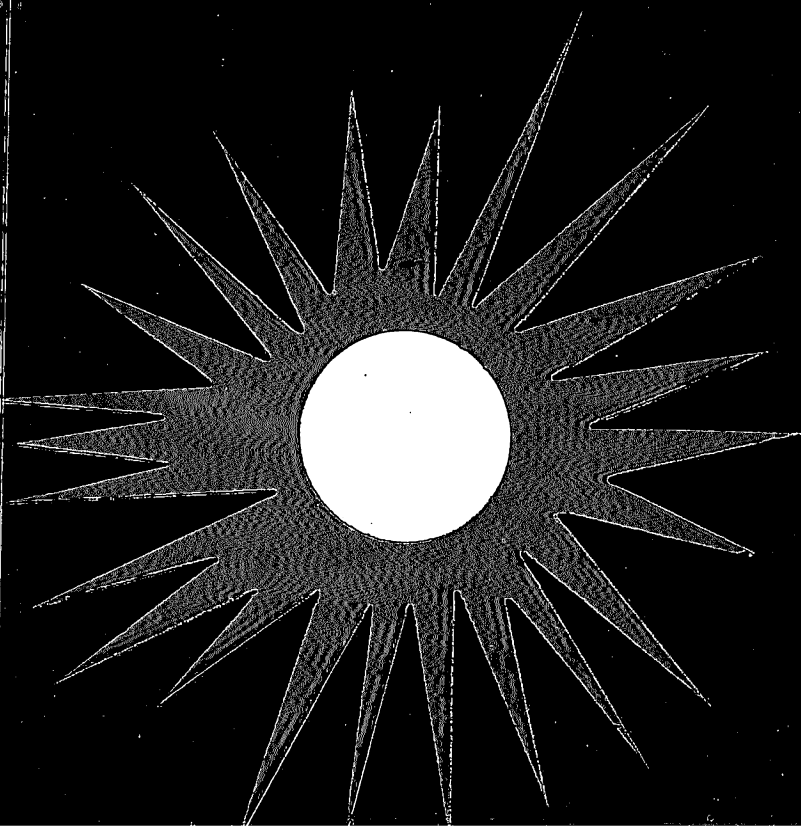


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# THE BIBLE TEACHER

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Published by Church of Christ, Box 3815  
New Delhi-110049

*Pleading for the restoration of pure New Testament Christianity*

Vol. 8

May 1977

No. 1



## Building A Strong Congregation

The church in India is relatively young. Nevertheless, it is to be found throughout the country. Many of the congregations are small and are struggling to survive. It will therefore take time for the members to grow spiritually to see the emergence of strong congregations. The church must be strong to do the work that God wants done.

To date, the church throughout the country has been hindered greatly by people who have rushed in to try to take advantage of the beginning of a new work. In other words, this represented an opportunity for them. Foreign preachers not knowing the situation here, would be easy prey. Perhaps it would mean a job, some food, clothing, schooling in America, or some other material gain. The church therefore in the beginning years has been hit by hirelings and opportunists. Most of these have come out of a denominational background who never were converted to begin with because of their motives, and so the little teaching that these have done has not helped the church but rather it has been greatly

hindered by false teaching and practices. They have also hurt the work too in the sense they have not been interested in the growth of the church but rather have been pre-occupied in keeping their jobs. Only with the coming of a missionary would they attempt to "gather" up some people for baptism so as to impress the man from abroad. In some cases they so use the local people that when the preacher of the church of Christ visits then they put up the sign saying CHURCH OF CHRIST and when he leaves then they put up another sign. Now this is not to say by any means that all of the preachers or all of the members in general fall into this category. But I am saying that we have more than our share of such people and because of this then the Lord's work has been hindered and therefore the church has not grown as it should have.

Not only that, but the local people have been too dependent on out side help. But mark it down, for the church to grow and become strong then the local members are going to have to take the lead. They must decide that they are the ones to take the responsibility since the work involves their souls and the souls of their people. They must therefore invest of their time, money, and energies. They must preach, lead, and sacrifice. All of the money in the world, and all the help that can be provided, will not build a strong church unless the local people have been taught, converted, and are willing to give of themselves to further the cause of Christ.

In New Testament times we read of strong congregations of the church in various places. First of all, consider the church at Jerusalem. The church was not only first established there but it followed through with numerical and spiritual growth. It stands out as a great example of what one congregation can do. On its beginning day around 3,000 were added to the church. (Acts 2). A short time later the number was up to 5,000. (Acts 4 :4). The members continued stedfastly in the Apostles, doctrine and teaching and praying, breaking bread, giving, and so on. (Acts 2 :42). They were so concerned about each other's welfare that they shared their material things with each other. (Acts. 2). When a persecution came upon the church, the Apostles stayed on in Jerusalem while

the members were scattered abroad, but nevertheless, they went everywhere preaching the word. (Acts 8). The Apostles and others went from Jerusalem preaching the gospel and often returned to this great church for further fellowship. They were very poor, and for certain weren't sending out preachers to put preachers on support, as so frequently in our times. We know they were poor because later on the Christians in other areas took up a collection to send to the poor saints in Jerusalem.

We then read of the great church that existed in Antioch. This congregation was made up of both Jews and Gentiles but is remembered as the first great Gentile congregation. We remember too that it was at Antioch that the disciples began to be called Christians. (Acts 11 : 26). Also it was the church at Antioch that with prayer and fasting sent Paul and Barnabas out on their first missionary journey. (Acts 13). Later they returned to Antioch to report what God had done through them and after some time Paul went out on his second journey, and later, on his third journey. They were likewise poor in this world's goods. There were problems. Transportation was difficult. Communication was slow. Yet, they had faith, zeal, courage, and determination to go forth with the gospel of Christ. They took God's word to a lost world. They left behind Christians and congregations who were able to carry on all by themselves. They were likewise able to grow and develop to the point that within a short time they could even appoint Elders and Deacons. This should be a great example for us today.

Too many think of a strong congregation as one having a large membership, a large contribution, with its own meeting house, having its own preacher, and so on. While these things may have their place, that does not necessarily make a strong church.

When is the church strong ? When it is sound in the faith (Titus 1 : 13), when it is pure and godly (1 Timothy 5 : 22), when it is united (John 17 : 20-23), when it is giving not only financially but of its own self to the Lord (1 Corinthians 7 : 5), when its members are working and bearing fruit (2 Thessa-

lonians 2 : 17 ; John 15 : 1-8), when it is prayerful (Acts 2 : 42), and when it has good, sound, spiritual, and strong leaders. When it is this kind of church then it may need some help but it will not depend solely on that help. It may be small but it will not remain small. It may be poor materially, but it will be rich in good works.

The church needs to be strong because it has a great work to do (Mark 16 : 15, 16), the stronger it is the more it can do to win more souls, to begin new programs of work, to overcome the enemy, to resist false teachings, to set an example for others, to lend to stability, and to honor the Lord in all that it does. No doubt many other good reasons could be listed as to why the church needs to be strong. But it is either growing strong or becoming weak. It is either able to do its work or not able to do it.

With the foregoing thoughts in mind then we come to this most important question for our consideration : What can be done to make the church strong ? First, the work needs to be planned. Don't expect the church to grow with no forethought and no planning. What business, school, or government could survive for long without such ? The church is the greatest institution in all the world the greatest work the world has ever known. Surely it requires some interest, concern, the men getting together to think about its work, what it can do, and so on. Second, every member of the church needs to be involved. We don't need spectators, those who just come to worship but who never contribute anything beyond that. We need participants, those who are willing to commit themselves, to make some contribution to the over-all work of the church. We need to find out what each member can do and then put each one to work. Maybe some members can do more than one thing. Third, the church needs to be evangelistic. Don't wait for people to come to worship or to ask for a period of Bible Study. The Lord has commanded us to go to the people. We should be going to the lost to let them know that we are interested in them, that we love their soul, and that we have some good news for them. The whole work of the church should be evangelistic in nature with no apologies

to be made. Fourth, we should feel challenged and be so zealous for the Lord that we are eager to take on a lost world. We should be able to see opportunities all around us to work for the Lord. We should be alive and active for Christ. Christians should be happy and excited about their role in the Lord's church. Fifth, we should be aware of the value of souls and make every member of the church aware of such. Only then will we put forth some effort for the Lord in the interest of saving our own souls and likewise in the interest of saving the souls of others. My, why can't we realize that the world is lost and it is up to us who have the truth, the light, salvation, and hope, to take the good news of salvation to those about us. Suppose we don't take it. Then we will be lost and think of all who will have to suffer for it. As a matter of fact, We hold in our hands that which the world needs. We can therefore change the course of history. If we fail then not only will souls around us have to suffer for it but the world in itself will suffer the loss of not having the gospel preached to it and the influence the gospel can have on it. Such is not to say if the gospel were to be preached to the whole world that all would obey God, but no doubt enough people would do so that those few could influence the rest of the world for good. So, we need to realize the value of souls and the potential we have for the Lord when we set out to reach souls for him. Sixth, we need to engage in personal work realizing that we win souls one at a time. Every Christian therefore should be a soul winner. Seventh, we need to give as the Bible teaches. This includes first of all giving ourselves to the Lord. Then we will be prepared to give of our time, our financial means, or whatever we have to give to the cause of Christ. Eighth, we need to have some specific goals for the congregation of which we are a part. We need to have goals for winning souls, for attendance, for contribution, to make it self-supporting, to have our own meeting place, to begin other congregations, and so on. We should not only have goals but we should work hard to meet those goals and then go on to set new ones.

No doubt we could add much to what has already been

said, and also we could think of additional points to add to the ones already listed, but surely enough has been said to cause us to be conscious of the need for building a strong church. It is no honor to you or to me or to anyone else, and especially to the Lord, for the church to remain weak and dependent on others help. Instead, the church needs to be strong, growing, working, producing, and accomplishing the great work that God wants done. In this way the church can be an asset to the community, to the country, to the world, and can bring glory to God.

How would you classify the congregation where you are? How would you classify the church here in India? Do you think there is room for improvement? What can you do to help it to grow and to become strong? your answer may make the difference.



**associate  
editorial**

## “These Signs”

After his death, burial, and resurrection, Jesus appeared to his apostles on many different occasions within the forty days he was upon the earth, before he was received up into heaven. His last appearance to his apostles, in the sixteenth chapter of the book called the Gospel of Mark, is recorded in these words :

“Afterward he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen. And he said unto them, 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. And these sings shall follow them that believe ;



in my name shall they cast out devils, they shall speak with new tongues ; They shall take up serpents ; and if they drink any deadly thing, it shall not hurt them ; they shall lay hands on the sick, and they shall recover. So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God. And they went forth, and preached every where, the Lord working with them, and confirming the word with signs following. Amen." (Mark 16 : 14-20).

There is much confusion today among people concerning the sings that were to follow them that believe. The sings were : In my name, said Jesus, shall they cast out devils ; they shall speak with new tongues ; they shall take up serpents ; and if they drink any deadly thing, it shall not hurt them ; they shall lay hands on the sick, and they shall recover.

Many people today claim that they have power to perform all of these signs. Recently, in a religious magazine I read an article, entitled "Divine Healing", in which the writer of it claims that he had witnessed a case in which one of his friend, a so-called divine healer, cast out an evil spirit out of a girl. It says, the girl used to get violent shocks, convulsions, for the last one year. When they took her to this preacher, he prayed for her and rebuked the devil. Two days later, the preacher was taken to her house for prayers. And there, it says, the Lord told them in prayer that oil should be blessed and given to her, to put a sign of the cross on her forehead, and that they should pray a number of time every day. A few days later, the girl's sister met the preacher and informed him that her sister is now healed. I wonder, however, if it was a miracle, or divine healing, then why she was not healed right there on the spot ? Why did it take many days for her to be healed ? Why was the need of blessing the oil and making the mark of the cross and praying every day for her to be healed miraculously ? This is not the idea at all of the sings that were to follow them that believe in the New Testament time. In Acts the 16th chapter we read of Apostle Paul that he cast out an evil spirit out of a girl. And there it says, "He turned and said to the spirit, I command thee in the name of Jesus

Christ to come out of her. And he came out the same hour." (Acts 16 : 18). Yes, the same time ! Or as another translation says, "Then and there the spirit went out of her." It didn't take any time, not to mention another day or a few days. There are many other such instances from the New Testament that could be cited to show that all the divine healings performed by Jesus and his disciples were complete, then and there. There was no oil or prayers for number of days etcetera included. They said, only one time, and it happened.

Next, they shall speak with new tongues. Tongues in New Testament has reference to languages. In Acts 2 we read of the great gospel meeting. There were in the audience more than 3000 people, who had come from different parts of the world, who spoke atleast fifteen different languages. But the record says that the Apostles of Christ preached to them in their own languages. We read, "That every man heard them speak in his own language. And they were all amazed and marvelled, saying one to another, Behold are not all these which speak Galilaeans ? And now hear we every man in our own tongue, wherein we were born." (Acts 2 : 6-8). Can a man today speak in a language that he has never known and has never studied ? The apostles were Galilaeans but they spoke in 15 different languages which they had never known or studied. There are some today who claim that they can speak in tongues as the apostles did. I have heard them on many occassions speaking in so-called tongues—all they speak is just a strange ugly sound and jibbering and jabbering, without any meaning, which no-body can understand, not even they that speak !

Then, they shall take up serpents ; and if they drink any deadly thing, it shall not hurt them. When Paul was traveling with others toward Rome, they stopped at an Island. It was very cold there, so the people there decided to kindled a fire. The record says, "And when Paul had gathered a bundle of sticks and laid them on fire, there came a viper out of the heat, and fastened on his hand. And when the barbarians saw the venomous beast hang on his hand, they said among themselves, No doubt this man is a murderer, whom though

he hath escaped the sea, yet vengeance suffereth not to live. And he shook off the beast into the fire, and felt no harm. Howbeit they looked when he should have swollen, or fallen down dead suddenly : but after they had looked a great while, and saw no harm come to him, they changed their minds, and said that he was a god." (Acts 28 : 3-6). Some time ago, Times magazine reported that there were some preachers in America who thought they could do the same thing, so they tried to handle some poisonous snakes, and soon they were dead. I hope, no one try to do that again, because there is not a person living today who comes under the Lord's scheme of "these signs."

Further, the Lord had promised, they shall lay hands on the sick, and they shall recover. The kind of healing that the apostles did was outwardly seen and not which is only inwardly felt. For instance, we read, there was a man who was born lame from his mother's womb. Apostle Peter told him, "In the name of Jesus Christ of Nazareth rise up and walk. And he took him by the right hand, and lifted him up: and IMMEDIATELY his feet and ankle bones received strength. And he leaping up stood, and walked, and entered with them into the temple, walking, and leaping, and praising God. And all the people saw him walking and praising God." (Acts 3 : 6-9). Many other such instances can be given, where the apostles did miraculous healing and even raised up the dead. There are, however, many people who claim today that they can heal people in the name of Christ. But the kind of healing they do is always inwardly felt and not outwardly seen. For example, we hear, somebody was healed of tuberculosis, or cancer, or was relieved of some pain, or other such things. Is there a person today who could heal a man born lame or blind, or restore a withered hand, or raise up a dead ?

But some body might say, Preacher, didn't the Lord say that these signs shall follow them that believe ? Yes, he definitely did say. But who were the apostles ? were they not believers, and they that later received the miraculous power of the Holy Spirit by the laying on of hands of the apostles, were they not believers ? Yes. So the signs did follow them. "And they

(*apostles*) went forth, and preached every where, the Lord working with them (*with the apostles*), and confirming the word with signs following." (Mark 16 : 20).

Further more, we read, In Acts 2, after the apostles were filled with the Holy Ghost, they preached the first gospel sermon, 3000 people believed and repented of their sins and were baptised for the forgiveness of their sins. So the church had its beginning in Jerusalem. There were 3000 or more Christians there. The record says, after stating that they continued in the apostles doctrine, and in fellowship, and in breaking of bread, and in prayers, "And fear came upon every soul : and many wonders and signs were done BY THE APOSTLES." (Acts 2 : 43). Why ? Why by the apostles ? Why not by Christians or believers ? Weren't there more than 3000 who believed ? Yes. But they had not received the power of the Holy Ghost as the apostles did. (Acts 1 : 8 ; Acts 2 : 1-4). And again, we read, "And believers were the more added to the Lord, multitudes both of men and women. Inasmuch that they brought forth the sick into the streets, and laid them on beds and couches, that at the least the shadow of Peter passing by might overshadow some of them?" (Acts 5 : 14,15). Yes, of Peter, because he was an apostle. However, there were thousands of believers. Certainly, the signs were performed by the apostles, and the Lord was working with them and confirming the word with signs following. There was only one purpose of all of these signs and that was to make believers. They didn't have a New Testament to preach from, like I do today. Finally, we read, "Then the high priest rose up, and all they that were with him, and were filled with indignation. And laid their hands ON THE APOSTLES, and put them in the common prison." (Acts 5 : 17, 18). Again, please note, that they laid their hands *on the apostles*. Because they were the ones who were performing healing and miracles. If the promise of "these signs" was made to all the believers, then all the believers there should have been caught and put in prison.

No doubt, there were other Christians in the first century church, who were not the apostles, who also were able to

perform miracles, because the apostles had laid their hands on them that they might also receive the Holy Ghost. (Acts 6:6; 8:17; 19:6). However, on whom the apostles had laid their hands, they did not have the power to lay their hands on others to impart the Holy Ghost. An example of this fact is found in Acts 8. There, we read, Philip, who had received the Holy Ghost from the laying on of hands of the apostles, preached and performed miracles in the city of Samaria. Both men and women were baptized. But then the apostles had to come all the way from Jerusalem to Samaria to lay their hands on some of them that were baptized. (Acts 8 : 5-17).

Therefore, when the apostles died and all those died, on whom they had laid their hands to impart the Holy Ghost, then there was no one left to cast out devils, to speak in unknown languages, to take up serpents or drink deadly poison without any harm, or to heal the sick. This does not mean that the Lord is not as powerful today as he was then, but he simply didn't choose to do so. He has said, through apostle Paul, "But whether there be prophecies, they shall fail, whether there be tongues, they shall cease ; whether there be knowledge, it shall vanish away. For we know in part, and we prophecy in part. But when that which is perfect is come then that which is in part shall be done away. (1 Corinthians 13 : 8-10). Today we have the Bible in its perfect form both the Old and the New Testament. During that time they didn't have the New Testament "the perfect law of liberty." (James 1 : 25). In Romans 10 : 17 we read, "So then faith cometh by hearing, and hearing by the word of God (Christ)". Today signs and miracles are not needed to produce faith in the hearts of men. But faith cometh by hearing the word.

## Introducing The Bible

The word Bible comes from the Greek word, "biblia", which means "the books." It has been called the book of books since it is composed of many books. (Revelation 20:12).

The Bible is divided into two major sections, the Old

Testament and the New Testament. The word testament means will, covenant, or law. God made a covenant with his people but later made a new one. That made the first one old since the second one was new. (2 Corinthians 3 ; Hebrews 8 : 13 ; 9 : 16, 17 ; 10 : 9).

The Old Testament consists of 39 books and the New Testament has 27, making a total of 66 books in the Bible.

The Old Testament books are divided into five sections : Law (5) : Genesis, Exodus, Leviticus, Numbers, and Deuteronomy ; History (12) : Joshua, Judges, Ruth, 1 Samuel, 2 Samuel, 1 Kings, 2 Kings, 1 Chronicles, 2 Chronicles, Ezra, Nehemiah, and Esther ; Poetry (5) : Job, Psalms, Proverbs, Ecclesiastes, and Song of Solomon ; Major Prophets (5) : Isaiah, Jeremiah, Lamentations, Ezekiel, and Daniel ; Minor Prophets (12) : Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, and Malachi.

The New Testament books are divided into four sections : Biography (4) : Matthew, Mark, Luke, and John ; History (1) : Acts ; Letters (21) : Romans, 1 Corinthians, 2 Corinthians, Galatians, Ephesians, Philippians, Colossians, 1 Thessalonians, 2 Thessalonians, 1 Timothy, 2 Timothy, Titus, Philemon, Hebrews, James, 1 Peter, 2 Peter, 1 John, 2 John, 3 John, and Jude ; Prophecy (1) : Revelation.

The Bible contains three major periods of time : (1) The Patriarchal Age ; from Adam to Moses ; covering twenty five hundred years ; when God spoke to the patriarchs or fathers and they in turn spoke to the families. (2) The Mosaic Age or Jewish Period ; from Moses to the death of Christ ; it lasted for fifteen hundred years ; God spoke through the law ; it ceased to exist as a law when Christ died on the cross. (Colossians 2 : 14 ; Matthew 5 : 17-19 ; Luke 24 : 44). (3) The Christian Age or Dispensation ; it began with the death of Christ and will continue until Christ comes again ; it has already been in existence for almost two thousand years and it is the last period of time ; in this age God speaks to man through Christ and his word. (Matthew 17 : 5 ; John 20 : 30, 31 ; 2 Timothy 3 : 16,17).

It is said that the Patriarchal Dispensation represented the Starlight age in which only a little light was given ; the Mosaic Period represented the Moonlight age in which more light was given ; and finally the Christian Period is represented by the Sunlight Age in which full light is given through Jesus Christ.

The Bible was written by about forty men over a period of 1600 years from 1500 B. C. to 100 A. D. It was written by men of all kinds of professions under all types of circumstances in different parts of the world over a span of hundreds of years, yet the Bible tells one complete story of the human race and how God dealt with it.

The Old Testament was originally written in Hebrew while the New Testament was written in Greek. The authors wrote as they were moved by the Holy Spirit. (2 Peter 1 : 21 ; 2 Timothy 3 : 16, 17 ; 1 Corinthians 2 : 13).

The Bible contains God's word (Hebrews 1 : 1,2), and it is not to be added to, subtracted from, or substituted for. (Deuteronomy 4 : 2 ; Proverbs 30 : 6 ; Revelation 22 : 18,19 ; Galatians 1 : 7-9).

God not only had the power to give it but also the power to preserve it. (1 Peter 1 : 25 ; Matthew 24 : 35).

Eventually all of mankind will be judged by the Lord's word. (John 12 : 48).

The Bible tells us how the world came into existence and all things therein. (Genesis 1,2). It also gives the story of man and this story is supported by history, archaeology, and science.

It tells us of man and woman being created in the image of God, that is, with a soul that will never die. (Genesis 1 : 26, 27 ; 2 : 7 ; Matthew 10 : 28).

This book tells us about the fall of man and how death entered the world. (Genesis 3).

It records the flood and the destruction of all the wicked on the earth. (Genesis 6).

The scriptures tell the story of Moses and how he delivered the children of Israel from the land of bondage and how the law was given to him. (Exodus 20).

It tell us of the coming of Christ and of his birth to the virgin Mary. (Matthew 1).

It tells us of the life of Christ, of his Apostles, and of his death on the cross. (Read Matthew, Mark, Luke and John).

The Bible speaks of the death, burial, and resurrection of Christ. (1 Corinthians 15 : 1-4), and of his return to the Father in heaven. (Acts 1).

It gives the story of the beginning of the church and of how to be a member of it. (Acts 2).

The Bible tells us how one can be saved : Hear the gospel (Romans 10 : 17) ; Believe it (Romans 10 : 10) ; Repent of all sins (Acts 17 : 30) ; Confess Christ as the Son of God (Matthew 10 : 32,33) ; and be baptized for the remission of sins. (Mark 16 : 16 ; Acts 2 : 38).

It explains how to worship God : Meet on the first day of the week (Acts 20 : 7), to pray (Acts 2 : 42), study (2 Timothy 2 : 15), sing (Ephesians 5 : 19), partake of the Lord's Supper (Matthew 26 : 26-28) and give of one's means. (1 Corinthians 16 : 1,2).

The Lord's word explains how to live the Christian life (2 Peter 1 : 5-11 ; Revelation 22 : 14).

Finally, it tells what will happen in the future. It is appointed unto man to die (Hebrews 9 : 27) ; Christ will come again (John 14 : 1-3) ; the judgment will take place (2 Corinthians 5 : 10) ; the righteous will go to heaven and the wicked will go to hell for all eternity. (Matthew 25 : 46).

Do you believe the Bible ? Will you obey its teachings ? Only those who do so will be blessed now and forevermore. (Revelation 14 : 13).

—J. G. C.

## Positive Religious Teaching

G. K. Wallace

There should be a positive and certain declaration of the gospel of Christ. "Even things without life, giving a voice, whether pipe or harp, if they give not a distinction in the sounds, how shall it be known what is piped or harped? For



if the trumpet give an uncertain voice, who shall prepare himself for war? So also ye, unless ye utter by the tongue speech easy to be understood, how shall it be known what is spoken? for ye will be speaking into the air. There are, it may be, so many kinds of voices in the world, and no kind is without signification. If then I know not the meaning of the voice, I shall be to him that speaketh a barbarian, and he that speaketh will be a barbarian unto me." (1 Cor. 14 : 7-11). In this passage Paul is discussing the use of supernatural tongues as a means of edifying the church. It was a way by which the divine mind spoke through the inspired man to instruct and guide the infant church. If this tongue gave a sound that could not be understood and was without definite signification and clear teaching nothing would be gained.

Our preaching today should be positive and clear. This is not meant to say that a preacher should be rude and unkind. However, to evade, hedge, and apologize for the simple gospel of Christ is to confuse the listener, destroy the usefulness of the preacher and weaken our plea for Christ. Preaching the gospel in love does not mean preaching it in such a way that an audience cannot understand what one believes.

The first sermon recorded under the gospel age was delivered by Peter and the record of it we have in Acts 2. A careful study of this sermon will show that Peter's teaching was dogmatic to the core. Note the following points that he made without apology, but with conviction and force :

(1) Peter declared positively that Christ had been raised from the dead. "This Jesus did God raise up." Peter did not say, it is generally believed and some teach that Christ has been raised from the dead. He did not stand before the audience and say that there were several views concerning the resurrection and that some believe that the body of Christ was stolen by his disciples, others believe that robbers took away the body, and a few others believe that Christ arose from the grave, and I am inclined to the latter view. Peter dogmatically, positively and kindly said, "This Jesus did God raise up." (Acts 2 : 32.)

(2) Peter firmly declared, "He hath poured forth this which ye see and hear." (Acts 2 : 33.) Again, he did not say that there is a supposition among us that these men are drunk on new wine, and others hold another view. He disavowed the claim that was made that they were filled with new wine and showed such was impossible; and then declared that Christ had been raised from the dead and was responsible for the demonstration that had struck such fear into the hearts of the people on the day of Pentecost.

(3) Positive in the matter of utterance, Peter proclaimed baptism for the remission of sins. Without apology he said, "Let all the house of Israel therefore know assuredly, that God hath made him both Lord and Christ, this Jesus whom ye crucified." (Acts 2 : 36.) You will note that Peter said, let all the house of Israel know assuredly, without a doubt, that Christ had been raised from the dead ; and then to the people who cried out and said, "What shall we do?" Peter said, "Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit." (Acts 2 : 38.) Kindly, but firmly, he proclaimed baptism in the name of Jesus for the remission of sins. This baptism was based upon a faith in Christ because these people had cried out, "what shall we do?" This shows that they had believed. Infidels do not ask what to do to be saved. To these believers in God and in Christ, Peter said, "repent." Thus, this baptism was based upon faith in Christ and a genuine repentance toward God and Christ. No responsible person in the audience was exempt, regardless of the faith of his father and his mother and the feelings he may have concerning his own relation to God. Peter said, "Be baptized every one of you in the name of Jesus Christ unto the remission of your sins." Certainly, in his audience there could have been and perhaps were many who were saying to themselves, "My father and mother did not do this," and if they knew such a song, they could have broken into the refrain, "It's the old time religion it was good enough for father, it was good enough for mother it's good enough for me." Peter did not give way to the

sentiments of the people or to the sympathies in his own heart for the background of his audience, but told them positively, plainly and dogmatically to be baptized in Jesus' name for the remission of sins.

This doctrine or gospel that Peter preached was based upon Christ from whom the doctrine flowed. Peter did more than to teach the subject of repentance and baptism. he conveyed a faith. Men were drawn to Christ by the gospel which he preached, and thus, Christ was honored and glorified by his faithful proclamation of the word of God.

Gospel preachers must have within them the faith which they wish to communicate to their audience. We must believe strongly the lessons we teach to the people who hear us. It is not enough, as a teacher, to proclaim the gospel of Christ, but the great force of our lesson will be as a believer. If we firmly believe the gospel which we preach, it will move people to obey as they did on the day of Pentecost. "They then that received his word were baptized : and there were added unto them in that day about three thousand souls," (Acts 2 : 41.) There is no place for compromise and a watered-down gospel in the program of Christ. We must preach the word (2 Tim. 4 : 2.)

## 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; but, 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 transgressions 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 seven," 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.) The 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 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 as a member of the same body to which we belong, we contribute to our own well being, in restoring to a proper relationship in the body.

# Called of God

**Basil Overton**

No one can be saved unless he is called of God. Paul wrote : "To all that be in Rome, beloved of God, called to be saints." (Rom. 1 : 7.) Saints were living people. Saints are Christians ; any person who is a Christian is a saint.

"And let the peace of God rule in your hearts, to the which ye are also called in one body ; and be ye thankful." (Col. 3 : 15). God does not call people into many different bodies ; he does not call people into denominations ; he calls people into one body which is the church of the Lord Jesus Christ. (Col. 1 : 18.) The word "church" is translated from the Greek word that means "called out assembly." One cannot be called of God without being in the Lord's church. At the same time one is called of God, he thereby becomes a member of the church of Christ.

It is right and proper to talk about obeying the gospel, or to talk about being saved. However, we should just as freely talk about being called of God. When one is saved from his sins by hearing the gospel of Jesus Christ, believing it, and being baptized into Christ, we can correctly say that God has called that one into his family, the church that we can read about in the Bible. Paul said of God : "Who hath saved us, and called us with an holy calling." (2 Tim. 1 : 9).

How does God call people ? "Whereunto he called you by our gospel to the obtaining of the glory of our Lord Jesus Christ." (2 Thess. 2 : 14.) It does not matter how God does something ; the way he does something does not lessen the fact that he does it. God calls people in this Christian age in one way only, and that is through the gospel of his Son. This call is found in the New Testament ; it is made by those who preach the New Testament gospel. Even though God's call is found in a book, it is nonetheless God's call. God called Moses from a burning bush ; he calls us from a book. Whether God calls from a bush or a book, God calls.

God called people on the day of Pentecost by the preaching

of the gospel. (Acts 2.) God is still calling people by the preaching of the same gospel that was preached then. A perverted gospel is not God's call but the devils. After telling the crowd on Pentecost to repent and be baptized for the remission of sins, Peter said : "For the promise is to you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." (Acts 2 : 39.)

Those who are called of God should act like they believe that God has called them. They should conduct themselves in a manner in keeping with the dignity of their call. They should remember that God has called them. They should not have to be begged to attend the services where God who has called them is worshiped. They should be anxious to meet regularly with their fellow saints and worship God in spirit and in truth. (John 4 : 24.) Those whom God has called should be thankful that he has called them. (Col. 3 : 15.) If you have been called of God you should respond to all God's desires concerning you.

## Following Christ

G. F. Raines

If the teaching of the Bible means anything, the only right standard for determining conduct in any manner, under all conditions and circumstances of life, is the probable action of Jesus Christ.

Peter says : "For even hereunto were ye called : because Christ also suffered for us, leaving us an example, that ye should follow his steps." (1 Pet. 2 : 21.)

John says : "He that saith he abideth in him ought himself also so to walk, even as he walked." (1 John 2 : 6.)

Jesus says : "I am the light of the world : he that followeth me shall not walk in darkness, but shall have the light of life." (John 8 : 12.)

Many people allege that the obligation of Christians to follow Christ which is so plainly set forth in the New Testament is visionary, absurd and utterly impossible of perfor-

mance. Those who thus reason have completely repudiated the authority of Christ. He says : "He that rejecteth me, and receiveth not my words, hath one that judgeth him : the word that I have spoken, the same shall judge him in the last day. For I have not spoken of myself ; but the Father which sent me, he gave me a commandment, what I should say and what I should speak." (John 12 : 48, 49.)

What those who so allege really mean is, if we attempt to follow Christ, we shall offend the whims, customs and prejudices of society. It is very foolish and sinful to be so ambitious for distinction in society that we ignore our obligation to follow Christ in the journey of life.

The word of God plainly and emphatically says :

"Thou shalt not follow a multitude to do evil." (Ex. 23 : 2.)

"Enter ye in at the strait gate : for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat : because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." (Matt. 7 : 13, 14.)

Following Christ often puts us in complete antagonism with our own immediate home circle. Our Lord has said : "And a man's foes shall be they of his own household. He that loveth father or mother more than me is not worthy of me : and he that loveth son or daughter more than me is not worthy of me." (Matt. 10 : 36, 37.) Our consolation is in the promise that "there is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children or lands, for my sake, and the gospel's, but he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions ; and in the world to come eternal life." (Mark 10 : 29, 30.)

Upon the "coasts of Caesarea Philippi," Jesus said to his apostles : "If any man will come after me, let him deny himself, and take up his cross daily, and follow me. For whosoever will save his life shall lose it : but whosoever will lose his life for my sake, the same shall save it. For what is a man



advantaged, if he gain the whole world, and lose himself, or be cast away?" (Luke 9 : 23-25.)

How much have you denied yourself to bless the suffering and sinning segments of the community of which you are a citizen? "Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?" (2 Cor. 13 : 5.) Do you know the sharp pain of doing things that really cost? I doubt that many of us do!

It is impossible to estimate the extent to which the society in which we live would be revolutionized during the next twelve months if all of us were to pledge ourselves earnestly and honestly not to do anything for an entire year without first asking the question, "What would Jesus do?" God would move in marvelous power through our lives as never before! Therefore, "Let this mind be in you, which was also in Christ Jesus." (Phil. 2 : 5.)

"Thus I would go on missions of mercy,  
Following Christ from day unto day;  
Cheering the faint, and raising the fallen;  
Pointing the lost to Jesus, the Way."

—W. A. Ogden

## **"BOOK OF THE MONTH"**

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# What Is Sin ?

L. O. Sanderson

Webster's Dictionary lists seven "deadly sins" as pride, covetousness, lust, anger, gluttony, envy, and sloth, all of which are considered fatal to spiritual progress. The Greek word, *hamartia*, generally translated "sin," is also rendered "offense," and a related form, "fault." But how does God's word define wrong ? and how can we know we are guilty of sin until we know what sin is ?

Sin is a transgression of God's law. The apostle John defines sin thus : "Whosoever committeth sin transgresseth also the law : for sin is the transgression of the law." (1 John 3 : 4.) Paul emphasizes the same fact when he contends that "where no law is, there is no transgression." (Rom. 4 : 15.) God's law is his word ; and the word, or law, that governs us now is that which came by Jêsus Christ. (John 8 : 32 ; Heb. 1 : 2.) Thus we are under the New Testament (2 Cor. 3 : 6), which is our "surety" (Heb. 7 : 22.)

Now, what is transgression ? The English word means "going across," or an action contrary or in opposition to law. Hence, when the Bible so plainly commands that one must be baptized to be saved, and he fails or refuses to obey, he is guilty of transgressing God's law. It is just as true that God requires faithful attendance (Heb. 10 : 25), Bible study (2 Tim. 2 : 15), giving of our means (Luke 6 : 38), and many other duties as Christians ; and when we go contrary to these demands, we are acting in opposition to God's law—we sin ! To avoid sinning, therefore, we must do what God says, like he requires it to be done, and for the purpose that he determines ; and "whosoever shall keep the whole law, and yet offend in one point [or law], he is guilty of all." (James 2 : 10.)

Going beyond what is written is sin. Both Old and New Testaments forbid adding to the God-given word. (Deut. 4 : 2 ; Rev. 22 : 18.) In carrying out a specific command, as preaching the gospel or blessing the needy, where ways are not revealed, there is some room for the exercise of judgment ; but on such matters as have been set forth—what to do to be saved, the organization and worship of the church—there is no license for personal preference. If therefore, we go beyond what is bound, either in doctrine or practice, or in binding judgment on others, we sin ! Actually, we are urged "not to think above that which is written"—"of men" is not in the original. (1 Cor. 4 : 6.)

The RV renders an apostolic warning in these words : "Whosoever goeth onward and abideth not in the teaching of

Christ, hath not God," and whoever lends him encouragement becomes partaker of his evil. (2 John 9-11.) For instance, bread and fruit of the vine are ordained for the Lord's supper ; to add apples and cake would be sin. Another example : God requires vocal music, singing, in worship (the man does not live who can show where God ever ordained instrumental music in Christian worship !), and if we add mechanical instruments of music to the worship, we sin. Beware of legislation by men !

If we act without faith, we sin. Paul wrote, "Whatsoever is not of faith is sin." (Rom. 14 : 23.) We are well aware of the context, yet Paul states a divine principle. If a man "that doubteth is damned if he eat" the "meat and drink" of which the apostle speaks, would he not also be condemned if he should eat the Lord's supper without faith ? Just remember that he who "eateth and drinketh unworthily, eateth and drinketh damnation to himself." (1 Cor. 11 : 29.)

But this wrong is akin to the former. Faith comes by the word (Rom. 10 : 17) ; therefore, truth produces and guides faith. That, then, which is not of faith, or which is without the sanction of the word, is beyond what is written. But the principle is broader than this. If a young man is baptized to gain a bride, or a businessman is baptized to gain an advantage for his shop, rather than in faith, he sins. If one attends divinely appointed assemblies, merely as ritual duty, and not with conviction, he treads a sinful path. We must believe in the rightness of what we do !

To be aware of duty and fail to perform it is sin. This is so clearly taught : "To him that knoweth to do good, and doeth it not, to him it is sin." (James 4 : 17.) Paul pronounces a woe on them that know God, yet do not glorify him. (Rom. 1 : 21-26.) If a man knows he should avoid evil, yet takes part in it, he sins. All agree on this. But if a sinner learns he must obey the Lord, yet fails or refuses to do so, he magnifies his sins. If a backslider knows, and surely he does, that he should return to God, yet he does not do it, he sins the more. If a Christian knows he should give of his means to the cause of the Lord, yet neglects it, or finds fault with preaching on this Bible subject, he sins. And would not this truth also apply to any who fail to teach truth to others, or provide a guiding example to them ? And being ignorant of right is an unworthy ineffectual excuse ! Right after the order

to attend the assembling (Heb. 10 : 25), we have this warning: "If we sin wilfully...there remaineth no more sacrifice for sins." (Verse 26.)

Conclusion. John says, "All unrighteousness is sin." (1 John 5 : 17.) We re-emphasize this : We must do what God says, as he says it should be done, for the purpose he assigns, and trust him for the consequences. It is ever right to do right : it is always wrong to neglect it, or act beyond or contrary to it.

## Can You Find The Verse

John Harris

Can you find where the Bible says :

1. The apostles ever called preachers reverend ? (Psa. 111 : 9 ; 2 Pet. 3 : 15 ; Phil. 1 : 1 ; Matt. 23 : 8.)
2. The apostles told sinners to "get religion" ? (Jas. 1 : 26, 27 ; Acts 26 : 5 ; Gal. 1 : 13, 14.)
3. The apostles told sinners to pray for pardon at the mourners' bench ? (John 9 : 31 ; Isa. 59 : 2 ; Prov. 28 : 9 ; Isa. 1 : 15 ; 1 Pet. 3 : 12.)
4. The apostles said that there is nothing in a name ? (Acts 2 : 38 ; Acts 4 : 12 ; Phil. 2 : 9 ; Matt. 18 : 20 ; John 3 : 18.)
5. People were told that baptism was not essential to salvation ? (Mk. 16 : 16 ; 1 Pet. 3 : 21 ; Acts 22 : 16 ; John 3 : 1-5 ; Gal. 3 : 26, 27.)
6. Sinners were saved by faith only ? (Jas 2 : 24, 26 ; Rom. 5 : 1 ; Rom. 16 : 26 ; Gal. 5 : 6 ; Rom. 6 : 17.)
7. Babies were born in sin ? (Psa. 51 : 5 ; Rom. 4 : 15 ; 1 John 3 : 4 ; John 8 : 34.)
8. Babies were ever baptized in the New Testament ? (Mk. 16 : 16 ; 1 Pet. 3 : 21 ; Acts 22 : 16 ; John 3:1-5 ; Gal. 3 : 26, 27.)
9. The apostles preached from man-written manuals, disciplines, or catechisms ? (2 Tim. 3 : 16 ; Psa. 33:4 ; Prov. 30 : 6 ; 2 Pet. 1 : 3.)
10. The apostles sprinkled for baptism ? (Rom. 6 : 4 ; Col. 2 : 12 ; Acts 8 : 38 ; Gen. 23 : 4.)
11. The apostles preached many faiths ? (Eph. 4 : 5 ; Acts 6 : 7 ; Acts 16 : 5 ; Gal. 1 : 23.)
12. Sinners were told to pray for faith ? (Rom. 10 : 17 ; John 20 : 31.)
13. The apostles taught that Christians could not fall from grace ? (Gal. 5 : 4 ; 1 Cor. 10 : 8-12 ; Acts 1 : 25.)

14. That there will be no resurrection of the dead ? (Acts 24 : 15 ; John 5 : 28,29 ; Acts 26 : 8.)
15. That there is one person in the Godhead ? (Matt. 28 : 19 ; John 10 : 36 ; Mk. 13 : 32 ; Gen. 3 : 22.)
16. Sinners were told to just be sincere ? (Josh. 24 : 14 ; Heb. 5 : 9.)
17. That God is too good to send the wicked to hell ? (Psa. 9 : 17 ; 2 Pet. 2 : 4 ; Prov. 11 : 21 ; Psa. 7 : 11.)
18. That man has no soul ? (Mk. 8 : 36 ; Ezek. 18 : 20 ; Micah 6 : 7 ; Jas. 1 : 21 ; Acts 2 : 31 ; Zech. 12 : 1 ; Dan. 7 : 15.)
19. That everybody will go to heaven ? (Lk. 16 : 23 ; Psa. 9 : 17 ; 1 Cor. 6 : 9 ; Matt. 7 : 21.)
20. Mentions the moral law and the ceremonial law ? (Lk. 2 : 21-24 ; Col. 2 : 14 ; Gal. 3 : 19 ; John 1 : 17.)
21. That there is nothing to do to be saved ? (Acts 16:30; Matt. 7 : 24 ; Lk. 6 : 46 ; Col. 3 : 17.)
22. Men are born of the Spirit only ? (John 3 : 5 ; 1 Pet. 1 : 23 ; Heb. 10 : 22.)
23. Christians should walk by different rules ? (Phil. 3:16; Rev. 11 : 1 ; 1 Cor. 1 : 10 ; Rom. 16 : 17.)
24. The Kingdom will be at the second coming of Christ ? (Dan. 2 : 44 ; Heb. 12 : 28 ; Col. 1 : 13 ; Rev. 1 : 9 ; Mk. 9 : 1 ; Lk. 13 : 32.)
25. Baptism is an outward sign of an inward grace ? (Acts 2 : 38.)
26. Baptism comes in the room of circumcision ? (Acts 8 : 12 ; Acts 4 : 4.)
27. The apostles taught people to "Join the church of their choice"? (Acts 2 : 47 ; Acts 5 : 14 ; Acts 11 : 24 ; Eph. 4 : 4.)
28. The apostles taught deacons to open the doors of the church ? (Matt. 16 : 19 ; John 10 : 9 ; Rev. 3 : 8.)
29. The apostles voted on persons before baptism ? (Rev. 22 : 17 ; Matt. 11 : 28 ; Acts 10 : 34 ; Rom. 2 : 11.)
30. Women were sent out to preach like men ? (1 Tim. 2 : 12 ; Mk. 16 : 15 ; 1 Cor. 14 : 34, 35.)
31. Women were elders in the church ? (1 Tim. 3 : 12 ; 1 Tim. 5 : 1.)
32. The apostles commanded instrumental music in worship ? (Acts 15 : 24 ; Eph. 5 : 19 ; Col. 3 : 16 ; Heb. 2 : 12 ; 1 Cor. 14 : 15.)

33. Feet-washing was practiced in worship services ? (2 Sam. 11 : 8 ; 1 Tim. 5 : 10 ; John 13 : 15.) (Example.)
34. The disciples received the Lord's Supper once a month ? (Acts 20 : 7 ; 1 Cor. 11 : 17-34.) (See 1 Cor. 16 : 1, 2, for how often the disciples met.)
35. Christ died for the elect few ? (Heb. 2 : 9 ; 1 John 2 : 2 ; John 3 : 16, 17 ; Acts 10 : 34.)
36. God should be reconciled to man ? (2 Cor. 5 : 19, 20.)
37. Men saw God as a human being ? (1 John 4 : 12 ; Ex. 33 : 20 ; John 5 : 37 ; John 1 : 18.)
38. Sinners were told to tarry for the Holy Ghost ? (Lk. 24 : 49.)
39. Christians were turned out of the church ? (Matt. 25 : 41.)
40. The church had an annual conference ?
41. Christians were told to keep the sabbath ? (Ex. 20 : 8 ; Rom. 6 : 14 ; Col. 2 : 14.)
42. Christians danced in worship service ? (Eccl. 5 : 1 ; John 4 : 24.)
43. Christians possess eternal life now ? (Mk. 10 : 30 ; Gal. 6 : 8 ; 1 John 2 : 25 ; Tit. 1 : 2 ; 1 Tim. 4 : 8 ; Matt. 25 : 46.)
44. Men are saved by a direct operation of the Holy Spirit ? (Mk. 16 : 16.)
45. Men are totally depraved ? (Matt. 11 : 28 ; Isa. 55 : 3.)
46. Let your conscience be your guide ? (Acts 23 : 1.)
47. The invisible church ? (Acts 11 : 22 ; Acts 8 : 1-3.)
48. Sin is inherited ? (1 John 3 : 4 ; John 9 : 1-3.)
49. Purgatory ? Sinners said, "I feel that God for Christ's sake has pardoned my sins" ? (Isa. 55 : 7.)
50. Peter didn't have a wife ? (1 Cor. 9 : 5 ; Matt. 8 : 14.)
51. Mentions close communion ? (1 Cor. 11 : 28 ; Acts 20 : 7 ; Acts 11 : 26.)
52. Mentions Christmas Day, Lent, Good Friday, All Saints' Day, Ash Wednesday, or premillennialism ?
53. That a Christian should not eat meat on Friday ? (1 Tim. 4 : 3.)
54. The apostles baptized saved persons ? (Mk. 16 : 16.)  
The apostles baptized Christians ?
55. The apostles taught a second chance after death ? (Heb. 9 : 27 ; Lk. 16 : 23 ; Amos 4 : 12 ; 2 Pet. 2 : 4 ; Matt. 25 : 10.)

## क्या आप जानते हैं ?

रेडियो श्री लंका से प्रसारित प्रवचनों को अब आप पुस्तकों के रूप में प्राप्त कर सकते हैं। प्रत्येक पुस्तक को मुफ्त प्राप्त करने के लिये, डाक व्यय के लिये, केवल 25 पैसे का डाक टिकट हमें भेजिए। इसी के साथ पुस्तक का नाम भी लिखना न भूलें।

1. सत्य सुसमाचार—लेखक : सनी डेविड
2. उद्धार की योजना—लेखक : सनी डेविड
3. क्रूस की कथा—लेखक: सनी डेविड
4. खाली कब्र—लेखक : सनी डेविड
5. 15 प्रभादशाली रेडियो प्रवचन—लेखक : सनी डेविड
6. सुसमाचार बोलने वाला—लेखक : जे० सी० चोट

(अनुवादक सनी डेविड)

नोट : सारी पुस्तकों एक साथ प्राप्त करने के लिये एक रुपए पचास पैसे (रु० 1.50) के टिकट भेजिए। आपका पता साफ़ लिखा होना चाहिए।

### एक आवश्यक सूचना !

अब सुनिए "सत्य सुसमाचार" 'आपका मन पसन्द प्रोग्राम' सप्ताह में तीन बार !

समय :

मंगलवार (Tuesday) रात 8 : 45 से 9 : 15 तक

वीरवार (Thursday) रात 9 : 00 से 9 : 15 तक

शुक्रवार (Friday) रात 9 : 00 से 9 : 15 तक

ये कार्यक्रम रेडियो श्री लंका से 25 और 41 मीटर बैंड पर सूने जा सकते हैं।

Published by Sunny David for Church of Christ

Post Box No. 3815, New Delhi-110049.

Printed at : Pioneer Fine Art Press, Ajmeri Gate, Delhi-110006.

56. Salvation is by grace alone ? (Eph. 2 : 8.) Sinners were told to get saved now, baptized later ? (1 Pet. 3 : 21.)
57. That there is no hell fire ? (Matt. 5 : 22 ; Lk. 16 : 24.)
58. To pray to Mary ? (Acts 8 : 22 ; Matt. 6 : 9.)
59. The apostles mentioned the Ministerial Alliance ?
60. People were told to profess Christ—If you feel you are saved you are saved ? (Mk. 16 : 16.)
61. Any way will do ? (Jer. 32 : 39 ; Psa. 119 : 104 ; Prov. 14 : 12 ; John 14 : 6 ; Jer. 21 : 8 ; Jer. 6 : 16.)
62. Can you find the verse that mentions the church that you are a member of ?

**Warning Verses.**

1. Jas. 3 : 14—“Lie not against the truth.” (Rev. 21 : 8—All liars shall have their part in the lake.)
2. Prov. 30 : 6—“Add thou not unto his word.” (1 Cor. 4 : 6—Don’t go beyond the things which are written.)
3. 2 Thess. 2 : 3—“Let no man deceive you.” (Matt. 15:14—If the blind lead the blind.)
4. Col. 2 : 22—“Which all are to perish with the using ; after the commandments and doctrines of men.” (Matt. 22 : 29—Ye do err, not knowing the scriptures.)

**Can you do like Jesus ? (Lk. 4 : 17). He opened the book and found the place where it was written. (Acts 17 : 11 ; John 5 : 39.) Jer. 28 : 15—“Thou makest this people to trust in a lie.**

TO :

From 1

The Bible Teacher

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