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# THE BIBLE TEACHER

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## EDITORIAL



### A Home Church

The Lord's church as set forth in the Scriptures is simply made up of the called out or those who have been saved by Christ. Wherever there is a group of Christians, large or small, who meet together on a regular basis for worship and work, this becomes the local congregation of that place.

It is interesting to note that throughout the New Testament no mention is ever made of the church meeting in its own meeting house. We read of many congregations in many different locations, but the nearest thing we read concerning a regular meeting place is the few references that speak of the church in various houses or homes. For instance. Paul writes to the brethren at Rome: "Greet Priscilla and Aquila, my helpers in Christ Jesus : who have for my life laid down their own necks: unto whom not only I give thanks, but also all the churches of the Gentiles. Likewise greet the church that is in their house. Salute my well-beloved Epenetus, who is the firstfruits of Achaia unto Christ." (Romans 16:3-5). To the Corinthian Christians, he writes, "The churches of Asia salute you. Aquila and Priscilla salute you much in the Lord, with

the church that is in their house." (1 Corinthians 16:9). Paul speaks to Philemon thus: "Paul, a prisoner of Jesus Christ, and Timothy our brother, unto Philemon our dearly beloved, and fellow labourer, And to our beloved Apphia, and Archippus our fellow soldier, and to the church in thy house : Grace to you, and peace, from God our Father and the Lord Jesus Christ." (Philemon 1-3).

Why do Paul and the other New Testament writers never speak of the church owning its own property or buildings? Does this mean that the local congregations were without such facilities? Not necessarily, but in all probability they did not have meeting houses as we are familiar with them today. This was no doubt true because the church was still young and therefore its members were few and scattered. Also, the Christians were poor and they experienced a great deal of persecution. All of these things added up to the fact that it was not wise for them to have their own designated meeting houses.

We know that the church met for worship on a regular basis (Acts 20:7; 1 Corinthians 16:2) and Christians were commanded not to forsake the assembling of themselves together as some were doing, (Hebrews 10:25). Paul talked to the Corinthian Christians about coming together in the church, that is, Christians gathering as the church. Where they met we do not know. He reminded them that they had houses to eat, their regular meals in and therefore when they met in one place to partake of the Lord's Supper this was for the purpose of remembering Christ instead of turning it into a regular meal. (1 Corinthians 11:17-22). On one occasion we have Paul going out of the city of Philippi on the Sabbath and there on the river side he found people engaged in prayer. He met Lydia who was worshipping, and when he taught her and her household they obeyed the Lord. (Acts 16:12-15). Later Paul and Silas were imprisoned and after they were released by a miracle they taught the jailor and his household the truth and converted them. (Acts 16:16-34). In Acts 17 Paul preached on Mars Hill in the city of Athens. In Acts 18 Paul

preached in various synagogues where he converted some of the Jews who met there for worship. We read of Paul meeting with the elders of the church in Jerusalem, but no indication is given as to where they met unless it was in the home of James. (Acts 21:18). On his way to Rome, Paul found brethren at Puteoli and spent seven days with them. (Acts 28:13,14). Staying that long, he surely worshipped, but where did they worship? Again, it must have been in the home of the members. We would therefore conclude that whatever preaching was done wherever people were to be found and the church met in the various homes of its members.

Surely it would not be wrong for the church in a given location, for various reasons, to decide to purchase property and to construct its own meeting house on it, but neither is it necessary for the church to do this, and in many places around the world it may be in the interest of the local brethren not to build a meeting house. The church today, as in the past, has many possibilities when it comes to a meeting house. It may worship in a hall, a school building, under a tent, under a shade tree, or in dozens of other places. The most ideal place for it to meet is in the home of its members. This may sound strange in our present age, but it is especially true here in India, as well as in most other countries of the world, if not all of them.

There are many advantages to the church meeting in the home. There is a personal, friendly, close, atmosphere. It is an ideal place to encourage all of the male members to take public part. It may be small, and some people may resent the idea of meeting in home for worship, especially since most people are so accustomed to large meeting houses, but although small, the members may be able to encourage their personal friends to attend when they might not go to a traditional meeting house. The contribution might not be as large, but neither would there be the expense of a meeting house to cope with. With the passing of time, and growth, the decision can be made as to whether the congregation will continue to meet in the home, or divide up into different home congre-

gations according to the distance involved, or meet in a hall, perhaps even to think in terms of making arrangements for an adequate meeting house. But the local church does not need a meeting house of its own until it is able to purchase a building without outside help.

By worshipping in the home the brethren can meet in the area where the members live. This will save transportation expenses as well as other inconveniences. Then as the work grows and spreads, other such home churches can be begun in other areas. This will make it possible for all members to worship and work together on a regular basis. Close contact can be kept and thus fellowship and cooperation can be encouraged so as to enable the church as a whole to do more work.

If the local congregation is to meet in the home of its members, which one will it, or should it, meet in? This would depend on the members involved, the ones who would invite the other members to meet in their home, the size of the house, its location, etc. This does not mean, however, that the church becomes the church of the member in whose home it meets. If for any reason that family should need to be away for some time then the members meeting there could easily shift the meetings temporarily to the home of another member. The church is not a home or house any more than the home or the house is the church. The church simply meets in a particular place but the church itself belongs to Christ who is the saviour and head of it.

It would seem to me that here in India in particular the solution to a meeting place for the church would be the home. And what greater honour could one have than to have the Lord's people meeting in his home? This would be an added blessing along with all of the others that come to one as a Christian and as a part of Christ's church.



**associate  
editorial**

## Man's Greatest Need

Through the years man has made tremendous progress in different fields, such as science, technology etc. The world is different today than it was an hundred years before. Man has grown physically and materially, but he is not satisfied, he wishes to grow more & more. A business person would like to increase his business, a student wants to increase his knowledge and he feels the need of getting more degrees. Nations want to increase their power and military greatness. Man's need are always growing. And because of this fact, the air-lines have now made Jumbo Jets, there are double decker busses, also Jumbo Refrigerators, and scores of other things to meet the growing needs of man. However, you should know, the greatest need of the human being today, and ever, is Salvation, forgiveness of sins, and peace with God, his Creator.

Man needs salvation because of his sin. The Bible emphasises again and again that all people are sinners. (Romans 3:10,23). And it also teaches that if man realizes his need for salvation and comes to God on His terms, then neither His hands are short, nor His ears are deaf that he would not save and hear. (Isaiah 59:1-3). That man is a sinner is also seen in the fact that nearly 90% people in the world worship one object or another. Man in his conscience knows that he is a sinner, or why should he worship? Also the presence of hundreds of religions in the world, though they may not be according to the will of God, emphasise the fact that man is a sinner, because the goal of almost all religions is to attain salvation from sins.

Man needs salvation because he is not an animal, but human, being, a moral being who has a soul; who can make decision

between right and wrong. Unlike the animals, man was made in the image of God and after His likeness. Therefore he is a spiritual being, since God is the Spirit. No animals need salvation because they were not made in the image of God or after His likeness. (Genesis 1:26,27). We do not see animals worshipping God, or trying to live a moral life.

Solomon, the great wise-man, said that when a person dies, "Then shall the dust return to the earth as it was : and the spirit shall return unto God who gave it." (Ecclesiastes 12:7). Thus, man is not only physical but also a spiritual being, and this latter part of man cannot be satisfied with material things of the world. (Matthew 4:4). As man's body needs bread or food to live, so our souls need spiritual food, that is, the Word of God. And as we eat and digest the food to be healthy physically, so should we believe in God's word and follow it to be spiritually sound and saved.

As a rational being, all people must one day give account to God, as it is foretold, "For we must all appear before the judgment seat of Christ; that everyone may receive the things done in his body, according to that he hath done, whether it be good or bad." (ii Corinthians 5:10). Therefore, man must prepare himself for that great meeting on the appointed day. (Acts 17:31). Man must learn this principle through ants, a very small creature, but exceeding wise, who prepare their meat or food in the summer. (proverbs 6:6: and 30:25).

Finally, man needs salvation because all people have to spend eternity, a state which is endless. There are no numbers in our arithmetic which could be cited to explain eternity. It is an everlasting period. However, all people will not spend eternity at the same place. There are two, only two places, God's word says, where souls will spend eternity. They are heaven, the abode of Holy God and His righteous people, and second, hell, a place which burneth with fire and brimstones. (Matthew 25:46; Revelation 21:1-8). Where will you spend eternity ?





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### **What Is Sin ?**

The word sin is a very small word but it has vast meaning and significance. All are familiar with it and involved in it whether they realize it or not. It dominates and controls the lives of millions around the world. It has caused more sorrow and heartaches than any other one thing. It is the cause of war, destruction, and death. It is responsible for all of the prisons throughout the world. It breaks homes and does hundreds and thousands of other things. Above all, it causes the souls of men to be lost. This is sin. It is evil, wicked, ungodly, that which is bad, wrong, and destructive. It is never good, and never results in any good being done.

Now that we have said all of this about sin, the question that naturally arises is: What is sin? The word of God defines it like this: "Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law." (1 John

3:4). Where there is no law, there is no sin, but in contrast to that, where there is law, and that law is transgressed and broken, then sin has been committed. This then, is the meaning of sin. It is just that simple. The law may be the law of the country, the local law, or the law of God, but nevertheless, if the law that one lives under is broken then a mistake has been made, a wrong has been done, and thus sin has been committed.

Sin had its beginning with the first man and woman, Adam and Eve, back in the garden of Eden at the beginning of time. The story goes that after God had created man and woman, made them husband and wife, and had placed them in the garden of Eden, that the serpent, the devil, came to them to tempt them. But let's read the story from here: "Now the serpent was more subtil than any beast of the field which the Lord God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the Garden? And the woman said unto the serpent, We may eat of the fruit of the trees of the garden: But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. And the serpent said unto the woman, Ye shall not die: surely For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil. And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof and did eat, and gave also unto her husband with her; and he did eat. And the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons." (Genesis 3:1-7). Now this is the way sin entered into the world and it has been here ever since. Reading on through Genesis 3 we find that man did indeed die, spiritually, since he and his wife were driven from the garden. They were also to die later physically, and physical death was likewise passed upon all mankind. There were also other consequences of their sin: "And the Lord God said unto the serpent, because thou hast done this thou art cursed above all cattle, and above every beast of the field: upon thy

belly shalt thou go, and dust shalt thou eat all the days of thy life : And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head and thou shalt bruise his heel. Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee. And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life : Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field ; In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken : for dust thou art, and unto dust shalt thou return." (Genesis 3:14-19).

Please do not conclude from the forgoing, as many have done, that the original sin of Adam and Eve has been passed on down to us today. We have not inherited their sin, therefore, we are not guilty of their sin. But, though we are not responsible for their sin, we do suffer the consequences of it, which includes physical death, earning our own living, and the suffering of childbirth. As for sin, we are responsible to God for our own sin and not for the sin of others.

According to the scriptures, sin originates in one's life as he is tempted of his own lust, and lust conceives and brings forth sin. James explains it like this : "Blessed is the man that endureth temptation : for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him. Let no man say when he is tempted, I am tempted of God : for God cannot be tempted with evil, neither tempteth he any man : But every man is tempted, when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth death." (James 1:12-15).

The Bible says that all have sinned. Paul writes the Roman brethren, "For all have sinned, and come short of the glory of

God." (Romans 3:23). He also said, "As it is written, There is none righteous, no, not one." (Romans 3:10). These verses refer to those who are guilty of wrongdoing, and the writer concludes by saying that the wages of sin is death. (Romans 6:23). But why does one commit sin? Because he is influenced by the author of sin, the devil. John verifies this by saying, "He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil." (1 John 3:8).

There are all kinds of sin. There are sins of omission, sins of commission, sins of the flesh, religious sins, sins against the law, etc. Furthermore, James says, "Therefore to him that knoweth to do good, and doeth it not, to him it is sin." (James 4:17).

Man was weak, sinful, lost, and without hope. He could not better himself or save himself. Then Christ came for the specific purpose to save man. He came to seek and save the lost. (Luke 19:10). He came to die for the sins of the world. Concerning him, Peter says, "Who did no sin, neither was guile found in his mouth: Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously: Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed. For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls." (1 Peter 2:22-25).

Christ himself said, when he instituted the Lord's Supper "For this is my blood of the new testament, which is shed for many for the remission of sins." (Matthew 26:28). Paul wrote, "In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace." (Ephesians 1:7). Thus, when sinful people heard the gospel and asked what to do to be saved, they were told to "...Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the

**Holy Ghost."** (Acts 2:38). Saul was told, "And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord." (Acts 22:16). Therefore, since the blood of Christ was shed for the remission of sins or for the forgiveness of sins, and when people obeyed the commands of the Lord they received the remission of their sins or had their sins washed away, then we would have to conclude that through one's obedience to the Lord he comes into contact with the blood of Christ and is therefore cleansed and purified. Since this is something that man cannot and could not do for himself then, it means that it is by the grace of God that all of this is possible. (Ephesians 2:8,9).

To those that are Christians, John says, "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say that we have not sinned, we make him a liar, and his word is not in us." (1 John 1:7-10).

Only those who are clean and pure from sin can eventually go to heaven. Only through Jesus can we be saved and have the hope of the eternal life. All of the sinful and ungodly will be lost and cast into the lake of fire. (Revelation 21:8).

Do you know what sin is? It is lying, stealing, killing, cheating, bribing, deceiving, immorality, hatred, cursing, disobedience, envy, jealousy, greed, love of money, racism, division, hypocrisy, and on and on we could go. One must know what sin is, that he is guilty of sin, what it does for others, the world, and even him, before he will want to rid himself of it.

Are you aware of what sin is? Are you conscious of it has already done to you and what it will do to you? If so then you realize that sin is not good for you and will not help you and that it has nothing to offer you but heartache and sorrow. If you are therefore wise you will look to Jesus for help. Beli-

eve in him, repent of your sins, and obey him in baptism and he will save you. As you belong to him, he will help you to remain free from this terrible disease. May God bless you as you give your life to Jesus, the one who died to deliver you from the bondage of sin.

### QUESTIONS FOR STUDY

1. What is the cause of all of the world's problems and sorrows ?
2. List some of the things that sin does ?
3. Is sin ever good ?
4. What is sin ?
5. Discuss the origin of sin.
6. What were the consequences of first sin ?
7. Has original sin been passed on down to man even to this day ?
8. Where and how does sin originate ?
9. Who has sinned ? Does this include infants ?
10. Are there different kinds of sins ? Mention some of them.
11. What was done to make it possible for man to be saved from sin ?
12. How is one saved from sin ?
13. Is it possible for one to remain pure from sin ? If so, how ?
14. Who can eventually go to heaven ?
15. Must one be conscious of sin to want to remove it from his life ?
16. What is sin to you ?

### Answers to Quiz No. 18.

1. Ananias and Sapphira; Acts 5:1-11. 2. Adam and Eve; Genesis 3:21. 3. Joseph ; Matthew 2:13. 4. Paul; 2 Corinthians 11:24. 5. Keep my commandments, John 14:15.

### List of Winners in Next Issue.



**bible  
questions and  
answers**

This set of questions comes from Visakhapatnam, A.P.

QUESTION : "In I Corinthians 14:1 Paul says, 'desire spiritual gifts, but rather that ye may prophesy' and again in

verse 39 of the same chapter, 'covet to prophesy, and forbid not to speak with tongues.' What can be said of this? Does that mean speaking with tongues and prophesying today are scriptural?"

ANSWER: In 1 Corinthians 14:1 Paul is telling his brethren at Corinth that they should desire spiritual gifts, but above all the gift of prophecy or the preaching of God's word. In 1 Corinthians 14:39 he again exhorts them to desire the gift of preaching but at the same time they should not forbid others to speak in tongues.

It must be remembered that Paul and those to whom he was speaking lived in the time of miracles. The New Testament had not been given in its completed form and therefore the Apostles and those on whom they laid their hands were given the power of the Holy Spirit which enabled them to perform miracles. It is therefore in this context that he was talking to them about spiritual gifts. Two of these miraculous gifts were speaking in tongues and prophesying. Tongues as used here has to do with different languages. Those that had the power of the holy Spirit therefore could preach in whatever language the local people spoke. This enabled them to preach God's word regardless of where they were and also it made the local people aware that this was a miraculous act and therefore faith was produced in their hearts that these men were truly of God. We have a good example of this in Acts 2. The prophesying spoken of in these verses has to do with that of preaching God's word, and in some cases included revealing things that were to come to pass. You remember that Christ said that the Spirit would be sent upon the Apostles to guide them into all the truth. (John 16:13). This specifically referred to the Apostles, but then they laid their hands on various ones and gave them these powers also.

No, men and women do not speak miraculously today in other tongues and languages. Some claim to speak in tongues, that is, making certain sounds or noises that are meaningless, but this has nothing to do whatsoever with the miraculous tongues or languages spoken of in the New Testament. There-

fore, it is not scriptural today to do such. Paul said himself even in his day that the time would come when these miraculous tongues or languages would cease. (1 Corinthians 13:8). They ceased therefore when the Apostles and those on whom they laid their hands died. By then the New Testament had been given in its written form and there was no longer a need for such powers. (James 1:25; 2 Timothy 3:16,17). The same also applies to prophecy, that is miraculous prophecy or preaching. It simply no longer is being done. That is why when you hear a preacher you should not put your trust in him but rather you should go to the Bible and compare his teaching with the word of God. (1 John 4:1). Only if the Bible teaches a thing can you be sure that he is telling the truth.

QUESTION: "In 1 John 5:16,17 it is said that 'there is a sin unto death.' What is the meaning of this saying? What is a sin that is not unto death?"

ANSWER: First, let's read the text under consideration. John says, "If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is sin unto death: I do not say that he shall pray for it. All unrighteousness is sin: and there is a sin not unto death." (1 John 5:16,17). The writer is saying that all unrighteousness is sin and we know that sin ultimately leads to death. (Romans 6:23). However, there is a sin not unto death in the sense that it is possible for one to obtain forgiveness for it. There is hope for such individuals and they can obtain forgiveness if they will repent and obey God. Then there is a sin unto death and this would pertain to those who have gone so far away from God and have rejected the very means whereby they may be saved, and consequently neither prayer nor anything else will help such people. Another way of putting it, one can so harden his heart that he cannot be reached. But be thankful that as long as one has a heart that can be touched with the love and sacrifice of Jesus then there is hope for that individual to be saved.



# Who Is My Neighbour ?

**K. Matthew**

One day a man came to Jesus and asked him, "What must I do to inherit eternal life ?" Jesus answered him, "What does God's law says we must do ?" He replied, "You should love the Lord your God with all your heart and love your neighbour as thyself." This man thought that he was doing all these things. So he asked Jesus, "Who is my neighbour ?" This is the occasion Jesus told the story of the good Samaritan.

A man was going from Jerusalem to Jericho. While this Jew was travelling he was caught by robbers. They took all this man had and wounded him and left him half dead. This man was in great need of help. A few minutes later a man passed by. He was a priest who was looking after the religious matters of the people. Even he did not stop there. He should have seen his need but he had no sympathy for this wounded man. He was a priest and may be was late for the service in the temple.

Secondly, a levite passed through that way. Neither did he stop. This levite also was a very strict religious person, keeping all the commandments, giving tithe. But he did not offer any help to the poor wounded man who was in very bad need. He may have thought, "If I stop and help this man I will be late for the sacrifice for the Lord."

Finally, a Samaritan came that way. He saw the man who was striving with life and death. You know the feelings of the Samaritan and Jews towards each other. They do not even like to see one another. The Samaritan could have easily killed the wounded man because he was his natural enemy. But he did not. He stopped on the spot, washed the wounds, and poured oil into them and took him on his animal to an inn. He treated him very well.

Jesus asked the man who came to him, "who is the neighbour of this wounded man ?" He said, "The Samaritan who treated him." What lesson is applicable for our lives today from this

story ? Let us look at these three individuals of this story. The priest was a man who had a very high position in the society, or among the Jews, wearing long robes and all the people called him Rabbi, Rabbi, causing him to feel very pious. Secondly, the Levite was also a very religious man but neither did he do any good when a need arose. These two were God's people or at least claiming to be serving the almighty God. What was their service ? Was it acceptable unto God ? Even after they passed this wounded man they went to the temple and maybe advised all the people, "Love your neighbour as thyself." James says that faith without works is dead. May be we say that we have faith. But if there is faith without action our faith is vain and not genuine. Jesus can change the world. See that Samaritan ! He served a Jew, his enemy. All the people of the world should be our neighbour, black or white or yellow or brown. There is no distinction in the sight of almighty God. Then why should we feel a difference ? Let us prepare ourselves to serve others better in all possible ways.



Who will go to the State of Bihar ? With a population of approximately fifty-seven million people, how could anyone deny their need for the gospel.

The capital is Patna and the State is rich in agriculture because of the Ganges River and its tributaries. It also has the famous steel plant at Jamshedpur. Other well known cities include Ranchi, Gaya, Muzaffarpur, Dhanbad, Hazaribagh, Bhagalpur, and Monghyr.

The chief religion is Hinduism but Islam is also strong. It was the cradle of early Buddhism and from there that religion spread through India and to other countries.

Some preaching has been done in the State and there may be a few members of the church there. We know that we have carried on some literature work through the State on up to this time, but regardless of what has been done and who may be there, Bihar is in great need of help. Will you consider this State? Will you go there to work for the Lord?

## Reaching Out For The Souls Of Men

Our goal as the Lord's people in India, and throughout the world, is to preach the gospel to every creature. But there are so many. How can we ever reach all of them? To anyone with even a brief acquaintance with the methods that are at our disposal for accomplishing such a task it is evident that there are at least three major avenues through which to work. These are :

1. **Personal Work.** This is going out to the people, knocking on their doors, getting acquainted with them, asking for an opportunity to study with them from the Bible, extending an invitation to them to attend our regular Sunday meetings, and leaving behind some literature. There is no end to the people we can meet through this effort. Many of them will not be interested, a small percentage will even be ugly, but some will, express an interest. Regardless of their attitude, there is an opportunity to let them know who we are, of our interest in them, and to teach them some truth whether accepted or not.
2. **Literature Work.** This offers even a wider field of work. The personal contact is not always there, but not everyone wants to be visited. There is a limitation to the visits that can be made, and tracts and other materials can be put out at such times, but otherwise literature must be sent through the mail to the local area and to the whole country. This

is a means of getting the gospel to the masses, into areas where we could never go personally, and thereby reaching more people than we could ever reach through the usual traditional methods. Any number of materials may be used. These include Bible correspondence courses, tracts, magazines, booklets, books, the scriptures, and so on.

3. **Radio Work.** This is yet another way of reaching the masses of the people in various language broadcasts. Although we are unable to use any station here in India, we do have access to Radio Ceylon. Already an English Broadcast is aired every Saturday night at 8:00 p.m. and we hope in the near future to have a Hindi program over the same station.

While pulpit preaching, street preaching, campaign preaching, and such like, are also a means of preaching and teaching God's word yet these methods of communicating the gospel are dependent on getting people to come to the gospel as it is proclaimed. The problem is that only a small number of people will come. These are usually the most faithful members of the church and people that they have personally invited to attend. This means that if the world is to ever be evangelized, we cannot sit in our meeting houses and expect people to come to hear us preach the gospel. Rather, to reach people, and especially to reach the masses, we are going to have to go to the people. That is why we have mentioned personal work, literature work, and radio work.

My brethren, what are we really doing to take the gospel to those around us and to the people of this country? Remember, the church will never grow until we grow enough to do what the Lord commanded, and he said, "Go." Go, my brother, Go. Go with the gospel, go with the Lord. Don't sit at home offering excuse for the church not growing. If you'll go to the people and teach them the truth some of them will accept it and obey the Lord. Do you believe it? Try it and see if it doesn't work. Whether you get any results or not, the Lord still said that we should go. But don't worry, when we go and preach God's word, and do the job right, then it will get results, and it will get some good results. Again, I suggest that you try it and see what happens.

## Who Is Responsible For The Division

The religious world is full of division. There are all kinds of churches, denominations, and religious bodies. This is true here in India just as everywhere else. But why is there so much division? Where did it all come from? Who is responsible for it?

When we talk to denominational people about the Lord's church as set forth in the New Testament, and they begin to see that the church of the scriptures is different to their church, that to be a member of Christ's church they will have to leave their church, then they begin to offer excuses. They will tell you that all the division comes from the West, that we should not be divided, and therefore they will stay in their church. What they fail to realize is that there is a lot of division in the west and there is a lot of division here in India, but what caused it all? Men's refusal to follow only God's word in religious matters. The result was denominationalism—division—and to remain in denominationalism means that one chooses division.

For a person to argue in favour of division as most do is about like taking up for the thief and condemning the one who is trying to help the individual to escape from the thief. We are trying to get people to leave division to return to pure New Testament Christianity, but paradoxically, we are accused of causing division because we are encouraging them to leave denominational churches to become members of the church that Christ established. We are teaching the truth and we are accused of teaching division.

Christ prayed that we might all be one. (John 17:20,21). Paul condemned division among his brethren. (1 Corinthians 1:10,13), and went on to say that those who cause division are not serving the Lord Jesus Christ. (Romans 16:17,18). Then the scriptures go on to tell us about Christ building the church (Matthew 16:18), that there is but one body or church (Ephesians 4:1-6), that Christ is the saviour of it (Ephesians 5:23), and that he is the head of it. (Colossians 1:18). Furthermore, all who obey the Lord's will are saved (Mark 16:16), and added to his church. (Acts 2:47).

Division exists where people obey the doctrines and commandments of men. It stays alive where people will not read and study their Bibles so they may know the truth. There is no hope for such people because they are in error and refuse to leave it. In the end, they will be among those who will be crying unto the Lord to save them but he will say unto them, "I never knew you. Depart from me ye that work iniquity." (Matthew 7:21-23).

# The Cities of Refuge & The Church

Mark H. Nunley

Under the law of Moses (the Old Testament law) when a man committed murder, he was to be killed himself. But the Lord made provision in the case of an accidental murder. He appointed 6 cities of refuge where a person could flee for safety so that he might have a fair trial. And by looking at what these cities are named and the meaning of the names, we can draw some important lessons about the church of Christ.

**KEDESH**—The name Kedesh means "separate, set apart, or holy." And this can signify to us one of the great characteristics of the church of our Lord. In I Pet. 2: 9 we find, "But you are a chosen race, a royal priesthood, a holy nation, a people for God's own possession, that you may proclaim the excellencies of Him who has called you out of darkness into his marvellous light." So the church has been called out of the darkness of sin and ignorance into the light of Jesus Christ. And as a part of the Lord's church, we learn in John 15:14-19 that we are the Lord's friends and that we are expected to work for the Lord. We have been called out of sin into the "separate" and "set apart" and "holy" church of Christ. And because of this we must live worthy of our calling. As II Cor. 6:17-18 says, "Therefore, come out from their midst and be separate, says the Lord. And do not touch what is unclean: and I will welcome you, and you shall be sons and daughters to Me, says the Lord "Almighty". All sin is out of place in the Christian's life!

**SHECHEM**—The name Shechem means "shoulder, or support." And this of course could signify to us a different aspect of the Lord's church. Paul says in I Tim. 3:14-15 that the church is the pillar and the ground of the truth. So the church is responsible for teaching the truth or for defending the truth (which is the Gospel of Christ). In Jude 3 we find, "..... I felt the necessity to write to you appealing that you contend earnestly for the faith (the Gospel) which was once for all delivered to the saints." The church must combat the wisdom of this world, the forces of unbelief, etc. as it teaches, lives, and defends the Gospel of Jesus Christ.

**HEBRON**—The name Hebron means "alliance or fellowship." So this can give to us a wonderful aspect of the church of Jesus Christ. The church of our Lord is a great fellowship. There is fellowship with God and Christ as well as fellowship with our brethren in Christ. Concerning the fellowship among

brethren, we find in Phil. 1:3-5, "I thank my God upon every remembrance of you, always in every prayer of mine for you all making request with joy, for your fellowship in the Gospel from the first day until now." And concerning fellowship with the Lord, we find in I Cor. 1:9, "God is faithful, through whom you were called into fellowship with His Son, Jesus Christ our Lord." In I John 1:6-7 we learn that to be in that fellowship we must obey the Lord's commandments faithfully.

**BEZER**—The name Bezer means "enclosure or fortress." And this too can signify something wonderful about the church. The church of our Lord is a mighty fortress that those inside of are under God's care and protection. In Matt. 16:18 Jesus said, "...upon this rock I will build My church; and the gates of Hades shall not overpower it." The forces of death, sin, and Satan cannot overcome the church of our Lord, and therefore they cannot overcome the Christian unless we surrender to Satan by yielding to temptation. The church is and will be victorious with her victorious King, Jesus.

**RAMOTH**—The name Ramoth means "elevation or high place." And this certainly can signify to us the lofty position of the church of our Lord. We find this prophecy about Christ and the church in Psalms 2:6, "But as for Me (God), I have installed My King (Jesus) upon Zion, My holy mountain (the church)." The church is the body, the bride, the kingdom of Christ. And this shows us that it must be a highly exalted organization. And concerning those that enter the church, we read in I John 3:1 "See how great a love that the Father hath bestowed upon us, that we should be called the children of God; and such we are." There is no higher exaltation that can be known in this life than to be a child of God and member of Christ's church.

**GOLAN**—The name Golan means "circle or passage." The church is spoken of as a passage-way to God, and a circle could signify that the church is a complete and never ending and perfect passage-way. Jesus said in John 14:6, "I am the way, and the truth, and the life; no one comes to the Father, but through Me." In Col. 1:18-20, we find, "He is also the head of the body, the church; and He is the beginning, the first-born from the dead; so that He might Himself come to have first place in everything. For it was the Father's (God's) good pleasure for all the fulness to dwell in Him (Jesus), and through Him (Jesus) to reconcile all things to Himself (God), having made peace through the blood of His (Jesus) cross." The church is the passage-way through Christ to God Almighty.

Just as the Israelites could go to these 6 cities of refuge for protection from their pursuer, to escape Satan and a home in hell, we must come into the church of Christ, the Lord's place of refuge.

## वह कौन था?

एफ० डेविड

“.....वह तुच्छ जाना जाता और मनुष्यों का त्याग हुआ था; वह दुखी पुरुष था, रोग से उसकी पहिचान थी ; और लोग उससे मुँह फेर लेते थे । वह तुच्छ जाना गया, और हमने उसका मूल्य न जाना । निश्चय उसने हमारे रोगों को सह लिया और हमारे ही दुखों को उठा लिया ; तौ भी हमने उसे परमेश्वर का मारा कूटा और दुर्दशा में पड़ा हुआ समझा । परन्तु वह हमारे ही अपराधों के कारण घायल किया गया, वह हमारे अधर्म के हेतु कुचला गया ; हमारी ही शान्ति के लिए उस पर ताड़ना पड़ी कि, उसके कोड़े खाने से हम चंगे हो जाएं । हमें तो सब भेड़ों की नाईं भटक गए थे ; हम में से हर एक ने अपना-अपना मार्ग लिया ; और परमेश्वर ने हम सभी के अधर्म का बोझ उसी पर लाद दिया ।

वह सताया गया तौ भी वह सहता रहा और अपना मुँह न खोला; जिस प्रकार भेड़ बध होने के समय व भेड़ी ऊन कतरने के समय चुपचाप शान्त रहती है, वैसे ही उसने भी अपना मुँह न खोला ; अत्याचार करके और दोष लगाकर वे उसे ले गए ; उस समय के लोगों में से किस ने इस पर ध्यान दिया कि वह जीवतों के बीच में से उठा लिया गया । मेरे ही लोगों के अपराधों के कारण उस पर मार पड़ी । और उसकी कन्न भी दुष्टों के संग ठहराई गई, और मृत्यु के समय वह धनवान का संगी हुआ । यद्यपि उसने किसी प्रकार का उपद्रव न किया था और उसके मुँह से कभी छल की बात न निकली थी । तौभी परमेश्वर को यही भाया कि उसे कुचले ; उसी ने उसको रोगी कर दिया ; (यशायाह ५३:३-१०) ।

इसके अतिरिक्त उस व्यक्ति की कुछ अन्य विशेषताएं यह हैं कि, एक छोटे से गांव में उसने जन्म लिया था, तथा किसी दूसरे छोटे गांव में उसका पालन-पोषण हुआ । वह बढ़ई का काम किया करता था । वह लोगों की सेवा करता तथा उन्हें परमेश्वर की बातें बताया करता था । किसी राजनीतिक संगठन से उसका कोई सबन्ध नहीं था । उसके पास अपने एक चोले के अतिरिक्त और कुछ भी नहीं था । किसी स्कूल व कालिज में उसने कभी कोई शिक्षा प्राप्त नहीं की । परन्तु सत्य तो यह है कि वह एक बहुत ही महान पुरुष था ।



आखिर वह था कौन ? वह परमेश्वर का पुत्र यीशु मसीह था । आज प्रभु यीशु आपको निमन्त्रण देकर कहता है "हे सब परिश्रम करने वालों और बोझ से दबे लोगों मेरे पास आओ ; मैं तुम्हें विश्राम दूंगा । क्या आप उसके इस निमन्त्रण को स्वीकार करेंगे ? यदि हाँ, तो उस पर विश्वास करके उसकी आज्ञाओं को मानिये ।

## एक दिन की चोरी !

लेखक—सनी भाई

एक बार एक व्यक्ति यात्रा करने के उद्देश्य से अपने घर से निकला । मार्ग में चलते-चलते जब वह बहुत थक गया तो उसने एक पेड़ के नीचे थोड़ा विश्राम करने का निश्चय किया । यात्रा लम्बी होने के कारण वह बहुत थक चुका था, और वह शीघ्र ही ऊँघने लगा । परन्तु इससे पहले कि वह नींद में खो जाए, किसी के पैरों की आहट सुनकर वह चौंक गया । उसने आंखें उठाकर देखा तो एक अन्य व्यक्ति हाथ बढ़ाकर उस से कुछ मांग रहा था । अपने घर से निकलने से पहले, उस यात्री ने एक-एक रुपए के सात सिक्के अपने थैले में रख लिये थे । उसने उन सिक्कों को थैले में से निकालकर उनमें से छः सिक्के उस व्यक्ति को दे दिये, तथा केवल एक सिक्का अपने पास वापस थैले में रख लिया । उस व्यक्ति के चले जाने के बाद, यात्री को नींद आ गई । कुछ देर के बाद वही मांगनेवाला व्यक्ति, जिसे यात्री ने अपने सात सिक्कों में से छः सिक्के दे दिये थे, यात्री को सोया हुआ देखकर धीरे-धीरे उसके पास आया, और थैले में से सातवां सिक्का भी निकाल कर ले गया ।

आप सोचते होंगे कि कितनी अकृतज्ञता तथा लज्जा की बात है । जिस भले-मानस ने अपने सात सिक्कों में से छः सिक्के प्रसन्नता पूर्वक दे दिये, और फिर अपने लिये केवल एक ही रखा, उसके प्रति इस प्रकार का व्यवहार बहुत लज्जाजनक है । जबकि उस मांगनेवाले व्यक्ति को उस भले यात्री का धन्यवाद करना चाहिए, इसके विपरीत उसने उसके एक मात्र सिक्के की चोरी की ।

आदि में, जब परमेश्वर ने आकाश और पृथ्वी की सृष्टि की । परमेश्वर ने प्रत्येक सप्ताह में सात दिन बनाए । उन सात दिनों में से उसने छः दिन मनुष्य को दिये कि इनमें वह अपना काम-काज करे, तथा अपने पारीवारिक कार्यों की देख-भाल करे । परन्तु एक दिन उस ने अपने लिये रख लिया, ताकि सप्ताह के इस दिन लोग उसकी उपासना किया करें । प्रभु यीशु मसीह के नए नियम के अनुसार, वह दिन रविवार या इतवार का दिन है । पवित्र बाइबल,

परमेश्वर का वचन बताता है, कि प्रथम शताब्दी में सब मसीही लोग, प्रत्येक सप्ताह के पहले दिन, अर्थात् रविवार के दिन, कलिसिया अर्थात् मन्डली में इकट्ठे होकर परमेश्वर की उपासना किया करते थे । (देखिए प्रेरितों २०:७; १ कुरिन्थियों १६:१-२१) । इस दिन के महत्त्व को परमेश्वर ने निम्नलिखित रूप से लोगों पर प्रगट किया : सबसे पहले, यीशु मसीह रविवार के दिन मृतकों में से जी उठा । (मरकुस १६:१-६) । इसके अतिरिक्त, प्रभु यीशु ने अपनी कलीसिया की स्थापना इसी दिन इब्रानियों १०:२५ की तथा यीशु के सुसमाचार का संदेश भी सबसे पहले इसी दिन लोगों को सुनाया गया । (देखिए : मत्ती १६:१८ तथा प्रेरितों २ अध्याय) । इस दिन के महत्त्व की पुष्टि आज संसार की लगभग सभी सरकारें भी करती हैं, और यही कारण है कि संसार के अधिकांश देशों में रविवार के दिन को ही सब लोगों को अपने कार्यालय इत्यादि से छुट्टी मिलती है । इस दिन के महत्त्व को केवल बाइबल ही नहीं, परन्तु संसार का इतिहास भी प्रमाणित करता है ।

वास्तव में, रविवार का दिन परमेश्वर ने अपने लिये रखा है, यह प्रभु का दिन है । (प्रकाशितवाक्य १:१०) । जिस परमेश्वर ने आपको यह जीवन तथा जीवन-उपयोगी अन्य सभी वस्तुएं भी दीं, और फिर सप्ताह के सात दिनों में से उसने आपको छः दिन भी दे दिये, और केवल एक ही दिन अपने पास रखा, तो क्या उस भले परमेश्वर के एक दिन की चोरी करने का आपको कोई अधिकार है ? और यदि आप ऐसा करते हैं, तो क्या यह अकृतज्ञता, तथा लज्जा की बात नहीं है ? आप में से बहुतेरे लोग, जो अपने आप को मसीही कहते हैं, इतवार के दिन उस समय जबकि अन्य लोग कलीसिया से उपासना कर रहे हों, पानी के किनारे मछली पकड़ते हुए देखे जा सकते हैं, या सिनेमा घरों में देखे जा सकते हैं, या चक्की पर आटा पिसवाते अथवा बाजार में घर का सामान इत्यादि मोल लेते हुए देखे जा सकते हैं, या पिकनिक अथवा किसी अन्य सांसारिक कार्य में संलग्न पाए जा सकते हैं । आप पूरा दिन तो क्या, केवल दो घण्टे भी परमेश्वर की उपासना के लिये नहीं दे सकते । क्या यह लज्जाजनक बात नहीं ? इसके विपरीत कि आप उस प्रेमी परमेश्वर का धन्यवाद करें कि उसने आपको सप्ताह के सात दिनों में से छः दिन दे दिये और केवल एक ही दिन अपने लिये रखा, आप उसके एकमात्र दिन की भी चोरी करते हैं ! मित्र, क्या आप अपनी गलती को सुधारेंगे ?

“यीशु प्यारो कहता, कीमती वक्त है जाता वक्त गया जो प्यारो, वापस फिर नहीं-आता”



# church directory

Church of Christ  
508/32 Balda Road  
Lucknow (U.P.)

Church of Christ  
Box 6543  
Cumbala Hill  
Bombay-26

Church of Christ  
Pathanapuram P. O.  
Quilon (DT.)  
Kerala State

Church of Christ  
Churachandpur  
Manipur

Church of Christ  
GNT Road  
Pozhal, Madras-600066

Church of Christ  
953 Kalasiguda, Bolarum  
Secunderabad: 500010, A.P.  
Hyderabad

Church of Christ  
H. No. 1-9-312/5/2  
Vidyanagar  
Hyderabad 500044, A.P.

Church of Christ  
88 Gadwal House  
Nampally  
Hyderabad 500001, A.P.

Church of Christ  
Opp. District Courts  
Kannavarithota  
Guntur 4, A.P.

Church of Christ  
37 M.S.O. Colony  
Bansawadi Road  
Bangalore-33

Church of Christ  
9, Erran St.  
Pursawalkam  
Madras-7

Church of Christ  
35, Lock Street  
Kottur,  
Madras-600085

Church of Christ  
Nongrim Hills  
Shillong

Church of Christ  
Ketti, P.O. Nilgiris  
Tamil Nadu

Church of Christ  
No. 50-753-177  
Gooty Road  
Kurnool-2 (A.P.)

Church of Christ  
Pool Bagh Road  
Vizianagaram-2.

Church of Christ  
Vattapadam  
Palankara -P. O.  
Nilambur  
Kerala State

Church of Christ  
G. Kondur (P.O.)  
Via Kondapalli  
Krishna District, A.P.

These are but a few of the addresses of the churches of Christ located in India. Contact the one nearest you for information about worship services, Bible Correspondence Courses, and tracts, etc.

