



THE NATIONAL BUREAU OF STANDARDS
DEPARTMENT OF COMMERCE
WASHINGTON, D. C.

STANDARD GRADE
SUGAR
No. 1

DESCRIPTION
This standard grade sugar is a white, crystalline solid, consisting of sucrose, and is free from any foreign matter, and is suitable for the manufacture of confectionery, and for other purposes.

ANALYSIS
The following table shows the composition of this standard grade sugar, as determined by the methods prescribed in the Standard Methods for the Examination of Sugars, published by the American Chemical Society, and as approved by the National Bureau of Standards.

Component	Percentage
Sucrose	99.50
Water	0.50
Total	100.00

TESTING
The following methods are prescribed for the examination of this standard grade sugar:

- 1. **Appearance** - The sugar should be white, crystalline, and free from any foreign matter.
- 2. **Optical Activity** - The optical activity of the sugar should be as follows: $[\alpha]_D^{20} = +66.5$.
- 3. **Reduction** - The sugar should reduce Fehling's solution, and should be suitable for the manufacture of confectionery.

PACKAGING
This standard grade sugar should be packed in 50 lb. bags, and in 100 lb. bags, and should be kept in a cool, dry place, and should be protected from moisture.

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“सत्य सुसमाचार”

यह कार्यक्रम रेडियो श्रीलंका से २५ तथा

४१ मीटर बैंड पर सुना जा सकता है ।

THE BIBLE TEACHER

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EDITORIAL

Are You A Member of The Church Of Christ?

If not, could I talk to you a little about it? I am wondering why you are not a member. Perhaps you are a member of some other church? If so, whose church could it be? Surely it cannot compare favorably with Christ's church.

Did Christ establish your church? Where? When? Is it built on him? Did he die for it? Is he the saviour of it? Is he the head of it? Does it wear his name? Can you read about it in the Bible?

I am not questioning you to embarrass you or to pressure you. Rather, I want you to think seriously about these matters and realize that if you are in a church that was not built by Christ, a church that does not wear the Lord's name, then it could not possibly be the one true church of the Bible.

Maybe you have been told that one church is as good as another, that the church is not important, and that it doesn't matter what church you belong to. If so, you have been

given false information. Surely the Lord would not establish something that was not important ; he would not die for that which is worthless ; he would not shed his blood to save the church if a person could be saved in any other way.

The Bible teaches that there is but one church and that it is the spiritual body of Christ. (Ephesians 4 : 4 ; Colossians 1 : 18). Those who obey the Lord are saved (Mark 16 : 16) and are added to his church. (Acts 2 : 47). That is way he is said to be the saviour of the church. (Ephesians 5 : 23). Furthermore, it is called the church of Christ for the simple reason that it belongs to him. (Acts 20 : 28).

I would sincerely like to encourage you to go to your own Bible and investigate these matters for yourself. I believe that if you will do so you will discover the truth about the church and that you will want to become a member of it. Whatever you do, don't hold on to a man-made church which represents denominationalism and division, but settle for nothing less than the one original, genuine church of the Bible. Only then can you be sure that you are a member of Christ's church.

If you are not a member of any church, then before you become entangled with some religious group, I would like to introduce you to the church of Christ. It might be, however, that your thinking has already been influenced in a particular direction, even though you have not officially accepted it by joining some church, but if you will not allow prejudice to hinder you and if you will keep an open mind, then it is possible for you to learn the truth about the church. To do this, you must forget what you have heard about different churches and go to the Bible and begin to read and study for yourself to see what it says on this subject. Sure, you can do this, if you want to. God has given you a good mind with the ability to read and study and to think for yourself. He has also given you his word and he has said the same to you as he has said to me and to every other human in all of this world. Now, as you read you will discover that the scriptures speak of one church, and as you further investigate the church you will dis-

cover that this is Christ's church. You will also learn what to do to be a member of it, and it is my prayer that you will then want to become a member. Remember, you cannot obey God without becoming a part of his church because when you obey the Lord he saves you and adds you to the church, his body. If you are not a member of it then you are not saved because if you were saved then he would have added you to it. Does that make sense to you? Again, I invite you to investigate and find out for yourself. You have nothing to lose and you might gain everything by doing it.

If you are a member of Christ's church then you know as well as I do what it means to have the joy of saying that you are a Christian only, that you are a member of the one true body of Christ. You know that you are not in a denomination, that you are not wearing the name of some man, and neither are you following doctrines and commandments of men, but you are free from all of that. As such you have truth, you have salvation, and you have hope. It is difficult to understand how anyone could settle for less.

If you are a member of the church of Christ, are you a faithful member? If not, then you are not any better off than the person who is not a Christian. As a matter of fact, you are in worse shape because you know the truth and have obeyed it, but you have now departed from it. In doing so you are hurting the cause of Christ and will no doubt cause souls to be lost. Let me plead with you to repent of your sins, confess your faults, and thus ask the Lord and his people to forgive you that you might return to Christ and his way. At the same time, decide that you are going to go to work as a Christian so that when the Lord comes again you'll be prepared to meet him.



associate editorial

“Blessed Are The Dead...”

The writer of the book of Revelation is the Apostle John. He was in the island of Patmos, a rocky spot, and in this barren place of solitude he was divinely given these remarkable prophetic visions as are recorded in this book. In Revelation 14 : 13, after writing of other things, he continued, “And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth : Yea, saith the Spirit, that they may rest from their labours ; and their works do follow them.” Thus, it was the voice of the Lord from heaven which said, “Blessed are the dead...” All have to die. (Hebrews 9 : 27). But not all of the dead are blessed, because he said, “Blessed are the dead which die in the Lord.” Why are they blessed ? Because :

1. All spiritual blessings are in Christ. (Ephesians 1:3).
2. Salvation from sin is in Jesus Christ. (2 Timothy 2 : 10).
3. If any man be in Christ he is a new creature. (2 Corinthians 5 : 17).
4. We become children of God in Christ Jesus. (Galatians 3 : 26).
5. “There is therefore now no condemnation to them which are in Christ.” (Romans 8 : 1).

Paul, after saying that “ye are all the children of God by faith in Christ Jesus,” said, “For as many of you have been baptized into Christ have put on Christ.” (Galatians 3:26,27). Thus, the scriptures not only exhorts people to enter Christ, but it shows how one enters Christ. Remember, not all the dead, but the dead which *die in the Lord*, are blessed and are

happy. Therefore, it is most important to be sure, before one dies, whether he is in Christ.

Speaking about the day of the judgment, Christ said, "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity." (Matthew 7: 22, 23). People may claim to believe in Christ, they may claim to pray and worship in his name, and may claim to have done many good and wonderful works in his name, but they will still die outside the Lord because they have never obeyed the commandment of the Lord which would actually put them into the Lord.

The writer again said, "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, *that they may rest from their labours...*" Death, for a Christian, means rest from a life of labours. The Apostle Paul once said that he was in a strait betwixt two, having a desire to depart and to be with Christ; which was far better. He said, "Nevertheless to abide in the flesh is more needful for you." In 2 Corinthians 11: 23-28 Paul recounts some of his hardships that he had suffered. He said, "...in labours more abundant, in stripes above measure, in prisons more frequent, in deaths oft. Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; In journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; In weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. Besides those things that are without, that which cometh upon me daily, the care of all the churches." Therefore, after labouring so much for the cause of Christ, death was looked upon by him as a relief. However, dying in the Lord only will assure rest in heaven. In

Matthew 7 : 22 we are introduced to people, all of which had laboured too, but their labours were in vain because they had not died in the Lord.

But this is not all. He said, "Blessed are the dead which die in the Lord from henceforth : Yea saith the Spirit, that they may rest from their labours ; *and their works do follow them.*" Not only does one rest from his labours, but his works also follow him. Paul was not ashamed to go to heaven with all of his works, but he was proud of them. Thus, he could say, "For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith : 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." (2 Timothy 4 : 6-8). But many people on the day of judgment will be embarrassed and ashamed to see their works surrounding them! I am sure, such people of whom we read in Matthew 7, will be embarrassed to hear Christ saying to them, "I never knew you: depart from me, ye that work iniquity."

Friends, I invite you to seriously consider this warning, as the Bible says, "For we must all appear before the judgment seat of Christ ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." (2 Corinthians 5 : 10). And again, Christ said, "Marvel not at this : for the hour is coming, in the which all that are in the graves shall hear his voice, And shall come forth ; they that have done good unto the resurrection of life ; and they that have done evil, unto the resurrection of damnation." (John 5 : 28, 29). Please remember your soul is very important. Your soul will surely live eternally either in heaven or in hell and there is no escape from it. But you will be blessed if you die in the Lord. The Bible teaches that if you will believe in Jesus as your saviour, and if you will repent or turn away from your sins, and if you will confess him as the Son of God, and if you will be baptized in his name for the remission of your sins, then Jesus Christ will save you and will add you to his spiritual body which is his church. And

if you will remain faithful to him all your life then you will die as a happy and blessed person, having a hope to receive the crown of righteousness. And it is of such people the Bible says, "Blessed are the dead which die in the Lord from henceforth : Yea, saith the Spirit, that they may rest from their labours ; and their works do follow them."

Hebrew Myth or The Word of God

John Hudson Tiner

Some people regard the Bible as a Hebrew myth. According to them it is totally worthless as real history. A hundred years ago such people pointed to the story of Nineveh. The Bible described Nineveh as being a city of 120,000 people (Jonah 4 : 11), the capital of Assyria, and so large that to cross it afoot took three days.

Scientists dismissed the Biblical story of Nineveh. The city could not be as large as the Bible said. Such a city would need a tremendous supply of water, and Nineveh did not have modern pumps to transport water.

But where was city ? Until 1843 not a single stone from the city of Nineveh had been found. A city the size of Nineveh simply could not disappear ! Even after five thousand years something would have to remain. Critics of the Bible pointed out that either Nineveh did not exist, or it wasn't as large as the Bible claimed.

The amateur archaeologist Paul Emile Botta, ambassador from France to Iraq, decided to use the Bible as a guide to search for Nineveh. All around Mosul was a desert of black soil, and strange hill which rose above the flat desert. No one knew what caused the strange mounds.

Botta found broken bits of brick on the side of one mound and began digging. It wasn't a mound at all. It was a city buried by shifting sand. At one time date palms grew here, and fields grew wheat and barley.

Scientists studied his reports. They were astonished. Botta

uncovered palaces, temples, and a library which contained clay tablets which definitely identified the city as Nineveh. Here was the home of Ashurbanipal, Sargent, and Nebukennsassar! (Ashurbanipal is the Asnapper of Ezra 4 : 10, while Sargent is found in Isaiah 20 : 1 and Nebukennsassar in Daniel 2 : 1) The Bible not only had the city right, but its rulers as well.

The library describes Nineveh as the largest city in the ancient world. Water was carried to it by an elaborate system of 18 canals which ran from the hill north of Nineveh. The city's history ended when the Chaldeans and Medes destroyed the city—as the Bible said (Nahum 3 : 7).

Nineveh had been spared once from destruction when God sent Jonah to cry out against the wickedness of the city. Jonah attempted to avoid his responsibility and ran away from the Lord. He headed in the opposite direction and in Joppa sailed for Tarshish.

Jonah and his three days in the belly of a great sea creature is one of the most exciting Biblical stories. Even after Nineveh was uncovered, some people persisted in calling this story a myth. Others said Jonah had only been dreaming. Scientists explained that digestive juices are so potent that a man would meet instant death if he were to be swallowed by whale.

But a British sailor named James Bartley proved these ideas incorrect when he was swallowed by a whale—and lived to tell about it. His astonishing story is told by records of the British Admiralty. In 1888 James Bartley went to sea in *The Star Of The East*, a whaling vessel. He was one of the oarsman in a long boat which was overturned by a harpooned whale. Another boat rescued the sailors, but James Bartley could not be found. His ship mates assumed he had drowned. Later in the day the whale was sighted and killed. But it was midnight before the large animal was pulled aboard the ship.

One of the men working with fleshing shovels by the light of a flickering lantern noticed movement in the whale's stomach. A human foot still wearing a shoe became visible.

They pulled out James Bartley. He was in pain and unconscious but still alive. Bartley remained unconscious for two weeks. But he finally came around and explained how it happened. "I was flung into the air. As I fell back, the whale's tremendous mouth opened. I screamed. I remember fighting for my breath and kicking about—then I fainted dead away."

James Bartley never sailed again. He went back to his home town of Gloucester, England, where he took up the less dangerous profession of shoe cobbler. The captain and the doctor of **The star Of The East** signed a paper testifying to the fact that Bartley had spent more than eighteen hours in the belly of a whale.

The Bible says God prepared a great fish to swallow Jonah. It could have been a whale, or possibly a shark, or some other sea creature, but experts who study the sea cannot deny the story itself. James Bartley lived for 18 hours, and he was only a common sailor—not a prophet of God!

Although the Bible is not intended to be a science textbook, it is accurate when it does talk about scientific matters. In the book of Job when the Bible said that the earth hangs upon nothing (Job 26 : 7) this contradicted other views held at that time. Some of the more ignorant people imagined the earth was carried on the back of a giant turtle, but even the well-educated Greeks believed the earth was suspended inside a crystal sphere.

Today the idea of the earth hanging upon nothing does not seem strange at all. Such an idea completely agrees with science, but for almost three thousand years, scientists contradicted the Bible.

Medicine is another area of science which would have benefitted by a closer reading of the Bible, especially the purification rules found in Leviticus 13-16. For example, take the case of Oliver Wendell Holmes who is best known as the poet who wrote "Old Ironsides" and "The One-Hoss Slay," but he was a doctor and head physician at Tremeont Medical School near Boston. Doctor Holmes noticed that patients

treated by well-trained doctors in the hospital died because of septic fever, while patients who stayed at home did not develop infection. No one understood what caused the deadly infection to fill the hospital. Doctors in his time did not wash their hands before treating patients. They believed oxygen caused infection.

Holmes, however, began to suspect that germs, and not oxygen, caused infection. Holmes decided the doctors themselves carried the disease germs. He had all doctors at Tremeont medical School to wash their hands before treating patients.

The young medical students resented being told they caused disease. Yet, if they failed to wash their hands when going from patient to patient the number of fever cases increased. Ten times as many patients died.

At first physicians laughed at him. How could cleanliness cure disease? But in Leviticus the Old Testament sets forth strict rules concerning contact with corpses, graves and people with diseases. A sick person could not come in contact with other people, and when the disease passed, he had to wash and present himself to the priest to be certified as clean. For a long time this seemed a strange idea to most people, including doctors. It was not until Holmes' time that physicians recognized that diseases were caused by germs which could be spread from one person to another by contact. The word of God was good medicine!

People who use science to criticize the Bible find the weapon reversed, because science, almost in spite of some scientists, becomes a powerful spokesman for God.

How should a Christian view criticism of the Bible on scientific grounds? There are many useful passages in the Bible two of which are quoted often are 1 Corinthians 3 : 19 and 1 Timothy 6 : 20, 21.

In the Old Testament a good example is Daniel. He had been trained in many fields. He was well informed, alert and sensible (Dan. 1 : 3-4). He could quite properly be called a scientist; yet he remained faithful to God. Another answer is that of Joshua who said, "As for me and my house, we will serve the Lord" (Joshua 24 : 15).

The "Ta Ethne": Of The Great Commission Means Much More Than Merely "Every Nation"

Cline Paden

In His valedictory address to His apostles the day He ascended into Heaven, the Lord said: "All authority has been given unto me in heaven and on earth. Go ye therefore and make disciples of all the nations" (Matthew 28 : 18, 19). He actually said much more than comes through to us in the English translation. He showed His disciples His telescopic view of the world as well as His microscopic view of the individual, and told them that He wanted every foot of the earth to be traversed and every individual in the world to hear His message of salvation.

Consistent with His expressed will that none "should perish" (2 Peter 3 : 9), and in keeping with prophetic utterance that "all people, nations, and languages, should serve Him" (Daniel 7 : 14); and in harmony with the statement that He has purchased men of "every tribe and tongue, and people, and nation, and made them to be unto our God a kingdom and priests" (Revelation 5 : 9, 10), He made meticulous provision to insure that every single individual in His world should hear. The Lord gave His disciples more than a mere suggestion when He addressed them for the last time. And He commands us in the strongest words in human speech backed by the greatest array of authority and power ever concentrated into one assignment.

The Greek words "ta ethne" translated "all nations" gives us the English work "ethnic" which refers to the various ways peoples can be classified or grouped. Ethnic divisions are made along cultural, tribal, linguistic, and geographic lines. Caste, color, traits, customs, race, origin, geography, beliefs, and morals are also factors which create ethnic distinctions. When the Lord commanded us to go to "ta ethne" He meant for us

to preach the gospel to all the differing groups within the national confines of a sovereign state. In New Guinea, for instance, there are more than 700 ethnic variations. Each one of these distinct tribesmen must become the object of our concern.

The English translation of Mark's account of the Great Commission is more in keeping with the "ta ethne" concept than even Matthew's where the words actually appear. In Mark 16 : 15 Jesus says the gospel is to be preached to "every creature." None is excepted. None excluded. When Paul announced that the gospel had been taken to the ends of the earth (Colossians 1 : 23), he said that "every creature" had heard. So it is not enough that we go into each of the nations of the earth whose sovereignty is recognized by the United Nations, we must go to every creature, in every ethnic division, in every tribe in every cultural classification of every homogenous group in the world!

It always disturbs me to read National Geographic. This magazine regularly describes in pictures and words the tribal antics of some of the peoples of the earth. I see depicted the life style of the Kyak, the Murut, the Dusum, and the Bajau tribesmen who are just a few of the races of Malaysia. National Geographic writes to merely excite the curiosity of its readers, and most of its subscribers can peruse its pages and summarily dismiss the scenes portrayed. But the child of God sees more than strange habit and dress and knows that these too were made in the image of God and that each has an immortal soul redeemable by the blood of Christ. Who is planning to teach the savage Mutilones of Venezuela? Must the Mwila People, the Ovimbundu, and the Chckse, continue to live and die without Christ? They are some of the "ta ethne" in the African country of Angola. Who will preach Christ to the Masakin Qisar, or to the Masakin Tiwal of the proud Nuba people of the Sudan? Who will follow the Abigar tribesmen to the hills and preach Christ to them when the Baro River floods their Ethiopian lowlands? Who will teach the Ilubabor? Or the Anuaks? Or the seventy other linguistic divisions of

Ethiopia? Who will go to the Waura, the Brazillan Indians of the Hidden Xingu? All of these must hear! They too must be reached before we die if we are to say that the gospel is being preached "in all creation under heaven."

Some of these people worship the sun. Some worship their ancestors. Some have to this day deified the creation and have made for themselves gods of wood, stubble, and stone. I know—without knowing—that not one of the aforementioned tribesmen is a member of the church of Christ. And God knows it too, and will not hold us guiltless if these go up before Him in judgment having not heard.

Our task is formidable, brethren. We must preach the gospel to "ta ethne." But He who commands that we preach it will help us. He is the "prince of the kings of the earth" (Revelation 1 : 5), and can set before us "an open door" (Revelation 3 : 8), and will be "our sufficiency" (2 Corinthians 3 : 5), and will guarantee success even at the outset by promising to "be with" us as we go (Matthew 28 : 20). He will labor "together with" us and will give "the increase" as we plant and water for Him (1 Corinthians 3 : 8, 9). If we seriously try we cannot fail. We can go to "ta ethne" any time we really want to. He will make us able to do it (Ephesians 3 : 20 and 2 Corinthians 9 : 8). The power of the Almighty is ours for the asking. The one condition—the one contingency is : "Go * * * and lo am with you" (Matthew 28 : 19, 30). Going unto "ta ethne" is all we have to do. But we must not do less. Merely entering every nation on earth with the gospel is not the end of our task. It is a noble beginning, but we cannot rest until Messiah's name and Messiah's gospel has covered "ta ethne" as the waters cover the sea.

It may be that we will need to spend a generation preparing our people to go. We need a long exposure to Biblical concepts produced through intensive investigation of this subject. We need to begin in the card class and continue into the auditorium class. How else can we get the Great Commission and its inherent meaning across to our people? We have to get within the context of a subject to imbibe its spirit

and purpose, so as to bear its fruit.

A church spawned in indifference, cradled in legalism, spoon-fed on spiritual pabulum, and rocked to sleep in the lap of material luxury will never share its treasures with others. Such a program breeds selfishness and crass indifference to the cries of the lost. It will never develop the altruistic spirit which must either distribute its blessings to others or else it dies. Until our stony hearts and flinty heads have been touched and tendered by the only good news worthy of our best efforts and our very lives it is all over with our evangelistic spirit.

The Great Commission is the distillation of the theme of the entire Bible. It is the very essence of the promise to Abraham, the message of the scheme of the prophets, the scheme of human redemption, and the finished work of Calvary. We must make plans worthy of men who intend to conquer the world. Our missionary conscience should be developed to accept as true the fact that anything less than "ta ethne" is a flagrant violation of the demands of the Great Commission, and is a transgression which should bar us from heaven along with all those whom we have allowed to be swept into the abyss as though they were just so many autumn leaves!

Rightly Dividing The Bible

Mark H. Nunley

In II Tim. 2 : 15 we find, "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." So we learn that if we are to stand approved in the Lord's sight, and we are to receive His blessing, we must study the Bible and divide it properly in our study.

And one very important reason why there is so much religious division among those that claim to be Christians is that many have not rightly divided the scriptures. The Lord God gave us a book that we can all understand and follow

alike if we will properly handle it and accept exactly what it says. To say that God gave us a book that we cannot all understand alike is to cast reflection and reproach upon the wisdom of God.

What then are some things that we must know in order to rightly divide the Bible? We of course must recognize that there are 66 books in the Bible with 2 major divisions which are called the Old and the New Testaments. The Old Test. contains 39 books, and the New Test. contains 27 books. The purpose of the Old Test. is well described in Gal. 3:24, "Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith." Time and time again in reading through the New Test. we find the Old Test. law called "the law", and we find the New Test. law called "the faith". So as this passage says, the Old Test. law was simply a schoolmaster, a temporary tutor or teacher, to prepare mankind to receive Christ and the faith, the Gospel of Jesus Christ, the New Test. law.

In rightly dividing the Bible we must also know the 3 religious ages that are mentioned in the Bible. The first religious age in the Bible is sometimes called the Patriarchal Age, and this age started with the creation of man in the garden of Eden and ends with Moses receiving the tables of stone on Mt. Sinai. During this age God spoke directly to the heads of households to give His laws to mankind. The next period of Bible history is sometimes called the Mosaical or Jewish Age, and this period of history began with Moses receiving the law on Mt. Sinai and ends with Jesus upon the cross. During this time the law of God was known by what Moses received of the Lord on Mt. Sinai which we have recorded in the Old Testament. The next period of Bible history is sometimes called the Christian Age or the Gospel Age or the last days (Heb. 1:1-2). And during this time the laws of God are found in the pages of the New Testament. This period began with the death of Jesus upon the cross and will end when Jesus comes back the second time to judge mankind.

Failing to recognize these things gets many people into

trouble on understanding the Bible. When we realize that we are living today under the Christian or Gospel Age and not under the Patriarchal or Mosaic Ages, we will understand that we must go to the New Test. and NOT to the Old Test. to find out what God expects of us. And Col. 2 : 14 bears this fact out very well, "Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to the cross." When Jesus died upon the cross, the cross, the Old Test. law in a sense was nailed up there with Him, for the Scripture says that when Jesus died upon the cross that the Old Test. law was blotted out and taken out of the way. So we cannot go to the Old Test. today to find the commandments that God wants us to live by.

What are some examples where people have been led into the wrong religious practices because of their failure to rightly divide the Bible? One very good example is the keeping of the Sabbath day. The Jews were commanded to observe the sabbath day (Saturday) and to keep it holy. And so certain people today teach that we must worship God on Saturday in our day and age. But the New Test., the Gospel, the law under which we must live in this Christian age, lets us know that those who are Christians must assemble on the first day of the week (Sunday) to worship God and partake of the Lord's Supper (see Acts 20 : 7).

Other people read that the thief on the cross was told by Jesus that they would both be in paradise that day, and people conclude that we do not have to be baptized since the thief wasn't baptized. But again they fail to rightly divide the Bible. Both Jesus and the thief lived under the Mosaic or Jewish period of Bible history in their lives on earth which did not end until Jesus had died upon the cross. But today the New Test. is in force and we are told that if we are not scripturally baptized we cannot be saved.

We could use many other examples and things, but these get the point across. We cannot properly understand God's laws and serve Him acceptably and receive blessing if we do not rightly divide the Bible.

The Church of Christ

A. YOU MAY READ ABOUT IT IN THE BIBLE. ROMANS 16 : 16.

1. Christ Promised to build His church. Matthew 16 : 18.
2. There is only one church belonging to Christ. Ephesians 4 : 4—6.
3. The church is His body, Colossians 1 : 18.
4. He alone, is the Head of the church. Ephesians 5 : 23.
5. It is not a denomination, nor a group of denominations, but simply the body of Christ. Romans 12 : 4—5 ; I Corinthians 12 : 13, 27 ; Ephesians 4 : 4—5 ; Colossians 1 : 18.
6. It pleads for the unity of all believers in Christ. John 17 : 20—21 ; I Corinthians 1 : 10.
7. Its aim—to save souls by preaching the gospel. Romans 1 : 16.
8. Salvation is possible only in Christ's church. Ephesians 5 : 23.
9. The saved are added to Christ's church. Acts 2 : 47.

B. THE CHURCH OF CHRIST WEARS A GOD GIVEN NAME.

1. A name divinely bestowed upon the church. Romans 16 : 16.
2. A name divinely bestowed upon the members. Acts. 11 : 26.

C. THE CHURCH OF CHRIST ACCEPTS NO AUTHORITY IN RELIGION EXCEPT THE BIBLE.

1. The Bible alone is the inspired revelation from God to man. II Peter 1 : 21 ; II Timothy 3 : 16.
2. The Bible alone is sufficient. II Timothy 3 : 16—17.
3. There will be no other revelation. Galatians 1 : 7—9 ; Jude 3.
4. The church of Christ speaks where the Bible speaks and is silent where the Bible is silent. I Peter 4 : 11 ; Revelation 22 : 18—19.

D. HOW TO BECOME A MEMBER OF THE CHURCH AND BE SAVED.

1. Hear the gospel. John 20 : 30—31 ; Romans 10 : 17 ; Romans 1 : 16.
2. Believe the gospel. Acts 18 : 8 ; Hebrews 11 : 6.
3. Repent of sins. Luke 13 : 3 ; 24 : 47 ; Acts 3 : 19 ; 17 : 30.
4. Confess faith in Christ. Matthew 10 : 32 ; Acts 8 : 37 ; Romans 10 : 10.
5. Be baptized (immersed in water for remission of sins). Matthew 28 : 19 ; Mark 16 : 16 ; Acts 2 : 38 ; 10 : 47 —48 ; 22 : 16 ; Romans 6 : 1—6 ; Galatians 3 : 27 ; Colossians 2 : 12 ; I Peter 3 : 21.
6. Continue faithful unto death. Matthew 25 : 21 ; 34 ; 11 Peter 1 : 1—11 ; Revelation 2 : 10.

E. CHRISTIAN WORSHIP.

1. God is the object of the worship. John 4 : 23—24 ; Revelation 22 : 9.
2. Worship on Sunday—First day of the week—Lord's Day. Acts 20 : 7 ; Rev. 1 : 10 ; I Corinthians 16 : 1—2.
3. Lord's Supper. Acts 20 : 7 ; I Corinthians 11 : 23—28.
4. Singing (Without Mechanical Instruments). Colossians 3 : 16 ; Ephesians 5 : 19 ; Hebrews 2 : 12.
5. Prayer. Acts 2 : 42 ; I Timothy 2 : 1, 8.
6. Preaching and teaching. Acts 2 : 42 ; I Timothy 3 : 15 ; Acts 20 : 7.
7. Giving according to prosperity. I Corinthians 16 : 1—3 ; II Corinthians 8 : 1—8 ; 9 : 6—7.

We plead for the complete restoration of simple New Testament Christianity and the unity of all believers on the basis of strict adherence to the New Testament.



Who Will Go To Bangladesh ?

Bangladesh is a new country as you well know. Although, relatively small in land mass, it is densely populated with more than 75,000,000 people. As a matter of fact, it is one of the most crowded places on earth.

The capital of the country is Dacca. Other important cities are Chittagong., Comilla, Sylhet, Faridpur, Mymensingh, Barisal, Jessore, Khulna, Bogra, Rajshahi, and Rangpur.

The masses speak Bangali, are village farmers, and are Islamic in religion. There are also some Hindus there and a growing number who believe in Christ.

Having had a painful birth, her short life has been very difficult. There have been cyclones, floods, and drouths. These have killed thousands, and left many others homeless and on starvation. Times are very hard.

With India coming to the rescue of these people, and making it possible for them to become an independent nation, then there is a feeling of good will between the two countries. Therefore, this is an ideal time for Christians to go in to preach the gospel. There is nothing that they need more than this. They are not aware of this, but we are and it is up to us to do something about it.

Who will go to this great country ? It can be approached from the east or the west, or even the center, but it all amounts to the same and that is to preach Christ to the Bengalis. The Indian Christian is the ideal one to do this. The challenge is perhaps for you. Will you go ? Others brought the gospel to you—now you can take the gospel to someone.

Who Will Go To The Andaman And Nicobar Islands ?

Among the islands that belong to India, and called Union Territories, are the Andaman and Nicobar Islands located in the Bay of Bengal between India and Burma. Port Blair is the Capital and the only city in the islands that one ever hears about. There is weekly air service to Port Blair via Rangoon and ships go back and forth on a regular schedule.

The government has decided to place some of those being repatriated from Sri Lanka on those islands in an attempt to make room for them, to give them similar surroundings to what they have come from, and to develop the area. Perhaps through them there will be some "Christianity" taken in but no doubt it will represent denominationalism.

It has been reported also that there are tribes in some parts of these islands that are hostile to the outside world. They do not wish to be bothered and attempt to use their crude weapons to drive off outsiders. No doubt in time this will change because civilization does not stand still.

Until recently foreigners were not allowed to go to any of these islands. However, that paper has just reported that a group have been given permission to spend a limited period there and it talked like the Andaman Islands will be opened up to tourists but the Nicobar Islands will continue to be off limits for foreigners.

Who will go to these islands to preach the gospel? As a local Christian, you can go. You may be the only one who can go. It will take a great deal of faith and effort but it can be done.

Don't write to us to ask for help because we don't have any to send to you. Rather, we are calling on you as an Indian Christian to take the gospel to your own people. Maybe some of your local brethren or some congregations in your area can help you to go. Indians are finding ways to go all over the world, surely you can find a way to take the gospel to these islands. We pray that you can and will. The Andaman and Nicobar Islands need the gospel now. Let's not allow a hundred years to pass before anything is done about it.

Before or After

Vipul Rai

Dear Friend, would you kindly spare 10 minutes and read this article slowly and carefully. This is of the utmost importance. In fact, it is a matter of *eternal life* and *eternal death*.

To help you understand what I am about to say, please consider these examples :

1. Supposing I put out an advertisement in the paper like this : 'He who comes to my house and washes my clothes will receive ten Rupees; but he who does not come to my house will not receive anything'. Now if you come across this, what would you take it to mean ? If you are intelligent, you know it means that in order for you to earn the ten Rupees you must come to my house and wash my clothes. It is as simple as that. If you come to my house but do not wash my clothes, would I award you ten Rupees ? Of course not. You know you have to do *both* things to receive the reward.

Read the advertisement again and consider this second phrase (the negative part) of it 'but he who does not come to my house will not receive anything'. Is it necessary to mention both the conditions in the negative part of this ad ? In other words, is it essential for us to say 'but he who does not come to my house and does not wash my clothes will not receive anything' ? Surely not. Since the second condition can only be fulfilled after the first has been fulfilled. In simple terms, only *after* you come to my house will you be able to wash my clothes. You cannot wash my clothes which are lying at my home unless you first come to my house, can you ? This is sheer common sense, isn't it ? Thus, there is no need to mention the second condition in the negative phrase of the ad, since one follows the other. You cannot do the second without doing the first. Thus it suffices to say 'but he who does not come to my house will not receive anything'.

2. Supposing I told you this : 'If you come to my apartment tomorrow which is on the fourth floor of that flat, you can have dinner with me'. This is a conditional promise. If you look at it carefully there are two conditions involved. You must come to the flat and you must climb up to the fourth floor. If you only come to the flat and do not do anything more, would you get dinner ? Of course not, because the dinner would be served only on the fourth floor.

Also could you reach the fourth floor without even coming to the flat ? Certainly not. You can only do the second thing after you have done the first and only then would you be able to have that meal with me. Here again, the second thing follows the first.

Please note another thing. Could you twist this sentence around ? Could you come to the flat and have dinner and then climb upto fourth floor ? It is absurd, isn't it ?

Also, could you reach the fourth floor without going through the first, second and third floors ? Not unless you were Superman !

So the conclusion is that in order for you to have dinner with me, you must come to my flat ascend through the first, second and third floors and only *after* you reached the fourth floor would you be in a position to have dinner with me. Agreed?

Now that we have begun thinking logically, let us see what God in His word tells us. After Jesus died on the cross and thus paid the price for the sins of the world (Heb. 9:22; Jno. 3 : 16), he was buried in a tomb. On the third day he was resurrected and showed himself to his disciples and to the people for about forty days. Just before ascending into heaven, Jesus gave his apostles the Great Commission : "Go into all the world and preach the gospel to the whole creation. He who believes and is baptized will be saved; but he who does not believe will be condemned" (Mk. 16:15-16).

If you have understood the above two illustrations, you should have no problem with Mk. 16:16. Now what did

Jesus say? Please realise that Jesus is saying this, not I. "He who believes and is baptized will be saved; but he who does not believe will be condemned" (Mk. 16:16). Read this verse again and again and think logically. Now read on. What did Jesus mean? Does he not say that "He who believes and is baptized will be saved:"? Even a young lad could understand this sentence. It simply means that in order for one to be saved one must believe *and* be baptized. Will you be saved if you *only* believe but are not baptized? Would you have received the ten Rupees if you *only* came to my house, but did not wash my clothes? Surely you see that you must do *both* things. You must believe and you must be baptized. Only *after* you do both, will you be saved. Would you receive the dinner if you just come to my flat but did not bother to come up to the fourth floor?

Could you reach the fourth floor without even coming to my flat? If not, then how can you be baptized if you do not even believe? You can only do the second after doing the first as the first precedes the second.

Could you come to the flat and have dinner and then climb up to the fourth floor if the dinner were only available on the fourth floor? Then how can you believe and be saved and then be baptized, when salvation is only available after baptism?

Do not be so foolish as to point out that Jesus did not say 'but he who does not believe and is not baptized will be condemned'. A person who does not believe is naturally not going to be baptized. The first precedes the second. So if you do not do the first, how can you possibly do the second? It suffices me to say, 'but he who does not come to the flat and does not climb up to the fourth floor will not receive dinner'. I cannot climb up unless I get there first! So it sufficed Jesus to say, "But he who does not believe will be condemned",

Lastly, could you arrive at the fourth floor without passing through the first, second and third floors? Can you miss out on even one of the four stories? When would you get the

dinner? After you reached the first story? After you reached the second story? After you reached the third story? Or after you reached the fourth story? The answer is obvious. Belief is essential to salvation (Heb. 11:6; Jno. 3:16), but are you saved the moment you believe in Christ? Are you saved after you believe? Repentance is essential to salvation (Lk. 13:3; Acts 17:30), but are you saved after you repent? Confession is essential to salvation (Rom. 10:10), but are you saved after you confess? Baptism is the final step that is essential to salvation (Acts 22:16; 1 Pet. 3:21), so when are you saved? Are you not saved after you have gone through all the steps? Are you not saved after you complete the final step?

Jesus said, "He who believes and is baptised will be saved; but he who does not believe will be condemned." What do you say? What do you believe? What do you teach? Do you obey and teach what Jesus said, or what men say?

Man may turn to John 3:16 and say that there is no mention of baptism there. That is true. However, neither is there a mention of repentance there. Yet you believe that repentance is also essential to salvation. Neither is there a mention of confession there. Yet you believe that confession is also essential to salvation. Why? Well, you may say, because there are other verses that teach this (Lk. 13:3; Rom. 10:10). True, and you are absolutely right. We cannot point to any one single verse and show the Plan of salvation. We need to take the entire teaching of the Bible on the subject. We cannot point to Mk. 16:16 and say that all one needs to do is believe and be baptized to be saved. One needs to first hear, otherwise how can one believe (Rom. 10:17)? One also needs to repent and confess which are not mentioned in Mk. 16:16. But we know that all these are essential to salvation from other passages in the Bible. You may argue that the believing of John 3:16 or 3:36 includes the act of repentance. Okay, then why cannot it include baptism? If it can include repentance and confession without mentioning them specifically, it can also include baptism without mentioning it specifically. If not, why not?

The New Testament teaches that one is saved by faith. It also teaches that one is saved by repentance and confession

(Rom. 10 : 10). It also teaches that one is saved by baptism (Acts 22 : 16 ; I Pet. 3 : 21). No where does it teach that one is saved by faith *only*, or by repentance *only*, or by confession *only* or by baptism *only*. In fact, James teaches, "You see that a man is justified by works and not by faith alone" (Jas. 2 : 24). Thus this simply means that in order to be saved, one must first hear the gospel, believe in Christ, repent of his sins, confess Christ to be the Son of God (Acts 8 : 37) and be baptized or buried in water (Rom. 6 : 3—4 ; Col. 2 : 12 ; Acts 8 : 38). Only *after* one does *all* of these is one saved.

Please note, I am not saying that baptism *alone* will save you. Neither am I saying that faith is unnecessary. Faith is essential to salvation but it alone will not save anyone. I challenge you to show one verse which shows that one is saved the *very moment* one believes.

If you want a perfect faith or a faith that is alive, you must do the works of obedience. "So faith by itself, if it has no works, is dead.....For as the body apart from the spirit is dead, so faith apart from works is dead (Jas. 2 : 17—26).

Neither are you saved by your works alone. (Read Eph. 2 : 8—9). No matter what we do, we do *not deserve* our salvation. Yet we must obey the Lord's commands in order to be saved. Talking of Jesus, the Hebrew letter says, "and being made perfect he became the source of eternal salvation to all who obey him" (Heb. 5 : 9). Note the phrase "to all who obey him". Have you obeyed Jesus? Jesus said, "If you love me, you will keep my commandments" (Jon. 14 : 15). Don't just believe, for that will not save you. Are the demons saved? Yet the Bible says, "Even the demons believe" (Jas. 2 : 19). If you really believe, you will obey what Jesus and his inspired writers commanded. Here is a warning. "Not every one who says to me, 'Lord, Lord,' shall enter the kingdom of heaven, but he who does the will of my Father who is in heaven, (Matt. 7 : 21).

The Bible speaks for itself. "Now when they heard this they were cut to the heart, and said to Peter and to the rest of

the apostles, 'Brethren, what shall we do?' And Peter said to them, 'Repent, and be baptized every one of you in the name of Jesus Christ *for the forgiveness of your sins*; and you shall receive the gift of the Holy Spirit' (Acts 2 : 37—38). "And now why do you wait? Rise, and be baptized, and *wash away your sins*, calling on his name" (Acts 22 : 16). "Baptism, which corresponds to this, now saves you, not as a removal of dirt from the body but as an appeal to God for a clear conscience, through the resurrection of Jesus Christ," (I Pet. 3 : 21). Redemption is *in* Christ. "In him we have redemption through his blood, the forgiveness of our trespasses, according to the riches of his grace" (Eph. 1 : 7 ; Cf. Col. 1 : 14, II Cor. 5 : 17 ; II Tim. 2 : 10). How to get *into* Christ or put *on* Christ? "For as many of you as were baptized into Christ have put on Christ" (Gal. 3 : 27).

May I ask you a question? When is one saved, before or after scriptural baptism? Now you should have no trouble answering this.

Dear friend, if you were not baptized for the purpose of having your sins washed away, you have never been baptized. You simply got wet! You need to be immersed in water for the remission of your sins and then you will be added to the Lord's church. (Read Acts 19 : 1—5 ; Acts 2 : 41, 47).

Jesus said, "He who believes and is baptized will be saved; but he who does not believe will be condemned." "And now why do you wait? Rise and be baptized, and wash away your sins, calling on his name."

Will you not do what Jesus said?

“सत्य सुसमाचार”

हमें अपने श्रोताओं को यह बताते हुए बड़ी प्रसन्नता का अनुभव हो रहा है, कि रेडियो श्रीलंका से प्रसारित किए जा रहे "सत्य सुसमाचार" संदेशों को अब आप एक आकर्षक पुस्तक के रूप में मुफ्त प्राप्त कर सकते हैं। १७२ पृष्ठ की इस पुस्तक में १७ प्रभावशाली संदेश हैं। आज ही केवल २५ पैसे का डाक टिकट भेजकर अपनी प्रति प्राप्त करें।

घर

क्या आप दिन भर की थकान के बाद घर की ओर जाने के लिए नहीं ताकते? क्या आप अपनी पत्नी का मुस्कराता चेहरा देखने के लिए इच्छा नहीं रखते? जब आपके बच्चे दरवाजे पर आपका बड़ी उत्सुकता से इंतजार करते हैं, तब क्या आप खुश नहीं होते? यह सच है, घर से अच्छा कोई और दूसरा स्थान नहीं है। घर की शोभा, आपके माता-पिता पारीवारिक प्रेम तथा प्रसन्ता, सब आपके लिए आशीष हैं।

परन्तु दुःख की बात है कि हमारे घरों में कमियाँ हैं। बीमारी चिन्ता तथा दुःख प्रायः हमारे पास आते हैं और तब हमें हमारा घर इतना अच्छा नहीं लगता। हम आश्चर्य से कहते हैं कि दूसरे लोग हमसे क्यों अधिक भाग्यवान हैं? किन्तु, क्या आप यह नहीं सोचते कि इस पृथ्वी पर प्रत्येक मनुष्य के पास किसी न किसी रूप में कठिनाईयाँ हैं? क्या हमारा घर अच्छा नहीं बन सकता? आखिर हमारा घर क्या कमी रखता है, जो इसकी प्रसन्ता खो गई? ये कुछ प्रश्न हैं जो हम अपनी जिन्दगी में सोचते हैं। क्या आपने कभी इस विषय में सोचा है कि इस साँसारिक घर के अतिरिक्त हमारा एक और घर है? एक ऐसा घर जो कभी खत्म न होगा। एक घर जहाँ, मृत्यु नहीं है, चिन्ता और न कोई कठिनाई है। परमेश्वर इस घर में है।

यह घर स्वर्ग है और आप भी इसमें प्रवेश कर सकते हैं। परमेश्वर जिसने यह घर बनाया है, और जिसने यह पृथ्वी भी बनाई है जिस पर हम रहते हैं इस घर के विषय में अपने वचन बाइबल द्वारा बताता है, बाइबल के अन्तिम भाग में इसका वर्णन सुन्दरता से किया गया है, कि स्वर्ग में गलियाँ शुद्ध सोने की व द्वार मोतियों के बने हैं। जो स्वर्ग में प्रवेश करेंगे “उन्हें न भूख और न प्यास लगेगी; न धूप व गर्मी होगी। मेम्ना जो उनके मध्य होगा, उन्हें खिलाएगा, तथा उन्हें जीवन के सोते के पास ले जाएगा।” “परमेश्वर उनकी आँखों से सारे आंसू पोछ देगा; और वहाँ मृत्यु न होगी, नहीं चिन्ताएं, न चीख पुकार और न दर्द होगा, क्योंकि पिछली जिन्दगी बीत चुकी होगी।” इससे अधिक, “वहाँ रात न होगी; मोमबत्ती की या सूर्य के प्रकाश की आवश्यकता न होगी; क्योंकि परमेश्वर उन्हें प्रकाश देगा और वे युगानुयुग राज्य करेंगे।” तौ भी, परमेश्वर हमें चेतावनी देता है “और उसमें कोई अपवित्र वस्तु या घृणित काम करने वाला, या झूठ का गढ़नेवाला, किसी रीति से प्रवेश न करेगा; पर केवल वे लोग जिनके नाम मेम्ने के जीवन की पुस्तक में लिखे हैं।” (प्रकाशित वाक्य २१:२७)

प्रिय मित्र, जैसे कि आप देखते हैं, कि स्वर्ग एक अनुपम घर है। यह एक आदर्श घर है। क्या आप अपने परिवार सहित न जाना चाहेंगे? यह

सम्भव है, तथा परमेश्वर चाहता है कि हम में से प्रत्येक इस शहर में प्रवेश करे। कोई पापी इसके द्वार में प्रवेश नहीं कर सकता परन्तु वह जिसके पाप यीशु मसीह ने अपने लोहू द्वारा धोए हैं। बाइबल शिक्षा देती है कि "सबने पाप किया है" तथा "क्योंकि पाप की मजदूरी तो मृत्यु है, परन्तु परमेश्वर का बरदान हमारे प्रभु यीशु मसीह में अनन्त जीवन है।"

पाप का दण्ड सदा की आग 'नरक' है परन्तु परमेश्वर आपको प्रेम करता है और इतना प्रेम कि वह चाहता है कि आप स्वर्ग में हमेशा के लिए उसके साथ रहें। यीशु ने स्वयं कहा, "तुम्हारा मन व्याकुल न हो, तुम परमेश्वर पर विश्वास रखते हो, मुझ पर भी विश्वास रखो। मेरे पिता के घर में बहुत से रहने के स्थान हैं, यदि न होते तो मैं तुमसे कह देता क्योंकि मैं तुम्हारे लिए जगह तैयार करने जाता हूँ। और यदि मैं जाकर तुम्हारे लिए जगह तैयार करूँ, तो फिर आकर तुम्हें अपने यहाँ ले जाऊँगा, कि जहाँ में रहूँ, वहाँ तुम भी रहो। और जहाँ मैं जाता हूँ तुम वहाँ का मार्ग जानते हो। थोमा (उसका एक शिष्य) ने उससे कहा है प्रभु, हम नहीं जानते कि तु कहाँ जाता है? तो मार्ग कैसे जाने? यीशु ने उस से कहा, मार्ग और सच्चाई और जीवन मैं ही हूँ बिना मेरे द्वारा पिता के पास कोई नहीं पहुँच सकता" (यू० १४:१-६)

यीशु ने कहा "जो मुझे हे प्रभु हे प्रभु कहता है, उनमें से हर एक स्वर्ग के राज्य में प्रवेश न करेगा, परन्तु वही जो मेरे स्वर्गीय पिता की इच्छा पर चलता है।" (मत्ती ७:२१) यद्यपि विश्वास आवश्यक है, परन्तु यही काफी नहीं। यह आवश्यक है कि हम उसकी आज्ञाओं व इच्छाओं को मानें। यदि आप विश्वास करते हैं कि यीशु मसीह परमेश्वर का पुत्र है तथा वह आपके पापों के लिए मरा, तब अपने पापों से पश्चाताप कर, मनुष्यों के सामने यीशु का अंगीकार करें तथा पापों की क्षमा के लिए बपतिस्मा लें। तब मृत्यु तक बकादार रहें और आप स्वर्ग में प्रवेश पाएंगे। (इब्रा० ११:६; प्रेरितों २:३८ मरकुस १६:१६; प्रका० वा० २:१०) यीशु मसीह की आज्ञाओं के मानने के उपरान्त ही आप धर्मी ठहरेंगे। "क्या तुम नहीं जानते, कि अन्धायी लोग परमेश्वर के राज्य के वारिस न होंगे? धोखा न खाओ, न वेश्यागामी न मूर्तिपूजक, न परस्त्रीगामी, न लुच्चे, न पुरुषगामी... परमेश्वर के राज्य के वारिस होंगे" (१ कुरि० ६:९) स्वर्ग इतना सुन्दर है कि जिसका वर्णन नहीं किया जा सकता। केवल जब आप वहाँ प्रवेश करेंगे तब ही आप जान सकेंगे। 'जो आँख ने नहीं देखा और कान ने नहीं सुना, और जो बात मनुष्य के चित्त में नहीं चली वे ही हैं, जो परमेश्वर ने अपने प्रेम रखने वालों के लिए तैयार की हैं।' (१ कुरि० २:९)

सत्य ही स्वर्ग एक सुन्दर घर है। इस घर का केवल एक ही द्वार है — यीशु मसीह। क्या आप नहीं वहाँ जाएंगे?

"हमारे प्रभु यीशु मसीह के परमेश्वर और पिता का धन्यवाद हो, जिसने यीशु मसीह के मरे हुआँ में से जी उठने के द्वारा अपनी बड़ी दया से हमें जीवित आशा के लिए तथा जन्म दिया। अर्थात् एक अविनाशी और निर्मल, और अजर मीरास के लिए। (१ पत्रस १:३-४)



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