



THE BIBLE TEACHER

YOUR INVITATION

Please attend our Services at :

E-10 Defence Colony (Ring Road)
New Delhi-110024.

Schedule of Services :

Sunday :	Bible Study	9 : 30	A.M.
	Morning Worship	... 10 : 00	A.M.
	Evening Service	... 6 : 00	P.M.
Wednesday :	Midweek Bible Study	... 6 : 00	P.M.

विशेष सूचना !

प्रत्येक मंगलवार तथा शुक्रवार
को रात्री ८:४५ से ९:१५ तक सुनिये
हमारा विशेष कार्यक्रम
“सत्य सुसमाचार” (हिन्दी)
यह कार्यक्रम रेडियो श्रीलंका से २५ तथा
४१ मीटर बैंड पर सुना जा सकता है ।

“BOOK OF THE MONTH”

To build your own library of excellent Christian literature, we offer you this month the book entitled “READY ANSWERS TO RELIGIOUS ERRORS.” More than three dozen chapters and one-hundred-fifty pages, this book could be used to see the truth, to know the errors that are taught, and to combat error with the truth.

Send your request with a postage stamp of .25 paise only, to obtain your copy. Your name and address should be written in BLOCKS.

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Pleading for the restoration of pure New Testament Christianity

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EDITORIAL



Instructions For Those Who Want To Be Baptized

Because of our radio and literature work, we frequently get letters from all parts of India from those who indicate that they want to be baptized. This is wonderful but because of the great distances that are involved it is not always possible for us to get together with the ones who have requested it. As a result they may be disappointed and since there seems to be no other way then they may turn to some denominational preacher to assist them with their baptism and then they may feel that after this contact they have a responsibility to this preacher and his church to worship with them. So these persons become lost to religious error and nothing has been accomplished in their case.

Realizing that we have a problem on our hands, I want to give some specific instructions to those of you who may be in this situation and I would hope that this would be a solution to this problem. As pointed out, our radio programmes in different languages are going all over India and so is our literature,

It is wonderful that we can send forth the message of pure New Testament Christianity to the masses of the people in these ways. But India is a large country and we do not have enough workers, money, or time to try to see everyone who wants to be baptized. Therefore, may I suggest to you that if you want to be baptized, first of all you should write us to let us know, and then we'll see what we can do. If we can come to you we will do so. If we are unable to come then maybe you can arrange to visit with us. Should this not be possible then perhaps we can contact some Christian who lives near you and have him to visit you, and if he cannot do so then we would hope that you can visit him. In one way or another surely we will be able to make some arrangements for us to get together with you so we can assist you in your obedience to the Lord as you are immersed in water for the remission of your sins.

Should all of the foregoing be impossible then we will have to depend solely on personal correspondence and literature to direct you on what to do. In such a case we would advise you to continue to read and study the materials that we send you, along with your Bible, so you may clearly and unmistakably understand the plan of salvation and pure New Testament Christianity. Let me assure you that if you understand this then no man or denominational church will be able to satisfy your spiritual needs. Next, we would encourage you to find some one who will agree to immerse you in water for the remission of your sins. Since you will be the one to be baptized, and inasmuch as you are the one who is obeying the Lord, then you will have to explain and make certain that the one who is assisting you follows your instructions. The individual doing the baptizing may be a preacher but he does not have to be a preacher. If he is a preacher, then explain to him that although you are asking him to baptize you that in no way obligates you to him or to his church. Explain further that you will not be planning to attend the worship services of his church. Rather, as a member of the Lord's church you will be worshipping on the Lord's day-hopefully with others who are interested-but you will be worshipping as the New Testament directs. If the one you choose to baptize you is

not a preacher, then he might be your father, your son, a brother, a cousin, a school friend, a business associate, or some other such person. Be sure that you make it clear to him what you want and then proceed to carry it out.

Once you decide to obey the Lord through the act of baptism, and once you have found someone to baptize you, then set the date for baptism as early as possible. It might be the very day you locate a person to do the baptizing. It might be in the morning, afternoon, or at night. That doesn't matter. What matters is the fact that you are obeying the Lord. Neither does it matter where you are baptized just so long as you have enough water for immersion. (Acts 8 ; Romans 6 : 3,4 ; Colossians 2 : 12). It might be the ocean, a river, a canal, stream, a lake, a tank, etc.

The baptism should be preceded on your part by genuine faith, repentance of all your past sins, and your confession that you believe that Jesus Christ is the Son of God. (Hebrews 11 : 6 ; Luke 13 : 3 ; Romans 10 : 10). This should be in the presence of one or more witnesses. Speaking of that, you might want to be baptized in the presence of only the one doing the baptizing. Or you might want to have your family there, or some of your friends, or whoever would like to come. The baptism itself, as already mentioned, should be an immersion in water, a burial in water, and it should be for the remission of sins, to save you and to make you a member of the Lord's church, the church of Christ. (Acts 8 ; Acts 2:38; Acts 2 : 47). The baptism should be performed in the name of the Father, the Son, and the Holy Spirit. (Matthew 28 : 19, 20). Through this act you are being born again (John 3 : 3-5), you enter Christ (Romans 6 : 3, 4), and you become God's child. (Galatians 3 : 26, 27).

After baptism you need to realize that you are now a Christian, a child of God, and a member of the Lord's family, the church. As such, you will want to make arrangements to conduct worship services each Sunday, which is the Lord's Day, the first day of each week. (Acts 20 : 7). You may

meet in your home or in the home of a friend. Or you may arrange a hall or meet out under a tree, in an open place, or most any other place. You would, no doubt, want to invite your relatives, friends, and people of the community to attend. Or you might want to start off with only one or two and then gradually encourage others to attend. It will be up to you to direct these meetings. If you happen to be a woman then that may pose problems inasmuch as you would not be in position to publicly teach, etc. In that event, you might want to quietly have worship by yourself and then, as you have the opportunity, to personally teach others around you. Once you have converted a male then it will be up to him to take care of doing those things that are of a public nature.

But should you be a male then in the worship itself you will not only want to take the leadership in the service but you will want to see to it that you have singing, prayer, Bible study, the Lord's Supper, and giving in your worship. (Ephesians 5 : 19 ; Acts 2 : 42 ; 2 Timothy 2 : 15 ; 1 Corinthians 11 ; 1 Corinthians 16 : 2). Your singing should be vocal only and without mechanical instruments of music. For your study, you might choose some chapter or passage or Bible topic for your consideration. In your prayers you should pray to the Father through the name or by the authority of Christ. The Lord's Supper should be partaken of each first day of the week. You should bring some unleavened bread and fruit of the vine or grape juice and after offering thanks for the same you should partake of it in remembrance of the body and blood of Christ. Then you should take a portion of your weekly earnings and lay that aside to be used in the Lord's work.

In addition to all of this, you will be required to live the Christian life daily, to strive to follow the example of Christ, to do the things that Christ would have you do in all that you do or say. (Luke 9:23; 1 Peter 4:16; Matthew 5:16). In your worship meetings and in your daily life you should put forth a definite effort to teach others. Once they understand the truth then you can baptize them and in so doing they will likewise be

saved and the Lord will add them to the church. As a result, there will be two of you, then three, then four, five, six, and so on until you have a dozen, twenty, thirty, fifty, a hundred, and on and on it will go.

This perhaps will give you some idea as to how to handle the matter of being baptized, beginning worship, and other things that pertain to the Christian life. No doubt you will have many other questions and in that case we invite you to write us and we will do our best to send you an answer to your questions. We want to help you to obey God and to be a Christian and a member of the Lord's church. We exhort you to settle for nothing less. Yes, it is possible for you to obey God regardless of who you are or where you are, that is, if you really love the Lord and want to do so. We pray that you do want to obey God and that you will.



**associate
editorial**

The Friend of God

The only person to have received this title was Abraham. We read, "And the Scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the friend of God." (James 2:23). See also 2 Chronicles 20:7 and Isaiah 41:8. We would, however, do good to note some of Abraham's qualities which make us better understand why he was called the friend of God.

First, we read, Abraham believed God. Speaking about faith, or belief, the writer of the scripture says, "But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that

diligently seek him." (Hebrews 11 : 6). Faith is a part of salvation, but it is not the whole of it. Because one can believe and be lost. In John 12 : 42 we read, concerning the chief rulers, "Nevertheless among the chief rulers also many believed on him ; but because of the pharisees they did not confess him, lest they should be put out of the synagogue." They mentally believed on Jesus, but did not want to confess him in their lives and follow him. James explains, "Even so faith, if it hath not works, is dead, being alone." "For as the body without the spirit is dead, so faith without works is dead also." (James 2 : 17,26). So Abraham believed, but his was a perfect faith, which included works.

Again, at Hebrews 11 : 8, we read, "By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed : and he went out, not knowing whither he went." So we see, Abraham had a faith that worketh by love. (Galatians 5 : 6). And without this kind of faith he would not be called the friend of God. We see, when told to go into another country, he went. When commanded to offer Isaac, his only son, he offered up. (Hebrews 11 : 8,17). There were no questions, arguments, or doubts.

Thirdly, we observe, Abraham feared God. The wise preacher, Solomon, concluded, "Let us hear the conclusion of the whole matter : Fear God, and keep his commandments : for this is the whole duty of man." (Ecclesiastes 12 : 13). And yet, speaking about Abraham, God declared, "Lay not thine hand upon the lad, neither do thou anything unto him : for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me." (Genesis 22 : 12).

But at John 15 : 14, we read, "Ye are my friends," said Jesus," "if ye do whatsoever I command you." Isn't this wonderful that we can also, like Abraham become friends of God ! We all have friends, we love to have friends. We wish to have friends who would care for us, who would help us in our times of need. But is there a friend in the world who would match with Jesus ? What a great comfort we get when we sing : "What a friend we have in Jesus, all our sins and

"griefs to bear!" Yes, Jesus is the greatest friend that you and I could have. For we read, "Greater love hath no man than this, that a man lay down his life for his friends." (John 15:13). Jesus died in our stead so that we might live eternally.

But there are no half and half friendship with God. We are either with him or we are against him. Jesus said, "He that is not with me is against me." (Matthew 12 : 30). To be his friend one must be totally with him, that is, one must believe in him and obey his commands and follow him all the way. (Luke 14 : 26,35 ; Revelation 2 : 10).

The Case For Christianity

Bobby Dockery

In the world today there is a growing infatuation with the religions of the East. The mystical teachings of counterfeit prophets are finding an ever growing audience. Reliable reports indicate that Mohammedism and Hinduism each claim more than half a billion adherents world wide. Another half billion people are members of either Buddhist or confucian sects.

In North America there are over a quarter of a million Buddhists and a like number who are either Moslems or Confucians. Other Eastern cults such as Shintoism, Taoism, and Hinduism claim more than 100,100 members in North America. In Africa and Asia, Moslems out-number Christian groups by a margin of 5-to-1. On the same two continents, Hindus out-number Christians by more than 4-to-1. It is evident that in many areas of the world Christians are not only in the minority, but they are actually losing ground !

This calls for a clear statement of the case for Christianity the following features of Christianity which make it superior to any other religious system.

- 1. Its Great Personality.** The superiority of Christianity is derived from the superiority of Christ. The world has

not seen His equal, He alone 'did no sin, neither was guile found in his mouth.' (1 Peter 2:22.) Other religions have had their 'prophets' and priests, but only Christianity boasts a Saviour who 'tasted death for every man.' (Hebrews 2:9.)

2. **Its Historical Basis.** Christianity is the only truly Historical religion. In all other religious systems 'salvation' is centred in the mystical experience of the individual. Christianity offers salvation on the basis of the atoning death and subsequent resurrection of Christ. (Romans 5 6.) Christianity is based, then, not on the subjective experiences of the believer but on the historical experiences of Christ.
3. **Its Point Of View.** The focus of most other religion is inward. One cult boasts. 'You go in and in and in, And then you go in and in and in.' Because of their emphasis on an inward mystical experience, these religions are essentially sterile and fundamentally selfish. But, while other religions turn inward, Christianity reaches outward. It emphasizes events which have taken place outside the individual. Consequently, the validity of the Christian life is measured not in terms of a self-centered mystical experience, but on the basis of obedience to God and service to fellow men. (Matthew 22:37-39.)
4. **Its Continuing Hope.** Christianity offers a hope of continued personal existence after death. The best that other religions can offer is annihilation at death, or dissolution into the universe at large, or, perhaps, some illdefined and shadowy corporate existence in union with other beings. But Christianity holds out the 'hope of life eternal, which God, that cannot lie, promised before the world began.' (Titus 1:2.)

Christianity is unlike any other religious system on earth. Thus, it is authenticated by its uniqueness. Its superiority is proof of its Divine origin. Only of Christ and His religion may it be said: 'Neither is there salvation in any other, for there is none other name under heaven given among men, whereby we must be saved.' (Acts 4:12.)

'There was never law, or sect, or opinion did so much magnify goodness, as the Christian religion doth.'

—Francis Bacon, **ESSAYS.**

Jesus the way

Jesus said. "I said therefore unto you. That ye shall die in your sins : for if ye believe not that I am he ye shall die in your sins" (John 8 : 24). Peter said. "For even hereunto were ye called : because Christ also suffered for us leaving us an example, that ye should follow in his steps : who did no sin neither was guile found in his mouth." (1 Peter 2 : 21, 22). From these scriptures we understand that we must believe in Christ enough to let him be the example of our lives.

Jesus said. "I am the way, the truth and the life, no man cometh to the Father but by me" (John 14 : 6). Jesus indicates here by the article the that he is the only way, the only life, and that he is the only truth. Certainly we believe this. Jesus is the only one who can lead us to heaven. He was perfect who did no sin, there is no one else who is qualified to do such.

Jesus said. "If ye continue in my word then are ye my disciples indeed." (John 8 : 31). Who is a disciple of Christ? Jesus said, "if ye continue in my word then are ye my disciples indeed." (John 8 : 31). Therefore only individuals who continue in Christ's words are his disciples or followers of Jesus. Notice what Jesus said, "my sheep hear my voice; and I know them, and they follow me : and I give unto them eternal life : and they shall never Perish, neither shall any man pluck them out of my hand." (John 10 : 27, 29). Notice the requirements made by Jesus in these verses. "My sheep hear my voice." Sheep simply means followers of Jesus, a disciple of Jesus. Jesus, disciples hear his voice; not only do they hear his voice but they follow him. As a result of hearing his voice and following him he gives them eternal life. No one can take this life away from them as long as they meet the conditions of hearing his voice and following him. Jesus said no one can pluck them out of my hand, this is conditional upon the individual hearing and following Jesus. Remember that Jesus said, "If ye continue in my word then are ye my disciples indeed" (John 8 : 31)

Let us note further the teaching of Jesus in John the eighth chapter the thirty first and thirty Second verse : "If ye continue in my word then are ye my disciples indeed : and ye shall know the truth and the truth shall make you free." Jesus said, as a result of continuing in my word you will come to the knowledge of the truth and as a result of receiving a knowledge of the truth and by continuing in that truth you will be made free from sin in order that you might enjoy eternal life, which is the only life that one can enjoy. But Jesus said that we must continue in his word and hear his voice and follow him, then we will have eternal life.

Therefore Jesus Christ has the words of life. Listen to Jesus speak the words of life. "If ye believe not that I am he, ye shall die in your sins" (John 8 : 24) What kind of belief is Jesus talking about ? Is it just an intellectual ascent that Jesus lived and died for me ? Does the idea of belief here in this passage incorporate an obedient belief. Remember Jesus said, "if ye continue in my word, then are ye my disciples indeed" (John 8 : 31) They who hear my voice and follow me are the ones I give eternal life. Evidently Jesus is talking about an obedient belief. Believe his words or voice and follow him.

Jesus said, "And why call ye me, Lord, Lord, and do not the things which I say?" (Luke 6 : 46). Lord means ruler, master, ruler or master of a vineyard or slaves. When we say that Jesus is our Lord, we are saying that Jesus controls our life, that is, he is enthroned in our life and he rules over us. Jesus cannot do this if we do not hear his voice and continue in his word. Therefore we must believe Jesus to the extent that we hear his voice and follow him then he will give us eternal life.

Jesus also said, "except ye repent, ye shall all likewise perish." (Luke 13 : 3). Repent means to turn away from sin. That is you must believe Jesus to such an extent to turn away from sin and follow him. His voice must turn you away from sin.

Jesus also said, "whosoever shall confess me before men,

him will I confess also before my Father which is in heaven, but whosoever shall deny me before men, him will I also deny before my Father which is in heaven." (Matthew 10 : 32, 33). Therefore the voice of Jesus says that we must confess him before men, confess that he is the Son of God.

Jesus also said, "He that believeth and is baptized shall be saved, but he that believeth not shall be damned." (Mark 16 : 16). We ask ourselves what must we believe? Evidently his voice, to be a sheep or disciple of Christ one must hear his voice, and follow him. (John 10 : 27-29). Therefore we must believe his voice in such a way that we are willing to turn from sin or repent (Luke 13 : 3) And confess that Jesus is the Son of God and be baptized in order to be saved, (Mark 16 : 16). Jesus said, "He that believeth not shall be damned." (Mark 16 : 16). That is if you do not believe Jesus to the extent that you are willing to turn from sin, confess, and be baptized, you will be damned. Remember this is an obedient belief.

In Acts the second chapter the apostle Peter was preaching the same terms which Jesus set forth, the people were obedient to the terms and as a result the Lord added them to the church. "Praising God, and having favour with all the people. And the Lord added to the Church daily such as should be saved" (Acts 2 : 47).

Jesus said, "all power is given unto me in heaven and earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost : teaching them to observe all things whatsoever I have commanded you : and, lo, I am with you always, even unto the end of the world." (Matthew 28 : 18-20)

This same command extends to us today, we must keep teaching the commandments of Jesus. Certainly if we expect to be saved we must be obedient to Christ's teaching. We must follow in his steps. (1 Peter 2 : 21, 22).

Nobody Knows The Troubles You've Had But...Someone Cares

Zeke Maynard

Nobody knows the troubles you've Had

It is so sad to awake in the morning feeling that nobody cares for you : all of us have felt this way one time or another; problems have been so many : at times they are bleak mountains towering over you, aren't they ? Sometimes you just don't care, do you ? Other times you are so frightened you just don't know what to do, aren't you ? At times you would just like to leave it all behind and go off into a place of tranquility, security, beauty, comfort and rest, where you can have a peace of mind-and-soul, wouldn't you.

Men have searched a lifetime for this-never to find that total happiness, perfect state of mind, or complete security.

Each of us have our own cross to carry

Your bed of thorns were someone else's yesterday : your bruises from your path of stones will be other's aches and anxieties tomorrow ; the echoes from your vault of emptiness are muffled heartbeats of sixty generations who lived as you now live, and died as you will : so, one-by-one we learn, "Then shall the dust return to the earth as it was : and the spirit shall return to God who gave it" (Ecc. 12 : 7). But Paul said, "There hath no temptation taken you but such as is common to man ; but God is faithful, who will not suffer you to be tempted above that ye are able to stand" (1 Cor. 10 : 13). He will give you strength equal to your load. He is your door of escape between your world of despair and your world of hope.

Why not rise up and ask yourself, "What am I doing here ? What can I do to make the world a better place for those who live now and those who will live in the generations to come ? Where will I go when I leave this world for eternity ?" James asked, "What is your life ? It is even a vapour

that appeareth for a little time, and then vanisheth away” (Jas. 4 : 14).

Whatever your life is, it will pass so swiftly : we can worry ourselves sick—we can trouble our neighbours—we can complain and murmur ; or bear our load with patience and live in dignity—good or bad—we shall die and face our God : 100 years from today does it really make any difference whether you were happy or sad—rich or poor—healthy or well ? Shall we be judged by the situation in which we live, or by our attitude toward them ? (Read 2 Pet. 3 : 3-11 ; Matt. 5 : 3-12 ; Phil 4 : 8 & 11 & 13 ; Prov. 23 : 7).

Someone does care about you

1. God cares for you : He gave his only Son because he loves you :

John 3 : 16—“For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.”

Read the last 3 chapters of Matt., Mark, Luke and John, and see the bloody end that God saw his Son suffer : not for his sins : for our’s : Oh ! What love God had for you !

God never promised to save us from heartaches, miseries, sorrows, disappointments and losses : he gave his Son to die for us, so we could be saved when these are all past.

2. Christ cares for you :

A. He died that you might live :

a. Have you been troubled ? Suffered ? Discouraged ? Disappointed ? Lost something very valuable to you ?

b. Know this—In whatever way you have suffered, your Lord suffered also : take heart —do not waste away in self-pity : he now lives for you—“I am he that liveth and was dead : and behold I am alive for evermore” (Rev. 1 : 18).

c. Jesus said :

"I am come that they might have life—I lay down my life for the sheep."—John 10 : 10 & 15.

"I go to prepare a place for you."—John 14 : 1.

"Come unto me all ye that labour and heavy laden, and I will give you rest."—Matt. 11 : 28.

"I am the way, the truth, and the life."—John 14 : 6.

- d. Christ has made a way for you : What will you do about it ?
- e. Why don't you begin a study of the book of John today, and discover what he has done for you ? How much he cares for you?

B. Your moment of decision :

In Christ only will you find a refuge from this troubled world : Let us see what he expects you to do :

- a. John 15 : 14—"Ye are my friends if you do whatsoever I command you."

Matt. 7 : 24—"Whosoever heareth these sayings of mine and doeth them, I will liken him unto a wise man which built his house upon a rock."

Our lives must be built upon the teachings of Christ (John 12 : 46-50).

- b. Lk. 14 : 33—"Whosoever he be of you that forsaketh not all he hath, he cannot be my disciple."

Eternity with God's Son does not come cheap : is it worth your life and all you have ?

- c. Matt. 22 : 37—"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind."

Genuine love for God is seen in our obedience to him.

- d. Heb. 11 : 6—"Without faith it is impossible to please Him : for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him."

It is not enough to simply believe that God exists : we must be constantly in search of his Holy Word, to really discover God.

- e. Lk. 13 : 3—"Except ye repent ye shall all likewise perish."

Some of your anxiety and troubles may have been caused by your own folly and bad-judgment ; some, by those you live among :

The challenge is, "Will you turn and begin again ?"

The demand is not, "Will you live perfect ?"

Christ has never expected any of us to be perfect : he just wants you to be and do the best you can.

Leave behind your old life with it's worries, with it's sins (Read Matt. 11 : 28-30 ; Is. 1 : 18).

- f. Rom. 10 : 10—"With the heart man believeth unto righteousness ; and with the mouth confession is made unto salvation."

Acts 8 : 35-38—The eunuch confessed, "I believe that Jesus Christ is the Son of God."

You will be expected to make this same confession before men,"

- g. Mark 16 : 16—"He that believeth and is baptized shall be saved."

1 Pet. 3 : 21—"The like figure whereunto even baptism doth also now save us,"

(Read Acts 22 : 16 ; Rom. 6 : 1-6 ; Gal. 3 : 26-27 ; Acts 2 : 38-47).

Why not show God, Christ, and mankind you want to begin a new life by doing exactly what Christ said—be baptized to be saved. (Read John 3 : 3-5 ; it represents a new birth).

h. Rev. 2 : 10—"Be thou faithful unto death and I will give thee a crown of life."

Whatever your problems are, let God and Christ help you carry them: whatever the cost, read what it will give you at his judgment—Rev. 20 : 11-15 ; 21 : 1-5 ; 22 : 1-5.

C. But why don't people obey God ?

a. Rom. 1 : 28—"They did not like to retain God in their knowledge."

b. Is. 59 : 2—"Your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear you."

c. Is. 55 : 8-9—"My thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts."

d. But you are not like those people, are you? You want to keep God in your mind: now, you know how to begin solving all those problems and troubles that torment you, don't you?

3. **We care for you :** Share with us your life—your sorrow and your joy, your happiness and your grief: Paul said, "Bear ye one another's burdens."

We want you to know that we are concerned about your health, comfort, happiness, and security just as long as you live: then we want you to have a home with God and his Son when you leave for eternity.

THE SUPREME CHALLENGE

"Once to every man and nation comes the moment to decide; In the strife of Truth with Falsehood, for the good or evil side; Some great cause, God's new Messiah, offering each the bloom or blight, Parts the goats upon the left hand and the sheep upon the right, And the choice goes by forever 'twixt that darkness and that light." (Lowell).

"They enslave their children who make compromise with sin." (Lowell).

"Build thee more stately mansions, O my soul, as the swift seasons roll! Leave the low-vaulted past! Let each new temple, nobler than the last, Shut thee from heaven with a dome more vast, till thou at length art free, Leaving thine outgrown shell by life's unresting sea!" (Holmes).

"So live that when thy summons comes to join the innumerable caravan that moves to that mysterious realm, where each shall take his chamber in the silent halls of death, thou go not, like the quarry-slave at night, scourged to his dungeon, but, sustained and soothed by an unfaltering trust, approach thy grave like one who wraps the drapery of his couch about him, and lies down to pleasant dreams." (Bryant).

"Twilight with no morning star : life moves slowly on :

Noonday brings the light of youth : life is just half gone.

Noonday brings the beaming Sun : life moves swiftly on :

Then evening steals away the youth, and life is past—it's gone." (D. Ran Yam).

"Whatsoever thy hand findeth to do, do it with thy might ; for there is no work, nor device, nor knowledge, nor wisdom, in the grave whither thou goest." (Solomon).

YOUR VICTORY OVER YOUR PROBLEMS

Acts 24 : 15—Paul said, "There shall be a resurrection of the dead, both of the just and the unjust." "The good and the bad alike will rise from the grave.

John 11 : 25—Jesus said, "I am the resurrection." He is your only hope for life after you leave the problems of this world behind.

John 5 : 28-29—"All that are in the graves shall hear his voice, and shall come forth ; they that have done good, unto a resurrection of life ; and they that have done evil unto a resurrection of damnation."

In that moment you will know you have left all your earthly sorrows and troubles behind.

The question is, will you live in eternity with greater misery ?
 Rev. 14 : 11—"The smoke of their torment ascendeth up for ever and ever ; and they have no rest day nor night."

Or will you find that place of tranquility, security, beauty, comfort and peace ? John said (1 John 3 : 2) "When he shall appear we shall be like him ; for we shall see him."
 Will you be like him ?

The greatest problem you have is 'yourself' ; if you can destroy your own selfwill, most of your mountains in this life will become mole hills, and you will live with God and his Son in heaven. Isn't it worth trying ? What do you have to loose ? You have everything to gain.

Two Rules for a happy Home

Steve Brown

One of God's great gifts to man is marriage. In marriage God has provided man with opportunities for love, growth, security and happiness. But many marriages today fall far short of God's plan because men refuse to accept two important rules for a happy home.

Rule one is found in Ephesians 5 : 22-24. For a home to be the way God wants it, the woman must be in subjection to her husband. This does not mean that she is his slave, or that she is not as important as he, but it merely states God's rule for a happy home. The wife is to obey her husband—just like the church is to obey Christ.

Rule two is found in Ephesians 5 : 25-28. The husband is not to take advantage of the wife's subjection, but is to love her as Christ loved the church. The man who loves his wife enough to die for her (and this is how much Christ loved the church) would not mistreat or harm her.

When these two rules are put in practice, your home will truly be a happy home—the way God planned it.

Living the Golden Rule

Roy Z. Kemp

When we will put the Golden Rule into practice in our lives, we will find new meaning and new joy in living. Doing unto others as we would have them do unto us is the most pleasant and most humane act possible. To do so brings joy and peacefulness of mind which nothing else can bring.

A Christ-like requires that we live for others. To live for others, we must forget self or put self aside as we give portions of our time, love, and ability to others. Our love and gratitude to God for His own love and guidance can be best expressed in our thoughtfulness of others.

When we can have faith and confidence in others, our faith and confidence in ourselves will increase. Optimism is greater than pessimism, and belief is greater than doubt. Optimism and belief, faith and trust will build us but pessimism, doubt, fear and lack of confidence can tear us down. The positive is always better than the negative.

The shining flame of faith can lead us on the road to glorious victory and fulfillment. When we follow the way of our Lord with unwavering faith and trust, believing His wonderful promises, our lives will take on new meaning, be filled with new hope, and strengthened with new power.

God is faithful and will never disappoint us. He will keep His promises according to our faithfulness. Our lives must be our living prayers. When we are reverent in heart, in action, and in deed, we remain loyal to God and always seek to do His will. We cannot break God's moral and spiritual laws and remain spiritually strong.

When the glow and fervor of spirituality goes out of our lives, we become as dead things. There is no life, vitality, no strength; we become bound again by the thongs of sin and let ourselves be ruled by Satan. Only so long as we remain true and loyal to God and obey His commandments shall we bask in the glory of His love. When we turn aside and go a

different way, God's face will turn from us also. We must remain true to Him in order for His power to continue to work in us and through us. When the Lord departs from us, we are in a terrible predicament !

Like Samuel, we must say, "Speak : for thy servant heareth!" when we hear the voice of God calling to us. We are told we must listen for God's voice. We listen by reading His holy Word ; from His Book, God speaks to us. From it, He makes known the way we are to go and the things we are to do. From it, we obtain hope, strength, courage, confidence. His Word is His means of communication with us ; by our prayers, we communicate with Him.

To emulate Christ, we must think of others and forget self. Jesus never gave any thought to Himself. He always thought of others and sought to bring them to Himself, and was terribly hurt when they turned from Him. We, also, should think of others and seek to help them to find Christ.

"Thus saith the Lord unto the house of Israel, Seek ye me, and ye shall live." (Amos 5 : 4.) This challenging message is as true today as it was in the days of Amos, the prophet of Tekoa.

Practice the Golden Rule and find that the righteous life is the more abundant life !

Separating Our Wants from Our Real Needs!

Dillard Thurman

Everyone feels the pressing need for something, whether it be time, health, food, shelter, clothing, auto, TV, or savings account. Our needs drive us to hard, long hours and frustration. Tragically, however, that which we list as "needs" are more often nothing more than "wants." Most people have so emphasized their desires to the point of equating them with necessities of life ! We have given our priorities to the minor,

trivial things of life, while ignoring that which is of far more importance. Our sense of values are out of perspective when we consider the desires of the body of more importance than the needs of the soul! The body is destined to be worm food, and the soul is destined to exist forever! After listing all our physical needs, wants and wishes, yet the single most important need of man is salvation from sin! This is our essential need!

Need to Realize the Blight of Sin

A pressing need for all people is to realize the terrible blight sin has brought to the world. Sin has caused every hurt, pain and sorrow. It blights happiness, destroys the mind, and damns the soul of man. It lies as the cause of every disease, catastrophe, and pestilence. The total of sin's curse is stated by Paul: "For the wages of sin is death." (Rom. 6:33). The prophet showed the effect of this malady in these words: "Behold, the Lord's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear. But your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear." (Isa. 59:1-2).

Don't be lulled into thinking that you have escaped this condemnation: "For all have sinned, and come short of the glory of God." (Rom. 3:23). "As it is written, There is none righteous, no, not one." (Rom. 3:10). You will not find exceptions to this inflexible rule—all are in need of salvation from the clutches of sin! The realization that we are condemned presents another need—that of a **Saviour!**

Need to Realize There is a Saviour

The only bright spot on the matter is that there is One who can save from sin! Paul wrote: "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief." (1 Tim. 1:15). This was promised before of Him: "And thou shalt call his name Jesus: for he shall save his people from their sins." (Matt. 1:21). This was to be His mission in life: "For the Son of man is come to seek and to save that which was lost."

(Luke 19:10). Here is a Saviour for us, and we must not doubt His ability: "Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them." (Heb. 7:25). Yes, there is One who can save us!

We Need to Know the Love of God

We need to know that it was through the love of God that salvation from sin was offered. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." (Jno. 3:16). We had not merited this love and mercy, "But God commended his love toward us, in that, while we were yet sinners, Christ died for us." (Rom. 5:8). That love was also reflected through His Son. "Greater love hath no man than this, that a man lay down his life for his friends." (Jno. 15:13). "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins." (1 Jno. 4:10). We need to know that love, and we need to be influenced by it! It is such overwhelming love that constrains us from sin and degradation. This divine love will also prompt in us higher thoughts: "We love him because he first loved us." (1 John 4:19).

We need to Seek After the Lord

It is not enough to know that God loves us; we need to realize that we must seek the Lord! "But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." (Heb. 11:6). The Christian religion is one of seeking. "Seek, and ye shall find" is the keynote of finding salvation. God has set forth all nations, "That they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us." (Acts 17:27). Rather than being engulfed in materialism, we are instructed, "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." (Matt. 6:33). O, how we need to seek the Lord!

Need to Learn the Terms of Salvation

For the most part, men are totally ignorant of the answer

to that one all-important question: "What must I do to be saved?" Too often the Bible is ignored in trying to answer! Jesus said, "Except ye believe that I am he, ye shall die in sins." (Jno 8:24). It is imperative that we believe. Man needs faith in Christ—such faith as to do what He commands! Without faith it is impossible to please him" (Heb. 11:6), but faith alone is not enough (Jas. 2:24). Something more is also required. "Except ye repent, ye shall all likewise perish." (Luke 13:3). This was to be preached in the gospel (Luke 24:47). It was commanded in the first gospel sermon (Acts 2:38), and repeated by Peter soon after (Acts 3:19). God commands all men to repent (Acts 17:30). But this is not all that was, and is, commanded. Jesus said, "He that believeth and is baptized shall be saved" (Mark 16:16). Therefore, Peter also included this command to those on Pentecost (Acts 2:38).

You need to research every case of conversion recorded in Acts to find just what men did 1900 years ago to be saved! In every case you find they heard, believed, repented, and were baptized; and then they rejoiced in salvation! You will not find a single exception to this rule!

Need to Quit Kidding Ourselves!

We need to quit kidding ourselves as to who will be saved from sin! "Though he were a Son, yet learned he obedience by the things which he suffered; and being made perfect, he became the author of eternal salvation unto all them that obey him." (Heb. 5:8-9). Whom will He save? This is made clear in the last statement of Jesus in Bible: "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter into the gates into the city." (Rev. 22:14). It is not what I say, or you say: this is what Jesus said! We need to quit kidding ourselves into thinking we have plenty of time to obey the Lord. Millions are dying unsaved, and eternity is too permanent to gamble with! It is time that we "put first things first" and get ready to meet the Lord in judgement. We need to make our calling and election sure—**NOW!**

“Judge Not”

Basil Overton

“Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged : and with what measure ye mete, it shall be measured to you again. And why beholdest thou the mote that is in thy brother’s eye, but considerest not the beam that is in thine own eye ? Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye ; and, behold, a beam is in thine own eye ? Thou hypocrite, first cast out the beam out of thine own eye ; and then shalt thou see clearly to cast out the mote out of thy brother’s eye.”
(Matt. 7 : 1-5.)

Jesus did not teach in the foregoing that no one can judge in any sense. I heard one scholar say that the great Russian literary genius, Count Tolstoi, thought that Jesus here forbade one acting in the office of civil judge. From other Bible texts we learn that the Count was wrong. (Rom. 13:1-5 ; 1 Tim. 2 : 1, 2.) Just as wrong are those who say Jesus here forbade that one should warn another that he will be lost if he does not obey the Lord. Many texts of the Bible make obedience to Christ mandatory. (Heb. 5:8, 9 ; 2 Thess. 1:7-9.) Furthermore, they are wrong who say that Jesus here forbade preachers to warn unfaithful church members of their danger unless they repent and pray for forgiveness. Many Bible texts make it clear that a preacher of the word must reprove and rebuke. (2 Tim. 3 : 12-17 ; 4 : 1-5).

In the verse following the text of this lesson, Jesus enjoined a kind of judging when he said ; “Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet and turn again and rend you.” (Matt. 7 : 6.) Here Jesus likened some people to dogs and hogs. Holy things of the temple of the Jews would have been meaningless to dogs. A string of pearls would mean nothing to a sow. Some people appreciate the gospel about as much as a dog would appreciate holy things, and about as

much as a hog would appreciate pearls. This kind of people we have to "judge" or know, or recognize.

Jesus also enjoined on us the responsibility of judging or knowing false prophets. "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves." (Matt. 7 : 15.) Christians were commanded to judge or try those who claimed to be teachers. "Beloved, believe not every spirit, but try the spirits whether they are of God : because many false prophets are gone out into the world." (1 John 4 : 1.) We have to judge who the trouble-makers are ; we have to judge church dividers, "Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned ; and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly ; and by good words and fair speeches deceive the hearts of the simple." (Rom. 16 : 17, 18.) What then did Jesus mean when he said : "Judge not" ?

First, we must consider the type of person to whom Jesus said : "Judge not." He called him a "hypocrite." (Matt. 7 : 5.) The word "hypocrite" is a Greek word with an English spelling. This word was used by the Greeks to refer to the actors on the stages of the ancient Greek comedies and tragedies. A hypocrite is an actor ; one who pretends in religion is a hypocrite.

The word "mote" means what we mean by the word "splinter." The word "beam" corresponds to our word "plank." No one could literally carry a plank in his eye, but Jesus said what he did to emphasize that one who was much more sinful than one he was trying to correct would be like a man with a plank in his eye trying to get a splinter out of his brother's eye. Humorous, but emphatic ! Jesus admonished such hypocritical faultfinders to get rid of their own sins first, and then they could see clearly enough to help others. When Jesus said : "Judge not," he was talking to the inconsistent and hypocritically "pious" people who were far more guilty than those whom they sought to correct.

Though we should be mindful of the sins of others and heed the divine injunction to restore the erring "in the spirit of meekness" (Gal. 6 : 1), we must avoid being over critical. In *The Illinois Farmer* the story was told of a family that returned home from church and began to criticize everything about the church. The father criticized the preacher ; each member of the family made derogatory remarks about the singing, the prayers, etc. When they were all finished, the little boy of the family said ; "But, Dad, don't you think it was a pretty good show for a nickel ?" Criticizing others can blind us to our own shortcomings.

In *The Home* was related the story of a man proud of his abilities who stood with others in front of a taxidermist's display window. The man criticized severely an owl in the window. He said : "Well, if I could not stuff an owl better than that I would quit the business. The head is not right, the poise of the body is not right, and the feet are not placed right." Before he could finish his diatribe the owl turned his head and winked at him. The crowd laughed, and the critic moved on.

There is an Indian proverb : "I will not criticize my brother until I have worn his moccasins two weeks." Some may feel as one of Shakespeare's characters who said : "I am nothing if not critical," but the one who is over critical fast becomes nothing ,

Some poet captured well the meaning of what Jesus said about judging in the following lines :

"Judge not, the work of his brain

And of his heart thou canst not see ;

What looks to thy dim eyes a stain,

In God's pure light may only be

A scar brought from some well fought field,

Where thou wouldst only faint and yield.

"The look, the air that frets thy sight

May be a token that below,

The soul has closed in deadly fight

With some internal fiery foe,

Whose glance would scorch thy smiling grace,

And cast thee shuddering on thy face"

Forgiving Others

Guy N. Woods

Then came Peter and said unto him, Lord, how oft shall my brother sin against me, and I forgive him? until seven times? Jesus saith unto him, I say not unto thee, Until seven times; Until seventy times seven." (Matt. 18 : 21, 22.) The Rabbis—the official Jewish teachers of the day—taught that to forgive a brother *three* times fulfilled all responsibility to him; and that though he should repent a fourth time and ask for forgiveness, the obligation was at an end. This Rabbinical rule resulted from an improper deduction from such passages as Job 33 : 29 and Amos 1 : 3, the last of which reads : "Thus saith Jehovah, For three transgression of Damascus, yea, for four, I will not turn away the punishment thereof." The fisherman disciple, dimly aware that the limit imposed by tradition was too narrow, sought to broaden it to what he must have regarded as an especially liberal view, by taking the Jewish number prescribed—*three*—multiplying it by two, and adding one for good measure! "Until *seven* times?" he asked. Jesus taught him that his error, in principle, was as great as that of the Rabbis inasmuch as his number (seven times), still fixed a *limit* to responsibility. Our Lord's words, "Until seventy times," are not to be understood as seventy times seven, but to infinity. So long, and so often as a brother genuinely repents of his wrongs toward us, it is our solemn obligation to forgive him.

We can, indeed, do no less and claim forgiveness for our sins against the Lord. "Put on therefore, as God's elect, holy and beloved, a heart of compassion, kindness, lowliness, meekness, longsuffering; forbearing one another, *and forgiving each other*, if any man have a complaint against any; *even as the Lord forgave you, so also do ye*". (Col. 3 : 12, 13.) Because the Lord forgives us, we are to forgive others; and, to refuse to do so, is to dry up the springs of forgiveness in our own behalf. We are taught to pray: "Forgive us our debts, as we also have forgiven our debtors." (Matt. 6 : 12.) Th e

tenses of this translation (American Standard Version), are faithful to the original text, and quite significant. "Forgive... as we also have forgiven." This is a condition precedent to our own forgiveness. "For if ye forgive men their trespasses, your heavenly Father will also forgive you. But if ye forgive not men their trespasses, neither will your Father forgive your trespasses." (Matt. 6 : 14, 15.)

Our Lord, in the shadows of Gethsemane prayed for himself (Luke 23 : 39), and on the cross for his enemies (Luke 23 : 34). In that sad and tragic hour he said, "Father, forgive them ; for they know not what they do." This plea, in behalf of his persecutors, was far from being a formal petition uttered once for the record ; the verb is an imperfect, literally, *he kept on saying*, "Father, forgive them ; they know not what they do." At each indignity, at every scornful word, the Lord repeated his prayer in their behalf ! He repeatedly prayed for his tormentors.

We have seen that Paul enjoined two things of the Colossians : (1) forbearance ; (2) forgiveness. To *forbear* is to endure, suffer, tolerate ; *put up with* ! Prominent among the obligations of all children of God is to "bear one another's burdens." (Gal. 6 : 2.) It is often easier to *bear* the burdens (share the loads) of others than it is to *endure* their weaknesses, peculiarities and eccentricities. It is, however, our duty both to bear and to forbear. It is, enjoined upon us by precept and example. Paul taught it, and Christ practiced it ; and he left us an example that we should follow in his steps. (1 Pet. 2 : 21.) If we are by others irritated, we must remember that we often irritate others ; and that the patience we are enabled to develop through the exercise of forbearance will heighten our spiritual stature here, and increase our joy hereafter. It is, indeed, not possible for one to be happy *in this life* who has not acquired the virtue of forbearance ; miserable always is he who harbors in his heart resentment for fancied or even real wrongs.

Thus, to refuse to forgive others is to compound our own unhappiness in this life and to close the door of heaven against

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us in the next life. Malice, an unforgiving spirit, a heart saturated with resentment, are wholly incompatible with a tranquil life here and are dispositions certain to force the forfeiture of a blissful life to come.

The Greek of the phrase, "forgiving each other" (Col. 3 : 13), is, literally, *to show favour to yourselves (charidzomenoi heautois)*. Being in the body of Christ—the church—(Eph. 1 : 19-22), we are members one of another (1 Cor. 12 : 27); and, inasmuch as the brother we forgive is a member of the same body to which we belong, we contribute to our own wellbeing, in restoring him to a proper relationship in the body.

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