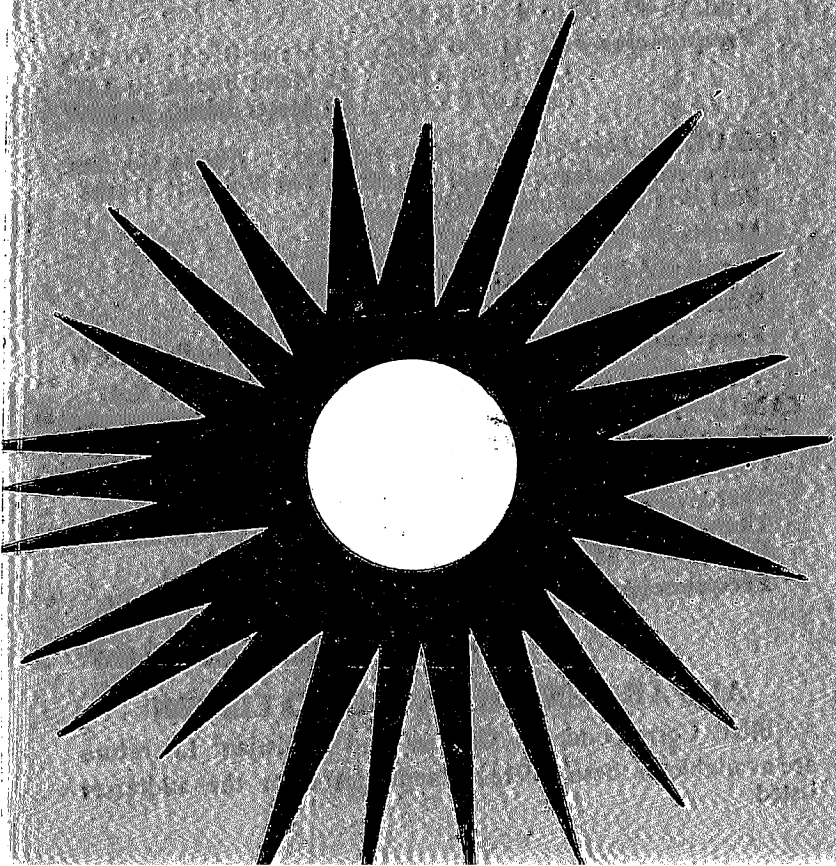


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## EDITORIAL

### The Importance of One

God loves all, wants all to be saved, wants the gospel taken to all, but he deals with one person at a time. Although there are millions, and even billions of people, still he is mindful of you. To prove it he gave his Son to die for the world but he also gave that Son to die for you. That being true, then it means that you are very important to the Lord. He wants you to hear his will, to believe in him, to obey his teaching, to be added to his church, and to live for him. There is one Lord and there is one you. The Lord has done his part to make it possible for you to be eternally saved. Now it is up to you to do your part. If you are not a Christian then you need to become one right there where you are by believing in Christ, repenting of your sins, confessing him before men, and by being baptized (buried) in water that your sins might be washed away. (Mark 16 : 15, 16 ; Romans 10 : 10 ; Acts 2 : 38 ; Acts 22 : 16). If you are a Christian then you need to be faithful to the Lord by worshipping him each first day of the week (John 4 : 24 ; Acts 20 : 7) and by living the faithful Christian life. (Colossians 3 : 17 ; Revelation 2 : 10 ; Revelation 22 : 14).

The problem is that you may be off somewhere far away from us or other Christians. You may have heard the gospel by means of radio, through some literature, or even through this article, and you would like to obey God, but since you are alone, and you are unable to come to us, then you may reason that you can't. You may reason that you are unimportant, that being only one person that you would not be worth much to the Lord, and so on. But this is incorrect. Regardless of who you are, what you are, what you have been, or where you are, you are important to the Lord. If you are unable to come to us or we are unable to come to you, still there is hope. Please do not give up. First of all, it is important to realize that you are a sinner, that you need the Lord, and that you need forgiveness. Then it is important to know that the only way you can be forgiven is for you to come to the Lord on his terms. Forget about what man has told you. Forget about what even religious leaders have said. You must turn to God's word to learn what he would have you to do. Only after you know his will can you obey it. As already stated in the foregoing, he would have you to believe in him with all your heart. (Romans 10 : 17 ; Hebrews 11 : 6). Then he would have you to repent of your sins or to turn away from any and all bad things in your life. If you have been living a good moral life and all of that, still you must repent or turn away from that of trusting in your own goodness to save you and realize that as a sinner that only Christ can save you. (Luke 13 : 3 ; Acts 17 : 30 ; 2 Peter 3 : 9). Next, you must be willing to confess Christ before men, that is, to let one or more know publicly that you believe that Jesus Christ is the Son of God and that you are not ashamed of him. The Lord wants you to go on record that you believe in him. So the confession with the mouth that you believe Jesus Christ to be the Son of God is necessary. This is a commitment that you make and one that you will want to live. (Roman 10 : 10 ; Matthew 10:32, 33 ; Acts 8 : 29-39). And finally, you will want to be baptized or buried in the water in the name of the Father, and of the Son, and of the Holy Spirit for the remission of your sins. (Colossians 2 : 12 ; Romans 6 : 3, 4 ; Acts 8 : 26-39 ; Mark

16 : 16 ; Acts 2 : 38 ; Acts 22 : 16 ; Matthew 28 : 18 20). Now when you sincerely obey the Lord then he will save you and add you to his church, the one church of the Bible, the Church of Christ. (Acts 2 : 47 ; Romans 16 : 16). Through your obedience you will also enter Christ or the spiritual body of Christ. (2 Corinthian 5 : 17 ; 1 Corinthians 12 : 27 ; Romans 6 : 3, 4 ; Galatians 3 : 26, 27). As such you will be a Christian.

Now the question would be, who will baptize you ? Like we have already said, if it is impossible for us to get together with you to baptize you then naturally you will have to seek out someone around you. But please be careful about this. If you go to some denominational preacher he will probably want you to be baptized according to his denominational teaching and he will want you then to be a member of his church. He could do it, if there was no other available, but in that case you should not let him mislead you into thinking that you are joining his church. You should have it clearly understood that you are obeying God to be a member of the Lord's church. Once you are baptized you should not have fellowship with his church but, as we are going to show in a minute, you should begin to conduct worship in your home or some where according to the teaching of the New Testament. But it would probably be better for you to talk to some man, one who is not a preacher, and request him to baptize you. He will probably tell you that he cannot do so or that he doesn't have the authority to do so, but you can assure him that you are the one that is obeying the Lord and that he is merely helping you to do so. But even better than that, in all probability maybe you could have some young man, perhaps a relative, who is big enough and strong enough to baptize you. Again, explain to him that you want him to baptize you so that you might obey the Lord. Go then to a tank, a lake, a river, the ocean, the sea, a stream of water, or any body of water that is big enough and deep enough so you can be immersed in it and there have him to baptize you. You can go any time of the day or night but you shouldn't keep putting this thing off to a

more convenient time. Make up your mind that you are going to obey God and then do it. You'll be glad you did.

Then you will want to know if you can be a Christian by yourself. Of course you can, but in all probability you will not be alone for very long. Now that you are a Christian the next thing you will want to do is to begin to conduct worship in your own home or somewhere where you can have some peace and quiet. If you have a family then you can ask them to meet with you. If you are not married then you can ask some friends to meet with you. Maybe you know of some denominational people who can come to the meeting. But you should set a time on the Lord's day or on Sunday and you should meet at that time by yourself, or with others if they will meet with you, and it would be a good idea to do that every Sunday at the same time. You might be able to meet in some hall, in a school building, or some place like that. You should meet each Sunday (Acts 20:7) and in your worship you should have prayer (Luke 18:1), you should have some singing (Ephesians 5:19), and that should be vocal singing only (Colossians 3:16), and you should have the Lord's Supper unleavened bread in remembrance of the body of Christ and fruit of the vine or grape juice in remembrance of the blood of Christ (I Corinthians 11:23-29 ; Matthew 26:26-28), and you should have a period of Bible reading and study (2 Timothy 2:15) and then you should have a contribution or set some of your money aside to use in the work of the Lord. (I Corinthians 16:2; 2 Corinthians 9:7). As you continue to do this, and as you continue to teach, then maybe in a short time you will have one or more that will also obey the gospel, and in this case you can baptize them, and then you will have fellow Christians to worship with you. If I am speaking to a lady who has become a Christian then you will have to talk to your husband, relatives, or friends, and study with them until you eventually have a male who is willing to obey God and once that is done then he can take the public lead in worship. Until then, then you will have to meet by yourself or with children and with the other ladies who may be willing to do so.

You might reason that you can't do this. Oh yes, but you can. You must. As a Christian, and with the help of the Lord, you can do all things. It is even more important that you obey God and worship according to his will, that is if you know the truth, because it is up to you now, and the Lord is counting on you, to represent him and to teach those who are around you. As a person you go out and get work, get married, have a family, and do many things. As one who loves the Lord you can also obey him, worship him, teach his word, and live for him. If you will then he will be with you, help you, bless you, and reward your efforts. Soon there can be several meetings to worship the Lord as the scriptures teach. You may be surprized at what just one person can do. Remember, the Lord is looking to you and counting on you.

You and the others who likewise obey God can perhaps move over to the next village or city and begin to preach the gospel there and start a congregation in that place. The work can grow to the extent that you have faith and determination to go forward with it. It is up to you to take the initiative. It is up to you to lead the way. Others will soon follow if you will do so. You will be amazed at what one person can do if you will but work at it. And there is much to do. Just keep going. Here is the whole country of India before you. Maybe you are the very one that the Lord is looking to evangelize this great land. Think of what a blessing it could be to you and countless others.

Now Satan will tell you that you can't do this. He will have others to tell you that you can't. He will try to scare you and to frighten you. You may reason that you are poor, that no one will listen to you, that you don't have the ability to do it. You may think that you need help. You may allow such things to discourage you. If so then you are not the man the Lord can use. But if you will forget about all of these things and just get up and go to work and do what you can then the Lord will take care of the rest. Remember, that with the Lord's help you can do all things. Do you believe that? Then go out and prove it.



## *associate editorial*

# The Whole Duty of Man

Man is a dutiful being, he is a responsible being. He has various responsibilities toward himself and others. Man's responsibilities begin even as little child. We see little children getting up every morning, then getting ready for going to school, at school they are given home work and they are expected to do their lessons daily, and it continues. As the child gets older, he continue to make progress with hard labour, he continue to go up in classes, and more and more responsibilities are added unto him. Then after school or college, he has a responsibility to find a suitable job, and then these are several other added responsibilities, such as of family, etc.

Thus, man continue to work hard to fulfill his duties. Some concentrate on education, others on accumulating wealth, or on some business, etc., etc. But the question is, even after fulfilling all of such duties and achieving these various things in life, what does man actually get at the end? Or as the wise Preacher said, "What profit hath a man of all of his labour which he taketh under the sun?" (Ecclesiastes 1:3). And he continue to add, "One generation passeth away, and another generation cometh; but the earth abideth for ever. The sun also ariseth, and the sun goeth down, and hasteth to his place where he arose. The wind goeth toward the south, and turneth about unto the north; it whirleth about continually, and the wind returneth again according to his circuits. All the rivers run into the sea; yet the sea is not full; unto the place from whence the rivers come, thither they return again. All things are full of labour; man cannot utter it; the eye is not satisfied with seeing, not the ear filled with hearing. The thing that hath been, it is that which shall be; and that which is done is



that which shall be done : and there is no new thing under the sun. Is there any thing whereof it may be said, See, this is new. It hath been already of old time, which was before us. There is no remembrance of former things ; neither shall there be any remembrance of things that are to come with those that shall come after. I the Preacher was king over Israel in Jerusalem. And I gave my heart to seek and search out by wisdom concerning all things that are done under heaven : this sore travail hath God given to the sons of man to be exercised therewith. I have seen all the works that are done under the sun ; and, behold, all is vanity and vexation of spirit (*a striving after wind*).” (Ecclesiastes 1 : 4-14).

Yet the Bible teaches that one day when all people will stand before God they will be judged and receive their reward according to their works. (Rev. 20 : 12) The inference is, it does not matter how hard a man might have worked to get his education, or to earn wealth, or to fulfill various other such duties toward himself or his family or his nation, but the thing that matters is, whether he has done what the Lord has specifically commanded him to do. Explaining this fact, the wise preacher said, “Let us hear the conclusion of the whole matter : Fear God and keep his commandments : for this is the whole duty of man.” (Ecclesiastes 12 : 13).

Man must fear God because God is the Creator of man, he is the Father of all human being. Apostle Paul says, “He giveth to all life, and breath; and all things...For in him we live, and move, and have our being.” (Acts 17 : 25, 28). Therefore, man should fear God out of thankfulness, love, respect and honour, and humility. And it is there, that when man will have this kind of fear of God, he will readily obey all of His commandments.

The scripture tells us that before Christ came upon the earth, God gave his commandments to people through prophets, but after the coming of Christ into the world, He said, now you should listen to my Son. (Hebrews 1 : 1, 2 ; Matthew 17 : 5). Jesus said, “For I came down from heaven,

not to do mine own will, but the will of him that sent me." (John 6 : 38). And, "My doctrine (*teaching*) is not mine, but his that sent me." (John 7 : 16). At John 12 : 48-50 he declared, "He that rejecteth me, and receiveth not my words, hath one that judgeth him : the word that I have spoken, the same shall judge him in the last day. For I have not spoken of myself ; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak. And I know that his commandment is life everlasting : whatsoever I speak therefore, even as the Father said unto me, so I speak."

So, we gather, man's whole duty is to fear God and keep his commandment. Christ is the mediator between man and God and therefore through him we have received the commandments of God. When we do what Christ has commanded, we are actually doing what God has commanded. For there is no difference. Christ Commanded, one must believe in him (John 8 : 24), he also commanded, one must repent of his sins (Luke 13 : 3). And he commands one must be baptized to be saved. (Mark 16 : 16). Then to those, who have believed in him, and have repented of their sins, and have been baptized for the remission of their sins, he commands, "Be thou faithful unto death, and I will give thee a crown of life." (Revelation 2 : 10).

Shouldn't you realize that your whole duty is to fear God and keep His commandments. Then won't you submit yourself to do the will of God as revealed by His Son Jesus Christ? I hope you will.

## The Importance Of The Word

*H.M. Phillips*

### IT IS ETERNAL

Lives and abides forever. 1 Peter 1 : 23.

Shall not pass away. Matt. 24 : 35.

Judged by the spoken words. John 12 : 48.

Books opened the last day. Rev. 20 : 12.

**EVERY ONE SHOULD HEAR THE WORD**

Will be destroyed if do not. Acts 3 : 22-23.  
 Ought to be swift to hear it. James 1 : 19.  
 Should hear it attentively. Luke 19 : 48.  
 Almost a whole city came out to hear it. Acts 13 : 44.  
 Hear the word and believe. Acts 15 : 7.  
 Faith comes by hearing the word. Rom. 10 : 17.

**THEN RECEIVE THE WORD**

Gladly this should be done. Acts. 2 : 41.  
 With readiness of mind. Acts 17 : 11.  
 To bring forth fruit. Mark 4 : 20.  
 Receive with meekness. James 1 : 21.  
 Receive all that is commanded. Acts 10 : 33.

**MUST BELIEVE THE WORD**

To be pleasing to God. Heb. 11 : 6.  
 In order to have life. John 20 : 30-31.  
 That we may not die in sin. 8 : 24.  
 To become a child of God. John 1 : 12 ; Gal. 3 : 26.  
 To walk correctly. 2 Cor. 5 : 7.  
 Believe the gospel or condemned. Mark 16 : 16.

**SAVED BY OBEYING THE WORD**

Obedying is better than sacrifice. 1 Sam. 15 : 22.  
 God is our God if we do. Jer. 7 : 23.  
 Made free from sin by obeying. Rom. 6 : 17.  
 To have eternal life. Heb. 5 : 9.  
 Punished if do not obey. 1 Thess. 1 : 8-9.  
 Purify the soul by obeying the truth. 1 Peter 1 : 22.

**WHAT THE WORD IS**

It is a lamp and a light. Psalm 119 : 105.  
 Thy word is truth. John 17 : 17.  
 It is the seed of the kingdom. Luke 8 : 11.  
 It is the incorruptible seed. 1 Peter 1 : 23.  
 The sword of the Spirit. Eph. 6 : 17.  
 Quick and powerful. Heb. 4 : 12.  
 Spirit and life. John 6 : 63.  
 Word of salvation. Acts 13 : 26.

The words of life. Acts 5 : 20.

Word of reconciliation. 2 Cor. 5 : 19.

### WHAT THE WORD DOES

Makes wise unto salvation. 2 Tim. 3 : 15.

Saves the soul. James 1 : 21.

Builds us up. Acts 20 : 32.

Discerns the thoughts and intents of the heart. Heb. 4 : 12.

Completely furnishes unto every good work. 2 Tim. 3 : 16-17.

Cleanses us from evil. John 15 : 3.

Makes one free. John 8 : 32.

Tells how to behave ourselves. 1 Tim 3 : 15.

### DO NOT BE ASHAMED OF THE WORD

If so Christ will be ashamed of us. Mark 8 : 38.

The gospel is God's power to save. Rom. 1 : 16.

Not ashamed of God's testimony. 2 Tim. 1 : 8.

A workman not ashamed handling aright. 2 Tim. 2 : 15.

Suffer as a Christian for it. 1 Peter 4 : 16.

### WHY WE SHOULD KEEP THE WORD

That we sin not. Psalm 119 : 11.

In us richly to teach. Col. 3 : 16.

Be ready to give an answer. 1 Peter 3 : 15.

Prove we are disciples of Christ. John 8 : 31.

To be truthful and have love. 1 John 2 : 4-5.

So God will love us. John 14 : 21.

### WHAT TO DO WITH THE WORD

Speak it boldly. Acts 4 : 29.

Live by the word. Matt. 4 : 4.

Keep the word. 1 John 2 : 5.

Preach the word. Acts 8 : 4 ; 2 Tim. 4 : 2.

Continue in Christ's word. John 8 : 31.

Speak it all. Acts 5 : 20.

Keep it to show love. John 14 : 23.

Keep it in you to keep from sinning. 1 John 3 : 9.

### COMPARING THE SPIRIT AND THE WORD

Washed by the Spirit. 1 Cor. 6 : 11.

- Washed by the word. Eph. 5 : 26.
- Begotten or born by the Spirit. John 3 : 5.
- Begotten or born by the word. 1 Peter 1 : 23.
- Saved or justified by the Spirit. 1 Cor. 6 : 11.
- Saved by the word. James 1 : 21 ; Acts 11 : 14.
- Quickened by the Spirit. John 6 : 63.
- Quickened by the word. Psalm 119 : 50.
- Sanctified by the Spirit. Rom. 15 : 16.
- Sanctified by the word. John 17 : 17.
- Guided by the Spirit. John 16 : 13.
- Guided by the word. Psalm 119 : 105.
- No word no hearing. Rom. 10 : 14.
- No hearing no faith. Rom. 10 : 17.
- No faith no salvation. John 3 : 36.
- Trust and obey, for there is no other way.

## What About Miraculous Healing Today ?

Homer Putnam Reeves

There is no such thing. The claims for miraculous healing today are phony : the claimants are imposters. What a pity that good people are duped by religious shysters who pose as gospel preachers. Like Simon, they succeed in bewitching people. (Acts 8 : 9-10.)

It is clear that God can do anything. Christ performed many bodily cures. (Mt. 4 : 23.) Miracles of healing were wrought by the apostles. (Acts 3 : 11-16, et al) Many members of the early church were endowed with spiritual gifts, miraculous healing included. (1 Cor. 12 : 1, 4, 10.) It is not a question, therefore, of what God can do, or whether miracles of healing have been performed. The question is whether said miracles are performed today. The answer is no. Emphatically no !

1. Purpose: The purpose of miraculous healing, indeed of all spiritual gifts, was confirmation of the unwritten gospel.

Jesus stated, "And these signs shall accompany them that believe...they shall lay hands on the sick; and they shall recover ...And they went forth, and preached everywhere, the Lord working with them; and confirming the word by the signs that followed." (Mk. 16 : 17 f.) The word has now been fully confirmed ; is complete and permanent. There is therefore no further need for said spiritual gifts.

2. Manner. The manner of imparting spiritual gifts was by the imposition of the apostles' hands. "Now when Simon saw that through the laying on of the apostles' hands the Holy Spirit was given, he offered them money, saying, Give me also this power ....." (Acts 8 : 18-19). There are no apostles today and therefore no media whereby the gift of healing or any other spiritual gift may be imparted.

3. Duration. God did not intend that spiritual gifts should abide perpetually. It is definitely stated that they would cease. "When that which is perfect (the complete and perfect will of God) is come, that which is in part (spiritual gifts) shall be done away." (1 Cor. 13 : 10). All spiritual gifts have ceased.

4. Demonstration. Any honest person must conclude that spiritual gifts have ceased for lack of demonstration. Faith-healers, tongue-talkers and snake-handlers all meet with the same measure of success, which is no success at all.

## WHAT IS THE CHURCH?

"Christ loved the church and gave Himself for her"

—Ephesians 5:25

WHO FOUNDED THE CHURCH?

".....I (Christ) will build my church."—Matthew 16:18

HOW IMPORTANT IS THE CHURCH?

".....The church of God, which He bought with His own blood."—Acts 20:28

WHO IS ITS HEAD?

"Christ is the head of the church, His body...."—Ephesians 5:23

WHERE IS ITS HEADQUARTERS?

"Heaven is my throne."—Acts 7:49,55.

WHAT IS ITS CONSTITUTION?

"Christ is the mediator of a *new testament*."—Hebrews 9:15.

WHAT IS ITS MEMBERSHIP?

"Go and make *disciples of all nations*....."—Matthew 28:20.

WHAT ARE THESE DISCIPLES CALLED?

"The disciples were first called *Christians* at Antioch."

CAN ONE BE A CHRISTIAN OUTSIDE THE CHURCH?

".....You are the body of Christ, and *each one of you is a part of it*."—1 Corinthians 12:27.

WHERE IS THE REGISTER OF MEMBERS KEPT?

".....The church ...*whose names are written in heaven*."—Hebrews 12:23.

CAN THERE BE NON-CHRISTIAN MEMBERS?

".....The Lord added to their number daily *those who were being saved*."—Acts 2:47.

DOES ANYONE HAVE A CHOICE OF CHURCHES?

".....*The Lord added to their number*..."—Acts 2:47.

WHERE ARE THE BRANCHES OF THE CHURCH?

"*Where two or three come together in My name*, there I am with them."—Matthew 18:20.

HOW ARE THESE BRANCHES DESCRIBED?

All the *churches of Christ* send greetings." (Romans 16:16).

WHAT ARE THE CONDITIONS FOR MEMBERSHIP?

Every one who *hears these words of Mine and puts them into practice*...."—Matthew 7:24.

WHAT ARE THE ENTRY TERMS FOR MEMBERSHIP?

"Whoever *believes and is baptized* will be saved."—Mark 16:16.

WHAT COMMITMENT IS REQUIRED?

"Any of you who does not *give up everything* he has cannot be my disciple."—Luke 14:33.

WHAT ARE THE OBLIGATIONS OF MEMBERSHIP?

"*Be faithful until death*."—Revelation 2:10.

## WHAT ARE THE DUTIES OF MEMBERSHIP ?

“*Worship the Father in spirit and in truth.*”

“*Love the Lord your God with all your heart...and love your neighbour as yourself.*”

“*Be careful to engage in good deeds.*”——Titus 3:8.

## WHAT ARE THE BENEFITS OF MEMBERSHIP ?

“.....If anyone is in Christ, he is a new creation.”——2 Corinthians 5:17

“.....You will find rest for your souls.”——Matthew 11:28-30.

“.....They will reign for ever and ever.”——Revelation 22:5.

# The Pharisee and the Publican

## B. C. Goodpasture

Our Master brought a Pharisee and a publican together in one of his parables. It is seldom that we find them in each other's company in the New Testament. More frequently we read of scribes, Pharisees, and hypocrites on the one hand, and publicans and sinners on the other. The Pharisees felt that they were too good to associate with publicans, and criticized others, including our Master, for being found in company with them.

This parable has been popularly and appropriately styled the “Parable of the Pharisee and the Publican.” It is recorded only by Luke. So is the one which immediately precedes it. Both have to do with the subject of prayer. The former teaches the importance of earnestness, and the latter the importance of humility, in prayer. Some have thought that the parable in which the publican and Pharisee play the major roles might fittingly be called the “Parable of the ‘Big I and the Little You.’”

This parable was addressed to a particular class, composed of those who trusted in themselves that they were righteous and set all others at nought. Whether this class was found among his own disciples in whom the spirit of the Pharisee prevailed, or among unbelieving Jews, is not clearly indicated. The teaching is pointed at those who take their orthodoxy too



seriously wherever found. He did not mention by name those who trusted in themselves and set all others at nought, yet we are inclined to regard his teaching as sound and strong here, as elsewhere. How the pious professors reacted to his teaching, we are not told. They could not have failed to see the proper application of the parable. Any criticism of the parable on their part would have been an admission of their guilt and of the soundness of the teaching on the part of the Lord. Whether they had admiring and credulous friends, who felt that they had been too severely handled and voiced their consequent, resentment is not indicated. We are simply told that the parable was for the immediate consideration and personal application of certain who trusted in themselves and set all others at nought. It should be observed that theirs was a twofold malady—namely, first, they trusted in themselves instead of the Lord; and, second, they set *all*, not some, but *all*, others at nought.

The sickening self-righteousness of this class is vividly set forth in the actions of the Pharisee who went up into the temple to pray. There was nothing wrong in his going up to the temple, at any suitable hour, to pray. The temple was a house of prayer. It was what he did on entering the temple that subjected him to condemnation. He stood, took a stand, struck an attitude, took a position, if you please, and prayed thus with himself, "God, I thank thee"—for what? His manifold blessings? His wondrous grace? His abiding goodness and loving kindness? No! "God, I thank thee, that I am not as the rest of men." He divided all men into two classes—the good and the bad. He himself constituted the good class; all other men were in the bad class. He claimed a monopoly on righteousness. It was this spirit in the Pharisee which made a clash with Jesus inevitable.

As is usual in such cases, the Pharisee was not so good as he pretended to be; and the publican was better than the Pharisee would admit him to be. The Pharisee needed to examine himself in order to see himself as he really was. He

needed humility. The publican went down to his house justified, rather than the Pharisee (Luke 18: 14); "for every one that exalteth himself shall be humbled; and he that humbleth himself shall be exalted."

## "EXAMINE YOURSELVES"

Are you honest and sincere? Do you know the truth? Have you obeyed God's will? Would you be willing to take a self-examination to see how much you know and where you stand before God? Would you accept the results and have the courage to make corrections where necessary? Please do not panic or resent this method of study. Realize that the truth is truth, that it changes for no one, and the only way to derive help from it is to believe it and to apply it to your life.

You will note that there are twelve parts and each one has a multiple choice. Only one of the possible answers is right. To know how you have done, and to be certain that you know God's will on each point, please check the scripture references at the end to the examination.

1. The Lord has promised to save those who :
  - a. Believe and are baptized.
  - b. Pray for forgiveness.
  - c. Live a good moral life.
2. Define baptism :
  - a. Sprinkling.
  - b. A burial in water.
  - c. Pouring.
3. What does the Bible teach about baptism?
  - a. Baptism only saves.
  - b. Baptism is not necessary to salvation.
  - c. Baptism saves.
4. Christ has :
  - a. One church.
  - b. Many churches.
  - c. No church.

5. The church is :
- a. A building.
  - b. A denomination.
  - c. A group of saved people.
6. Must one be a member of the church to be saved and to go to heaven?
- a. One church is as good as the other.
  - b. One can go to heaven without being a member of any church.
  - c. The saved are members of Christ's church.
7. Does the name matter?
- a. One name is as good as another.
  - b. Salvation is in the name of Christ.
  - c. The name is not important.
8. Which kind of worship is acceptable to God ?
- a. Vain worship.
  - b. Ignorant worship.
  - c. True worship.
9. How often should we partake of the Lord's Supper?
- a. Each first day of the week.
  - b. Once a year.
  - c. Every three months.
10. The day of worship is :
- a. The Sabbath.
  - b. The first day of the week.
  - c. Friday.
11. Name the kind of music God wants in worship :
- a. Vocal music only.
  - b. Mechanical music.
  - c. It doesn't matter.
12. What about the way to heaven?
- a. There are many ways to heaven.
  - b. We are all trying to go to the same place.
  - c. Christ is the one and only way.

All of the possible answers, except one in each section, are wrong. They represent the thinking of man. They cannot be

found in God's word. You are encouraged once more to examine yourself in view of the correct answers and make whatever changes may be necessary to comply with God's will. This examination could be an opportunity to prepare yourself for that final examination in the last day when you and all others will be judged by these same truths which is God's word. (John 12:48).

(Correct answers: 1. Believe and are baptized, Mark 16:16; 2. A burial in water, Colossians 2:12; Acts 8:36-39; 3. Baptism saves, 1 Peter 3:21; 4. One church, Ephesians 4:4; Colossians 1:18; 5. A group of saved people, Mark 16:16; Acts 2:47; 6. The saved are members of Christ's church, Ephesians 5:23; Acts 2:47; 7. Salvation is in the name of Christ, Acts 4:12; 8. True worship, John 4:24; 9. Each first day of the week, Acts 20:7; 10. The first day of the week. (Acts 20:7; 1 Corinthians 16:2; 11. Vocal music only, Ephesians 5:19; Colossians 3:16; 12. Christ is the one and only way to heaven, John 14:6.)

J.C.C.

## The Rock of Matt. 16:18

James D. Bales

A visualization of what is found in Matt. 16: 18, 19 will help one to understand who or what the rock is. Draw on a sheet of paper a rock, the figure of a man which figure will be labeled "builder," the drawing of a building to represent the church and some keys since some one was promised keys. Write also on the paper, or blackboard, the truth that: "Jesus is the Christ."

Then see which explanation of the "rock" fits so that everything is utilized.

Write under or on the rock the word Peter. If Peter is the rock, there is no one to carry the keys, since in this one illustration Peter is not the foundation and the keeper of the keys (or the one who opens the door).

Furthermore, if Peter is the rock what is one to do with the truth that Peter confessed? The truth that Jesus is the Christ is irrelevant in this illustration of Peter is the rock, since Christ personally is the builder who builds the church on the rock. So both the keys and the truth that Peter confessed are irrelevant or surplus material if Peter is the rock.

In a sense the church is built on the person of Christ for from one standpoint you do not separate the truth about Jesus from the person of Jesus. But in this illustration Christ does not speak of his person being the foundation; instead he states that he is the builder.

Now, if one writes under the rock, or on the rock, Jesus the Christ, the son of God (which is the truth Peter confessed), notice how all falls into place without anythings being left over as surplus material not used in the building.

- (1) The rock—the truth that Jesus is the Christ.
- (2) The builder—Jesus Christ.
- (3) The building—the church.
- (4) Carrier or keeper of the keys, the doorkeeper—Peter.

Everything fits, but everything does not fit when one gives another interpretation to the "rock" than the interpretation that the "rock" is the truth that Jesus is the Christ.

In addition to this, one can bring out that if one does not understand the *promises* made in Matt. 16: 18, 19 he has another opportunity to understand them by going to the *fulfilment* of the promises.

The Roman Catholic Church agrees with us that the church was established on Pentecost as recorded in Acts 2. When we go there nothing is said about Peter being the foundation, or being supreme. We do find that he is prominent, as we would expect from the reference to keys in Matt. 16:19.

- (1) The truth which the entire sermon in Acts 2 is designed to prove is that Jesus is the Christ. (Acts 2:36)
- (2) Christ is the builder for he sent the Spirit. (Acts 2:33.)
- (3) He starts the building of his church.

(4) Peter opens the door of faith to the Jews (Acts 2:37-41) and later on to the Gentiles it is made clear through the work of Peter that to them also is the door of faith open (Acts 15:6-8).

## Worship and Services

L. O. Sanderson

Many use the words "worship" and "service" in the very same sense, as "attending worship" and "present for services." Some even combine the words, making "worship" a modifier, as "the worship services." Both words are Bible terms; both are required actions; both are involved when we assemble; in fact, one Greek word, *latreuo*, is translated "serve" and "worship." Certainly, we perform some service when we worship, and may worship, as by prayer, when we render some service. Yet there are points of distinction.

The main word, more often used and without exception rendered "worship," is a compound—*pros*, to or before, and *kuneo*, meaning to kiss, honor, reverence. It involves obeisance to, praise of, and adoration toward some object or being. Man, in all dispensations, under all divine revelation, is presented as naturally inclined to worship, rather than commanded to worship. Truth's emphasis is, therefore, on what acts are acceptable worship, what manner they should be performed, and to what object they must be directed.

Certainly, God should be the object of acceptable worship. Jesus rebuffed Satan with "Thou shalt worship the Lord thy God, and him only shalt thou serve" (Matt. 4: 10)—"serve," in this instance, is from *latreuo*, also rendered "worship," as in Acts 24: 14 and Phil 3: 3. Christ also reminded the Samaritan woman that "the Father" is the right one to worship: (John 4: 22-24.) Angels know this, for one, in refusing such reverence, so warned John (Rev. 22: 9), and Paul spake out against worshipping angels (Col. 2: 18).

Christ, evidently, may also be worshipped. Wise men sought the babe in the manger for this purpose (Matt. 2:2); Herod

feigned his desire to "worship him also" (verse 8); and the wise men, when they found him, "fell down, and worshipped him" (verse 11), Christ, in the days of his ministry, accepted worship—from a leper (Matt. 8: 2), a ruler (Matt. 9: 18), a mother (Matt. 20: 20), and, after his resurrection, from the two Marys (Matt. 28: 9) and most of the apostles (verse 17). Christ is God (John 1: 1), and "in him dwelleth all the fullness of the Godhead bodily" (Col. 2: 9). We sing "O worship the King," and why not join in, "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing." (Rev. 5: 12.) This meets a few arguments against such songs as "Tell It to Jesus."

But man is prone to worship man as did the servant his lord (Matt. 18: 26), and as Cornelius was told not to do (Acts 10: 25). Some will worship "the dragon" (Rev. 13: 4)—in fact, all whose names are not in the book of life are worshippers of this evil one (Rev. 13: 8). John reveals that men may worship devils, idols, gold, silver, brass, stone, and wood. (Rev. 9: 20.) God therefore is careful to specify the object of worship and the object is a distinguishing factor of worship and service.

The Bible use of "service" stems from several words; *diakonia*, also *diakonos*, a related word, is rendered deacon and minister; *latreuo*, implying honor to God in worship and service; a kindred word, *leitourgia*, from which comes the English term "liturgy," meaning rites and services of certain religions; and *douleuo*, the root sense being slave or bond service. There were "ordinances of divine service" connected with the "tabernacle" and "sanctuary" (Heb. 9: 2), and priests performed the service (verse 6). We are besought to present our bodies a "living sacrifice" (Rom. 12: 1)—and this is a reasonable or spiritual "service." "Service" in this text, from *paristemi*, means to show, to prove, the presentation—and this is done by seeking the lost, teaching the truth, supporting the weak, blessing the needy, conducting God's ordinances, and otherwise working out our salvation. Paul was "servant unto all" (1 Cor. 9: 19); Timothy "served . . . in the gospel" (Phil,

2: 22), we "serve one another" (Gal. 5: 13). This service is directed to man, not God.

Thus the "object" determines whether the acts are worship or service. But the acts, also, are different. God has ordained acts both for worship and for service. Prayer, in word or song; communion with and praise to God, and all ordained actions of love, honor, and glory to God or Christ—these are worship. Ministering to the needy, visiting the widows and fatherless, and being faithful in every good work—these are services. Breaking bread is worship; passing the elements of the Lord's supper would be service. When we sing, "Dear Lord and Father of mankind," we worship; when we exhort with "O why not tonight," we are serving. We, then, are worshipping when we direct our interests to God; we are servants of the Lord when we serve others; we have acts of worship ordained, and that which is essential to their accomplishments may oft be service.

One other difference between worship and service should be noted. In worship, truth decrees the act, the manner, and things to avoid; in service, the "how" is seldom stated. For instance, we worship in communion; but the manner of serving the supper is not given. We worship, in spirit and truth, by prayer to God; but how we render service to the needy is not revealed. Reverence to God in song is worship; preaching God's truth is divine service—God didn't say oral or written, radio or pulpit. These things kept in mind help us to distinguish between worship and service.

## Question About Marriage

**Wayne Jackson**

**Q.** What is marriage?

**A.** Marriage is a contract between a man and a woman wherein they agree to leave their parents (Gen. 2:24), and become joined to one another (Mt. 19:5, 6), for the purpose of establishing a permanent home.



**Q.** What is the origin of the marriage relationship ?

**A.** Marriage was instituted by God with the creation of Adam and Eve. The first couple, being created male and female, were made for marriage. (Gen. 1:27) Wedlock is therefore, a divine ordinance.

**Q.** What are the benefits of marriage ?

**A.** First, it provides for the family unit, a sphere of stability wherein one has the right to a family name, security of property, and an intimate atmosphere of love and trust. Second, it provides for community solidarity. No society could long exist without marriage. In fact, "There are no societies in which marriage does not exist." (Montague) And third, marriage provides for personal security.

**Q.** Is the marriage state less holy than the single state ?

**A.** Indeed not. This is a presumptuous assertion of false religion. "Let marriage be had in honor among all, and let the bed be undefiled. . ." (Heb. 13:4) "Forbidding to marry," is a mark of apostasy. (I Tim. 4:3)

**Q.** Did not the apostle Paul advise against marriage ?

**A.** Only under special circumstances, such as, during times of severe persecution. (I Cor. 7:26, 28) At other times he said it was desirable. (I Tim. 5:14).

**Q.** Who may marry ?

**A.** Any eligible (i. e. not being bound by a previous marital contract) man and woman capable of understanding the significance of the union and the divine responsibilities involved.

**Q.** Must one marry ?

**A.** No. Neither Christ nor Paul was married. Yet, if one marries, he must conform to God's law in the matter. There is a marriage law—"the woman that hath a husband is bound by law to the husband." (Rom. 7:2)

**Q.** What are the divine reasons behind God's marriage law ?

**A.** Marriage is for companionship; it is not good to be alone. (Gen. 2:18). It is the avenue through which children are

to be brought into the world. (Gen.1:28; 4:1) It affords man and woman a legitimate means of satisfying the God-given sexual appetites of the flesh. (I Cor. 7:2). And in harmony with this last reason, marriage is for the prevention of sexual promiscuity.

Q. Who is responsible to God's marriage law ?

A. All people of every nation throughout all history have been responsible to the moral laws of Jehovah. This is seen throughout the Bible in God's dealings with nations. Since marriage is to regulate morality, it follows that the whole world is subject to the divine marriage law.

Q. But, are not numerous persons ignorant of God's marriage law ? How can they be amenable to it ?

A. Is it not true that man is amenable to divine physical laws (gravity, etc.) whether he understands them or not ? So is it with Heaven's moral law as well. Ignorance is simply no excuse in God's sight. (Acts 17:30; II Thes. 1:7-9)

Q. What are the requirements of the Lord's marriage law ?

A. God's marriage law involves; (1) Love. (Eph. 5:25) Certainly it is doubtful that God would sanction any union as marriage where there was no love. (2) An agreement or contract to be exclusively one another's for life. (3) Conformity to whatever legal requirements the parties are subject to. (Rom 13:1) (4) Becoming "one" in the act of sexual congress. Eunuchs cannot marry. (Mt. 19:11, 12).

Q. What is "trial marriage ?"

A. It is a situation in which a man and woman agree to live together before marriage to determine their compatibility. It is sin and "fornicators and adulterers God will judge." (Heb. 13:4).

Q. Why do some prominent theologians now recommend "trial marriage ?"

A. Because being ignorant and hard-hearted they have given "themselves up to lasciviousness, to work all uncleanness with greediness." (Eph. 4:18, 19)

Q. Does death sever the marriage bond ?

A. Yes. (Rom. 7:2) There will be no marriage after the resurrection. (Mt. 22:30) The widow is free to marry, only she should wed in the Lord. (I Cor 7:39).

Q. What should be the conduct of a Christian who is wed to a non-Christian ?

A. If the unbeliever is content to remain with the Christian no separation should be effected. The child of God is to strive to win his mate. (I Cor. 7:12-16; I Pet. 3:1) This is no suggestion, however, that a Christian should deliberately marry out of Christ.

## DIVORCE

Q. What is God's attitude toward divorce ?

A. "I hate divorce, saith Jehovah." (Mal. 2:16). Whenever a divorce occurs, there has been a violation of the marriage covenant by at least one of the parties. No divorce can involve two innocent companions!

Q. Did the Law of Moses permit divorce ?

A. Yes, if a man's wife "found no favour in his eyes" because he found "some unseemly thing in her," he could write her a "bill of divorcement" and "send her out of his house." (Deut. 24:1) Yet, this was not the divine ideal. God, through Moses, only permitted it because of the "hardness of heart" characteristic of the Israelite people. (Mt. 19:8).

Q. What did Christ teach regarding divorce ?

A. "Whosoever shall divorce his wife, except for fornication, and shall marry another, is committing adultery: and he that marries her when she is divorced is committing adultery." (Mt. 19:9; Cf. Mt. 5:32) Christ, therefore, allows divorce only on the grounds of fornication.

Q. What is fornication ?

A. Fornication (porneia) is unchastity or every kind of unlawful sexual intercourse, whether of a married person (Hos. 2:2; I Cor. 5:1), or a single person.

Q. What is the difference between "fornication" and "adultery"?

A. Fornication is a generic term including all kinds of sinful sexual intercourse, whereas usually the word "adultery" is used of sexual intercourse with another's spouse.

Q. If one's companion commits fornication, what may he (or she) do?

A. If the guilty party repents, forgive him. (Lk. 17:3) if he is impenitent, the innocent party may divorce him. The reverse of Jesus statement in Mt. 19:9 would be, "He who divorces his wife, for fornication, and marries another, does not commit adultery." However, the innocent party must be certain that he is indeed "innocent" and not an "accessory before the fact." to the sin.

Q. Did not Paul sanction divorce on the grounds of desertion?

A. No, Paul said if an unbelieving mate departs, the Christian is not under "bondage." (I Cor. 7:15) Bondage (doulou) means to be "enslaved" to one. The Christian is not obligated to be a slave and thus follow the unbeliever when he departs. If there is a separation, they should remain unmarried or else be reconciled (I Cor. 7:11) provided, of course no fornication is involved.

Q. What if one discovers he is living in an adulterous relationship, that he is "married" to someone that it is "not lawful" to have? (Mk. 6:18).

A. He should do what he would do with any other possession which he has unlawfully. He must repent, which involves "turning from" the sinful conduct. (Acts 17:30; Mt. 12:41; Jonah 3:10).

Q. If a couple are in an adulterous relationship, and then obey the gospel, would not baptism wash their sin away, and might they then continue living together?

A. It is true that baptism washes sin away. But if a person unscripturally divorces his mate and becomes joined to another companion, baptism will not wash away his original

marriage and sanctify his adultery. Prayer cleanses the child of God from sin even as baptism does the alien sinner. If the alien may divorce and remarry for no valid reason, then submit to baptism and keep his unlawful mate,—the child of God could divorce and remarry, then pray, and continue with his companion. But the truth is, neither baptism nor prayer will remove sins that are not repented of.

Q. But is not this cruel? Would it not break up some happy homes?

A. When men violate God's law, either from ignorance or rebellion, they often get themselves into cruel situations. Jesus declared that some happy homes would be broken up because of his teaching. (Mt. 10:34-39). A man must reap what he sows. (Gal. 6:7).

## BOOK OF THE MONTH

**Surely, you can't afford to miss this excellent book in your library. A biographical outline of Bible characters, entitled "Sermons On Saints and Sinners", written by John Waddey. This book will help those who are interested in preaching the truth, and those who are interested to learn the powerful lessons from Bible's characters.**

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# The Eldership

Homer Putnam Reeves

The key to successful endeavor in any field is good administration. No business can flourish without judicious guidance. Production is dependent, very largely, upon intelligent direction.

For any organic institution to succeed in performing its mission, it must be organized. The church is an organic structure; that is, the church consists of interdependent parts. Like other flourishing enterprises, the church must have all her organs and functions systematized, even synchronized.

The church that is not properly organized cannot produce efficiently. Without intelligent foresight, planning, and capable direction, no establishment can function properly. This is certainly true of the church. The church cannot thrive without well-advised counsel, skilled guidance and intelligent supervision. Good leadership spells success; poor leadership spells failure. The difference between a living church and a dead church lies, very largely, in leadership.

Administration of church matters is of a bipartisan nature. It is completely centralized in that all authority resides in and emanates from Jesus Christ, the King. It is completely decentralized in that each individual congregation is independent and self-governing. The church is an autonomous organism.

The administration of affairs in the local congregation is vested in the eldership. Elders have a mandate from heaven to direct and lead the local church. Elders are the policymakers on the local church level.

Church government is really republican in form. That is to say, it is by representation. Elders are the representatives of Christ. They likewise represent the church. The wise elder will keep one ear turned heavenward, alert to the voice of the King; the other ear turned toward the church to ascertain the need and wishes of the church. Having heard both the King's voice and the voice of the church, the elders will set the policies and give direction to the work of the church.

*Contd from last Page*

## 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 प्रमादशाली रेडियो प्रवचन—लेखक : सनी डेविड
6. सुसमाचार बोतेवाला—लेखक : जे० सी० चोट

(अनुवादक सनी डेविड)

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

## एक आवश्यक सूचना !

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

समय :

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

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

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

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

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Several terms are employed to designate the supervisor of the local congregation: presbyter, elder, bishop, overseer, pastor, shepherd and ruler. The Greek term, *Presbuteros*, may be translated presbyter or elder and signified an older person, one advanced; of age in the church, a senior. *Episcopos* may be rendered bishop or overseer and signifies a curator, guardian or superintendent. Thayer characterizes the overseer as a "man charged with duty of seeing things to be done are done rightly." *Poimeen* may be translated pastor or shepherd and sets forth the idea of tending the flock. Pastoral responsibility involves care for the sheep and pasturage for the sheep.

Other terms are employed but these will suffice to show the many-sided responsibility of those who have been chosen to administer affairs of the local church. The magnitude of their work is such as to warrant the use of a miscellany of highly significant terms to designate them. All of the ministrations of the church are entrusted to the supervision of the elders. Theirs is no mean task.

TO :

Four vertical lines for recipient information.

From :

The Bible Teacher

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