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TEACHER**

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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 ।

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WAS ESTABLISHED**

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THE BIBLE TEACHER

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Pleading for the restoration of pure New Testament Christianity

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EDITORIAL

Restoring New Testament Christianity

The so-called Christian world consists of a conglomeration of denominational beliefs and practices. This results in division, confusion, and rejection. But why all of this? Does it not go back to the fact that man has basically rejected the Lord's authority and therefore his teaching? What we see today as a whole are the customs and traditions that have grown out of man's rejection of pure religion. But this is not the answer to man's problems and needs. This will not bring man closer to Christ but it will only drive the world further away from God and his one true way.

The amazing thing is that even the religious leaders of our day are caught up in all of this and they seem quite content to go along with it without question. You would think that at least some of them would read their Bibles enough, and would be open minded enough, that they could see what is happening. Evidently they are willing to remain ignorant, to go along with the traditional ways, and keep their jobs. This is most sad.

Would anyone deny that God, Christ, and the Bible are the basis for Christianity? Would we not admit that God would want us to know his will, to believe it, to obey it, and to follow it precisely as he has directed? Is it not possible for that to be done? Furthermore, would we not admit that the closer we remain to the Lord's word the closer we are going to be to what the Lord wants us to be? If the Lord has a way, and has revealed that way through his word, would he not want us to follow it? Would he be pleased if we failed or refused to do so? Would he be happy if we ignorantly or intentionally followed some other way? I think you can see the implications in all of this.

Many would excuse themselves with the argument that each one has a right to his own belief, that the scriptures may be interpreted differently, and that it is impossible for all to be one in Christ. They reason that people are basically different, that they think differently, that each one has his own opinion and his own way of doing things. Such people overlook the fact that such logic, or the lack of logic, is in direct contradiction to what the Bible teaches. With all of the division that exists among believers in Christ, the beliefs, churches, and teachings, is it any wonder that the world is left confused and bewildered? Do not some even laugh and scoff at what they see? Surely, then, there must be some solution to this problem.

Friends, what we need today more than anything else is a restoration of pure New Testament Christianity. We need to get away from man's thinking and reasoning. We need to get away from the teachings and theories of men. We need to return to the Bible, to the source for pure religion, for all that we believe and practice in the name of Christ. Is this possible? Why not? Don't we have the Bible? Can't we read for ourselves? Can we believe it and do what it teaches? Surely, we do not have to have some trained preacher to tell us what to do. This is the problem now. Some have gone away to religious schools to be taught and brainwashed. They have been prepared [to return to tell us what to do or not to do.

They control us and use us. Many are hirelings and live off of us. They tell us that we do not have enough sense to read and understand the Bible. Are we going to believe that? Are we going to allow this to happen? If we do, we will deserve all that we get from following such a system.

The point is that we are not saying that it is wrong to be educated, that it is wrong for one to be a preacher or teacher, but we are individuals and that we have a personal responsibility to read and study the scriptures for ourselves. We may study with others as well, even with preachers, but we should not allow anyone to bind on us teachings that are not to be found in God's word. Christ has all power and authority (Matthew 28 : 18) and we must respect his authority and do what he has asked us to do. If we will do so, and if others will do so, then that will unite us and make us Christians and members of the Lord's church and put us in position to live, worship, and work together in complete harmony.

God wants us to know his will and therefore he has given his will in written form. (Hebrews 1 : 1, 2 ; John 20 : 30,31). He has not given something that we cannot understand or something that each one sees differently. Rather, he has given his teaching in a plain and logical fashion. He has revealed a perfect way. (John 14 : 6 ; James 1 : 25). He has given a set of blue-prints, a pattern, and He expects it to be precisely followed. He tells us how we may be saved from our sins or to be born again. (Mark 16 : 15, 16 ; John 3 : 3-5). He tells us about his church, the name of it, the government of it, and all other details pertaining to it. (Matthew 16 : 18 ; Romans 16 : 16 ; Ephesians 5 : 23-27). He tells us how to be members of it. (Acts 2 : 38, 47). He tells us about worship, what is to be done in worship, how to do it, and when to do it. John 4 : 24 ; Acts 2 : 42 ; Acts 20 : 7). He tells us about the Christian life, what is expected of us as Christians, and how to live such a life. (Ephesians 4). He tells us about religion, pure religion, the one true religion of God. (James 1 : 27). He tells us about his promises and blessings. (2 Peter 3 : 9 ; Ephesians 1 : 3). He warns us about unbelief, worldliness,

division, and hell. He tells us of salvation, of unity, of the fruit of the Spirit, and of heaven. All things that pertain to life and godliness are revealed in his message to man. (2 Peter 1 : 3).

Mark it down : All that he tells us is the truth ; it is the force that brings us together through faith. When we believe the same things and do the same things, that makes us one in faith, one in obedience, one in the body of Christ, one in name, one in worship, and one in practice. Because of this oneness, we have fellowship with each other, we have God's blessings, and we have the strength that comes from unity to go out and do what the Lord has asked us to do.

Although the "Christian world" is divided, it is by man's choice and not because it is God's will. But here is some hope for you and me. In spite of the religious division and confusion that persists throughout the earth, we can still be what the Lord would have us to be if we will but open our minds to God's will and be determined to follow it. We don't have to go along with the religious world. We don't have to follow any man or be a slave to the opinions and teachings of men. Rather, we can read and study God's word to the point that we know his will and then we can obey his teachings so we can be exactly what the Lord would have us to be. If enough would do this then the teachings, churches, and practices of men could be wiped out and replaced with the beauty and wonder of pure New Testament Christianity. This is the hope of the world and it begins with you and me. To do this, however, we must not allow our religious friends to put so much pressure on us as to prevent us from accepting the truth. This is a time that we must show our faith, courage, and determination. If we do not, why bother with religion at all ? God needs you and me, but on *his* terms, not ours. Only then can we be saved, and only then can we be worth something to the Lord and his cause.



associate editorial

Why Be A Christian ?

IN bringing out this magazine regularly, **The Bible Teacher**, our purpose is not only to strengthen the faith, in the sound doctrine of the scripture, of those who are already Christians, But we also, through its pages, want to encourage those who are not yet Christian to become Christian. But why should one want to be a Christian ? Is a question of great importance. In the first place, one should want to be a Christian so that he might have hope in this life. And secondly, one should desire to be a Christian to be able to have hope in the life to come, or after death.

When one become a Christian by believing in Christ, that he died in stead of him for his sins, and by repënting of his sins, and by being baptized as Christ instructed. (Matthew 28 : 19 ; Mark 16 : 16 ; Luke 13 : 3). He thus become a child of God through Jesus Christ. (Galatians 3 : 26, 27). Before becoming a Christian that person was separated from God (Isaiah 59 : 1, 2), he was a stranger and enemy because of sins (Colossians 1 : 21), thus dead in his sin (Ephesians 2 : 1, 12). But now since Christ has finished the work of man's salvation at the cross, and thus became a mediator between God and Man (1 Timothy 2 : 5), through him, therefore, man has hope to get back into the right relationship with God.

As a Christian, one has hope that his past sins have been forgiven. And the evidence of this assurance to him is the fact that he has obeyed the command of the Lord. Christ has said, "He that believeth and is baptised **SHALL BE SAVED.**" (Mark 16 : 16). And he also assured by saying "Heaven and earth shall pass away, but my words shall not pass away."

(Matthew 24 : 35). So, after obeying these specific commands of the Lord one knows for sure that his past sins have been forgiven. (Acts 2 : 38). And not only that, but as a Christian he also has the assurance that IF he sins, in future, he has Christ as his Advocate through whom he can approach God for the forgiveness. This does not, however, mean that one could go on sinning wilfully. Paul says, "What shall we say then ? Shall we continue in sin, that grace may abound ? God forbid. How shall we, that are dead to sin, live any longer therein ? Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death ? Therefore we are buried with him by baptism into death : that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." (Romans 6 : 1-4). The inference is that a Christian is a person who has died to sin, and was buried by baptism, which shows the death and the burial of his old sinful man, and as he came out of the watery grave of baptism, he now is a new born person (John 3 : 3, 5), thus he cannot wilfully, knowingly sins. (1 John 5:18). But, a Christian is also a human being, and thus it is possible that the might sin. Therefore, John says "AND IF any man (*a Christian*) sin, we have an advocate with the Father, Jesus Christ the righteous." (John 2 : 1). Isn't this a wonderful hope that a person can possess as a Christian ? Not only the assurance that his past sins are forgiven but also the promise that his future sins will be forgiven if he approaches God for forgiveness through Jesus Christ. (John 16 : 23).

But the hope of a Christian does not only remain thus far. He also live daily in the hope that the Lord Jesus Christ will come one day, according to his promise, and that he will go with him to live with him in his glory forever. Before returning to his Father in heaven, the apostle John recorded these words of promise from Jesus: "Let not your heart be troubled" said Jesus, ye believe in God, believe also in me. In my Father's house are many mansions : if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself ; that where I am, there ye may be also." (John 14 : 1-

3). This glorious hope is cherished by Christians even beyond the grave. For the apostle Paul exhorts his Christian brethren, and says, "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorry not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord, shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God : and the dead in Christ shall rise first : then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air : and so shall we ever be with the Lord. Wherefore comfort one another with these words." (1 Thessalonians 4 : 13-18).

Are you a Christian according to the Lord's word? The question is not, however, whether you were born in a family which was known as a Christian home, or whether are you a member of a denominational church. But the question is : "ARE YOU A CHRISTIAN ACCORDING TO THE LORD'S WORD, THE BIBLE?" You can become a Christian, and a member of the Lord's church, and thus possess the glorious hope that a Christian has in this world and in the world to come. Simply, believe in Jesus Christ that he died for you, repent of your sins, confess Jesus as the Son of God, and be baptized (buried in water) for the forgiveness of your sins, and then continue to follow the Lord Jesus by reading and studying your New Testament from your Bible. (Mark 16 : 16 ; Acts 2 : 38-47 ; Acts 8 : 35-38 ;) Revelation 2 : 10).

A Kingdom that Cannot Be Shaken !

Clem. Thurman

"Wherefore ; receiving a kingdom that cannot be shaken, let us have grace, whereby we may offer service well-pleasing to God." —Heb. 12.28.

The inspired writer, discussing the giving of the law through Moses at Sinai, points out that the mountain did shake. The point is found in verses 25-27, as God shows that he will "once more shake not the earth only, but also heaven." But the unshaken things will remain. Thus is declared in verse 28 that the kingdom of Christ "cannot be shaken." It will remain. It will endure.

The kingdom of Christ is identified as the church. Throughout Scripture is this found. In the promise of Jesus in Matt. 16:18-19, "Upon this rock I will build my church... I will give unto thee the keys of the kingdom." Again the identity in Col. 1:13,18: God "hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son... And he is the head of the body, the church: who is the beginning, the firstborn from the dead." And in Heb. 12:23, those who receive the kingdom that cannot be shaken are those who have come to "The general assembly and church of the firstborn, which are written in heaven." Jesus made promise that the kingdom would come with power during lifetime of the apostles (Mk. 9:1), the power came on Pentecost (Acts 1:8:2:4). Peter preached the kingdom (Acts 2:22-36) with Christ as King. And people who responded to the message were added to the church (Acts 2:41,47).

The writer in Heb. 12:28 declares that the kingdom "cannot be shaken." That is, it will remain when transient things are gone. This is precisely the promise of Christ in Matt. 16:18, "Upon this rock I will build my church, and the gates of hell shall not prevail against it." His church will remain, endure, all the forces of the devil cannot prevail against (or

overcome) it. There are constant attacks on the kingdom, or church; but they all will fail. Christ prevails, and His church cannot be shaken.

It Cannot Be Shaken by the Power of Satan

Jesus said that the seed of the kingdom "is the word of God." (Lk. 8:11). And that is where Satan makes his first attack. If he can prevent our believing the gospel, he can prevent us from entering the kingdom: "Without faith it is impossible to please God." (Heb. 11:6). In the parable of the sower (Lk. 8), Jesus shows that Satan comes and "taketh away the word out of their hearts, lest they should believe and be saved." The apostle Paul echoes this thought in 2 Cor. 4:3-4, "But if our gospel be hid, it is hid to them that are lost: in whom the god of this world hath blinded the minds of them which believe not." But in spite of his attack, the word is still preached and people believe and enter the kingdom.

Satan's efforts never cease, though. Even after one is in the church (kingdom), warning is given: "Be sober, be vigilant, because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour." (1 Pet. 5:8). The next verse encourages us to "resist" the devil. In Jas. 4:7, "Resist the devil, and he will flee from you." The Lord, to sustain and protect the church, so that the kingdom cannot be shaken, provides our strength. "Be strong in the Lord, and in the power of his might. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil." (Eph. 6:10-11). Satan constantly attacks, but he cannot "shake" the kingdom of Christ.

It Cannot be Shaken by Unbelievers

Not everyone who heard the message from the lips of Jesus believed it. And during the preaching days of the apostles, there were many scoffers and doubters. But such unbelief could not destroy the kingdom, or prevail against the church. For some did believe! The gospel was believed, lived and preached by them; and thus was the kingdom spread. Paul recorded the attitude of many in 1 Cor. 1:18-21, "For the

preaching of the cross is to them that perish, foolishness ; but unto us which are saved, it is the power of God... The world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe." While the unbeliever scoffs, the message of the cross (the seed of the kingdom) is the power to save the believer.

When Peter and John were arrested because they preached Christ, they demonstrated just how ineffective unbelievers are in trying to destroy, or "shake," the kingdom (Acts 4). They not only proclaimed the power of Jesus to heal, and demonstrated it (Acts 3:1-11), they said of Jesus: "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). The unbelieving council of Jews threatened the apostles, warned them "not to speak at all nor teach in the name of Jesus." (Acts 4:18). But such unbelief understood the dedication evoked by "the word of the kingdom." The apostles set forth to preach even more : "and with great power gave the apostles witness of the resurrection of the Lord Jesus." (Acts 4:33). When these apostles were arrested again, the Jewish leaders asked: "Did not we straitly command you that ye should not teach in this name? And, behold, ye have filled Jerusalem with your doctrine." (Acts 5:28). Such opposition from unbelievers, rather than stopping the preaching, intensified it. Rather than "shaking the kingdom," these unbelievers strengthened it.

It Cannot Be Shaken by False Teachers

False teachers have always arisen among God's people: "But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies." (2 Pet. 2:1). One might think that such false teachers could be able to "prevail against" the church, that the kingdom might thus be "shaken." Not so ! The truth will continue to be the truth, no matter how many lies are told. And some will continue to accept the truth, no matter how many false teachers proclaim error.

The warning is given in 1 Jno. 4 : 1, "Beloved, believe not every spirit, but try the spirits whether they are of God:

because many false prophets are gone out into the world." Those in the kingdom 1900 years ago did that: "Thou hast tried them which say they are apostles, and are not, and hast found them liars." (Rev. 2 : 2). The way they are tested is revealed in Acts 17 : 11, "They received the word with all readiness of mind, and searched the Scriptures daily, whether those things were so."

False teachers tried to shake the kingdom 1900 years ago, but failed. They try again in every generation, in every place. The warning of 2 Cor. 6 : 14-18 must still be heeded by those who would serve God and not be shaken: "Be not unequally yoked with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part he that believeth with an infidel? And what agreement hath the temple of God with idols?... Come out from among them, and be ye separate, saith the Lord." Even all the efforts of false teachers cannot shake the kingdom, for Christ will not allow His truth to be destroyed.

Christ Has Promised to Save His Church

When Jesus promised to build the church, He promised, "The gates of hell shall not prevail against it." (Matt. 16 : 18). There is surely the implied promise of His continual protection over the church. When He sent the apostles to preach to all the nations, He promised, "Lo, I am with you always, even to the end of the world." (Matt. 28 : 20). That church (kingdom) will not be shaken because Jesus Christ cares for it! Notice how the Lord loves the church: "Husbands, love your wives even as Christ also loved the church, and gave himself for it... So ought men to love their wives as their own bodies... For no man ever yet hated his own flesh, but nourisheth and cherisheth it, even as the Lord the church." (Eph. 5 : 25-29). Christ takes care of, loves and protects, the church—even as a husband should care for his wife.

The apostle wrote in 2 Tim. 1 : 12, "I know whom I have believed, and I am persuaded that he is able to keep that which

I have committed unto him against that day." What assurance one has who is in that "kingdom that cannot be shaken!" Christ has promised to take care of us, and He will! "He is faithful that promised." (Heb. 10 : 23). What He has said, He will do! And He promises to care for, and save, those in His kingdom (or church, Eph. 5 : 23). And no one can rob us of "the unsearchable riches of Christ" (Eph. 3 : 8). The question is asked and answered by Paul in Rom 8 : 31 : "If God is for us, who is against us?" A few verses later is the promise that nothing "shall be able to separate us from the love of God which is in Christ Jesus our Lord." If we are in that kingdom which cannot be shaken, then we cannot be shaken!

Satan attacked. Unbelievers scoffed. False teachers perverted. But the kingdom was not shaken, none prevailed against the church which Jesus built! "So mightily grew the word of the Lord and prevailed." (Acts 19 : 20). None could overcome the word, the kingdom could not be moved. And those that are in that kingdom of Christ are assured of His strength and help to overcome every thrust of Satan! 1 Cor. 15 : 50, "Thanks be to God who giveth us the victory through our Lord Jesus Christ." We cannot be shaken!

The Cross is the Centre of it All

Clem Thurman

The death of Christ was no accident. He is referred to in Rev. 13:8 as "the Lamb slain from the foundation of the world," In the preaching of the gospel for the first time, Peter said, "Him being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain." (Acts 2.23). The eternal purpose of God was that Christ should die on the cross. In writing of the cross in 1 Cor. 2:2, Paul said, "I determined not to know anything among you, save Jesus Christ, and him crucified." The cross is the centre of God's eternal purpose to redeem, and eternally save man.

But the cross is also central in the life of every Christian. Jesus said, "If any man come after me, let him deny himself, take up his cross, and follow me." (Matt. 16:24). As we present our bodies "a living sacrifice," it is the cross of Christ that is the centre of it all. Every motive to love and serve Him centres in the cross; "Greater love hath no man than this, that a man lay down his life for his friends" (Jno. 15:13), "We love him because he first loved us" (1 Jno. 4:19). Everything we do centres in and derives meaning from the cross.

Our Worship ; Given Meaning by the Cross

In discussing worship with the woman at the well in Samaria, Jesus pointed out requirements for acceptable worship. "God is a Spirit : and they that worship him must worship him in spirit and in truth." (John. 4:24). Because Christ died on the cross, and arose, he "is declared to be the Son of God with power." (Rom. 1:4). On the basis of His death on the cross, He is preached as Lord : "Let all the house of Israel know assuredly that God made him both Lord and Christ, this Jesus whom ye crucified." (Acts 2:36). There is no other means of access in to the presence of God, but Jesus. He said, "I am the way, the truth, and the life : no man cometh unto the Father, but by me." (John. 14:6). Our worship of God must be in recognition that "there is one God, and one mediator between God and man, himself man, Christ Jesus." (1 Tim. 2:5). All our worship centres in the cross.

Acts 20:7 states, "Upon the first day of the week, when the disciples came together to break bread, Paul preached to them." Some will question "the necessity" of eating the Lord's Supper every Sunday. But that is because they fail to connect it with the cross. God reveals that the Supper is a "communion of the body and blood" of Christ. (1 Cor. 10:16-17). Then in the following chapter, the words of Jesus are recorded : "Take, eat : this is my body, which is broken for you.... This cup is the new testament in my blood." (v. 24-25). So God declares that in the Lord's Supper we "Show the Lord's death till he come." (1 Cor. 11:6). The cross is what makes the Supper meaningful.

Our prayers are "in the name of Jesus." (Jno. 14:13). Our songs extol His grace and love for us and exhort us to "Kneel at the cross," for "The way of the cross leads home." Our giving is based on His gift of Himself for us (2 Cor. 8:8-9). And all of our teaching must be "Jesus Christ, and him crucified." Leave the cross out, and our worship is empty. But as we worship in song, in prayer, in giving, in teaching, in the Lord's Supper, the cross gives meaning and life to it all.

Salvation ; By the Preaching of the Cross

After His resurrection, Jesus gave the reason for His death on the cross: "Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day ; that repentance and remission of sin should be preached in his name unto all the nation." (Lk. 24:46-47). And when the apostles "went everywhere preaching the word" (Mk. 16:20), the message was "Jesus Christ and him crucified." (1 Cor. 2:2). That was the message of Peter on Pentecost (Acts 2:22-36) as he preached to Jews. That was Paul's message to the idolatrous Gentiles of Athens (Acts 17:24-31).

There were those who considered the cross shameful (Heb. 12:2), others thought preaching of salvation based on the cross was foolish. But Paul shows the power of the word in 1 Cor. 1:18-24: "For the preaching of the cross is to them that perish, foolishness; but unto us who are saved, it is the power of God. It pleased God through the foolishness of preaching to save them that believe....We preach Christ crucified ... Christ the power of God, and the wisdom of God." That is the reason "the gospel is the power of God unto salvation" (Rom. 1:16) to them that believe. The cross gives power to the message.

When we were lost in sin, Christ died on the cross, shed His blood, to redeem us. "Knowing that ye were redeemed, not with silver and gold...but with precious blood, as of a lamb without spot or blemish, even the blood of Christ." (1 Pet. 1:18-19). There is the preaching of the cross: Jesus died for you. "All have sinned...being justified freely by his grace...

through faith in his blood.” (Rom.3 :23-24). Without the cross there could be no gospel (good news) of our salvation.

The Church ; Bought with Blood of the Cross

The Lord promised to build His church, but it was not built until after His death. Why ? The answer is in Acts 20:28, “The church of the Lord, which he purchased with his own blood.” While some disparage the church and ridicule those who defend its value, the true worth of the church is seen in the cross. What did Christ think of the church? How much did He value the church? And what is its worth to Him? These questions are all answered in the cross : He died for the church !

The relationship of Christ and the church is the topic of Eph. 5:23-32: “The husband is the head of the wife, even as Christ is the head of the church...Christ loved the church and gave himself up for it...For this cause shall a man leave his father and mother, and cleave unto his wife, the two shall be one flesh. This mystery is great, but I speak of Christ and the church.” One can't reject the church without rejecting the blood of the cross that purchased the church. Christ gave himself up for the church, on the cross.

A letter last week said, “You talk about the church too much, and not enough about Christ.” But the reason I emphasize the church of Christ is because it is bought with the blood of Christ. And there are so many who reject that church, but fail to see that they thereby reject the cross. The church derives its value from the cross. The purpose of the church centres in the cross. And our membership in and loyalty to the church of Christ is based on the blood of the cross of Christ.

Jesus told the apostles, “Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved ; but he that believeth not shall be damned.” (Mk. 16:15-16). Today there are many who boldly say, “baptism has nothing to do with salvation.” Such folk show a lack of appreciation for the cross. No one claims

“magical properties” for the waters of baptism. It is the cross that gives meaning to baptism. If the cross be separated from baptism, then baptism has no value.

As noted earlier, we have all sinned, we are justified freely by God’s grace, through faith in the blood of Christ (Rom. 3:24). Paul continues to explain our salvation in Rom. 5:8-10; 6:3-4 with these words: “God commendeth his love toward us, in that, while we were yet sinners, Christ died for us...Being now justified by his blood, we shall be saved from wrath through him...When we were enemies, we were reconciled to God by the death of his Son.. Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death.” Baptism centres in the cross. To reject baptism is to reject the cross, for we are “baptized into his death.”

As with one mouth the apostles and other inspired men preached baptism. Peter commanded in Acts 2:38, “Repent, and be baptized, every one of you in the name of Jesus Christ, for the remission of sins.” When Philip preached Christ to the Samaritans, they believed and “they were baptized; both men and women.” (Acts 8:12). Later he preached to the Ethiopian eunuch (Acts 8:35-38); the first recorded question of the man being told about the cross was, “What doth hinder me to be baptized?” After being baptized, he “went on his way rejoicing.” (Acts 8:39). Ananias was sent by the Lord to tell Saul what to do (Acts 9:6,11), and the Lord’s command was, “Arise and be baptized, and wash away thy sins.” (Acts 22:16). When the apostles preached “Jesus Christ and him crucified” they preached baptism into the death of Christ.

The life of the Christian is centered in the cross of Christ. By the preaching of the cross, he believes, he is baptized into the death of Christ, is added to the church which is bought with the blood of the cross (Acts 2:47; 20:28), and in his worship through Christ he shows His death “till he come again.” Truly, the cross is the centre of it all.

Are Infants Sinners ? No !

Carl Maples

Jesus said, "Verily I say unto you, except ye be converted, and become as little children, ye shall not enter the kingdom of heaven" (Matthew 18 : 3).

To be converted means to change from the manner of life now living to another way. In this particular case, Jesus said to change your way of life and make it like little children. Jesus further stated that the kingdom of heaven is made up of little children (Matthew 19 : 14). Since the kingdom of heaven is made up of little children, and Jesus said we should change our lives to be like that of little children, it is only reasonable to say that little children, or infants, are NOT SINNERS. If we are sinners, and all men are, Romans 3 : 23. and we are to change our lives to conform to that of little children, it must be concluded that infants and little children are not guilty of sins.

Why do some religious people baptize infants and little children ? The answer is simple. They have concluded that since Adam sinned and brought death into the world that all persons born into the world are guilty of sin. Therefore they baptize infants, but the Bible does not teach such a doctrine.

To say a person is guilty of Adam's sin is like saying one person is drunk with rum, and another is guilty of drunkenness although he is not drinking, and so, all men are guilty of drunkenness.

It is true that sin came into the world as a result of Adam's sin, and men suffer and die because of his sins, but they are not guilty of sin just because Adam sinned, they become guilty of sin when they transgress God's law (I John 3 : 4).

This article does not claim to present new truth, but rather to challenge the Bible student to make a careful study of the Bible in regard to the question; "ARE INFANTS SINNERS?"

Are Infants Guilty of Sin ?

There are many religious bodies today that believe infants

born into this world are guilty of sin, and as a result of this belief they have concluded that infants need to be baptized. What do you think the Bible reveals about this subject? Have you given serious study and consideration relative to infant baptism and its purpose? Were you baptized when you were an infant? Do you know where the Bible teaches such a practice? Would you take the time to study the rest of this article to learn the truth about this very important subject? You will? Good. Your eternal life with God may be dependent upon the conclusion you make of this study.

In order to understand sin, we must learn what God says about it. The Apostle John wrote, "Sin is the transgression of God's law" (1 John 3:4). Since sin is the transgression of God's law, we wonder when an infant had the opportunity to transgress it. Certainly not before it was born, and not immediately afterward, unless crying is a sin, for an infant is not able to understand the law. Evidently then it must be several years later and at a time when the child has the mental ability to transgress God's law. We can only conclude then that the child has not transgressed God's law, and if he has not transgressed God's law, he IS NOT A SINNER.

The scriptures teach that a child is not guilty of sin. "Thou wast perfect in thy ways from the day thou wast created, till unrighteousness was founded in thee" (Ezk. 28:15). "Behold, this only have I found; that God made man upright; but they have sought out many inventions" (Ecclesiastes 7:29). "The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son: the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him" (Ezk. 18:20). It is difficult to see from these passages how man could teach that infants inherit their parents' sins. The only reasonable, logical, and scriptural conclusion on the subject is that infants are NOT SINNERS.

Was Jesus Christ A Sinner?

If infants are born in sin, then Jesus Christ was a sinner. Moreover his sacrifice was useless because it was in vain. A

perfect sacrifice was required for the sacrifice that would free from sin, and if Jesus was born with sin, he was not perfect. Any man willing to die for another could have accomplished the same purpose. We know though that Jesus had no sin. The Apostle Peter in his writings described Jesus as "one who had no sin, neither was guile found in his mouth" (I Peter 2 : 22). Also, the writer of Hebrews points out, "So Christ was one offered to bear the sins of many ; and unto them that look for him shall he appear the second time without sin unto salvation" (Heb. 9 : 28). It is preposterous and absurd to think that Jesus, who is referred to as the Lamb of God (Heb. 9), should be classified as a sinner. But if infants are born in sin, then Jesus was a sinner for he was born of the flesh, the same as the rest of us. However, no one who truly believes that Jesus is the Christ believes he ever committed even ONE SIN.

The Condition of Salvation

Jesus delivered the conditions or terms by which all men could be saved and enter the kingdom of heaven. The terms are these : "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven" (Matt. 18 : 3). Please note the fact that those desiring an entrance into the kingdom of heaven must be converted, and in this conversion they must become like little children. Remember, if little children are sinners as some teach, then we must become sinners like them. But we have learned from the scriptures that little children are not sinners ; therefore, we are the ones who must change our course and become like them : humble, pure, and holy.

When we understand the meaning of being converted we will better understand why children do not need baptism and why sinners do. To be converted is to "change directions," or "alter your course." This means the person serving sin must stop and go the other way. The change of heart is the result of hearing God's word and learning of one's sins. This rebuirement immediately eliminates the infant because it does

not have the capacity to hear and understand God's law. Who, then, are to be recipients of salvation from sin? The answer is simple. NOT INFANTS, they are sinless. NOT JESUS, he had no sin. Who then? Those who have reached the age where they know the difference between right and wrong, and of their own free will turn from sin to Christ.

We should further realize that the gospel, which is the power of God unto salvation (Rom. 1 : 16), is to be delivered to every creature that has the capacity for learning (Mk. 16 : 15, 16). The infant can neither accept the gospel or reject it because of his limited ability to understand. He cannot be scripturally baptized because both faith (John 8 : 24), and repentance (Luke 13 : 5), precede baptism. The infant does not believe in Jesus Christ because he cannot believe. He cannot repent because he cannot comprehend the meaning of sin. It follows, therefore, that when the gospel of Christ is preached, it is preached to those who are old enough to understand, receive, and obey it. Throughout the entire New Testament the gospel was always preached to those who had the capacity for learning and who were fully aware of their desperate need for salvation. Not one time do we have a biblical example where infants were baptized.

Friend, since the Bible is so definite about the sinner being baptized to wash away sins (Acts 22 : 16), and since infants do NOT have sins, are you depending on a man-made doctrine for salvation and heaven? You should not, you know, because man cannot give you salvation and eternal life. Only God can do this, and this only to those who obey him. The infant is safe because it cannot obey him, but where do you stand? If you were baptized as an infant, and still think your baptism is acceptable unto God; may we suggest a more thorough study. Should there be any question you would like to discuss relative to this subject, feel free to make your request known to the address listed herein.

Salvation : Where Is It ?

Mark H. Nunley

On any subject of a religious nature, we must go to the ONLY source of authority that God has given if we are to know what the Lord would want us to know. And that source is the BIBLE. The Bible is the "God-breathed" (what the word inspired means) message or revelation from God to man. Therefore it doesn't matter what I think or what you think or what anyone else thinks, but what matters is what the Lord says in the Bible.

This is especially true on the subject of where salvation is to be found. People today say things like this: "I can be just as good of a Christian as anyone else without being in the church." "I can believe in and serve God without meeting or obeying certain requirements laid down in the Bible." But these statements arise from a basic misunderstanding of what God has said (or may be from a total lack of knowledge would be a more accurate way to put it).

These statements, although held by many people, cannot be true because of what the Bible says on the matter. The Bible tells us where salvation is, and we must therefore be where the salvation is if we are to find salvation. Where then is it?

SALVATION IS IN JESUS CHRIST. There is no way that we can find forgiveness and salvation without being in Christ Jesus. Notice the following verses of Scripture: Matt. 1:21, "And she shall bring forth a son; and thou shalt call His name Jesus; for it is He that shall save His people from their sins." Luke 19:10, "For the Son of man came to seek and to save that which was lost." I John 1:7, "But if we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus His Son cleanseth us from all sin." Acts 4:12, "And in NO OTHER is there salvation: for neither is there any other name under heaven, that is given among men, wherein we must be saved". So salvation can only be found in Jesus.

How do we get into Jesus Christ then? Notice these verses of Scripture : Gal. 3:26-27, "For ye are all sons of God, through faith, in Christ Jesus. For as many of you as were **BAPTIZED INTO CHRIST** did put on Christ." Rom. 6:2-3, "Or are ye ignorant that all we **WHO WERE BAPTIZED INTO CHRIST JESUS** were baptized into His death? We were buried therefore with Him through baptism into death; that like as Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life." Col. 2:12-13, "Having been buried with Him in baptism, wherein ye were also raised with Him through faith in the working of God, Who raised Him from the dead. And you, being dead through your trespasses and the uncircumcision of your flesh, you I say, did He make alive together with Him, having forgiven us all our trespasses." So scriptural baptism is what puts us into Christ where the salvation is.

SALVATION IS ALSO IN THE CHURCH. A part of being in Christ is being in the church. You can't truly be in Christ without being in His church, and you can't be in His church without truly being in Christ. Notice these verses of Scripture : Acts 2:47, "And the Lord added to the church daily such as should be saved." Eph. 5:23, "Even as Christ is the head of the church; and He is the **SAVIOUR OF THE BODY.**" (What is the body? Col. 1:18, "And He is the head of the body, the church.") I Cor. 12:13, "For by one Spirit are we all baptized into one body.....and have been all made to drink into one Spirit." Acts 20:28, "the *church* of God, **WHICH HE HATH PURCHASED WITH HIS OWN BLOOD.**" So Jesus Christ purchased the church with His blood that flowed down from Calvary's cross, and if we are to find access to the cleansing of the blood we must set out to get into the church which is Christ's body.

The same baptism that puts us into Christ puts us into the church. And Jesus adds the saved to the church. And Jesus has only promised to be the Saviour of the church!

Can we be saved then without being baptized into Christ and His church? Can we be saved outside of the church? Can

we really be as good a Christian outside of the church as those in it (or can we be a Christian at all outside of the Lord's church)? Not if God has any say in our salvation! And He has the final say!

The Kingdom Of God

By Coy Roper

Jesus was born to be king. (Jno. 18 : 37) At His birth wise men came seeking the "King of the Jews" (Matt. 2 : 2) ; while He lived men recognized Him as the "King of Israel" (Jno. 1 : 49), and when He died a sign over His head proclaimed, "This is Jesus the King of the Jews" (Matt. 27 : 37).

His message was "The kingdom of heaven is at hand." (Matt. 4 : 17) He sent twelve—and later seventy—out with the same message. "The Kingdom is at hand." (Matt. 10 : 7 ; Lk. 10 : 9) After His resurrection He taught His disciples about the kingdom. (Acts 1 : 3). He had already taught them to pray "Thy kingdom come" (Matt. 6 : 10), and just before Christ's death, the penitent thief asked Him, "Remember me when thou comest in thy kingdom." (Lk. 23 : 42)

Jesus promised Peter "the keys of the kingdom" (Matt. 16 : 19), and after the ascension the apostles used the keys as they continued the work of their Master, "preaching good tidings concerning the kingdom of God". (Acts 8 : 12). Consequently, the Lord added men to His kingdom, blessing them with redemption (Col. 1 : 13, 14), and someday He will return the kingdom to God. (I Cor. 15 : 24).

Obviously the kingdom is important in the plan of God and the teaching of Christ. Shouldn't we also be concerned about it? When did it come? What is it like? How can you become part of it? Let's consider what the Bible teaches on these vital questions.

But first we need to make clear what kingdom we're talking about. The meaning of a word depends on its specific use in a sentence. For instance, the word *pad* can refer to several things—from a cushion to a beatnik's abode—and the only way to know what it means in a certain instance is to consider the context.

The word *kingdom* is used in the Bible to refer to several different organizations. It refers to the church. (Matt. 16:18). But it can also refer to the kingdom of Satan (Matt. 12 : 26), the kingdoms of this world (Matt. 4 : 8), and even to the world itself (Matt. 13 : 41, 43). It also frequently refers to

heaven, the eternal abode of the righteous. (See II Pet. 1:11; Acts 14 : 22 ; I Cor. 6 : 9, 10).

In this study we are talking about THE KINGDOM OF PROPHECY. This is the kingdom revealed in Dan. 2 : 44 :

“And in the days of those kings shall the God of heaven set up a kingdom which shall never be destroyed, nor shall the sovereignty thereof be left to another people ; but it shall stand for ever.”

GOD HAS A KINGDOM THAT SHALL STAND FOREVER. I want to be in it ; don't you ? But before we can become a part of the kingdom of God, we need to learn two things about it :

I. WHEN WAS THE KINGDOM ESTABLISHED ?

Or is it still to come ? Should we look forward to a literal reign of Christ on the earth sometime in the future ?

THE KINGDOM PROMISED

God promised a kingdom hundreds of years before its establishment. The Israelites were God's people, His kingdom (Ex. 19 : 5, 6), and He was their king (I Sam. 8 : 7). In this sense, the kingdom then was a shadow of the kingdom of the New Covenant. (Heb. 10 : 1).

God also promised David a kingdom forever (II Sam. 7 : 11-16). Isaiah prophesied that “the house of the Lord” would be established (Isa. 2 : 2, 3) and that Christ as a prince would sit on the throne of David. (Isa. 9 : 6, 7). And Daniel foresaw a kingdom that would never be destroyed. (Dan. 2 : 44).

Then when John came, preached “the kingdom is at hand.” (Matt. 3 : 1, 2). Jesus and His disciples proclaimed the same good news. The promise of the kingdom was implied in the prayer, “Thy kingdom come” and in the pledge to give Peter “the keys of the kingdom.”

But Jesus was even more specific. He said : “There are some here that stand by who shall in no wise taste of death, till they see the kingdom of God come with power.” (Mk. 9 : 1).

All of this led the disciples to anticipate eagerly the coming of the kingdom. Their last question for their Master was : “Lord, dost thou at this time restore the kingdom to Israel ?” (Acts 1 : 6).

THE KINGDOM PROVIDED

The kingdom promised by God has now been provided by God ! The Colossians had been delivered “out of the power

of darkness, and translated into the kingdom of the Son of his love". (Col. 1 : 13). The seven churches of Asia had been made to be a kingdom. (Rev. 1 : 6) The Hebrews had received a kingdom. (Heb. 12 : 28).

When specifically was this kingdom established? The scriptures point to the precise day of its beginning. Jesus said the kingdom would come with power. (Mk. 9 : 1). After His resurrection, He told the apostles to wait in Jerusalem until they received power from on high. (Lk. 24 : 49). He added that they would receive that power when the Holy Spirit come. (Acts 1 : 8). In Acts 2 we learn that the Holy Spirit came on the Day of Pentecost. (Acts 2 : 1-4).

The Holy Spirit came on Pentecost. *Therefore* The Promised Power Came on Pentecost. *Therefore* The Kingdom Came With Power on Pentecost.

Please notice that the kingdom could *not* have come *before* Pentecost : It could not have come before Jesus' death, since the new law did not become effective until then (Heb 9 : 16, 17) and it would have been *a kingdom without a law*. It could not have come before His resurrection, for after that the disciples were still looking for it (Acts 1 : 6), and it would have been *a kingdom without subjects*. It could not have come before Jesus' ascension, for only then was He crowned King (Acts 2 : 32, 33), and it would have been *a kingdom without a king*.

But is this kingdom the kingdom of prophecy? Yes, because it was established : (1) *At the right time*—in the last days (Isa. 2 : 2, 3 ; Dan. 2 : 28 ; Acts 2 : 16, 17), and "in the days of those kings" (Dan. 2 : 44)—The Roman Empire. (2) *In the right place*—Jerusalem (Isa. 2 : 3). (3) *By the right person*—Jesus, a descendant of David (II Sam. 7 : 11-16 ; Isa. 9 : 6, 7 ; Lk. 1 : 32, 33 ; Acts 2 : 30, 31).

THE KINGDOM AND THE CHURCH

All this leads to one conclusion : The *kingdom of prophecy is the church of the New Testament*.

They have the same beginning. The kingdom began on Pentecost and so did the church. Jesus said, "I will build my church." (Matt. 16 : 18). It was still in the future. In Acts 5 : 11 we read of the church in existence. When did it begin? Acts 11 : 15 refers to Pentecost as "the beginning." Is it not reasonable to conclude that the church had its beginning on that day?

They have the same head. Christ is king of the kingdom (Jno. 18 : 37), and He is the head of the church. (Col. 1 : 18).

They have the same *owner*. The kingdom is "the kingdom of His beloved Son." (Col. 1 : 13); Christ owns it. But Christ purchased the church with His own blood (Acts 20:28); and it belongs to Him ; it is the body of Christ (Eph. 4:12) or the "churches of Christ." (Rom. 16 : 16).

They have the *same entry*. The kingdom is entered only by a new birth. (Jno. 3 : 3). But people in God's house (1 Pet. 2 : 6), the church (1 Tim. 3 : 15), are said to be born again. (1 Pet. 1 : 23). The new birth into the kingdom is "of water and the Spirit" and the "water" refers to baptism. But entrance into the church is also by baptism. (Acts 2 : 38, 41, 47 ; 1 Cor. 12 : 23).

They have the *same worship*. As He instituted the Lord's Supper, Jesus said, "I shall not drink henceforth of this fruit of the vine until that day when I drink it new with you in my *Father's kingdom*." But the Lord's Supper, which was to be in the kingdom was in *the church*. (Acts 20 : 7 ; 1 Cor. 11 : 23-28).

They have the *same people*. Both the kingdom and the church are spiritual ; they are not *places*, but *people*. And they are composed of the same people. Those who were in "the church of the first-born" had received a kingdom. (Heb. 12 : 23, 28). And God had made the seven churches of Asia to be a kingdom. (Rev. 1 : 4-6).

II. WHAT IS THE KINGDOM LIKE ?

Some doubt the present existence of the kingdom because they cannot see the fulfillment of such prophecies as "they shall beat their swords into plowshares" (Isa. 2 : 4) and "the wolf shall dwell with the lamb." (Isa. 11 : 6).

Their problem ? They fail to understand *the basic nature of the kingdom*, as Jesus revealed it when He said :

"*My kingdom is not of this world* : if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews : but now is my kingdom not from hence." (Jno. 18 : 36).

THE MISUNDERSTOOD KINGDOM

The Jews of Jesus' day misunderstood His mission. They thought He had come to establish an earthly kingdom, literally to reign from Jerusalem as had His ancestor David.

This concept of an earthly kingdom led Herod to murder little children. (Matt. 2 : 16). It made some want to make Him a king by force. (Jno. 6 : 15). At the end of His life, some "supposed that the kingdom of God was immediately to

appear" (Lk. 19 : 11) and as He entered Jerusalem they cried, "Blessed is the King" (Lk. 19 : 38), undoubtedly believing that He was about to overthrow the Romans and begin His reign.

The Jews accused Jesus of treason at His trial, saying that He had claimed to be a king in opposition to Caesar (Jno. 19 : 21). The charge was unwarranted, but the paradox is that *if Jesus had made such a claim the Jews would probably have accepted Him!* Indeed, Jesus was crucified *because His kingdom was "not of this world"*.

Even the apostles misunderstood! They argued about the places of honor in the kingdom (Matt. 20 : 20-28); they tried to defend Jesus with the sword (Matt. 26 : 51-53); they even failed to understand the spiritual nature of the kingdom to the moment of Jesus' return to heaven. (Acts 1 : 6)

And many today also misunderstand: They are looking for an earthly kingdom.. But the kingdom of God is :

"NOT OF THIS WORLD"

The King is "not of this world". He is Jesus Christ, the "king of kings" (Rev. 17 : 14), who is now reigning in heaven. (Acts 2 : 33). The kingdom has no earthly headquarters, for its King has "all authority" both "in heaven *and* on earth" (Matt. 28 : 18).

The subject of the kingdom are "not of this world." They are "in the world" but not "of the world". (Jno. 17 : 14-16). Their citizenship is in heaven (Phil. 3 : 20, ASV), and, like the heroes of faith, they "desire a better country, that is, a heavenly." (Heb. 11 : 16). While they owe allegiance to earthly rulers (Matt. 22 : 21 ; Rom. 13 : 1 ; I Pet. 2 : 17), their chief commitment is to Christ, their heavenly King. (Acts 5 : 29).

The territory of the kingdom is "not of this world". And being asked by the Pharisees when the kingdom of God cometh, he answered them and said, The kingdom of God cometh not with observation : neither shall they say, Lo, here ! or There ! for lo, the kingdom of God is within you." (Lk. 17 : 20, 21). Jesus does not reign over a certain area of geography, but over the hearts and lives of men!

The regulations of the kingdom are "not of this world". They do not deal with our physical existence, but with the principles of spiritual life. "The kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit". (Rom. 14 : 17).

The qualifications for the kingdom are "not of this world". What will qualify a man for the kingdom? Not riches. (Mk. 10 : 25). Not worldly wisdom. (I Cor. 1 : 18-29). But the attitude of a little child. (Lk. 18 : 17). Conversion. (Matt. 18 : 3). The new birth. (Jno. 3 : 3-5). Obedience to Christ (Matt. 7 : 21). Lacking this, one has no part in the kingdom of God.

The tactics of the kingdom are "not of this world". Its mission is to subdue the whole world. (Dan. 2 : 44 ; Matt. 28 : 18-20 ; Matt. 13 : 31-33). This it accomplishes, not by the conquest of arms (Jno. 18 : 36), but by simply sowing the seed of the kingdom (Lk. 8 : 11), teaching the word of God ! As it spreads, the kingdom grows up within men, without coercion or compulsion. (Mk 4 : 26-29).

The value of the kingdom is "not of this world". It is, in fact, worth more than everything else a man has ! (Matt. 13 : 44, 45). Thus Jesus rightly requires to put His kingdom *before* everything else ! (Matt. 6 : 33).

The destiny of the kingdom is "not of this world". Worldly kingdoms ultimately fall, but the kingdom of God "shall stand for ever". (Dan. 2 : 44 ; Lk. 1 : 33 ; Heb. 12 : 28). In the end it will be delivered up to God (I Cor. 15 : 24) and its citizens shall reign with Christ. (Rev. 3 : 21 ; II Tim. 2 : 12).

Conclusion

In summary, consider these conclusions about the kingdom of God :

The kingdom came into existence on the day of Pentecost after Christ's ascension.

The kingdom of prophecy is the Church of the New Testament.

The kingdom is "not of this world". Therefore, we need not expect Christ ever to reign over a physical kingdom on earth.

In the kingdom are *All* the blessings Christ provides now, including the *Only* hope we have to enter the eternal kingdom!

Don't you want to be in the Kingdom of God? Surely you do, since you understand that only in the kingdom is there

(Contd. on back Page)

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redemption and forgiveness. (Col. 1 : 14). Surely you do, since you understand that the only alternative is being in the power of darkness, the kingdom of Satan ! (Col. 1 : 13) As wonderful as it is to be a citizen of India, it's a hundred times more wonderful to be a citizen in the Kingdom of God !

But how can you get into the kingdom ? Really only one thing is necessary : *Submit to the kingship, the authority of Jesus !* When Christ becomes your king, you enter His kingdom. Submit to His commands and you can become a part of His kingdom. Be born of the water and the spirit (Jno. 3 : 5) by obeying His command : "He that believeth and is baptized shall be saved". (Mk. 16 : 16).

Jesus once said to a man, "Thou art not far from the kingdom of God". (Mk. 12 : 34). How far are you from the kingdom ? Perhaps you're ready to enter, accepting Christ as your King by hearing and obeying His will.

Whether near or far, won't you "crown Him Lord of lords" with your life by submitting yourself completely to Him today ?

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