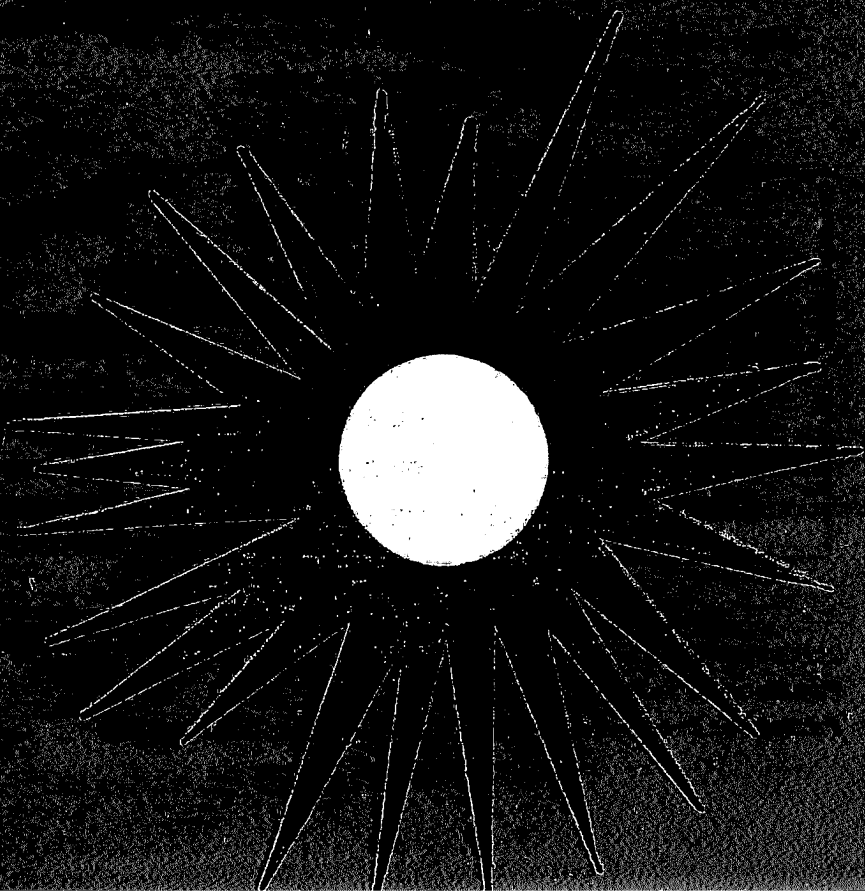


THE BIBLE TEACHER



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
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5. 15 प्रभावशाली रेडियो प्रवचन—लेखक : सनी डेविड
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8. सुसमाचार बोलनेवाला—लेखक : जे० सी० चोट

(अनुवादक सनी डेविड)

नोट : सारी पुस्तकें एक साथ प्राप्त करने के लिये रु० 2.00 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
बुधवार	(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

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EDITORIAL

The Victorious Kingdom

There is nothing as thrilling as to experience victory. That is what life is all about: seeking to win, to be successful, to overcome. In sports, whether it be an individual or a team, the game is played to win, to defeat the opposition. Victory may not always come but at least that is the reason for all of the hard work and strenuous effort. Who wants to be on the losing side? Students go to school or to college to pass their course. They study, and prepare for the examination with the hope that they can make a passing grade. They do not want to fail and perhaps ruin their future. Likewise, in the business world, the whole idea is to sell and make a profit. Some might go bankrupt, but the aim is to be successful. Countries go to war against each other with but one thought in mind and that is to be victorious over the enemy. During India's war with Pakistan, these words were constantly being spoken and heard, "Victory Is Ours." A few years ago, during World War II, Churchill always gave his famous sign by holding up his hand with two fingers spread which symbolized V for Victory. And so it goes in every phase of life.

Although all are constantly seeking victory or success, the goal is not always reached. Where two or more are playing a

game, someone has to lose. It may be that both worked hard to prepare for it, but still that might not be enough. Sometimes students fail their courses although they had high hopes of passing. Not all businessmen succeed. Some go broke. They lose all of their money. And not all countries win when they go to war. They may even lose their country and cease to exist. This means then that where there is victory for some there may be defeat and disaster for others. This is hard to take, but it is a fact of life nevertheless and we have to live with it.

Wouldn't it be nice to know that there is an area in which you can always win, where you can experience victory every time, and where it would be impossible ever to be defeated? Well, there is such an area or place. This is in the spiritual realm, in the Lord's kingdom or church. The Bible pictures the kingdom as a victorious kingdom. Therefore to experience victory all one needs to do is to be in this kingdom. Let's take a closer look and see what all this involves.

According to Ephesians 1 the kingdom or the church had its beginning in the mind of God. That is, he planned it, made all preparations for it, had the prophets to speak of its coming, etc. Then in passages like Isaiah 2 : 2, 3 ; Joel 2 : 28, 29 and similar references, the prophets of God foretold its coming. In Daniel 2 : 44, in particular, we read, "And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed : and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever." Here Daniel tells us when this kingdom would be set up or established. It would be in the days of a certain group of kings. According to the context, and the actual time in which the kingdom was established, it was in the days of the Roman kings or Caesars. Furthermore, he said that God would set it up and that it would never be destroyed but that it would stand forever. Now that is reassuring, isn't it? We know that with earthly kingdoms, they are constantly coming and going, governments rise and fall, new countries are coming into existence while other countries are

ceasing to exist. But in the case of this kingdom, it will never be destroyed. That is, it is impossible for it to be destroyed. And Coupled with this, is the promise that it will stand forever, Once established, it would continue to exist for the rest of time and then it would stand throughout all of eternity. That is why we are referring to it as the victorious kingdom.

In Matthew 2:1, 2 we read, John the Baptist came preaching that the kingdom of heaven was at hand. It would be of heaven, from God, and it was nearby or would soon be established. Christ said to those gathered around him in his day, "Verily I say unto you, That there be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with power." (Mark 9 : 1). Since some of those who were living at that time would still be living at the coming of the kingdom, then evidently it came shortly thereafter. But if we can find when the power came then we may know when the kingdom was established because the kingdom was to come with power. On turning to Acts 2 we may read of the coming of that power. It was originally promised to the Apostles (John 15 : 16) and was said to be the Comforter. He was to be given to them to call to their remembrance all the things that the Lord had taught them. Jesus had promised that he was going to establish his kingdom but they did not at that time fully comprehend the nature of the kingdom. Even at the Lord's ascension Peter was asking if he would not restore the kingdom, and he was thinking of the earthly kingdom of Israel. He thought that perhaps that Christ would return to this kingdom all of its former power and glory but of course the kingdom the Lord was going to establish would be a spiritual kingdom. The Spirit, then, would guide the Apostles in matters pertaining to the kingdom so that no mistake would be made. Also, even though Christ taught the Apostles that he would die, would be buried, and in three days would rise from the grave, they did not understand this before his death. When Christ did die, and after his burial, they somewhat gave up and returned to their original professions. They thought all was lost. But the Lord did come forth from the grave and go on to do the

work that he had promised he would do. The Apostles then needed the power of the Holy Spirit to call to their remembrance all the things that Christ had taught them and to give to them the very words that they should speak, to guide them in all of their work to be sure that the kingdom or church was established and that it might victoriously spread throughout the world. The Spirit would also give the Apostles the power to speak in other languages so as to be able to preach the gospel among any language group they came in contact with without having to take precious time out to study the languages involved or to be hindered by translators. He also enabled them to perform miracles to confirm the word inasmuch as the people did not have the completed New Testament to turn to read and study to see if the Apostles were preaching the pure word of God, but through the signs and wonders that they would be able to do by the power of the Spirit, it would be obvious to all that they were indeed Apostles of God. So the kingdom was to come with power and the power was to be given for these reasons. Through all of this God's people were assured of complete victory.

So initially, God planned the kingdom, then he spoke of it repeatedly in prophecy. When Christ came, he himself promised to build the kingdom or the church. Jesus said, "And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven." (Matthew 16 : 18, 19). Now, what had Peter and the Apostles confessed here? That Jesus Christ was the Son of God. Based on that confession, the Lord said that upon this confession, or upon this rock, I will build my church. So the church would be built upon the fact that Jesus Christ was the Son of God. That foundation is a sure foundation (1 Corinthians 3:11), with Christ being the rock, the chief corner stone.

And Peter says that we as Christians are lively stones built

upon that chief corner stone and that we are therefore built up a spiritual house, which is the family of God, the church. My friends, the church or kingdom therefore rests to this day on that foundation. Had the church not been built on such a foundation from the beginning, it would have long since crumbled and fallen away and would by now be forgotten. But it lives on even to this day and it cannot be destroyed and it will stand forever because it is built on Christ. But notice again that Christ said that he would not even allow death, or the gates of hell, to keep him from building the church or the kingdom. He knew he was going to die. He knew he would be going temporarily to the place of the dead. But he said that he would not allow even this to keep him from building his church. And finally, Christ speaks of the church and the kingdom as being the same organization or institution. The terms church and kingdom are used interchangeably like the words body and church in Colossians 1 : 18 and Ephesians 1 : 22, 23. Interestingly enough, prior to the establishment of the church, it is almost always spoken of as being a kingdom. This is always the case in the Old Testament and even in Matthew, Mark, Luke, and John, the word church is used only about two times and all other times it is said to be a kingdom. However, after the church was established, whereas at times it was spoken of as being a kingdom, it was usually referred to as being the church. But whether it is spoken of as being the church or the kingdom, the writer has reference to the same organization. Some have said that the Lord intended to establish the kingdom but when he got ready to do so, the Jews had rejected him and therefore he substituted the church, but at some future time the kingdom will yet be established. This is absurd. Surely the Lord knew what he was doing and surely he carried out his plan and established the kingdom, which is the church, on schedule. There is therefore no kingdom yet to come since it has already been established.

But continuing, when we return to Acts 2 we will find that the Apostles were gathered in Jerusalem as the Lord had asked them to do (Luke 24 ; Acts 1 : 8), that a large crowd was

gathered there since it was Pentecost, a Jewish feast day, and people had come from all over the world to observe it. Surely this was no accident. Then the power came, as promised. With the Spirit being poured out upon the Apostles, they had the power to speak in the languages of the people that were gathered there and then they preached that Christ fulfilled the prophecies, and performed miracles, had died on the cross, had been resurrected, and after appearing before many he had returned to the Father in heaven to sit down on the right hand of God to reign as King of kings and Lord of lords. As a result, there were those who were pricked or cut to the heart and they wanted to know what they should do. Being brought now to the point of belief, they were told to repent and be baptized in the name of Jesus Christ for the remission of their sins and they would receive the gift of the Holy Spirit. Some three thousand of them gladly received the word and were baptized and the Lord added to the church those who were being saved. Thus we have the beginning of the church, or the kingdom. And please notice that from the very beginning, from the very first day, it was a great success. They didn't get down to the last minute and find that it would be necessary for it to be postponed or rescheduled. Instead, it started on time. Everything was on time. Everything went like clock work. Not only so, but from that day forward the gospel began to spread and the church or kingdom began to spring up everywhere.

The church had its enemies but persecution and all of the efforts to slow it up and to destroy it were unsuccessful. The record says that the disciples were scattered abroad but that they went everywhere preaching the word. (Acts 8).

The Hebrew writer tells us, "Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear: For our God is a consuming fire." (Hebrews 12 : 28, 29). In the context he shows that everything in the earth and in heaven will one day be shaken and removed except for the one thing that will stand, and that is the Lord's kingdom. Concerning it, he says that it *cannot* be shaken or moved. As the prophet

of old said, it cannot be destroyed ; it will stand forever.

As the Lord's people, members of the church, the Lord's kingdom, we are on the winning team. We have the Lord's promise that he will be with us (Matthew 28 : 20), we have his word, which is the Sword of the Spirit (Hebrews 4 : 12), spiritual armour to protect us (Ephesians 6), and all spiritual blessings in Christ. (Ephesians 1 : 3). We are free from sin, and as sons and daughters of the King we have nothing to be ashamed of in this world. We are told that even the devil cannot harm us, that is, if we will resist him he will flee from us. Too, Christ has promised to help us to overcome every temptation that befalls us.

As citizens of the Lord's kingdom we represent a preservative power for the world. As the Lord's family we not only have a Father to look to for help but we have each other to turn to in times of need. There is no need so great or small but that we can look to the Lord for help, day or night, all of our lives because he cares for us.

In the book of Revelation we read of many of the Lord's people being persecuted and even put to death. No doubt, some were beginning to waver in their faith, but among all of the many other things set forth in that great book, three strong points are made : First, those who had suffered for the Lord would not lose their reward. That is a lesson we also must remember. Regardless of what we go through in this life, if we belong to the Lord and if we will but remain faithful to him unto death, then we will receive a crown of life. (Revelation 2 : 10). Second, just because there were persecution, problems, and difficulties, that did not mean that the Lord had forsaken them but that he was still on the throne and that he was still in charge of things. Likewise today, sometimes we may think that God is far away from us, but this is not so. He still lives, reigns, and he is still in charge of things. Someone has said that if God should direct some individual to give an inspired account today of how he is working in the world then it would no doubt read much like the Bible. For instance, there are coun-

tries that rise and fall, governments that come to power and then go down, and there are individuals who rise to power while others are defeated. Does all of this happen by accident? Do you recall how Herod in the long ago made a speech and the people said that God had spoken? Instead of being humble and refusing such an honor, he gloried in it and the record says that he was smitten of the Lord, being eaten of worms. Now if the inspired record had not revealed this fact, it might be said that Herod just die. Also, Ananias and Sapphira suffered death at the hand of God because they lied concerning their gift. Again, had it not been for the inspired account we might think that this couple died natural deaths. But in both cases, God brought them down. Does God not deal in the affairs of man today as he did then? Surely God lives and he is still in charge of things. To reach any other conclusion would be a serious mistake. And finally, in the end, the Lord's kingdom will be victorious. Oh, how wonderful to know that the Lord's kingdom will withstand all of its enemies and will live on forever more. How wonderful to be a part of such a kingdom and to have such assurance and such hope.

Brethren and friends, if we are citizens of the Lord's kingdom, the church, and if we are faithful citizens, then we are assured of victory. We are on the winning team and we cannot lose. We may be few in number, we may not have large meeting houses, we may be rejected, and even mistreated, but with the Lord we are going to be victorious. We may hold our heads up, have every confidence, smile at the world, and take the initiative against all odds, because we have the Lord, the truth, we are members of the Lord's kingdom, and truly faith is the victory. Onward, therefore, Christian soldiers as the song goes, marching as unto war with the royal banner going on before.

My friends, if you are not in this kingdom, the church that we can read about in the Bible, then you are on the losing side. In the world, even in man-made religious bodies, you cannot win. As sure as you are living, you will be defeated. The only possible way to be a winner is to become a Christian and a

member of the Lord's church, which is the victorious kingdom that we read about in the Bible.



**associate
editorial**

“But From The Beginning It Was Not So”

This was the statement Jesus made when some Pharisees under the law of Moses approached him to ask the question: “Is it lawful for a man to put away his wife for every cause?” To this Jesus replied, “Have ye not read, that he which made them at the beginning made them male and female, And said, for this cause shall man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh? Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder.” At this they said unto Jesus, “Why did Moses then command to give a writing of divorcement, and to put her away?” Jesus said: “Moses because of the hardness of your hearts suffered you to put away your wives: **BUT FROM THE BEGINNING IT WAS NOT SO.**” (Matthew 19:3-8).

But there are several other things also that are being practised and taught today in the denominational world in the name of Christianity that were not so from the beginning. In fact, such things are being practised among the believers of Christ since a long period of time, and some of them even have their origin in the second and the third century A.D. and therefore, they are readily accepted without any question, doubt, or investigation, as part of the religion of Jesus Christ. But the truth is

that all such things started creeping into the church after all the apostles had died, after the first century A.D., as was also forewarned by the apostles (1 Timothy 4:1-3; Timothy 4:1-4). And thus, from the beginning they were not so. What are they ?

To mention some of them, today we hear much about joining a church of one's own choice, that is, one can join any church of his own choice, or leave any church for some reasons and join another. But the fact is that in the beginning, when Christ established the church, it was not so. The record says, all the believers, who repented of their sins, were immersed (baptized) for the forgiveness of sins, and there-upon were added by the Lord to the church daily. (Acts 2:37-47). The Lord has but only one church (Matthew 16:18). He therefore added all the saved people to his one church. There was no such thing as to joining a church, or leaving one church for joining another, since there was but only one church. (Ephesians 4:4; Colossians 1:18).

Also, we hear today people talking about this church and that church or his church and my church. As we have seen already that from the beginning it was not so. All the saved were the members of the church, the body, and Christ was its head. The various congregations of the church of Jesus Christ were called churches of Christ. (Romans 16:16). Once in those days when some certain Christians started calling themselves after the names of some men, like a large number of people do today, we read, apostle Paul immediately rebuked them, and emphatically asked them, "Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul?" (1 Corinthians 1:13). Since some of them were beginning to call themselves after Paul's name (Perhaps Paulites), he asked them the question, Was Paul Crucified for you or were you baptized in my name? The inference is, he wanted to stress the fact, that Christ was the one who died for all, and also that they were all baptized into Christ, and thus they were all in Christ, in his body, which is the church, (Galatians 3:27.

1Corinthians 12:13; Ephesians 1:22,23). They were all called after the name of Christ—Christians. When much later people began to join churches of their own choice then they began to be called after the names of their churches or organizations such as,—ist,—dist, etc. But from the beginning it was not so. They were called “Christians.” (Acts 11:26).

Likewise, keeping lent, celebrating Christmas and Easter, calling religious leaders by such names or titles as Reverend, Father, Pastor, Padri, etc., using mechanical instruments of music in worship, and monthly or quarterly, rather than weekly observance of the Lord’s Supper, sprinkling or pouring water for baptism, which in fact means immersion, baptizing babies, and several other such things were not so from the beginning. They were later added, and most of these things had their origin with the Roman Catholic church. And as we all know, all of the modern day denominations have come into existence out of the Catholic church, and so they have also brought with them these man-made doctrines and commandments, but from the beginning it was not so.

We urge you to study your Bible and see for yourself where you actually stand religiously. Let’s be Christian according to the Bible. For unless our religion and worship is according to God’s will it would be in vain. Jesus said, “This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me. But in vain they do worship me, teaching for doctrines the commandments of men.” (Matthew 15:8,9). Peter says, “If any man speak, let him speak as the oracles of God.” (1Peter 4:11). And John said, “Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son.” (2 John 9).

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Words Of Life

“DOES IT MAKE ANY DIFFERENCE HOW ONE WORSHIPS?” In other words, is all worship acceptable to God ?

To answer this question we must observe what the word of God says about worship. There are several types of worship mentioned in the New Testament: Vain worship, Will worship, Ignorant worship, Worship in Spirit and Truth. Notice, how that three of these four are unacceptable to God.

VAIN WORSHIP. "This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me. **But in vain do they worship me,** teaching for their doctrines the commandments of men." Matthew 15:8, 9.

The word vain means empty; worthless; having no genuine substance, value, or importance. Therefore, worship conducted after man's commandment is worthless to God.

WILL WORSHIP. "(Touch not; taste not; handle not; which all are to perish with the using;) after the commandments and doctrines of men? Which things have indeed a shew of wisdom in **will-worship**, and humility, and neglecting of the body; not in any honour to the satisfying of the flesh". (Colossians 2:21-23).

Will worship is a self-devised external form of a ceremonial service, a mode of ceremonial worship chosen for one's self (Bullinger's Greek Lexicon). Note that the scripture said that those who worship as such shall perish with the using.

IGNORANT WORSHIP. "For as I passed by, and beheld your devotions, I found an altar with this inscription. To the Unknown God. Whom therefore ye **ignorantly worship**, him declare I unto you." (Acts 17:23.) Ignorance is defined as lacking knowledge, uninstructed or uninformed; untaught. According to Acts 17:30,31 God will not accept ignorant worship (Paul tells them to turn from such).

WORSHIP IN SPIRIT AND TRUTH. "But the hour cometh and now is, when the **true worshippers** shall worship the Father in spirit and in truth: for the Father seeketh such to worship Him. God is a spirit: and they that worship Him must worship Him in spirit and truth." (John 4:23,24). True worship is in spirit and truth. Spirit is the character of our

worship. Our worship must be from a heart of love for our Master, thus involving our attitude in approaching God in worship (I Corinthians 13:1-3). Truth is the standard to be used, "Sanctify them in truth, thy word is truth." (John 17:17). "Then said Jesus to those Jews which believed on him. If ye continue in my word, then ye are my disciples indeed; And ye shall know the truth, and the truth shall make you free." (John 8:31,32). You can know the truth. It is attainable. It is actual.

THIS IS THE KIND OF WORSHIP GOD DESIRES!

Therefore, all worship is **not** acceptable to God. Much worship is vain in the eyes of God. Many are worshipping today after their own manner and mode. God cannot and will not accept such worship. Today many are worshipping in ignorance—they just don't know what God requires. How are **YOU** worshipping?

Saved By

J. G. Brown

When one is saved, his condition is then referred to by various Bible terms such as "salvation", "redemption", "forgiveness or remission of sins", "eternal life", etc. There are two phases of this condition, so the meaning must be determined by the context of the verses in which the terms are found. Most of the verses which use such terms refer to the condition of a man who has been forgiven of past sins and is living (on earth) in such a way as to receive remission of other sins into which he has fallen as a Christian. However, there are many verses using the above terms to refer to the final or eternal reward after death of those faithful to his Word. These two phases of salvation are closely related, as no one can expect the second phase unless he has had the first phase on earth. (Rev. 2:10).

How can people be saved from past sins?

This is the most important question that any man can ask in this life—being answerable only by the Bible. Until a man is

saved, he should not spend all his time in other subjects of the Bible. Also, until he has "entered" Jesus, he should "preach" not to others (Matt. 23:13). As sin is the thing that separates us from God, (Isa. 59:2), and all sin has one source of origin (John 8:44)—as well as one source of remission (II Tim. 2:10), we must all follow the same process in acquiring salvation.

First, we must realize the "terribleness of sin" and the "blessedness of salvation". Second, we must learn of and believe in the only one who can save us from this sin. Third, we "must" then do that which he has required of us before he will save us (Heb, 5:9).

1. Recognition of "lost" condition :

Few words are needed along this first point. Most all preachers are eloquent on this subject. However, since they usually lead people to believe that they are saved before they have "obeyed the Gospel", many are still unsaved without realizing it. Again, this illustrates the subtilty and power of Satan (II Cor. 4:4).

2. Recognition of source of salvation :

Only God can save us and he has chosen to save us with only ONE power...the Gospel. It would be a foolish man indeed who would refuse while drowning, the one rope thrown to him by a friend. Yet, this is what many folk are doing with the one "rope" of God—the Gospel.

3. Obeying the Gospel, man's part :

Only Christ can save (Heb. 5:9), and he saves only those who obey him—the Gospel (I Cor. 1:21). Since this is the only rope provided for our salvation, we must appreciate it in order to do our part—obey it. Jesus said, "...Preach the Gospel to every creature. He that believeth and is baptized shall be saved;...", Mark 16:16. This shows that the consummation or final "step" in man's obedience of the Gospel is baptism. Since only those who obey the "full" Gospel can hope for salvation (I Pet. 4:17), it is needful to remember that there are three parts to the Gospel (I Cor. 15:1-4): 1. We die with Christ by repentance; 2. We must then be "buried"—"planted" into His

death by baptism. 3. Only then will we be “resurrected”—given a new life (Rom. 6:3-5). The “baptizer” (human) raises us physically from the watery grave, but only God can “raise” us spiritually from being a “dead sinner”. At the time when He does this He puts us into His “one body” (church), where all “saved” people are placed (Acts 2:47; I Cor. 12:13). It is only one of the 2,000 or more which are on earth today. Read your Bible to see which one this is.

Adventism and the Law

E. Claude Gardner

One of the distinctive doctrines which is most basic to Seventh-Day Adventism is the acceptance of the old covenant as well as the new as the rule of faith and practice. The most prominent emphasis is on the observance of the weekly sabbath as a holy day. This writer denies that the Bible teaches that the old covenant which includes the sabbath is bound on us in this age.

1. The Word of God is Authority

To discuss the issue intelligently we must agree on the basis of authority. Only the word of God given by inspiration of the Holy Spirit can be acceptable to a Bible believer. (2 Tim. 3:16,17; 2 John 9; 1 Pet. 4: 11; Gal. 1:8,9; John 14:26;16:13.) We repudiate human opinions, assumptions and philosophies. Only the word of the Lord will satisfy one who is interested in the truth.

The doctrine of continuous revelation of the will of God is rejected because Jude declared that the faith or gospel has been once for all delivered. (Cf. Jude 3, R.V.) For this reason Mrs. Ellen G. White, accepted as a prophetess by many Adventists, cannot be recognized as an inspired *revealer* of gospel truth. Mrs. White claimed to have gone to heaven and then announced that she saw a halo around the fourth commandment. Paul relates that an inspired man went to heaven, but

he was not able to reveal what he saw. (2 Cor. 12:1-4.)

Paul declares that one who claims to be a prophet must "acknowledge" the teaching of other inspired men. His teaching must not contradict the Spirit-guided teachers. (1 Cor. 14:34.) Mrs. White contradicts Paul and others. One illustration of it is her claim that she saw a halo around the fourth commandment and then she wrote, "I saw that the sabbath was not nailed to the cross." This declaration does not coincide with Paul's statement in Col. 2: 14-16. Mrs. White must be rejected as a prophetess of God. (2 Pet. 1:20; 1 John 4:1.)

II. Law of Moses and Law of God

In order to try to escape the force of the Scriptures an effort is made to separate the "law of Moses" from the "law of God." The former it is said by Adventists is the "ceremonial" which was abrogated but the latter is the moral which is the ten commandments (which includes the sabbath). This is an arbitrary distinction which cannot be borne out by the Scriptures. The law of God was given by or through Moses, the great lawgiver. The law of the Lord contained commands of a ceremonial nature. (John 1:17; Neh. 8:1,5,8; Josh. 8:32; 2 Chron. 31:3; Luke 2:22-24; Ezra 7:6; Mark 7:10; John 7:19.)

III. Old Covenant not in force now

Whether the Bible uses the term "the law," "law of Moses," or "law of God" it refers to the old covenant. Numerous passages clearly reveal that the old covenant was temporary in nature and purpose and a new covenant was foretold. (Jer. 31:31ff.; Heb. 8:6-13; Zech. 11:10-14; Eph. 2:14,15; Gal. 3:17-24; 4:21-30; 2 Cor. 3: 6-14; Heb. 12:18-29; Rom. 7:4,7,8; 2,3; 10:4; Acts 13: 38, 39; Matt. 5:17,18.) Today we live under the gospel the new covenant. Today we hear Christ who has spoken in the New Testament. (Heb. 1:1; Matt. 28:18.) Preachers should be "able ministers of the New Testament". (2 Cor. 3:6) We are "dead" to (separated from) the law that we should be married to Christ. (Rom. 7:1-4).

IV. Old Covenant given to Jews only

If it could be established (which it cannot be) that the old covenant including sabbath observance is yet in force, then only Jews would be obligated to recognize it. It was never given to Gentiles. The ten commandments were given to fleshly Israel. (Rom. 2:14; Deut. 5: 1-3; Neh. 9:13, 14; Mal. 4:4; Ex. 31: 17; Deut. 4:13; 2Chron. 5:10; 1 Kings 8:21.)

V. Sabbath not Bound

The sabbath was given as a sign between Jehovah and Israel. (Ex. 31:17) It was a test for Israel. The *whole* covenant was fulfilled and consequently the *part* was also. The old covenant is not in force and therefore the sabbath is not bound. The prophets foresaw the end of the sabbath. (Amos 8:5,9,10; Mark 15:33; Ex. 31:16; Hos. 2:11,23; Heb. 4:1-11; 2 Cor. 3: 6-14). The Lord's day or first day of the week (Acts 20:7) has never been the Christian sabbath. Sabbatarians claim that the pope changed the sabbath from Saturday to Sunday even as soon as the fourth century. This cannot be true for no pope was crowned until 606 A.D.

VI. Some Pertinent Questions

The following questions enable us to focus attention on the issue involved:

1. What command or example do we have of eating the Lord's supper on the sabbath?
2. What example do we have of the disciples observing the sabbath to keep it holy after the church was established?
3. Why should not all of the teaching of the law be observed if a part is kept? Why not burn incense, offer animal sacrifices, and abstain from kindling a fire?
4. Does one fall from grace if he keeps the law? (Gal. 5:4).
5. Are the yearly sabbaths observed the same as the weekly? If not, why not?
6. Must members of the Adventist Church be "stoned" or disciplined for doing work on Saturday? (Num. 15:32.)

7. What proof is there that the old covenant is in force today ?

8. Where is there any proof that mankind was commanded to keep the sabbath until it was enjoined on Israel at Mount Sinai ?

9. What proof-texts are advanced to attempt to establish sabbath keeping ?

10. Had Jesus ever said, "Thou shalt not keep the pass-over" ?

11. Should the church be named after a doctrine or should we honor Christ ?

12. Must one believe Adventism and practice sabbath observance to be able to go to heaven ?

The Exaltation and Stability of the Church !

L. O. Sanderson

The very fact that the church is the kingdom of the Lord—his own planning, creation, and promotion, even through the ages from the foundation of the world—is proof positive of its exalted position and indestructibility, for what could possibly equal or destroy the purposed handiwork of Almighty God? and specially since the Lord, in his word, has pledged existence? Divine revelation is plain and pointed with respect to these features of his church.

EXALTATION

The towering position promised for the church. Isaiah referred to this planned kingdom as "the mountain of the Lord's house" (Isa. 2: 2); Micah likewise prophesied this "mountain of the Lord" (Mic. 4: 2); and both say that it "shall be established in the top of the mountains." The term "mountain" in symbolic language relates to kingdoms, and the Lord's mountain would be at the top, which no kingdom of the world could equal, much less exceed, in glory, strength, and exaltation. "The

hill of God" would be "an high hill." (Psalm 68: 15.) It was God's aim, therefore, to make of his church a towering one.

Moreover, the kingdom was to be exalted. Both Isaiah and Micah reveal that it "shall be exalted above the hills." Christ, in anticipation of the glorious and exalted position of his church which is called "the city of the living God" (Heb. 12: 22), said: "A city that is set on a hill cannot be hid" (Matt. 5: 14). The church is not only a city atop the mountains, but it is also exalted above the hills! Paul reminds us that Christ died for the church, not only to sanctify and cleanse it, but also "that he might present it unto himself a glorious church." Eph. 5: 26, 27. Glorious, from *en* and *doxa*, means ennobled, or gorgeous (Luke 7: 25), and dignified (2 Pet. 2: 10). The church, or kingdom, was to be, and is, God's greatest, highest, most noble arrangement and rule on earth, in the most glorious dispensation of time—the Christian age, and by and for Christ it is indeed exalted.

STABILITY

We could well reason that as certainly as the Lord is omnipotent, omniscient, ever sure and certain, so also "his workmanship created in Christ Jesus" (Eph. 2: 10), which compose his church (verse 16), referred to as his building (verse 20), must be as towering and stable as could be attained in the world. Since "the foundation of God standeth sure" (2 Tim. 2: 19), so also the superstructure, the church, resting safely on Christ, the Rock of Ages, must likewise be firm, secure, and enduring. But consider.

The church is indestructible. Daniel foretold, not only that "the God of heaven" would "set up a kingdom," but also that this kingdom, the church, "shall never be destroyed." (Dan. 2: 44.) Since the church is here declared indestructible; it rests on Christ the same yesterday, today, and forever (Heb. 13: 8); since God is unfailing and almighty; and since his kingdom has stood some nineteen hundred years, far beyond the span of earthly kingdoms, we cannot but believe in the indestructibility of the Lord's church.

Christ pledged its stability. In making his unalterable pledge to build his church (Matt. 16: 18), he added: "and the gates of hell shall not prevail against it". Some say "it" refers to the "building" of it. While this is no doubt an unchangeable truth "it" is actually feminine, rather than neuter, and grammar demands that a pronoun refer to the nearest preceding noun of the same number and gender, which has to be "church." Hence, "the gates of hell shall not prevail against her"—the church. What ever flood of opposition the gates of the unseen might permit against the blood-purchased church, it cannot prevail against her. The Lord has spoken, and his word never fails.

The church is stable for all time to come. The epistle to the Ephesians discusses the church so much—as the body, the kingdom, the bride, the building; and among other things, Paul, after emphasizing the exaltation of Christ, says with respect to God: "Unto him be glory in the church by Christ Jesus throughout all ages, world without end." (Eph. 3: 21.) Surely this cannot but mean that God is to be and must be glorified in or by the church for all time to come!

The Lord's church will never be destroyed from without; it may be weakened and it may wane from within. May we never let it be so!

Entrance into the Church

O.P. BAIRD

The various churches or denominations have different conditions of entrance. In some of the sects the candidate for membership must state that he believes himself to be already a Christian, having been saved by the blood of Christ. In some churches, after hearing the testimony of the candidate, the members vote as to whether or not they believe him to be a Christian and an acceptable candidate for membership. If the vote is favorable the candidate is baptized and accepted as a member of that particular church. On the other hand, the Bible teaches that the purpose of baptism is "for the remission of sins."

(Acts 2:38). Baptism is given as a condition to salvation, "He that believeth and is baptized shall be saved." (Mark 16:16.) A person cannot be a Christian before his sins are taken away, but his sins are not removed before his baptism. (Acts 22:16.)

Doctrine of Men Concerning Church Membership

Sectarian teachers tell us a man must first become a Christian and then at some time later join a church, any church which he might select. In the last lesson it was shown that this is a mistaken idea. Every person who is a Christian is in the church because he is a Christian, and no one can be a Christian outside the church. The church is bought with the blood of Jesus; and since every individual Christian is bought with the blood of Jesus, he is in the blood-bought body. The church is the body of Christ and Christ is the Saviour of the body. Then if He is your Savior you are in His body. The church to which all Christians belong is the one which is spoken of in the New Testament and not one which began after the church of Christ came into being.

Conditions of Entrance

From the Bible teaching which we have noted we can see that the conditions of entrance into the church are the same as the conditions of becoming a Christian. All that one has to do to become a member of the church is to become a Christian.

The conditions of salvation, or becoming a Christian, have been given in previous lessons. One must have a confident faith in Christ as the Son of God, must repent of his sins; confess Christ as Lord, and then submit to baptism in obedience to His command. Then remission of sins or salvation is received according to the sure promise of God.

Note that baptism, the final act of obedience (not the only act) that puts one into Christ, also puts him into the body or church. "For as many of you as have been baptized into Christ have put one Christ." (Galatians 3:27.) "For by one spirit are we all baptized into one body." (1 Corinthians 12:13.)

Practically all denominations require baptism, or at least

what they believe to be baptism, as a condition of membership, saying that baptism is the door into the church. The Bible does teach that baptism puts one into the church but it also teaches that it puts him into Christ. All of this can be made plainer by example.

An Example

The second chapter of Acts furnishes an outstanding example of people obeying the gospel and becoming members of the church. In that chapter we have the record of Peter's sermon on Pentecost, the first gospel sermon after the descent of the Holy Spirit. Thousands heard and believed in Christ and obeyed the command to repent and be baptized for, or unto, the remission of their sins. "Then they that gladly received his word were baptized; and the same day there were added unto them about three thousand souls." (Acts 2:41.) Added unto whom? Unto those already saved, and all the saved together constituted that church. "And the Lord added to the church daily such as should be saved." (Acts 2:47.) The word "church," is omitted in the Revised Version but it is clear that the church is meant because thereafter in Acts this body of believers is referred to as the church in Jerusalem. Note that the Lord did the adding. They simply obeyed the gospel and the Lord saved them and added them to His body. They did not select some church and take some action to join it after they were saved. The same thing that made them Christians made them members of the church.

The gospel is same now as then and the Lord is the same. If men today will obey the same gospel the Lord will add them to the very same church. Surely, no one will think that the Lord would add him to some one of the denominations that men started after the Lord built His church. Obedience to the

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gospel commands for the purpose for which they were given will make one a Christian but that is all it will make him. Since he is a Christian he will be in the church about which we read in the New Testament. If he then decides he is not content to remain where the Lord placed him but wants to go beyond the teachings of the Bible and become a member of some church established by men he will have to take some additional action and perhaps be baptized again in order to become a member. Why not do what Christ commands and that only and be what the Bible commands us to be and nothing more.

वचन की कसौटी पर

ले० जसवन्त गुड़िया

आजकल बहुतेरे लोग ऐसे हैं जो यह दावा करते हैं कि उन्हें यह वरदान मिला है कि वे बीमारों को चंगा कर सकते हैं या अन्य ऐसे कार्य कर सकते हैं जिनका विवरण हम मरकुस १६ : १७-१८ में पढ़ते हैं। दूसरे शब्दों में हम कह सकते हैं, कि वे चिन्ह दिखा सकते हैं।

लेकिन इन चिन्हों का क्या प्रयोजन था या है? चूंकि इन चिन्हों का विवरण हम बाइबल में पढ़ते हैं, इसलिये यह भी आवश्यक है कि इन प्रश्नों का हल भी बाइबल ही में ढूँढ़ें।

हम आगे चलकर मरकुस १६ : २० में पढ़ते हैं कि इन चिन्हों के द्वारा वचन को दृढ़ किया गया। (प्रेरितों १६ : २०)। इन चिन्हों को देखकर लोगों ने सुसमाचार पर विश्वास किया। (प्रेरितों ६ : ३४-३५; ६ : ४२; २ : २२)। इसी प्रकार हम पुराने नियम में भी पढ़ते हैं। यहोवा परमेश्वर ने मूसा के द्वारा तीन चिन्ह इसलिए दिखाए कि इस्राएली मूसा पर विश्वास लाएं। (निर्गमन ४ : ४-६)। यहोवा परमेश्वर ने मूसा के द्वारा मिस्र में अनेक चिन्ह प्रगट किये ताकि इस्राएली अपनी आनेवाली पीढ़ियों सहित परमेश्वर पर विश्वास लाएं। (निर्गमन १० : १-२; भजन० ७८ : ६)। इसी प्रकार, गिदोन को भी चिन्ह दिया गया (न्यायियों ६ : १७)। फिर नए नियम में हम पढ़ते हैं कि प्रभु यीशु ने अपने विरोधियों को प्रत्युत्तर देते हुए कहा, "जो काम मैं अपने पिता के नाम से करता हूँ वे ही मेरे गवाह हैं।" (यूहन्ना १० : २५) ".....चाहे मेरी प्रतीति न भी करो, परन्तु उन कार्यों की तो

प्रतीति करो ताकि तुम जानो, और समझो कि पिता मुझ में है और मैं पिता में हूँ।" (यू० १० : ३८) । अतएव यह स्पष्ट ही है कि चिन्हों का प्रयोजन इसलिए है कि हम परमेश्वर पर विश्वास लाएं । हम यह विश्वास करें कि प्रभु यीशु परमेश्वर का पुत्र है । हम सुसमाचार पर विश्वास लाएं ।

सो क्या हमें आज परमेश्वर पर विश्वास करने के लिए प्रत्यक्ष चिन्हों की आवश्यकता है ? किन्तु चिन्ह दूढ़नेवालों को प्रभु से चेतावनी दी है । (लूका ११ : २६) ।

हमें यह भी ज्ञात होना चाहिए कि प्रथम शताब्दी के मसीहियों को बाइबल उपलब्ध नहीं थी । क्योंकि बाइबल का लिखा जाना उस शताब्दी के अंत में पूरा हुआ । उन का विश्वास उन चिन्हों पर ही आधारित और दृढ़ था । लेकिन हमारे विश्वास का स्रोत है बाइबल । "क्योंकि विश्वास सुनने से और सुनना मसीह के वचन से होता है ।" (रोमियों १० : १७; यू० २० : २६) । सो, यह स्पष्ट है कि हमें आज प्रत्यक्ष चिन्हों की कोई आवश्यकता नहीं है । हमें उन्हीं चिन्हों पर विश्वास करना चाहिए जिनका वर्णन हम पवित्रशास्त्र में पाते हैं । (यू० २० : ३०-३१) । इस प्रकार ही हम सुसमाचार पर विश्वास ला सकते हैं क्योंकि यह विश्वास करनेवालों के लिए उद्धार के निमित्त परमेश्वर की सामर्थ्य है । (रोमियों १ : १६) ।

कुछ लोग यह भी कहते हैं कि चंगाई एक आत्मिक वरदान है जो पवित्रात्मा द्वारा दिया जाता है । बाइबल के नये नियम में हम पढ़ते हैं कि प्रेरित जिन व्यक्तियों पर हाथ रखते थे वे आत्मिक वरदान पाते थे । (प्रेरितों १६ : ६; रोमियों १ : ११; २ तीमुथियुस १ : ६) । जैसा कि पौलुस ने लिखा ".....कि मैं तुम्हें कोई आत्मिक वरदान दूँ जिस से तुम स्थिर हो जाओ ।" (रोमियों १ : ११) । यहाँ स्पष्ट है कि आत्मिक वरदानों का क्या प्रयोजन था । आत्मिक वरदानों का पर्याप्त विवरण १ कुरिन्थियों के १२ वें, १३ वें और १४ वें अध्याय में मौजूद है । अन्य भाषाएँ विश्वासियों के लिए नहीं परन्तु अविश्वासियों के लिए चिन्ह हैं और भविष्यवाणियाँ अविश्वासियों के लिए नहीं परन्तु विश्वासियों के लिए चिन्ह हैं (१ कु० १४ : २२) । हम यह भी पढ़ते हैं कि जब नया नियम इस संसार में आया तब आत्मिक वरदान लोप हो जाएंगे । (१ कु० १३ : ८-१२) । "परन्तु सर्वसिद्ध आया, तो अधूरा मिट जाएगा ।" सर्वसिद्ध, अर्थात् स्वतन्त्रता की सिद्ध व्यवस्था, या विश्वास की व्यवस्था या आत्मा की वाचा, मसीह की व्यवस्था, नई वाचा या नया नियम । (याकूब १ : २५; इब्रानियों ६ : १५; गलतियों ४ : २४, १

कु० ६:२१; रोमियों ३:२७; २ कु० ३:६-९)। सो आज नया नियम हमें दिया गया है, और आत्मिक वरदान समाप्त हो गए हैं। यदि हम स्थिर हैं तो आत्मिक वरदानों के कारण नहीं, अपितु "आत्मा की तलवार जो परमेश्वर का वचन है" के द्वारा। (इफि० ६ : १३-१७)। यदि हम स्थिर हैं तो उस विश्वास के द्वारा जो वचन के द्वारा मसीह में हैं। (१ कु० २ : ५; रोमियों १ : ६)। "क्योंकि उसके ईश्वरीय सामर्थ ने सब कुछ जो जीवन और भक्ति से संबंध रखता है, हमें उसी की पहचान के द्वारा दिया है....." (२ पतरस १ : ३)।

सो यह स्पष्ट ही है कि आत्मिक वरदान समाप्त हो गए हैं और इनकी आवश्यकता नहीं है। क्योंकि प्रेरित जिन पर हाथ रखते थे, वे आत्मिक वरदान प्राप्त करते थे। परन्तु उन व्यक्तियों के पास यह अधिकार नहीं था कि हाथ रखकर अन्य व्यक्तियों को वरदान दें। इसको समझने के लिए हम फिलिप्पुस पर ध्यान दें। (प्रेरितों ६ : ५-६; प्रेरितों ८ : ४-१७)। क्योंकि उसने चिन्ह और सामर्थ सहित सुसमाचार का प्रचार सामरिया में किया लेकिन यरूशलेम से प्रेरित बाद में वहां गए कि लोग पत्रिन्नात्मा पाएं। (पद १४-१७)। अतएव, हम इस निष्कर्ष पर पहुंचते हैं कि जब प्रेरितों की मृत्यु हो गई और तत्पश्चात् वे लोग भी सो गए जिन्होंने हाथ रखने के द्वारा वरदान पाया था, तब आत्मिक वरदान पूर्ण रूप से इस पृथ्वी पर समाप्त हो गए। जी हां, आज आत्मिक वरदान समाप्त हो गए, परन्तु अब विश्वास, आशा और प्रेम स्थायी हैं (१ कु० १३ : १३)। इन तीनों के ही द्वारा हम अपनी आत्माओं का उद्धार प्राप्त कर सकते हैं और स्वर्ग के राज्य के वारिस भी बन सकते हैं। परन्तु प्रेम अटल है। (१ कु० १३ : ८)। क्योंकि मसीह के दोबारा आने पर हमारा विश्वास और हमारी आशा मसीह में पूर्ण हो जाएंगे। (रोमियों ८ : २४; इब्रा० ११ : १)। सो हमें आज चिन्हों की कोई जरूरत नहीं। इसलिए सावधान रहें कहीं हम ठोकर न खाएं, जैसा कि पौलुस ने लिखा है "यहूदी तो चिन्ह चाहते हैं.....जो यहूदियों के निकट ठोकर का कारण है" (१ कु० १ : २२-२३)। इसलिए इस प्रकार का दावा करना सरासर गलत है, और ऐसे लोग झूठे हैं।

अब इन झूठे लोगों के प्रचार और कार्य पर भी ध्यान दें और वचन की कसौटी पर परखें। इन झूठे प्रचारकों का मुख्य प्रचार यह है कि :

(१) आज लोग रोगों से पीड़ित हैं, इसका कारण लोगों के पाप और शैतान हैं।

(२) यदि हम अपने पापों का अंगीकार करें, प्रभु के नाम से तेल मलें, प्रार्थना करें और प्रभु पर विश्वास करें तो हम चमत्कारी ढंग से चंगे हो जाएंगे ।

(३) यदि ऐसा करने पर भी हम चंगे नहीं होते हैं; तो इसके कारण ये हैं :

(क) हमारा अविश्वास या संदेह ।

(ख) हो सकता है हमारे माता-पिता ने पाप किया हो अतः वे भी आकर अपने पापों का अंगीकार करें ।

(ग) यदि हम विश्वास में बने रहें और तेल का इस्तेमाल करते रहें तो धीरे-धीरे रोग मुक्त हो सकते हैं ।

अब इन बातों को हम ध्यान से परखें तो हम नए नियम के अनुसार पाएंगे—

(१) रोगी पूर्ण रूप से और तत्काल ही चंगे किये जाते थे ।

(२) प्रभु यीशु ने एक अंधे व्यक्ति के बारे में कहा था “न तो इसने पाप किया है; न इसके माता-पिता ने……” (यू० ९ : १-३) ।

(३) रोगी निराश होकर वापस नहीं जाते थे, न ही उनसे यह कहा जाता था कि उन्होंने चंगापन इसलिए नहीं पाया क्योंकि उन्होंने अविश्वास या संदेह किया । इसके विपरीत हम पाते हैं कि ऐसे रोगी भी चंगे किए गए जो कि इस बात से अनजान थे कि अमुक व्यक्ति द्वारा हम चंगाई प्राप्त करने जा रहे हैं । उदाहरण स्वरूप मंदिर का लंगड़ा (प्रेरितों ३ : १-१०), और ३६ वर्षीय बेतहसदा कुण्ड का रोगी । (यू० ५ : २-९) ।

(४) चंगाई प्राप्त करना रोगी के विश्वास पर निर्भर नहीं करता बल्कि प्रार्थना करनेवाले व्यक्ति के विश्वास पर निर्भर करता है । (याकूब ५ : १४-१८; प्रेरितों ३ : १६) ।

(५) हर प्रकार के रोग और पीड़ा दूर किये जाते थे । क्या जन्म के अन्धे, गूंगे, लंगड़े, यहां तक कि जो दुर्घटनाओं के शिकार हो जाते थे । (प्रेरितों २० : ७-११; लूका २२ : ५०-५१) । जबकि ये झूठे प्रचारक केवल शरीर की अंदरूनी बीमारी ही चंगी करते हैं । यदि दुर्घटनावश मेरा पैर या हाथ टूट या कट जाता है तो इसे चंगा करने में ये सर्वथा असमर्थ हैं । यहां यह कहना निरापेक्ष होगा कि आज जो ये झूठे प्रचारक चंगाई का ढोंग करते हैं, मैं समझता हूँ कि एक मनस्विकत्सक इनसे बढ़कर कार्य करता है । क्योंकि मनुष्य के अधिकांश रोग मानसिक विकारों के कारण ही उपजते हैं ।

हम नए नियम में पढ़ते हैं कि प्रेरित पौलुस एक बार बीमार पड़ा था। उसने प्रभु से यह कह कर प्रार्थना की कि यह उससे दूर हो जाए। किन्तु, इसके बावजूद उसे वह बीमारी भोगनी पड़ी। (२ कु० १२ : ७-१०)। त्रुफिमस को पौलुस ने मीलेतुस नामक स्थान में बीमार छोड़कर अपने प्रचार कार्य हेतु वहां से प्रस्थान किया (२ तीमुथियुस ४ : २०), जबकि पौलुस के पास इतनी सामर्थ्य थी कि रोगी उसके कपड़े को स्पर्श कर रोगमुक्त हो जाते थे। (प्रेरितों १६ : ११-१२)। पौलुस ने तीमुथियुस को लिखकर यह सलाह दी थी कि वह अपने पेट की बीमारी के लिए दाखरस का उपयोग दवा के रूप में करे। (१ तीमुथियुस ५ : २३)। इफ्रुदीतुस, पौलुस का एक सहयोगी, मरने के लगभग बीमार पड़ा था, कारण मसीह के काम के लिए प्राणों का जोखिम। (फिलिप्पियों २ : २५-३०)। यहां मैं यह प्रश्न पूछता हूं कि ये भूठे प्रचारक जो अपने आपको विश्वासी, उपदेशक और वचन के ज्ञाता कहलाते हैं, क्या पौलुस से भी बढ़कर हैं? इस से साबित हो जाता है कि इनके कार्य और प्रचार किस सीमा तक भूठे हैं। मैं उन लोगों के विषय में भी कहता हूं जो इनके द्वारा चंगे होने का दावा करते हैं, वे अपने मनोवर्गों और तीव्र भावुकतावश कुछ समय तक चंगाइपन महसूस तो करते हैं किन्तु बाद में वे जरूर इसे भी महसूस करते हैं कि वे कितने स्वस्थ हुए, और सच्चाई क्या है? क्योंकि इसके प्रत्यक्ष प्रमाण मेरे कई संबंधीगण हैं।

इन सभी उदाहरणों से यह स्पष्ट हो जाता है कि यदि हम परमेश्वर के संतान हैं तो यह भी आवश्यक है कि हमारा सांसारिक जीवन दुःखमय और परीक्षाओं से परिपूर्ण हो। क्योंकि परमेश्वर की महिमा हमारी निर्बलताओं में भी सिद्ध हो सकती है। (२ कु० १२ : ६-१०)। प्रभु जिस से प्रेम करता है उसकी ताड़ना भी करता है और जिसे पुत्र बना लेता है उसे कोड़े भी लगाता है (इब्रा० १२ : ५-११; नीतिवचन ३ : १२)। सो यदि हम सुख में हैं, या दुःख में हैं, यह परमेश्वर की इच्छा एवं अनुग्रह पर निर्भर है क्योंकि हमारे लिए सब बातें भलाई ही की उत्पन्न करती हैं। (रोमियों ८ : २८)। यह जरूरी है कि हमें हर प्रकार के दुःखों और परीक्षाओं के बीच होकर गुजरना पड़े और धैर्यतापूर्वक परमेश्वर के प्रति धन्यवादी बने रहें। क्योंकि जिस प्रकार सोना ताए जाने के द्वारा शुद्ध हो जाता है, हमारे लिए भी यह आवश्यक है कि क्लेशों और पीड़ाओं के द्वारा सिद्ध होते जाएं।

सो यदि हम बीमार हो जाते हैं तो हमारे लिए दुआ-दवा-सेवा आवश्यक हो जाते हैं। क्योंकि जितने भी प्रकार की दवाएं हैं वे परमेश्वर द्वारा ही

सृजी गई हैं। पीलुस ने 'लूका' को "प्रिय वैद्य" कहकर संबोधित किया था। (कुल० ४ : १४)। इसलिए हमें भी निश्चित तौर से उन्हें सम्मान देना चाहिए जो चिकित्सा ज्ञान द्वारा हमें अपनी सेवाएं अर्पित कर रहे हैं।

परमेश्वर की इच्छा है कि हम मसीह में उद्धार प्राप्त करें। और पीलुस के अनुसार इस उद्धार की चर्चा पहिले पहल 'प्रभु के द्वारा हुई, और सुनने-वालों के द्वारा हमें निश्चय हुआ। और साथ ही परमेश्वर भी अपनी इच्छा के अनुसार चिन्हों और अद्भुत कामों और नाना प्रकार के सन्मार्थ के कासों, और पवित्र आत्मा के वरदानों के बांटने के द्वारा इस की गवाही देता रहा"। (इब्रा० २ : ३४)। लेकिन सुसमाचार उद्धार के निमित्त परमेश्वर की सामर्थ्य है। (रोमियों १ : १६)। सो जब हमारे पास आज सुसमाचार है तो क्या इस उद्धार की गवाही के लिए चिन्हों, अद्भुत कामों तथा सामर्थ्य के कामों की कोई आवश्यकता है? बिल्कुल नहीं। इसलिए हमें जेताबनी दी गई है कि ठोकर न खाएं बल्कि विश्वासी बनें और विश्वास की रक्षा करें।

क्या आप सुसमाचार पर विश्वास करते हैं? और यदि करते हैं तो क्या इसका पालन भी करते हैं?

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There Are Two Kinds

Roy Deaver

“For he that soweth unto his own flesh shall of the flesh reap corruption, but he that soweth unto the Spirit shall of the Spirit reap eternal life” (Gal. 6: 8).

This statement is designed to show the consequential application of the immutable law just stated; that one reaps what he sows. It mentions several things of which there are two kinds.

There are two kinds of **sowers**—“He that sows to the Spirit” and “he that sows to the flesh.” The one who sows to the Spirit is characterized by the mind of the Spirit (Rom. 8: 5-9), is led by the Spirit (Rom. 8: 12, 13; Gal. 5: 16ff.), puts the kingdom first. The one who sows to the flesh is sinfully selfish, is characterized by the mind of the flesh (Rom. 8: 5-9) and does the works of the flesh as discussed in Gal. 5: 16ff.

There are two kinds of **seed**—the seed to be sown to the flesh, and the seed to be sown to the Spirit. The seed to be sown to the flesh is all acts of sin, wickedness. One act of wickedness, that is under consideration in the context, is to refuse to support those who teach the gospel. The seed to be sown to the Spirit is all good works, acts of righteousness, including supporting those who teach the gospel.

There are two kinds of **sowing**—the actual sowing to the flesh, engaging in acts of wickedness, having the mind of the flesh, and the actual sowing to the Spirit, engaging in good works, acts of righteousness, having the mind of the Spirit.

There are two kinds of **harvests**—while it is true that in many instances and in many ways the harvest is begun to be reaped even in this life, evidently the harvest under consideration here is the final one. One will reap either corruption, or eternal life. There is eternal life awaiting those who persevere in sowing to the Spirit. There is eternal corruption awaiting those who sow to the flesh.

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