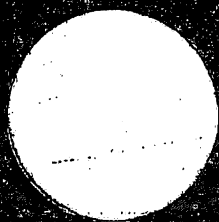


THE BIBLE TEACHER



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 प्रभावशाली रेडियो प्रवचन—लेखक : सनी डेविड
6. 20 लघु रेडियो संदेश—लेखक : सनी डेविड
7. सुसमाचार बोलनेवाला—लेखक : जे० सी० चोट

(अनुवादक सनी डेविड)

नोट : सारी पुस्तकें एक साथ प्राप्त करने के लिये - रु० 1.75 के टिकट भेजिए। आपका पता साफ़ लिखा होना चाहिए।

आवश्यक सूचना

रेडियो श्री—लंका से प्रसारित होनेवाले हमारे कार्यक्रम "सत्य सुसमाचार" अब सप्ताह में चार बार इस प्रकार सुने जा रहे हैं:

मंगलवार	(Tuesday)	रात ६:०० से ६:१५ तक
बृस्पतिवार	(Thursday)	रात ६:०० से ६:१५ तक
शुक्रवार	(Friday)	रात ६:०० से ६:१५ तक
शनीवार	(Saturday)	रात ६:४५ से १०:०० तक

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.

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

March 1978

No. 11



EDITORIAL

The Power of an Example

As the Lord's people sometimes we may wonder what we can do to help to further the cause of Christ. We may think in terms of doing something big. We want to preach, be a teacher, write Christian literature, or do any number of other things. But we may not have the ability or the opportunity to do these things. In that case, what can we do? Does that mean that we are worthless to the Lord? Does it mean that we are not important and that there is nothing we can do? Certainly not. Every Christian can do something, often times much more than he might realize. Many can serve in areas that they never imagined, if they would but try. But regardless of one's background, his training, his ability, or many other things, every Christian can set a good example. We can be Christ-like. We can be stable, steadfast, obedient and faithful workers in the Lord's vineyard. This perhaps is needed today more than anything else. There is power, great power, in a good example.

Example is defined as a representative sample, something forming a model to be followed or avoided. Example or ensample are used in the New Testament several times. In the

King James English Version these words are used separately but they, both mean the same thing. To further illustrate, what we are talking about when we speak of an example, there is an old saying that states, "Actions speak louder than words." Another such saying that is very similar is, "I had rather see a sermon any day than to hear one". In other words, it is easy to preach and teach and tell someone what to do, but what is said is often forgotten. The thing that impresses people more than anything else is *how* you live. That is the example that you set.

Let's think about the power of the example for a few minutes as we turn through the scriptures. Some of the stories told are used to illustrate a bad example and others to set forth a good example. Peter shows how God dealt with the wicked of the Old World in sending the flood to destroy them. He continues by saying, "And turning the cities of Sodom and Gomorrha into ashes condemned them with an overthrow making them an ensample unto those that after should live ungodly". (2 Peter 2 : 6). The lesson for us, then, would be that if we live as they lived, God will destroy us as he destroyed them. He might have simply said that if we live ungodly lives, we will have to suffer the consequences, but that is not nearly as convincing as when he goes back and mentions one case after another of God actually destroying the wicked. These are powerful examples to encourage us to live for God. Similar lessons are taught in 1 Corinthians 10 : 6-12, as Paul relates some stories pertaining to the behaviour of the Israelites. After revealing how God had delivered them from bondage, he shows that many of them were overthrown in the wilderness because God was not pleased with them. Then he says, "Now these things were our examples, to the intent we should not lust after evil things, as they also lusted. Neither be ye idolaters, as were some of them; as it is written. The people sat down to eat and drink, and rose up to play. Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand. Neither let us tempt Christ, as some of them also murmured, and were

destroyed of the destroyer. Now all these things happened unto them for ensamples : and they are written for our admonition, upon whom the ends of the world are come. Wherefore let him that thinketh he standeth take heed lest he fall." Again, the evil deeds of God's people are listed along with a description of how He dealt with them, and this serves as a powerful example to us that we should not go and do likewise. Notice, He says don't be idolaters, fornicaters, or murmurers lest we should be punished as they were. He says they are our examples that we should not do such things.

While we could dwell on many other stories that would serve to teach us that we should not follow these examples, we will now turn our attention to the good examples of others and the good examples that we ourselves should set. James shows how the prophets serve to teach us valuable lessons on the qualities we should have in our daily lives. He says, "Grudge not one against another, brethren, lest ye be condemned : behold, the judge standeth before the door. Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience. Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy." (James 5 : 9-11). Of course, as indicated in James 2 : 11, Christ is the greatest example of all for us. Luke tells us that he "began both to do and teach." (Acts 1 : 1). In John 13 Christ taught his disciples a great lesson by humbling himself to wash their feet. Then he said, "Ye call me Master and Lord : and ye say well; for so I am. If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you. Verily, verily, I say unto you, The servant is not greater than the lord; neither he that is sent greater than he that sent him. If ye know these things, happy are ye if ye do them." (John 13:13-17). The Lord did not wash the disciple's feet to leave an example that should be followed and practised as worship in the church, as some

would conclude, but rather he desired to teach them a lesson on humility. No doubt they had too much pride. They felt too important to bow down to wash anyone's feet. In that part of the world where it was very arid and dry, the countryside was very dusty. With the practice of wearing sandals, when people came in off of a hot dusty journey the host would offer water for the visitor to wash his feet. One's feet usually represent the lowly part of man, that which is dirty and unclean. Surely a person would wash his own feet but it would be difficult to wash another's feet. Jesus then humbled himself, as their Lord and Master, to wash their feet. What an example for them and for all. Surely if the Lord could wash their feet then the lesson was that they could do any needed service for one another.

But that is not all that Christ did in the way of setting an example. We could perhaps dwell at great length on the many other things that would serve to teach us valuable lessons. At the very pinnacle of all of that would be the great suffering that he experienced on our behalf; and leaving us an example. As a matter of fact, Peter wrote, "For even hereunto were ye called : because Christ also suffered for us, leaving us an example, that ye should follow his steps : Who did no sin, neither was guile found in his mouth: Who, when he was reviled reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously : Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness : by whose stripes ye were healed." (1 Peter 2 : 21-24). In this instance, Peter is stressing that Christ left us an example in suffering, that even though he was without sin, he was willing to suffer for our sin, that in spite of the fact that he was reviled, he reviled not, although he suffered he threatened not, but committed himself to him that judgeth righteously. Since he is our example in all of these ways, and in so many others, then Peter exhorts that we should walk in his steps, or we should follow his example and strive to be like him. We could do nothing greater than that.

Speaking of the Thessalonians, Paul writes, "And ye became followers of us, and of the Lord, having received the word in much affliction, with joy of the Holy Ghost : So that ye were ensamples to all that believe in Macedonia and Achaia. For from you sounded out the word of the Lord not only in Macedonia and Achaia, but also in every place your faith to God-ward is spread abroad; so that we need not to speak any thing." (1 Thessalonians 1 : 6-8). So Paul pays a great tribute to these brethren by saying that they had been ensamples or examples to all who had believed. He says that they had followed them in the Lord, and suffered much through receiving the word, and that they had sounded forth the word of the Lord to all in Macedonia and Achaia. Because of this, their faith had been spread abroad. So they had become examples to all in the whole area. That is, they had shown others what it really meant to follow Christ and to spread his teaching. Others would do well to follow the pattern that they had set.

Paul, in discussing the conduct that he and others had demonstrated among the Thessalonians, said that they had done what they had done "to make ourselves an ensample unto you to follow us." (2 Thessalonians 3: 9). To the Philippians he said, "Brethren, be followers together of me, and mark them which walk so as ye have us for an example. (For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ : Whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things)". (Philippians 3 : 17-19). In 1 Corinthians 4 : 16; Paul wrote, "Wherefore I beseech you, be ye followers of me." Similarly, he said, "Be ye followers of me, even as I also am of Christ," (1 Corinthians 11 : 1). How was it that Paul could be their example and even encourage them to follow him ? Because he was following Christ and he knew that if they followed him they would not be following him as a man but in reality they would be following Christ. How wonderful it would be if we could so live that the same would be true when people follow us.

To the young preacher, Timothy, Paul wrote, "Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity." (1 Timothy 4 : 12). Older people often look down on young people. They are suspicious of them. They find it hard to believe that they could be serious about the more important things of life. They imagine them to be unstable not dependable, weak, and worldly. Paul is therefore encouraging this young man to so live that no one can despise him because of his youth, but rather that he should be an example of the believers in his Christian behaviour and duties.

The Apostle Peter was elder in a local congregation of the Lord's church and as such he encouraged his fellow elders to be an example before the flock instead of acting as lords. He encouraged them to lead instead of driving, to be humble instead of proud, to teach by doing rather than by commanding. He says, "The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed : Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willing; not for filthy lucre, but of a ready mind; Neither as being lords over God's heritage, but being ensamples to the flock. And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away. Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility : for God resisteth the proud, and giveth grace to the humble. Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time : Casting all your care upon him; for he careth for you. Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour : whom resist steadfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world." (1 Peter 5 :1-9).

In another passage Peter explains that a Christian wife can perhaps have more influence on her unbelieving husband

by living a godly life before him than she can by constantly trying to teach him with the word. Hear him: "Likewise, ye wives, be in subjection to your own husbands; that, if any obey not the word, they also may without the word be won by the conversation of the wives; While they behold your chaste conversation coupled with fear. Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on apparel; But let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price." (1 Peter 3 : 1-4). A wife can nag and nag at her husband to obey the Lord but she may never reach him. She can go along with her husband to please him but this will not bring him around. She can try to reach him through outward dress and beauty but neither will this touch him. Peter says that a quiet godly life, where the wife shows the purity and devotion of the hidden man, or the heart, will do more to move her husband and to bring him to the truth than anything else. This is the power of a good example. Although the wife is mentioned here, likewise a Christian man may win his unbelieving wife through his faithfulness to the Lord. There is nothing quite like a person being able to see Christianity come to life in another person. This can have an influence on people when nothing else can.

We are all familiar with the words of Christ in the Sermon on the Mount, when he said, "Ye are the light of the world. A city that is set on an hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven". (Matthew 5 : 14-16). How simple these words are and yet what a great lesson is in them. Christ says that as Christians we are the light of the world. That is, we reflect the light of Christ. Through Christ we are the good influence in the world. We are the only light that the world knows. We are like a city that is set on a hill that cannot be hid. Everyone can

see us. They know we are there. We are like light on a candlestick that gives light to all that are in the house, yea, even the world. Just as one would not light a candle and then cover it up or hide it, neither should we allow sin or bad conduct to destroy our light or image as a Christian. Rather, we are to live in such a way that all may see our good works and glorify the Father in Heaven. Isn't that a beautiful thought? We say again, there is no greater power than that of setting a good example.

What kind of example are you? Are you living for Christ? What about your speech? Do you live a good moral life? Are you able to control your temper? Are you a good neighbour? Do you show love in your life for others? What kind of attitude do you have? Do you attend the assemblies of the church? Are you giving of your material means as you have been prospered? Are you ready to do whatever you can to help further the cause of Christ? Can Christ be seen in your daily life? Paul wrote, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." (Galatians 2: 20).

My brothers and sisters in Christ, let your life speak for Christ. You may quietly preach Christ through your example and have a great influence on those around you. Listen—worlds of people will never read the Bible. They will never attend the various meetings of the church. They may never listen to a radio programme or read a piece of literature. But they may watch and observe you in your daily life. They will read the gospel according to you. What will they read? How will your life read? Will it be a good record of Christianity? What a great responsibility we have, then to use our example as a means of reaching people for Christ and through this to spread his cause. Thank God that from the least to the greatest, however we may be classified in the Lord's eyes, we can in this way render a noble service to Him.

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associate editorial

How Could Jesus Be The Son of God ?

The question is some times raised, "How could Jesus be the Son of God?" Not only those who do not believe in God would say so, for one who does not believe in God would naturally not believe in His Son also. But even some of those who believe in God are not ready to accept Jesus as the Son of God. They would believe in him, and accept that he was a prophet, or a god, or an angelic being, but not the Son of God. However, the Bible clearly and definitely teaches that Jesus Christ is the only begotten Son of God. I would therefore urge you to please note the following.

First of all, we see, when Jesus was baptized and as he came up out of the water, there came a voice from heaven declaring, "This is my beloved Son." (Matthew 3 : 17). Not only at his baptism but at the time of Christ's transfiguration when the disciples of Christ were with him, they suddenly heard a voice from heaven, saying, "This is my beloved Son in whom I am well pleased, hear ye him." (Matthew 17 : 5). Then, we read, apostle Peter confessed before others, when Jesus had asked them the question : "but whom say ye that I am?" Peter answered, "Thou art the Christ, the Son of the living God." (Matthew 16 : 16). Please note also that at this Jesus said unto Peter that flesh and blood, that is, human wisdom, hath not revealed it unto thee, but my Father which is in heaven hath revealed this fact unto you. Speaking about himself, at another place, Christ declared that God hath sent His Son to die for the sinners. (John 3 : 16, 17). Apostle Paul preached this boldly. (Romans 8:3; Acts 9:20).

But a passage from the book of John (clearly shows how Jesus is the only begotten Son of God. We read, "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him : and without him was not any thing made that was made.....And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth." (John 1 : 1-3, 14).

Thus, we see, the Word that was with God in heaven from the beginning was allowed by God the Father to come down upon earth, and take the human form upon Him. Therefore, it says, "And the Word was made flesh," that is, God allowed Him to become flesh or man. But since he came from God, and was made flesh or human being by the power and the will of God, therefore, when He was born then He was called the Son of God. So we read, after the word was made flesh, that is, after He was born, "we beheld his glory, the glory as of the only begotten of the Father." Now, Since Jesus was begotten of the Father, God, (see also John 3 : 16), therefore when he was born, then whose Son would he be ? If a man begat a son then whose son would he be ? Naturally the son of the man who begat him. So, when Jesus Christ is the begotten of God, the Father, therefore He is the Son of God.

We also read, before God sent Him to be born as a man, an angel was sent to a virgin whose name was Mary, and the angel of God told Mary that she hath found favour with God and that she would conceive by the will of God and would bring forth a Son whose name she would call Jesus. On seeing Mary greatly astonished by the things she had heard, the angel of the Lord further exhorted her in these words: "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee : therefore also that Holy thing which shall be born of thee shall be called the Son of God." (Luke 1 : 35). Again, the inference is, that the child would be born by the will or power of God, and therefore, he would be called the Son of God. Some argue and say that such is im-

possible that a virgin would give birth to a child without having a human father. True, it is not natural. But is there anything impossible for God? Didn't God create the first man out of the dust of the ground? Now, when He could create a man out of the dust of the ground, then can He not have His Son to be born into the world, the Saviour of all men, without having a human father?

God want to save all people, but all people are sinner, not a man could reach up to God to be saved. Therefore God Himself came down through Jesus to save men. But suppose, if God had taken your son or my son to offer him as a sacrifice for all others, we would't accept then that our God is love. But the inspired writer of the Bible tells us, "In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him." (1 John 4:9). Thus, the death of Jesus Christ on the cross for the sake of sinners was the death of the only begotten Son of God. Speaking about Jesus the inspired writer says, "who being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men, and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross." (Philippians 2 : 6-8).

Who Is This Jesus ?

Mark Nunley

The name of Jesus is everywhere. He is the subject of movies. In the religious world, Christmas and Easter are holidays, men have decided to keep in memory of His birth and His resurrection.

But just, Who is this Jesus? Is it important that I know anything about Him? Has He really got anything over others "gods" and prophets and teachers that have lived? **WHY SHOULD I BELIEVE IN HIM?**

These are questions that many have raised, and these are questions that we want to answer for you.

There is abundant evidence as to why you should believe in Jesus Christ and obey Him ! Please consider the following :

(1) Jesus Christ Claims to be the Son of God Almighty—

At His trial, the High Priest of the Jews asked, "Art Thou the Christ, the Son of the Blessed?" And Jesus replied, "I am." (Mark 14 : 61-62). All through His personal ministry on the earth Jesus claimed to be the Son of God. The first four books of the New Testament record Jesus many times claiming to be The Son of God. So I suggest you that either Jesus is Who He claimed to be or he is the biggest liar and blasphemer that ever lived. You cannot accept Him just as a smart man or great teacher. Either He is the Son of God or He pulled off one of the biggest hoaxes in history.

(2) Jesus Performed Miracles to Prove that he was the Son of God—

History is full of examples of Jesus performing miracles. Lepers, the blind, those with palsy, those possessed by evil spirits, those with issues of blood, those with withered limbs, those who had never walked, etc. were healed and made whole by Jesus. The first four books of the New Testament are full of miracles of healing. But not only there, secular history as well records the many mighty and wonderful things that Jesus did. So we raise the question, How could this man do these things unless indeed He was and IS the Son of God that He claimed to be ?

(3) Jesus Was the Fulfillment of Numerous Prophecies—

The Old Testament records many prophecies of things that would happen when the Son of God would come to earth. And Jesus fulfills each of them to the letter. Prophecies that were written hundreds and even thousands of years before He lived were ALL perfectly fulfilled in him. For just one example of many : Isaiah 53 gives us numerous prophecies concerning the way Jesus would be persecuted and put to death bearing the sins of mankind, and notice the perfect fulfillment in the

accounts at the end of the books of Matthew, Mark, Luke, and John of the New Testament. No man could perfectly fulfill prophecies written hundreds of years before His birth unless God told the prophets what to write and Jesus was the Son of God He claimed to be.

(4) Jesus Has Influenced Man and History Like no one else before or after Him—

Not one person before or after has had the influence upon men in particular and upon mankind in general all through history than has Jesus Christ. Drunks become respectable, marriages are saved, prostitutes have become pure, strife between people and nations have ceased, those in trouble have found help and strength, the needy and downtrodden of the world have been helped and elevated, all because of the teachings of Jesus! His name has been heard through the entire world. Not one other person in all of time has had the influence that Jesus has had. How could this be unless He is the Son of God after all?

(5) Jesus Gave the Greatest Teachings ever given to Mankind—

You cannot go to any other teacher or philosopher of any time and find greater teachings and principles and insights than those of Jesus! Through the teachings of Jesus, men and women have been transformed into better husbands and wives, better parents, better citizens, better more respectable human being. Where could you go to find any teachings more noble than those in Matthew chapters 5, 6, and 7 (the "Sermon on the Mount")? How could this be unless indeed He is the Son of God?

(6) Jesus Arose from the Dead—

Jesus had foretold that He would rise from the dead in three days. The Old Testament prophesied that He would rise from the dead. (See John 2 : 18-22, and Psalms 16 : 8-10, and Acts 2 : 22-36). And Jesus arose from the dead just as He and the prophecies said He would. You say, "Prove it." I say, "Prove it false." If Jesus did not rise from the dead,

then why did not the unbelieving Jews, why have not the skeptics down through time, found and produced the body of Jesus to show that the resurrection story is a hoax? If Jesus did not rise from the dead after all, why did not the Roman Government produce the body to save face when they were in the awkward position of having lost the body of one they had executed? They ALL would have if they could have, but the body was not to be found. Jesus arose from the dead and ascended back to Heaven to be with His Father, God Almighty. How could Jesus rise from the dead, how could the body disappear from sight from a guarded tomb and a city full of unbelieving Jews and Roman soldiers, unless He was indeed the Son of God? Besides that, we have eyewitness accounts by honest and reliable people that saw Jesus alive walking on the earth three days after He had been crucified (see John 20 : 1-31). In fact, some 30 years later the apostle Paul said that Jesus had been seen of over 500 people at once after His crucifixion (I Cor. 15 : 3-8); surely the skeptics could have laid this story to rest in 30 years, had it been a hoax!

Notice this beautiful tribute that someone has written about Christ. It captures much of what we are trying to show you.

"Here is a man who was born in an obscure village, the child of a peasant woman. He grew up in another village, and that a despised one. He worked in a carpenter shop for thirty years, and then for three years He was a travelling preacher. He never wrote a book. He never held an office. He never owned a home. He never had a family. He never went to college. He never went inside a really big city. He never travelled, except in his infancy, more than 200 miles from the place where he was born (so far as we have record). He had no credentials but himself. While still a young man, the tide of popular opinion turned against him. His friends ran away. One of them betrayed him. He was turned over to his enemies. He went through the mockery of a trial. He was nailed upon a cross between two thieves. His executors gambled for the only piece of property he had on earth, his seamless robe. When he was dead, he was taken down from

the cross and laid in a borrowed grave through courtesy of a friend. Nineteen wide centuries have come and gone, and to-day Jesus is the centerpiece of the human race, and the leader of all human progress. I am well within the mark when I say that all the armies that ever marched, all the navies that ever sailed, and all the kings that have ever ruled, put together have not affected the life of men upon the earth like this one solitary personality. All time dates from his birth, and it is impossible to understand or interpret the progress of human civilization in any nation on earth apart from his influence. Slowly through the ages man is coming to realize that the greatest necessity in the world is not water, iron, gold, food and clothing, or even the nitrate in the soil; but rather Christ enshrined in human hearts, thoughts and motives."

WHO IS THIS JESUS ? He is the Son of God that loved you and died for your sins.

WILL YOU BELIEVE IN HIM AND OBEY HIM ?

Acts 4 : 12 "Neither is there salvation in any other : for there is none other name under heaven given among men, whereby we must be saved."

Matt. 1 : 21 "And she shall bring forth a son, and thou shalt call his name JESUS : for He shall save his people from their sins."

Hebrews 7 : 25, "Wherefore He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them."

John 14 : 6 "Jesus said unto him, I am the way, the truth, and the life, no man cometh unto the Father but by Me."

Matt. 11 : 28-30 "Come unto Me, all ye that labour and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For My yoke is easy and My burden is light."

John 6 : 67-69 "Then said Jesus unto the twelve, Will ye also go away ? Then Simon Peter answered Him, Lord, to whom shall we go ? Thou hast the words of eternal life. And

we believe and are sure that Thou art the Christ, the Son of the living God.”

Acts 2 : 38 “Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Spirit.”

The Resurrection Of Jesus

John 20 : 1-18 ; I Cor. 15 : 1-23.

In the gospel accounts of the resurrection we observe the possibility of the resurrection. We study the factual account and the undeniable evidence for the resurrection. The gospel record speaks of the appearance of Jesus before many witnesses. Paul, in the Corinthian letter, gives a listing of the eye-witnesses to Christ's resurrection, he being the last witness when Christ appeared to him out of due season. (I Cor. 15 : 5-8).

Years after Christ's ascension and the establishment of the church, some of the Corinthian Christians were teaching that there was no resurrection from the dead. (V-12). Paul writes this chapter to correct this false teaching. He contrasts our resurrection with the resurrection of Christ to prove to them that there will be life after death. He reasons, “If there be no resurrection of the dead, then is Christ not risen.” (V-12). He approaches his arguments from both a positive and negative view. Negatively, If Christ be not risen, their faith and preaching was vain, the apostles were false witnesses, believers were yet in their sins, the dead had perished and Christians, with no hope, were most miserable. (V-13-19). Positively, now Christ is risen, He is the firstfruits of them that sleep, we can have hope, and Christianity is not in vain. (V-21-23). In the remaining verses he describes the nature of the general resurrection.

In this lesson we shall study Paul's arguments to stress the importance of the resurrection of Christ. If we can see the importance of the resurrection, then Christians will be builded

up in faith and have a greater desire to defend Christianity against all forms of infidelity. Why is the resurrection of Jesus important?

I. It's Important Because Christian Faith Depends on It.

A. Christianity is a system based on faith. Heb. 11 : 6.

1. The Bible defines faith as our convictions, based on the evidence of things not seen. Heb. 11 : 1 ASV.
2. We have not seen God, Christ, nor did we witness Christ's resurrection but we have evidence of their existence. Psa. 19 : 9 ; Jn. 20 : 30-31.
3. To try to explain away any evidence of thing we have not seen is to undermine the Christian faith.

B. Evidence of Christ's resurrection is the core of our faith.

1. The resurrection was the ultimate proof of His Deity. Rom. 1 : 4 ; Eph. 1 : 19-20.
2. Paul reminds the Corinthians of this evidence. I Cor. 15 : 5-8.
3. Luke refers to the witnesses as infallible proof. Acts 1:3 (Incapable of error-Inerrant).

C. If Christ be not risen :

1. Our faith is in vain. I. Cor. 15 : 14 (empty, void).
2. Preaching the resurrection is useless. I Cor. 15-14.
3. Both Christ and the apostles were false witnesses. I Cor. 15 : 15 ; Mt. 20:17-19.
4. But, Christ did arise, therefore our faith is not in vain. I Cor. 15 : 20.

II. It's Important Because Our Salvation Depends on It.

A. The death and resurrection of Jesus are inseparable events connected with our salvation.

1. "He was delivered for our offenses and arose for our justification." Rom. 4 : 25.
2. Belief in the resurrection is a condition to our salvation. Rom. 10 : 9.
3. Belief in Christ's resurrection and the hope of ours, is a great motivating force in causing men to obey the gospel. I Pet. 1 : 3-5, (begotten by lively hope).

B. Belief in the resurrection and baptism is closely related.

1. Baptism is an expression of our faith, at which point we are justified or receive remission of our sins. Cf. Ac. 2 : 38 ; 22 : 16 ; Gal. 3 : 26-27.
2. The new life (eternal life) begins when we bury the old man of sin in baptism and arise to walk in newness of life. Rom. 6 : 3-11 ; Col. 2 ; 12-13 ; I Pet. 3 : 21.
3. If Christ be not risen, ye are yet in your sins. I Cor. 15 : 17.

III. It's Important Because Immortality Depends On It.

A. If there is no life after death, we are most miserable. I Cor. 15 : 19.

1. This life would have no purpose if there was no hope of life after death. (like Rover, dead all over).
2. Paul reasons, "if there is no resurrection, let's eat, drink and be merry, there is no reason for us to try to do right. I Cor. 15 : 32.
3. If all hope of life after death was destroyed, there would be absolutely no motive for self-discipline.

B. Because Christ has risen, we have assurance of our resurrection. Acts. 17 : 31.

1. He was the first person to arise, never to die again. cf. I Cor. 15 : 20 ; Ac. 13 : 34-37.
2. The same God that raised Him, can raise us. I Cor. 6 : 14.
3. This gives us a lively hope by which we are saved. I Pet. 1 : 3-5 ; Rom. 8 : 24-25.
4. This hope helps the Christian to discipline himself and struggle toward his goal. II Cor. 4 : 14-18 ; Phil. 3 : 7-11.

Conclusion :

1. The resurrection of Jesus is the centre of our faith, salvation and hope.
2. We should stand and never allow the materialist or the infidel to undermine this great Bible truth.

Why Did Jesus Die ?

Gus Nichols

Millions and billions of people have died since the first man died. The death of many has been tragic and unusually sad, like that of Abel who died a martyr's death. Millions have died in battle for principles which they believed to be right. Some few have died in an effort to save others from some sort of tragic death. While snatching her two children from the railroad tracks, a mother stumbled to her death in the path of an oncoming train. Millions and millions of others have just *died* !

Why Did Jesus Die ?

Since Jesus did not die a natural death, or from natural causes, why did he die ? The fact that he died is admitted by all, as affirmed in the Bible. Paul says, "Christ died for us." (Rom. 5 : 8.) He tasted "death for every man." (Heb. 2 : 9.) "He died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again." (2 Cor. 5 : 15.) Jesus died for us, and not for himself. Jesus said, "The bread that I will give is for the life of the world." (John 6 : 51.) We all know that we cannot eat bread and live upon it until the life has been crushed out of the grain of which the bread was made. We live upon suffering and death every day. All the vegetables in our daily food had to die that we might live. So of all the animal flesh consumed as food. These animals give up their lives for us. Even the trees had to die before we could have lumber for our houses, and furniture for our homes. Yes, we live upon suffering and death every day. Our mothers went down, and down, unto the river of death that we might live in this beautiful world. Why should we think it so strange that Jesus would have to die that we might have eternal life ?

Died For Our Sins

Paul says, "Christ died for our sins according to the Scriptures." (1 Cor. 15 : 3.) This is one of the facts of the gospel, as is shown in the context of this passage. But since gospel

means good news, how could the death of Christ in any way be good news to us? Just the bare fact of his death would not be good news to us, but it is the fact that it was "for our sins." The mere fact that one hundred thousand rupees has been deposited in some Bank would not be good news to you, but if it were deposited "for you" and to your credit you would likely shout for joy! So, Jesus' blood was shed "for the remission of sins." (Matt. 26 : 28.) His blood was, as it were, deposited in the Bank of Heaven to our credit, and by checking on that deposit we can have the remission of sins. One cannot have remission of sins without faith in Christ. Peter said, "To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins." (Acts 10 : 43.) This means an obedient believer. The believer must repent and be baptized in order to receive the remission of sins for which the blood was shed. Peter said, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." (Acts 2 : 38.)

To Fulfill The Scriptures

Christ died for our sins, "according to the Scriptures." (1 Cor. 15 : 3.) He died in the very way and manner foretold in the Scriptures. Had he been stoned to death the Scriptures would not have been fulfilled, for they foretold that he would be crucified. (Isa. 53.) He was to be lifted up on the cross, as Moses lifted up the serpent on a pole in the wilderness. (John 3 : 14, 15 ; Num. 21 : 4-9.) He foretold his crucifixion when said, "And I, if I be lifted up from the earth, will draw all men unto me." (John 12 : 32.) When the soldiers came to take him and kill him, he said, "Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels? But now then shall the Scriptures be fulfilled, that thus it must be?" (Matt. 26 : 53, 54.) "But all this was done, that the Scriptures of the prophets might be fulfilled." (Verse 56.)

Was No Afterthought With God

Christ came into this world to die, he did not come to live and reign over a literal kingdom on earth, as premillennialists

teach. His death was according to the Scriptures, and according to God's purpose and foreknowledge. Peter said on Pentecost, "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.) It was God's will for him to die. In the agony of the garden, he prayed saying, "Father, if thou be willing, remove this cup from me : nevertheless, not my will, but thine, be done." (Luke 22 : 42.) Paul says he "became obedient unto death, even the death of the cross." (Phil. 2 : 8.) Therefore, his death was no accident, neither was it an afterthought with God, but was planned from all eternity and pictured and set for in the sacrifice of millions of animals from Abel on down through the ages of history.

Died To Abolish The Law

Having fulfilled the law otherwise, Christ died to abolish it and take it out of the way, so a new and better covenant could be given, or established. "He taketh away the first, that he may establish the second." (Heb. 10 : 9.) "He is the mediator of a better covenant, which was established upon better promises." (Heb. 8 : 6.) "Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross." (Col. 2 : 14.) Paul says, "Wherefore, my brethren, ye also are become dead to the law by the body of Christ." (Rom. 7 : 4.)

New In Force After His Death

Another of the many reasons why Christ died was that the New Testament might go in force. The record says, "And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance. For where a testament is, there must also of necessity be the death of the testator. For a testament is of force after men are dead : otherwise it is of no strength at all while the testator liveth." (Heb. 9 : 15-17.) The new testament was not established until after he took the old out of the way at the cross. (Heb. 10 : 9.)

Died Because Of Love

We may also say that Christ died for us because of God's wonderful love. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." (John 3 : 16.) "For the love of Christ constraineth us ; because we thus judge, that if one died for all, then were all dead." (2 Cor. 5 : 14.) His death was to woo us, to love and serve him cheerfully. "We love him, because he first loved us." (1 John 4 : 19.)

Died To Draw Us To Him

The death of Jesus for our sins put wonder-working, drawing power in the gospel making it "the power of God unto salvation." (Rom. 1 : 16.) The cross of Jesus is the magnet of God to draw the world unto Christ the Saviour. Jesus himself said, "And I, if I be lifted up from the earth, will draw all men unto me." (John 12 : 32.) Peter says, "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God." (1 Pet. 3 : 18.) Yes, Christ died that he might bring us to God. Of course, the power of the gospel is not physical, nor a miraculous power, but moral and suasive influence which must be honestly considered to be effective in bringing us to God, or drawing us to Christ.

Died That God Might Justly Save

Christ was set forth, and crucified that God "might be just; and the justifier of him which believeth in Jesus." (Rom. 3 : 26.) The death of Jesus was to atone for sin. Having given his Son to die for us, God could then justify and pardon those who believe in Christ obediently, without at the same time appearing to condone and endorse sin. To pardon sinners in their sins and rebellion against God would be to place a premium upon sin and crime. Such a system of religion would not have been a remedial system at all. As it is, the gospel is a remedy for sin, because it converts and changes men to the practice of righteousness.

The death of Jesus is one of the most amazing things ever to happen in the history of the world ! It provided salvation

for all men through the gospel and upon its conditions. It brought peace, and joy from God into the hearts of all who believe and trust in him by doing his will. It is working like leaven in the human race to save us from ourselves and from our sins. How we do rejoice at every remembrance of Jesus and what he means to us! He is worthy of greater service than we could render in a thousand lives spent in sacrifice for his cause. Proper appreciation for him solves the problem of church attendance, Bible study, giving, getting along with the brethren and living as we should. Thank God for Jesus and what he means to us!

From Faith to Faith

L. O. Sanderson

When Paul declared "the gospel of Christ" to be the "power of God unto salvation," he added immediately how it was so: "For therein is the righteousness of God revealed from faith to faith." (Rom. 1 : 16, 17). Evidently, this "righteousness" involved and included the whole of redemption's plan—the sacrifice, love, grace, equity, justification, and requisites pertinent to the great salvation. Our text sets forth God's righteousness as something "revealed from faith to faith." What meaneth this phrase? Men have differed on its sense. Let us consider some of the views, before reaching the safer conclusion as to its meaning.

A matter of the law and faith. That there is, in the book of Romans and elsewhere, a contrast of the law with the system of faith, none will deny; and that at least the Jews moved from whatever assurance they had in the law to the convictions effected by the gospel is just as incontestable. But this can hardly be the teaching of the phrase in question, for these reasons: (1) this particular subject had not yet been advanced in this first chapter; (2) the old law was not referred to as a system of faith; (3) the law, it is written, "is not of faith"—Gal. 3 : 12; (4) whatever "from faith to faith" may mean, it is all a part of the gospel, not of the Old Testament, and is for the

first time, revealed in the gospel of Christ. Therefore, the statement cannot mean out of the law, however much faith played a part in the old, and into the new arrangement, which is a system of faith.

From Abrahamic faith to Christian faith. We know that "they which are of faith, the same are the children of Abraham." However, they of the law and of Abraham are alike "of faith" (Rom. 4 : 16)—if this righteousness were from Abrahamic faith, it would likewise be of the law, which is not true. Abraham was before the law; the law was "before faith came" (Gal. 3: 23); therefore, it was not from Abraham's faith to Christian faith. Our faith comes not of Abraham, but of Christ. The promise was to Abraham, concerning seed which is Christ, and this had already been foretold and revealed: but the righteousness of our text was and is revealed in the gospel. So "from faith to faith" cannot mean from Abrahamic faith to Christian faith.

From little faith to great faith. There are degrees of faith, as "little faith" and "great faith:" "weak in faith" and "strong in faith:" For faith to increase, there must first be faith. The revealed righteousness "from faith to faith" is to those who *will* believe in whom the gospel produces faith. Since faith comes by the word, this view would demand the presence of some faith by nature, which would increase with the coming of the gospel into the heart. This is contrary to reason and truth. Certainly, faith will grow proportionate to the amount of gospel truth received; but this is not Paul's point.

From one's faith to another's faith. None questions the fact that those filled with faith can and will influence others to believe. The good wife "may without the word" win her husband to Christ by her "chaste conversation coupled with fear." (1 Pet 3 : 1, 2.) Moreover, the spread of the gospel is dependent upon human agency, and the faith of others, as those at Rome, is "spoken of" on many occasions in many places; but God's righteousness inheres in and is from God, not in, of, or from man. Therefore, the revealed righteousness cannot be from man to man; nor from one's faith to another's.

What then is the explanation? First of all take a good look at the phrase—it is *from* faith to faith. The Greek has it, *ek* faith *eis* faith; *ek* means “out”—literally, out of or out from, as *ekklesia* signifies “called out” of or from the world. The simple sentence is “righteousness is revealed”—it is of God, and being revealed, it is a simple plan “from faith to faith,” *Eis* means into, or in order to, something—in this case, faith.

Secondly, the term “faith” has a twofold meaning : It may refer to the system or plan, or the word of God, and it may relate to personal faith. Such phrases as “the mystery of faith,” “obedient to the faith,” and “continue in the faith” have to mean the revealed system of faith. The “faith” that “cometh by the word of God” is the faith of the individual who, hearing, believes.

Someone may say : “If ‘faith’ refers to the system of faith, it will have the definite article ‘the’ before it.” This is generally true, but not always. “Faith” which is called “substance” and “evidence” (Heb. 11 : 1), which has to relate to the plan of faith, does not have the article, while “unfeigned faith which is in thee” (2 Tim. 1 : 5), which refers to personal faith *does* have the article.

“From faith to faith” more logically means out of or from a system of faith into, or in order to, a personal faith. “So then faith *cometh* by hearing, and hearing by the word of God” (the revealed plan of faith)—it is *from* (out of) faith *to* (into, or in order to) faith.

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Look Closer !

Jesse Brown

There is the proverbial joke of hunting something in a woman's handbag. This would be even more hopeless ? if you were told to seek something there with which you were not familiar-of which you had no mental picture. So, we recognize at least four requirements for successfully seeking anything : (1) To see personal gain in the object sought ; (2) To have a clear picture of that for which we are looking ; (3) To know where to look for it ; and (4), To know how to obtain or enter it when it is found. These points apply equally to seeking all things, whether physical or spiritual. So, in order to obey Christ's admonition to seek *first* his kingdom, we must first learn from his Book what it is, where to look for it and how to enter to become its citizens with its blessings.

I. What Is Christ's One Kingdom ?

Christ taught more on this subject than any other recorded in the scripture. Therefore, the only reason why there is so much confusion today regarding its identity is the fact that the "god of this world" (II Cor. 4:4) does not want people understanding and leaving his kingdom to enter Christ's Kingdom (Col. 1 : 13). Old Testament prophecies show that it was to begin in Jerusalem (Micah 4 : 2 ; Luke 24 : 49), during the days of the Roman kings (Dan. 2 : 44). In chapter two of Acts we find this kingdom coming with great power to Jerusalem during the time of the world-wide empire of the Roman kings. Here, for the first time, the apostles opened the door through which 3,000 entered by using the keys given by Christ, Matt. 16 : 19. In Acts 2 : 47 this kingdom is referred to as the church, as in verse 18 of Matt. 16. A comparison of verse 18 with verse 19 of Matt. 16, and verse 23 with verse 28 of Heb. 12 makes the fact very clear that Christ's kingdom is Christ's church. So Christ has one kingdom (church), and Christians are citizens of this one kingdom (Mark 14 : 25 ; Col. 1 : 13 ; Rev. 1 : 9 ; Eph. 5 : 5). As this most important of all kingdoms was established in 33 A.D. (during the life-time of the apostles,

Mk. 9 : 1), why should people be praying for it to come today? We should rather be searching the scriptures to see where it is so that we may appreciate its presence :

II. Where Can The Kingdom Be Found ?

The kingdom of Christ is on earth, else Jesus would not have left its keys on earth (Mat. 16 : 19). The kingdom was on earth, else people could not have been in it on earth 1900 years ago (Col. 1 : 13 ; Rev. 1 : 9). His kingdom is only to be taken from the earth to heaven at return of Jesus (I Cor. 15 : 24). John 18 : 36 would not be "interpreted" to mean it is "not on the earth" if people would consider the same usage of the word "of" in the last part of John 8 : 23. The kingdom of Christ (church of Christ) is anywhere on earth that two or more of its "citizens" meet in his name (Matt. 18 : 20).

III. How Can We Become Citizens Of This Kingdom ?

If a sick man finds the one hospital in which he can be healed-yet fails to enter-his search has been in vain. After seeing the value of Christ's kingdom, learning what it is and where it is, we must then enter to have its blessings (Romans 14:17). This can be done by being born into it, John 3:5. We have already seen that another term for Christ's kingdom is the word "church". There are many others, the next in frequency being "body" (Col. 1 : 18). The one way to enter this one body is to be baptized into it (I Cor. 12 : 13 ; Gal. 3 : 27). This baptism is useless however, unless it is preceded by faith (Mark 16 : 16), confession of this faith (Rom. 10 : 9) and repentance, Acts 2 : 38.

The Church—Its Mission

Roy Deaver

Reference is often made to the works of the Lord's church. Those who thus speak usually have in mind the various phases of activity in which a congregation may scripturally engage—the specific works of a congregation. While it is right and proper to speak of these "works" it is also proper and right to

speak of the **work** of the Lord's church. The work of the church and the **mission** of the church would be the same.

We believe firmly that the Lord's church has one mission and one mission only. Its various phases of activity are based upon, or grow out of, this fundamental fact. It is important that this fact be recognized and appreciated.

Souls of men are valuable in the sight of God. One soul is worth more than all the combined wealth of the entire world. (Matt. 16:26). Because of the value of souls God has given the **gospel** as his only saving power. (Rom. 1:16) The **church** is the "pillar" and support of that gospel. (1 Tim. 3:15).

From these facts we submit the obvious conclusion that it is the **mission** of the church to **save the souls of men**. To this end we carry the gospel. To this end we help the needy. To this end we edify the saints. This is the basic factor underlying every phase of Christian activity. We must always be concerned about saving souls—our own, and the souls of those whom we can influence.

May God help us to live and labour according to this divine mission.

Lord, what wilt thou have me do ?

J. A. Thornton

What wilt thou have me do to be Saved ?

1. Hear the word. Rom. 10:17.
2. Believe. Acts 16:31; Rom. 1:16.
3. Repent. Lk. 13:3,5; Acts 17:30.
4. Be baptized. Mk. 16:16; Acts 2:38 (If baptized but not "for the remission of sins" you need to do it again. Acts 19:2—7).
5. Be Faithful. Rev. 2:10.

What wilt thou have me do in worship ?

1. Pray to God. Rom. 12:11; I Jn. 5:14.
2. Study. II Tim. 2:15; Col. 4:16.
3. Sing. (The N. T. church did not use a mechanical instrument) Eph. 5:19; Col. 3:16; I Cor. 14:14, 15.
4. Eat Lord's Supper (This was done on the first day of the week by the N. T. church). Acts 20:7; I Cor. 11:20.

(See last page)

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5. Give of our means. I Cor. 16:1—3.

We must worship in spirit and in truth.

What wilt thou have me do in business and pleasure ?

1. Is it wrong within itself ?
2. Is it questionable ?
3. Does it destroy my identity as a Christian ?
4. Is it destructive to my body ?
5. Just suppose every Christian did it, what would be the result ?
6. Does my participating in this bring me under a weakening influence ?
7. Does it have a weakening influence on others ?
8. Does it conflict with my duty as a Christian ?
9. Does it cultivate inordinate fleshly appetites ?
10. Will it cause me to think evil ?
11. Would I want to be doing this when Jesus comes ?
12. Does it bring me under an unequal yoke and place me at a disadvantage in rendering real service to the Lord ?

How to be a member of the N. T. Church ?

All the saved are in it. Acts 2:47. They were saved by repenting and being baptized Acts 2:38; Mk. 16:16.

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