Testament of Christ, therefore we must be baptized to be saved, because Jesus has commanded, after his death and resurrection, that one should both believe and be baptized to be saved. This command was not applicable to the thief, just as it was not applicable to Abraham and David, because they all lived much before this command was given.

2. *Suppose an infant dies without baptism, what would happen to his soul?* We must understand here that the baptism that Jesus commanded for salvation was a command for those who would first believe. In other words, believer were commanded to be baptised. The Lord knew that little children cannot believe, and moreover, he knew that little children need no salvation, because they have no sins in them to be saved from. The Lord at

Matthew 19 : 14 declared: "For of such (*little children*) is the kingdom of heaven." Only saved ones would enter into the kingdom of heaven, and since Jesus said about little children that of such is the kingdom of heaven, therefore we conclude that children are already saved and they need no salvation, and consequently they need not to be baptized. When children grow up and began to know right and wrong, when they become accountable in God's sight, then it would be their responsibility to believe in the Lord and obey his command to be saved from their sins.

3. *If we are saved by baptism then it would be a water salvation.* What about Naaman, the captain, about whom we read in the Old Testament of the Bible, who was a leper? The Bible says that he was cleansed of his leprosy because he obeyed the Lord's command and dipped himself in the river Jordan. Now, how was Naaman cleansed? By water? Certainly not. His was not the water healing, but he was cleansed simply because he had believed and obeyed the command of the Lord. (See 2 Kings 5:1-14). Also, in the New Testament of the Bible we read about a man who was blind from his birth, but Jesus restored his eyes when he did what the Lord commanded him to do. There at John 9 we read that Jesus spat on the ground and made clay of the spittle and annointed the eyes of the blind man with the clay. And then the Lord commanded him to go and wash in the pool of Siloam. And when the blind man did what Jesus commanded him to do, the record says, that he received eyes and began to see. Now it would be foolish to say that it was the clay of the spittle or the water of the pool which gave the healing to the blind man. The fact is that the blind man was healed by the power of the Lord, but he was not healed until he obeyed what the Lord had commanded him to do. Likewise we are saved from our sins by the power of the Lord's death only when we obey his command. If Naaman and the blind man had refused to do what the Lord had commanded them to do healing would not have come to them. If we refuse to do what the Lord has commanded us to do to be saved we'll never be saved. (Matthew 7:21; Luke 6:46; Mark 16:16).

4. *Aren't we saved by faith only? Didn't John 3:16 say that whosoever will believe in Christ will be saved, and also in Acts 16:31 the apostle Paul told the jailor to believe in Jesus to be saved?*

Certainly, the Bible teaches that man will be saved by faith. But nowhere does the scriptures teach that we will be saved by faith only. In James 2:19 the Bible says, the devils also believe. Are they saved? At verse 24 he says that man is not justified or saved by faith only. Then in verse 26 he concludes by saying, "For as the body without the spirit is dead, so faith without work is dead also." Jesus also declared that one who says Lord, Lord to him would not go to heaven but the one who does his will would go there. And surely, if one really believes in the Lord, he will also do whatsoever he commands him to do. The jailor about whom we read in Acts 16 chapter believed in the Lord Jesus when he heard about him. And it says there that immediately when he believed he was baptized at the same hour of the night, he didn't wait even for the next morning! Why? Because he wanted to be saved.

The Problem Of Overcoming Daily Temptation

NO. 3

Robert R. Taylor, Jr.

At this time we continue with our investigation relative to our facing and overcoming daily temptations. Be it recalled that in previous studies we stressed that temptation and sin are not synonymous terms. Temptation comes first. We either yield or resist. The yielding constitutes the sin; the resisting means no sin has been committed and thus we have been strengthened for the next ordeal. We suggested that not every man is tempted in the same way. Temptations also vary at different periods in one's life. Mention was made that temptations are common and universal to all people. A great preacher was once ready to leave a certain city that he had found to be so full of sin. He said to some of his acquaintances that he was going to do something to that town that the devil had never done. When asked what, he replied, "Leave town." The implication was that Satan had never left town. Such can be said of every town and city on the face of God's green footstool. The Bible says in Luke 4:13, "And when the devil had ended all the

temptation, he departed from him for a season." A Christian man once contemplated that verse and said in essence, "The Bible says that Satan departed from Jesus for a season. In this I am not like the Savior. Satan has never departed from me for a season." This was simply his way of suggesting that he faced temptations of one kind or another every day. My friends, are you pondering carefully at this point? Is it not that way with you and me each day that we live? Like Paul in I Corinthians 9:27 we have to keep under or buffet our bodies lest we fall and ultimately be rejected from the heavenly reward.

In our overcoming of daily temptations let us view the matter negatively first and then take a look at the matter within a positive framework. We cannot overcome daily temptation if we pitch our tent toward Sodom and allow Sodom to come into our hearts and lives as happened to Lot and his family in the ancient past. Lot made a disastrous decision as far as his family was concerned. The Bible tells us in Genesis 13:12, 13, "Abram dwelled in the land of Canaan, and Lot dwelled in the cities of the plain and pitched his tent toward Sodom. But the men of Sodom were wicked and sinners before the Lord exceedingly." Lot was in somewhat of a little different situation than we face in our world today. He had to *pitch* or *move* his tent to Sodom. Now Sodom has moved to us; it is all around us. There is really nowhere else to pitch one's tent than in Sodom in our evil era. Therefore we have to decide whether to let Sodom come into our lives or keep it out. Sodom was and is the way of sinful pleasure. Sodom was and is the way of perversion. Sodom was and is the way of homosexuality. Sodom was and is the way of pride. Sodom was and is the way of filthy communications. Sodom was and is the way of lasciviousness. Sodom was and is the way of Satanic domination. Will any deny that such surrounds us on every hand? How did all this affect Lot nearly four thousand years ago? How did it affect his family? Peter gives us an inspired insight into its disastrous effects upon Lot. He wrote in II Peter 2:6-8, "And turning the cities of Sodom and Gomorrha into ashes condemned them with an overthrow, making them an ensample unto those that after should live ungodly; And delivered just Lot, vexed with the filthy conversation of the wicked: (For that righteous man dwelling among them, in seeing and hearing, vexed his righteous soul from day to

day with their unlawful deeds)." Though Lot basically retained his righteous deportment and character among such vile and wicked sinners, his family did not fare so well at all. A consideration of all the evidence in the book of Genesis leads us to form the belief that a part of his family were left behind in burning Sodom. Counting himself, only four of the family left in obedience to the angelic instructions given him in haste and urgency. His wife disobeyed God in the fleeing process and became an instant pillar of salt. Later his two daughters succeeded in getting Lot, their own father, drunk on two different occasions and each committed incest with him and he fathered a child by each one. When Lot moved to Sodom much of Sodom moved into the hearts of his family. Even Lot did not come out totally untouched by all this enormous evil he witnessed there daily. We cannot overcome daily temptations when we move into a position that makes it very easy for Sodom to come into our homes, hearts and lives.

We cannot overcome daily temptation if we, like David, in a night of weakness and idleness, look upon a beautiful woman, lust after her in heart and ultimately commit adultery with her. This is what happened long after David was a grown man; long after he had become the Shepherd king; long after he had been designated as the man after God's own heart. Second Samuel, the eleventh chapter, tells this sordid story, the blackest in the life of an otherwise illustrious man. His crime is all the more inexcusable when we realize that David had a number of wives, any one of which he could have spent the night with for the satisfaction of his aroused physical desires. But like many a man or woman today he turned from a relationship that God would have smiled upon and engaged in an ugly episode that God surely frowned upon and that caused a stench in the nostrils of every righteous person in all Israel and throughout his entire family framework. People commit the same sins in our day. A man will leave the companionship of his own wife where the smiles of Heaven would approve of what they did in the warm embrace of marital love and will seek out an illicit relationship that God frowns upon and all righteous people deplore. Many a woman will do the same. She will leave the companionship of her own husband where her marital bed is without defilement and will seek for the pleasure of an illicit night spent in infamy and sinful vice. She will risk

exposure of her sin and the destruction of home, name, family and everything she once counted as dear and precious for a few minutes of sinful interlude. Many of these sins are begun by men and women who frequent the very types of environment where such is triggered. I have reference to honky tonks, night spots, X-rated and R-rated movies, dance situations or the modern beach resorts where the "bare" season encourages lascivious thinking and ultimately immoral escapades of fornication and adultery. Looking and lusting after bathing beauties is not the way to overcome daily temptation. Looking and lusting after men with handsome features and athletic builds is not the way for women to overcome daily temptations. And all the looking and lusting after those of the opposite sex is not on the part of men by any means.

We cannot overcome daily temptation if we associate eagerly and willingly with those of wicked dispositions and sinful habits. Except to try and help these people to overcome their vicious habits we should never associate with them. And we should never have fellowship with them in their sinful deeds. The powerful book of Psalms is prefaced with the practical point, "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord; and in his law doth he meditate day and night. And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper" (Psalm 1:1-3). Couched in these weighty words is priceless wisdom that most of the world knows nothing about in our evil day. In the opening chapter of Proverbs the wisest of the ages, Solomon, said it so well: "My son, if sinners entice thee, consent thou not. If they say, Come with us, let us lay wait for blood, let us lurk privily for the innocent without cause: Let us swallow them up alive as the grave; and whole, as those that go down into pit: We shall find all precious substance, we shall fill our houses with spoil: Cast in thy lot among us; let us all have one purse: My son, walk not thou in the way with them; refrain thy foot from their path . . ." (Prov. 1:10-15). This has been a part of God's recipe for overcoming daily temptation and avoiding sin for some three thousand years and it is still very applicable today. The New Testament says it so well: "And have no fellowship with the

unfruitful works of darkness, but rather reprove them." (Eph.5:11). Paul told the easily swayed Corinthians, "Be not deceived : evil communications corrupt good manners."

Jesus And Preaching

W.A. Holley

Jesus was and is the greatest preacher who ever lived. He, in his sermons and teaching, relied upon the Sacred Scripture. How wonderful it would be if all preachers followed the example of Jesus in their preaching !

That preacher who does not rely upon the Scriptures is not a gospel preacher, no matter how eloquent he may be. When one hears a sermon that is filled with quotations from men, he is listening to a man who may be able to tickle his ears, but he is not hearing the word of God preached (II Timothy 4:1-8). A preacher cannot preach the word without preaching the word !

Jesus relied upon the Scriptures to prove his Messiahship, saying : "I am come in my Father's name, and ye receive me not : if another shall come in his own name, him ye will receive. How can ye believe, which receive honor one of another, and seek not the honor that cometh from God only? Do not think that I will accuse you to the Father : there is one that accuseth you, even Moses, in whom ye trust. For had ye belived Moses, ye would have believed me, for he wrote of me. But if ye believe not his writings, how shall ye believe my words?" (John 5:43-47).

When Jesus faced Satan and temptation, Jesus used the Scripture to turn aside his thrusts. Following Jesus' baptism the devil sought to bring Jesus into subjection to his demands. The devil tempted Jesus three times and three times Jesus refused to bow to Satan's overtures, saying, "It is written" (Matthew 4:1-11). Notice that Jesus quoted the Scripture to Satan. If we wish to resist sin and temptation, we hide the word of God in our hearts, keeping it ever ready to hurl from us Satan's methods (Psalm 119:11; I Corinthians 10:13).

In preaching, Jesus referred to David, Jonah, Lot's wife, the Queen of Sheba, the men of Nineveh, Abraham, Moses, etc. He

was thus corroborating and confirming the Old Testament record. (Luke 11:29-32; Matthew 12:38-42).

One of the finest examples which shows Jesus' respect and reverence for the Scriptures is found in Luke 4:16-21. These verses show Jesus, in the city of Nazareth, entering a synagogue, where "there was delivered unto him the book of the prophet Isaiah. And when he opened the book, he found the place where it was written, The spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord. And he closed the book, and he gave it again to the minister, and sat down" What a marvelous picture here portrayed for all the world to see!

Jesus, in his preaching, spake Scripture. His last words to suffering humanity are found in the records of the Great Commission, four in number: Matthew 28:18-20; Mark 16:15-16; Luke 24:44-48; John 20:22-23. Listen to the preaching of Jesus. Believe what he says, repent of your sins, and baptized in his name for remission of sins. When you do this, the wonderful promises of God are yours. Do not wait; Do it today.

Be Not Righteous Over Much

John Waddey

Man universally tends to extremes in religion. Only with special effort can a man abide in the middle road of truth avoiding the twin ditches of legalism and liberalism.

The wise man Solomon advises us, "Be not righteous over much; neither make thyself overwise: why shouldest thou destroy thyself" (Eccl. 7:16). The Scripture presents numerous examples of people who in their quest for holiness denied themselves that which God allowed, and made for themselves rules more strict than God's.

God commanded one day of fasting each year (Lev. 16:29-31), but the Pharisees fasted twice weekly (Lk.18:12). God's law forbade servile work on the Sabbath day (Deut. 5:12-15), but the Pharisees would even forbid a physician from ministering to a sick person (John 9:13-16). These efforts of the Pharisees were failures on several counts. Such super efforts bring no special blessing or recognition from God. All such righteousness is as filthy garments (Is. 64:6). They violated God's word by daring to add their own laws onto his (Prov. 30:6). They often made void God's commands by their traditions, and in so doing, their worship was declared vain (Matt. 15:6,9). In their strictness over excessive practices, they were seeking the recognition of their peers. Such was their only reward, for God would not accept it (Matt. 6:5).

SOME MODERN EXAMPLES

To avoid doing something wrong, some do nothing at all. This was the mistake of the one-talent man (Matt. 25:24-30). This attitude has hobbled multitudes of churches and kept them from reaching out to evangelize the world for the Lord. For fear of cooperating in a wrong way, many churches do not cooperate at all. Fearing they will use a sinful method many make no attempt to minister to the unfortunate.

To avoid being "denominational" many have denied themselves valuable tools and methods in doing God's work that are harmless in themselves. Some brethren refused to use the class method of teaching Scripture because the sects used it. Others refused to use individual containers for communion. Still others refused to have gospel preachers to avoid denominational pastor system. All of the above are authorized by generic authority in the New Testament. While it does not make one any less a Christian to deny himself their use, it does limit and hinder his degree of success in the Lord's work. And in most cases, those who so thought were not content just to deny themselves, they sought to bind their restraints upon others. This was and is clearly condemned (Jas. 4:11-12).

To avoid being "worldly" some would be more strict than God. While many movies are sensual and degrading, not all are that way. Yet some would forbid Christians from seeing even a "Walt

Disney" family movie. The same applies to television. Wisdom would suggest that we censor out the bad and enjoy the good.

In opposing the sin of mixed swimming in immodest apparel, some have concluded that all swimming is wrong.

In their zeal against beverage alcohol and drug abuse, some would oppose the use of medicines that contain alcohol or pain controlling agents.

While opposing the immodesty of women wearing short-shorts, some have condemned women wearing pants.

Some brethren, seeing the dangers of false philosophy and intellectualism, have opposed advanced education altogether. Not only have they rejected it themselves, they have questioned those who have pursued such, even though their faith was untainted. The student of Proverbs knows that God puts no premium on ignorance. Paul was a highly educated man (Acts 22:3). A gospel preacher surely needs all the knowledge he can get in the work.

In opposing some abuses among our people, some would reject an otherwise good activity or idea. For example : reacting to some problems in our Christian schools, some would shut them down. They evidently have not considered what option this would leave for their children's education. Some brethren see the abuses of "the prayer partner" practice which others are using. In reaction to these abuses, they end up opposing two Christians praying together. God forbid that we should ever discourage anyone from praying. A similar reaction is seen to the "soul talks" that have stirred controversy. It is one thing to oppose an abuse, it is altogether different to oppose Christians' studying the Bible with each other or non-Christians. We have been encouraging folks to do that for years. How can we consistently oppose it?

SOME PRINCIPLES TO REMEMBER

If one wishes to limit himself in some non-essential area, he has that privilege. Paul did that (I Cor. 8:13). But he has no right to impose his restrictions on others (Rom. 14:2-4).

It is not necessary for me to try to be strict than God has demanded. It does not impress God and it doesn't help me. It

might make my neighbours think I am foolish and thus hurt my influence on them.

It is often the case that in being righteous over much, we sin, for our fears keep us from doing the things God has assigned us to do. Thus, as the one-talent man, we stand condemned as a wicked and slothful servant (Matt 25:14-30).

“Be not righteous over much . . . why shouldst thou destroy thyself?”

“He Had Compassion”

Bob Duncan

The words which form the title of this article were used by our Lord of the Samaritan we call good. They point up the basic difference between him and the priest and Levite who passed by without giving aid to the one who had fallen among thieves. Look at the statement in Luke 10:33,34: “But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him, and went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him.”

Worthy of note is the fact that what the Samaritan did he did, not because it was his duty, but because he had compassion. The word here rendered *Compassion* occurs twelve times in the Greek New Testament, and each time it is translated by the same English word. The lord who forgave his servant a debt of ten thousand talents did so because he had *Compassion* (Matthew 18:27). A man who wanted Jesus to cast a demon out of his son asked Jesus to have *Compassion* (Mark 9:22). We are told that Jesus had *Compassion* on the widow of Nain whose son was dead (Luke 7:13). And when the father of the prodigal son saw him coming when he was yet a great way off, he had *Compassion* on him (Luke 15:20). The other occurrences of the word are in reference to what our Lord felt toward the multitudes because they were hungry or because they were afflicted or diseased or because they were as sheep having no shepherd.

Compassion is that feeling of care and concern for those who have fallen upon hard times, and it causes one to be disturbed to the point that he responds to effect a relief of those hard times. And this response is not from a sense of duty, but from a feeling of genuine pity and unrest over the misfortunes of another. This noble feeling is what caused the Samaritan to do what he did.

We live in a world which is largely void of compassion, and yet where true compassion is so sorely needed. Some of the saddest words ever written are recorded in Psalm 142:4: "I looked on my right hand, and beheld, but there was no man that would know me: refuge failed me; no man cared for my soul." Have you ever had that feeling? There are aged men and women in lonely houses and apartments, in nursing homes and hospitals, all across the length and breadth of our nation who have concluded that no one really cares for them. Well, do we? Is a genuine feeling of pity and unrest really stirred within us by their loneliness?

What about those whose children are in trouble, like the man who asked Jesus to help him and his son? Do we have compassion on them?

Do we have compassion on those whose loved ones have died, as Jesus had compassion on the widow of Nain? We cannot raise the dead, as did Jesus, but we can make an effort to comfort and console, if we really have compassion.

What about our compassion for those who have gone into the depths of sin, and yet, having recognized their folly, have returned to ask our forgiveness? Do we, like the father of the prodigal son, have compassion on them? Do we run forth to meet them, throw our arms around them, and seek to help them mend their broken hearts?

Do our hearts really go out to the sick and the hungry, as did the great heart of our Savior? Do we have compassion on them? Yes, there are some unworthy of help. There were some who ate of the loaves and fishes provided by the miracle of Jesus who were unworthy also (John 6:26), but Jesus had compassion on them nevertheless. It is a great mistake to put one in charge of the

church's benevolent program who is unfeeling toward those in need.

And what about those who are lost—those who are “as sheep having no shepherd”? Do we really care? Is there a feeling of tender pity for them because they have no claim upon salvation and the blessings that accompany it? If we have compassion on them, like the Samaritan had, why do we treat them like the priest and the Levite treated the man who had fallen among thieves? We pass them by without making any effort to rescue them from their lost condition.

Having compassion can be very inconvenient. It was in the case of the Samaritan. It can be very time consuming. That may be the reason the priest and Levite had no compassion on the man who had fallen among thieves. Perhaps they were extremely pushed for time, and had no time for compassion.

Having compassion can also be expensive. It cost the Samaritan to do what he did. We have no reason to believe he was ever repaid in the coin of this world for expenses incurred in caring for his poor unfortunate. Perhaps it was the tight budget of the priest and the Levite which prevented their having compassion.

But now, nearly two thousand years after Jesus gave this account, the priest and the Levite are infamous for their lack of compassion. The Samaritan, on the other hand, is immortalized on the pages of the Bible as one who had compassion, and is universally acclaimed in every generation as being good.

The Jews

H.L. Meeks

A SEPARATE PEOPLE

What national people, without a national home for much of the time since Solomon, have kept themselves separate longer than any other? What other nation has kept the blood line as pure for almost four thousand years?

ACCOMPLISHMENTS

What nation has given the world more producers since the day of Abraham? What nation gave the world one of the truly great kings of all time, King David? What people today, if suddenly removed from all the free world's great cities, would leave the greatest business vacuum?

DISTINCTION

What nation gave the world the mother of the man from whose birth the calendars of the civilized world are dated? What nation gave the world the mother of the man whose code of ethics is the greatest this world has known? What nation gave the world the mother whose Son brought from heaven teaching that, if followed by the world, would stop all wars and end all strife? What was the earthly nationality of the Man in whose name every child of God must pray to be heard?

PERSECUTION

What people have suffered as the Jews, from the oppression of Pharaoh and the slaughter of Hebrew male babies in Egypt to the Hitler massacres of millions of Jews? When the chief priests and elders persuaded the people to ask for the crucifixion of Jesus, Pilate washed his hands before the multitude, saying, "I am innocent of the blood of this just person; see ye to it." "Then answered all the people, and said, His blood be on us, and on our children." (Matt. 17:25). Friends, have you not suffered enough?

YOUR HERITAGE

Now, dear Hebrew friends, let us stop and think. You are proud to be of the seed of Abraham and Isaac and Jacob. Are you not proud to be blood kinsmen of Jesus of Nazareth? Remember, Jesus said, "Salvation is of the Jews." (John 4:22). Is it not possible you could have been mistaken concerning Jesus? How could all the Old Testament prophecies concerning the Messiah have been fulfilled in this man if he were not the Messiah? Consider the awful consequences of rejecting the Messiah. Among the many Old Testament prophetic passages, consider these:

Psalm 16:10; Psalm chapter 22; Isaiah 7:14; Isaiah 50:6; Isaiah chapter 53, and Daniel 2:44, 45. Now, in all sincerity, what character of history could possibly have fulfilled these prophecies? Read carefully Matthew, Mark, Luke and John of the New Testament. See how many prophecies you will find fulfilled in Jesus Christ.

AS FRIEND TO FRIEND

Now, dear Hebrew friends, having done so much for us who are Gentiles, you Jews who are "the natural branches," (Rom. 11:21), from whom our Saviour came; do you not want to share with us the wonderful blessings that come with faith in Jesus the Christ, the only begotten Son of God. God loves you, Jesus loves you. Do not the true followers of Jesus love the people from whom our Saviour came? We would be so happy to have you with us in Christ, your Saviour and ours. Will you not clear your mind of the prejudice built up through the centuries and examine again, with an open heart, the Old Testament prophecies and New Testament fulfillment? If you will do this you might see things in a different light. Then you might hear gladly the Saviour's invitation, "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." (Matt. 11:28, 29). There would be great rejoicing in heaven, there would be great rejoicing in your hearts and in the hearts of your Gentile friends.

SPIRITUAL ISRAEL

The Israelites of old were God's chosen people, chosen for a purpose, to bring Christ to the world. God's chosen people now are those who have become children of God by faith in Christ Jesus, in His body, the church (Eph. 1:20-23; Eph. 2:11-22), "Abraham's seed, and heirs according to the promise." (Gal. 3:29).

THE WAY TO HEAVEN

Faith : John 8:24; Heb. 11:6.

Repentance : Luke 13:3; Acts 17:30.

Confession : Matt. 10:32; Rom. 10:10.

Baptism : Mark 16:16; Rom. 6:3.

Now, having been buried (immersed) with our Lord by baptism into death and raised to walk in newness of life, (Rom. 6:3, 4) let us walk that new life in Christ to the end. When one is baptized into Christ (Rom. 6:3; Gal. 3:27), he is added by the Lord to the church (Acts. 2:47). It will be the right church, the one He built on the rock (Matt. 16:18), not a denomination. Then, in the Lord's church, the church of Christ, (Rom. 16:16), His body (Eph. 1:20-23), over which He is the head (Col. 1:18), be faithful unto death (Rev. 2:10), and He will give you the crown of life. Will you do it? It is urgent. Will you do it now? Now is the day of salvation. (2 Cor. 6:2).

Why Be Faithful In Attendance?

Delton Haun

One key to a successful Christian life is regular attendance to services. It is commanded by scripture, upheld by believers and approved by the conscience. It is a natural consequence of conversion. Neglecting it is universally regarded as an indication of indifference.

1. The Bible Commands Faithful Attendance.

"Not forsaking the assembling of yourselves together as the manner of some is. . ." Heb. 10:25a). According to Barnes the peculiar thing in this exhortation is that "this should be done even in the face of persecution. The early Christians felt so much the importance of this, that we are told they were accustomed to assemble at night. Forbidden to meet in public houses of worship, they met in caves, and even when threatened with death they continued to maintain the worship of God."

Assembling is a Bible command given to every Christian. There is simply no way to evade the force of it. To suggest there is a difference between forsaking and neglecting will not change anything. One cannot neglect an assembly without forsaking that assembly. (One translation uses both words). Hebrews 10:25 is plainly a call to faithful attendance. It prohibits the

occasional as well as the continued neglect. It applies to one service as well as to many.

2. Sincere Believers Uphold Faithful Attendance.

Has anyone ever raised an objection to faithful attendance? Has anyone ever cataloged its dangers, or hinted it might be detrimental to our faith? Our leaders have consistently encouraged attendance to every service because they know it is wise. The danger is in our failing to heed their advice.

Even non-Christians recognize a commitment is made when one decides to follow Christ. They recognize regular attendance is called for and when they don't see it on the part of a Christian who can attend but who doesn't they conclude he isn't living up to his calling, or perhaps worse—that the calling itself isn't worth very much.

3. The Conscience Approves Regular Attendance.

No man suffers from a guilt feeling because he meets with the saints to honour God and hear His word. The conscience approves it. There is guilt feeling when a sincere follower of Christ neglects to meet with the saints, as many can verify by personal experience. Every effort to justify an absence when there is no valid reason at hand for an absence proves we know deep within us we should attend.

4. What Happens When One Fails To Attend?

- a. He contradicts his profession of faith by failing to put Christ first.
- b. He wounds his conscience in rejecting a command of God.
- c. He makes the congregation smaller and appear weaker.
- d. He makes it difficult for those present to show the greater importance of the spiritual.
- e. He may lead some non-member (perhaps a member of his own family) to think the spiritual isn't important.

5. Questions for an Absentee To Ask.

- a. Does the Lord approve of my absence?
- b. Am I honoring Christ?

- c. Am I obeying Hebrews 10:25?
- d. Am I supporting the work?
- e. Am I helping the cause?
- f. Am I setting a good example?
- g. If others follow my example will the work succeed?
- h. Can I bring my children up in nurture and admonition of the Lord if I am not faithful in attendance?
- i. Am I better prepared to meet the problems of life when I am absent?
- j. Can I encourage others to do as I am doing?

We need to remember that to attend or not to attend is essentially a personal decision that has to be made. Perhaps others will be faithful if we set the example, but whether they do or don't we must resolve to be faithful because it is the will of God for us.

The Lord's Supper

W. Edwin Kearley

The shadow of the cross had fallen across the path of our Lord. His public ministry had come to a close. The final passover he would observe was approaching. The occasion was where Judas would leave to go and betray the Master. It was the event where Jesus instituted the Lord's Supper. (Matt. 26:26-30; Mk. 14:22-25; Lk. 22:17-20).

Jesus and his apostles met in "a large upper room" (Mk. 14:15) to keep the passover. Because in a few hours, he was going to die on the cross, it was an occasion of sadness, yet of sweetness.

CHRISTIAN WORSHIP IS BUILT AROUND THE LORD'S SUPPER. Paul and his company after leaving Philippi "and came unto them to Troas in five days; where we tarried seven days. And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight." (Acts 20:6-7).

Many today do not do what they came together to do. That is, they have lost the spirit of the worship of the first century. All items of worship except the Lord's supper are observed.

One objection that is presented is "observing the Lord's supper makes it common and it loses its meaning." The truth is absence does not make the heart grow fonder. The divorce rate is much higher among couples who are separated from each other long periods at a time. Parents send their daughter to another location and successfully stop her from seeing an objectionable boy. The more we commune with Christ the closer the communion becomes. With four meaningful words we shall describe it.

THE LORD'S SUPPER IS A MEMORIAL. In directing the church at Corinth in its observance Paul said "This do ye, as oft as ye drink it, in remembrance of me."

It is not a memorial of granite, marble, gold or silver. It is a memorial that the poorest of people can afford and in which they can participate. The fruit of the vine is a fitting representation of the blood of Christ. This is true also of the bread as it exemplifies the body of Christ.

IT IS A COMMUNION. Paul said, "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?" (1 Cor. 10:16). A communion brings us into a more intimate relationship with the person with whom we commune.

The communion is two fold in nature : (1) We commune with the Lord. He is a silent and unseen communicant at the table. It is the Lord's table. When Jesus had instituted his supper he added, "But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom" (Matt. 26:29). The church and the kingdom are synonymous (Matt. 16:18-19). (2) We commune with each other. Paul urged, "Wherefore, my brethren, when ye come together to eat, tarry one for another" (I Cor. 11:33). A time needs to be set on the Lord's day to come together to commune with each other and the Lord.

IT IS A PROCLAMATION. Paul said, "As often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come" (I Cor. 11:26). The death of Jesus is the highest expression of God's love—the depth of it, the breadth of it, the height of it, and the length of it. All men should know of this matchless love. In taking the Lord's supper we show or proclaim to the world the love of God. Though silent, it is a powerful proclamation.

IT IS AN ANTICIPATION. The expression "till he come" refers to the final appearance of Christ to man on the earth. The sacred supper turns our thoughts also to the future. "Till he come" is an expression that of faith and hope.

The observance of the Lord's supper should be preceded by a self-examination. In setting in order the Lord's supper in the church at Corinth Paul taught, "But let a man examine himself, and so let him eat of the bread, and drink of that cup" (I Cor. 11:28). Let each person ask himself: (1) "Am I in the kingdom?" The table is there (Lk. 22:29-30). (2) "Have I life?" The dead do not sit at feasts. (3) "Have I known the Lord? If not, how can I eat and drink in his memory?" (4) "Am I clean?" How unbecoming to eat with filthy hands! Penitence and prayer should precede the observance. (5) "Have I appetite?" Unless we delight in the feast, it will not profit. (6) "Am I aware of the Lord's presence?" He eats and drinks with us, adding to the sweetness of the occasion.

May we realize the importance of the Lord's supper. It is imperative to realize the Christian must observe the Lord's supper each week on the Lord's day (the first day of the week).

The "Non-Smoking" Section

Bill Clayton

In recent years many of the finer restaurants have divided their dining areas into two areas, one for smokers and one for non-smokers. This same practice has been observed by the airlines for a number of years. When one enters the restaurant or purchases

an airline ticket the hostess or ticket agent, depending on one's objective, will ask, "Smoking or Non-Smoking?" Whereupon one makes his choice and follows the rules without disturbance.

In contrast to the above some Christians(?) appear to lose their Christianity when asked, in essence, the same question (i.e., "Smoking or Non-smoking?"). The response, by the Christian (?), when asked this question leads one to believe he (the smoker) has more love, concern, and respect for the airline or the restaurant than he does for the Lord's church.

Can you imagine the smoker boarding the airplane and sitting very peaceably in the "Non-smoking" section, and then suddenly he decides the rules are not for him. He lights up and those around begin to object. Whereupon, the smoker immediately begins to recruit sympathy. Not only does he recruit sympathy, but he through various means, begins to destroy the airplane from within. He will use about any means available to convince those with whom he is flying, that the airline has no right to make rules against smoking—after all he claims to have his rights. Some, it would appear, just do not have respect for the rules of God or man.

God by means of Paul to Timothy, has stated some of the rules for his people and in these rules clearly condemns ungodly influence and impure living (cf. I Tim. 4:12). Using the same instrument (the apostle Paul) God told the Corinthians that a Christian's body is the "*temple of the Holy Spirit. . .*" (I Cor. 6:19). Furthermore, the church is the body of Christ (cf. Eph. 1:22,23) which consists of individual members. It then follows that defilement of an individual member is defilement of the temple of God (cf. I Cor. 3:16,17). Paul wrote, very clearly, in verse seventeen, "*If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are.*"

The Christian (?) smoker defiles his body ("the temple of the Holy Spirit") by smoking, and this defilement is injurious to the whole church. The smoking Christian's (?) influence is neutralized and that of the church is weakened. This is evidenced even more so by the smoker and his agents as he takes his place in the congregation and begins to flex his muscles as he sews seeds of discord.

This, I am sure, is divisive and a march toward worldliness, through toleration, by those from within (cf. Acts 20:29,30).

The church has no authority for a "Smoking" section. On the contrary, the church has authority for a "Non-Smoking" section, for the abstainer from tobacco and the sower of seeds of righteousness. Will the destroyers of the temple ever learn this side of judgment?

The Study Of The Bible

C. L. Powell

Acts 17:11 reads, "These were more noble than those in Thessalonica, in that they received the word with all readiness of mind and searched the scriptures daily, whether those things were so."

Here was a contrast drawn. The people in Thessalonica had not been as free with their thinking and reasoning. They had closed minds to Paul's teaching as is mentioned in Acts 17:3, when Paul said, "Opening and alleging, that Christ must needs have suffered, and risen again from the dead; and that this Jesus, whom I preach unto you, is Christ." Now in verse 4, some believed of the Jews and Greeks. However, in verse 5 and on through 9, others took an opposite view. They did not try to prove Paul and Silas wrong, but closed their eyes and ears to the truth and began to use unethical tactics to get them out. Now they come to Berea and the reception is completely reversed. They could receive it with all readiness of mind because they were daily searching to see if they were so. They found them to be true of course as Paul spoke by inspiration. They had the Old Testament scriptures to study and from that they could see that they were being fulfilled in the happenings of the times. As was the case with the Ethiopian Eunuch as is taught in Acts 8:28, he was reading from "Esaias the Prophet." However, he did not understand what he read. Notice verse 31. However, when Phillip preached Jesus unto him he did understand then. His mind was open in that "he desired Phillip that he would come up and sit with him." The eunuch had the

problem of knowing whether the prophet was speaking "of himself or of some other man." (Verse 34) Now notice with us Verse 35. "Then Phillip opened his mouth, and began at the same Scripture and preached unto him Jesus." Now, no doubt he did understand because of his willingness to study and listen to one trained and inspired.

Now, back to the people in Berea that we were reading about in Acts 17:11. A common sin that everyone is guilty of is a refusal to examine closely and with patience the claims of the word of God. The Jews, having gone into error by traditions, resisted with passion every attempt to give them the true light. Their folly has been imitated since by believers and unbelievers. If such people go on and die in ignorance of the truth, and in consequent neglect of duty, their ignorance, instead of excusing them, will be their chief sin. What could be of greater disregard for God than to stop our ears to the truth brought by him.

Man's Most Terrible Defeat

Glendon Cantrell

MAN'S MOST TERRIBLE DEFEAT is the tragedy of losing his soul for all eternity in a devil's hell. This will mean that we have been defeated in that which is the most important undertaking in life, the salvation of our souls. No one likes defeat, defeat is terrible. Watch the expressions and actions of any athlete at the closing second of the game and all hope of victory is gone, this will give us an idea of the attitudes that the human mind has toward defeat. YET, often we fail to give serious thought concerning the greatest defeat and lose in life. Perhaps there is no experience of man that is more humiliating than that of being defeated in any undertaking while on the other-hand the most delightful experiences that we can enjoy is that of VICTORY. The most terrible defeat of the individual is when he falls into sin. However THE MOST GLORIOUS VICTORY of any individual is when he overcomes sin through Christ. 1 Cor. 15 : 56-57, "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."

When Christ came the world was lost in sin (Rom. 3 : 9-18; Eph. 2 : 11-22). Jesus came to save. He said in Lk. 19:10, "for the Son of man is come to seek and save that which was lost." His baptism by John, temptations, transfiguration, miracles, service and his death and resurrection all point to this great eternal truth of God. He has in return made possible our salvation and invites us to come unto him. (Matt. 11:28-30). If we will come by hearing (Jn. 6:44-45), believing (Heb. 11:6), repenting of our sins (Lk. 13:3), confessing our faith in Christ as the Son of God (Matt. 10:32-33; Rom. 10:9; Acts 8:37), being baptized into Christ for the remission of sins (Acts 2:38; Gal. 3:26-27; Col. 2:12), and by living a faithful dedicated life in his service we can enjoy the greatest victory man can ever know. As the great apostle Paul pointed out in 2 Tim. 4:8, "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day : and not to me only, but unto all them also that love his appearing," the key is of course verse 7 and Rev. 2:10. Are you winning at life's most serious endeavor ?

The Bible

John Stacy

One of the major doctrines of the Restoration movements is the exaltation of the Bible. Good reader, the Bible is all and alone sufficient. (II Tim. 3:16-17; II Pet. 1:3). We believe that the Bible is addressed to rational people and that it can be understood. (Jno. 8:31-32). We need to imitate the noble Bereans and search the scriptures daily. (Acts 17:11). The proper division of the Bible is essential. We must learn to rightly divide it. (II Tim. 2:15). One of the biggest sources of religious error comes from a failure to distinguish between the Old and New Testaments. Christians live under the new law. (Heb. 7:12, 8:6, 9:15-17). The Restoration movemet calls for a "thus saith the Lord" in all matters pertaining to the Christian religion. We believe men to be uninspired, fallible, and subject to error. The Bible is inspired, infallible, and has no errors. It must be the sole source of authority in religion. (Jno. 12:48).

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