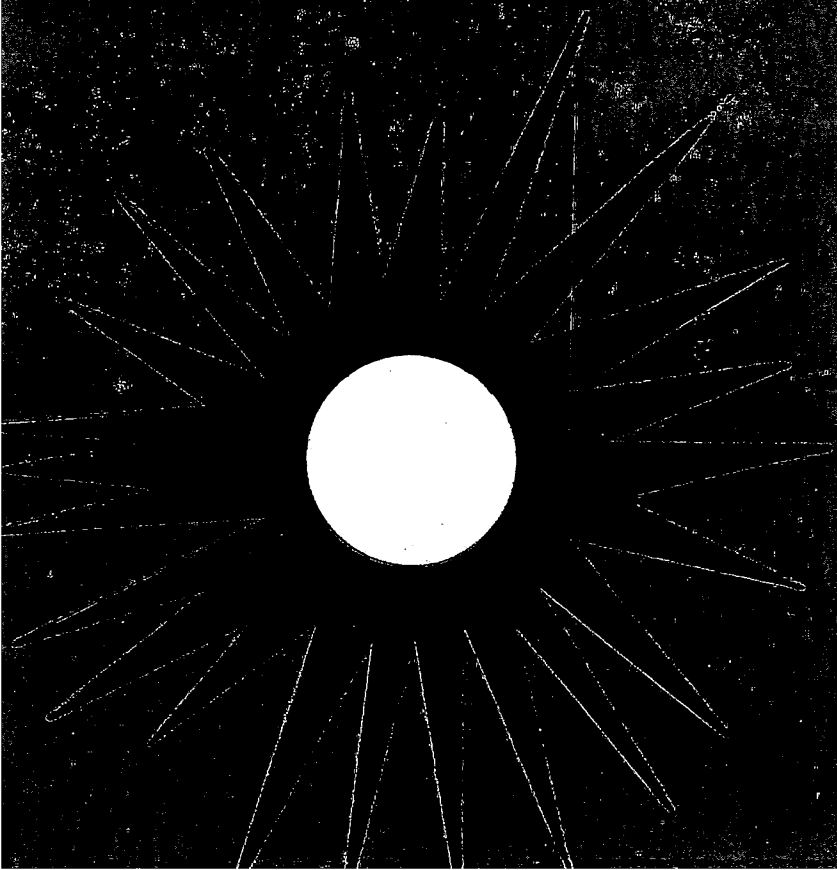


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Preaching is not Enough

The Lord has commanded that we go into all the world and preach the gospel to every creature. (Mark 16: 15). Paul exhorted Timothy, "I charge thee therefore before God, and the Lord Jesus Christ, who shall Judge the quick and the dead at his appearing and his kingdom; Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; And they shall turn away their ears from the truth, and shall be turned unto fables." (2 Timothy 4: 1-4). Again, Paul said, "For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God," (1 Corinthians 1: 18). Then he said to the Romans, after talking to them about the importance of the preacher and his bringing forth the good news, "So then faith cometh by hearing, and hearing by the word of God." (Romans 10: 17).

And on and on we could go in quoting statements from the scriptures that emphasize the importance of the preacher and

his message. A great amount of stress is placed on this because this is God's way of spreading his word. He wants one and all to know his will. He wants man to know what has been done for him that he might be saved. He wants man to know of his sin and his need of salvation. All of this is done through preaching. In all of the cases of conversion, the preacher was always there. The Lord has not promised to intervene and go to man directly to reveal his will. He has not seen fit to send an angel or to speak to man in the stillness of the night or to appear to him in a dream. Man's only hope of knowing God's will is through the means of preaching. This is the way faith is produced, and with a knowledge of God's will, and with faith in it then man is in position to act on it. Only through hearing the gospel then and believing it, and obeying it can one be saved. There is no other way.

But as important as preaching may be, preaching and preaching alone, even when it is the truth, is not enough. For example, it is possible to hear the gospel and not believe it. In that case one will be damned. (Mark 16: 16). It is also possible to hear the gospel, and even to believe it, but still not be saved. "But be ye doers of the word, and not hearers only, deceiving your own selves." (James 1: 22). Far too many hear the gospel over and over, and even believe it, but they are still lost because they have not chosen to obey it. How sad. No telling how many people in this old world have heard God's will at one time or another, and some have heard it over and over again, but they continue to neglect their salvation. Yes, they know the truth. They know, too, that they will be lost if they do not obey it. Nevertheless, they continue to procrastinate. Why? Sin, love of the world, not feeling the urgency of acting now. They believe and yet they do not believe. If they had the faith that they should have then surely they would lose no time in obeying God.

No, it is not going to be easy to obey God. Some effort will have to be put forth. You will have to take a stand for the Lord, confess him as the Son of God, be buried in the waters of baptism to be saved and added to the church. (Mat-

thew 10: 32; Acts 22:16 Acts 2: 47). On doing that you will then need to meet with the Lord's people every first day of the week to worship the God of heaven as he has prescribed in his word. (Acts 20: 7; John 4: 24). You will also be expected to wear his name, honor him, not to be ashamed of him, give to him, and if necessary to die for him. (Romans 12: 1, 2; Revelation 2:10). No, this will not be easy but neither is living without the Lord easy. Without Christ you are lost, in sin with all of its consequences. and without all of the spiritual blessings the Lord gives to those who belong to him. You can't call upon God as your Father since you are not his child and he is not your Heavenly Father, and you have no hope after this life. When you put it that way then it is easy to be a Christian. The only kind of preaching then that is going to be worth anything to you is the kind that you act on.

Why must we as Christians sit through sermon after sermon especially those that are directed to us for spiritual growth and for the purpose of exhorting us to work for the Lord, and yet we are never touched enough to respond to them? Why hear at all if we are not going to obey? Hearing is important but hearing alone will not help us or anyone else. Rather, we need to hear with the thought in mind that if this is God's will, and if it applies to me, and I can better my life, or there is some good work that I can do, then I want to rise up and do that. if we as individual Christians would have that attitude then think of the difference it would make in our lives and think what a blessing it could be to the cause of Christ. And if we would act as a group then there would be no end to what we could accomplish for the Lord. That is our great need at this time.

Then as preachers we must not only realize that we have the responsibility of proclaiming God's will but I think if we see that our preaching is producing no results then we need to take a close look at ourselves, our preaching and see what can be done to be more effective. In the first place, I must be sure to be a Christian, one who lives and practices what he preaches, one who is sincere, and one who loves the souls of men. In the next place, I must lead the way and show the members in

particular what it means to work for the Lord, how to do personal work, and how to get things done. I must be positive in my attitude. I must believe in what I am doing and be able to convince others that this is what needs to be done.

Finally, as preachers we often find ourselves doing as the religious world around us and that is we preach at the various meetings with the attitude that those who want to hear God's will and know the truth should come to the meeting place. The Lord said, however, that we should go to the lost to preach and teach the gospel. (Matthew 28: 19, 20; Mark 16: 15, 16). Paul went from door to door. (Acts 20). Yes, it requires initiative to do that. It requires real effort, hard work, and inconvenience. It means that we'll have to go out and contact people in their place. Maybe it is at their home, in the office, on the job. Perhaps some meetings can be arranged in the home of a member who would like to have some of his friends to come in to hear the gospel. Whatever can be arranged, then it should be done. There are many people all around you in your city, in your village, in your housing area, and over the country that would like to hear the gospel. Some of them would obey the gospel if we would but take it to them. My brethren, that is where you and I come in. God wants us to go out and preach to them. If we do not then that means that we are not only failing them but we are likewise failing the Lord.

Our preaching can be much more effective if we will consider the methods that we are using and set out to make the necessary corrections. Why preach just to preach? We want to preach to as many as possible and to get as much results as we can. We can do far more than we are doing. May God help us to be conscious of our great responsibility to preach the gospel and of all the blessings that will come from it when we so do. And may God help us to so preach as to cause the hearer not only to believe but to obey the Lord. This is the kind of preaching that can be effective and this is the kind of preaching that we need.



**associate
editorial**

The Kingdom of Heaven

One of the most important subject of the Bible is about the Kingdom of Heaven. In the Bible it is called the Kingdom of heaven, or the Kingdom of God, or the kingdom of Christ. (Matthew 13: 24-50). Since God is in heaven, it is therefore also the kingdom of God, and because Christ is the Son of God and he and his Father are one, therefore it is also the kingdom of Christ.

The kingdom was not in existence when Christ was upon the earth. It is seen clearly as we read in Mark 1: 14, 15, "Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God, And saying, the time is fulfilled, and the kingdom of God is at hand." In this, we do not only see that the kingdom was not in existence when Christ preached upon the earth but also that it was going to be established very soon in future. Because Christ said that it was now at hand or near its establishment. John the Baptist, who came little before Christ, preparing the way, also warned people by saying, "Repent ye: for the kingdom of heaven is at hand." (Matthew 3: 2). So both John and Christ declared that the kingdom of heaven was going to be established, and that it would be very soon.

Then, at Mark 9: 1, we find Jesus speaking to his disciples, "And he said unto them, 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." Here we see that the kingdom was going to be established during the life time of those disciples who were standing before Christ,

and if not all then some of them would still be living to see the kingdom of God established, which was to come with power, please note.

Then, "when Jesus came into the coasts of Caesarea philippi, he asked his disciples, saying, Whom do men say that I the Son of man am? And they said, some say that thou art John the Baptist: some Eliás; and others, Jeremias, or one of the prophets. He saith unto them, but whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou; Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee, that thou art Peter, (**Petros**), and upon this rock (**Petra**) 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." (Mathew 16: 13-19).

It is of great importance to note that Jesus promised of building the church, and stating immediately to Peter, "And I will give unto thee the keys of the kingdom of heaven." In fact, here he was using the word church and the kingdom interchangeably. Just as if I would say to my friend, I am going to get that car and I will give you the key to the automobile to drive. Now here I am using two words but for the same thing as it is clearly seen from the context. And the same is true for the two words church and the kingdom. Jesus said, **I will build my church** and I will give unto you the keys of the kingdom of heaven. Therefore the church and the kingdom of heaven are the same.

Not only was the church or the kingdom preached and promised before its establishment, but it was also prophecied. Some 800 years before its establishment, Isaiah the prophet has said, "And it shall come to pass in the last days, that the mountain, of the Lord's house shall be established on the top of the mountains, and shall be exalted above the hills; and all nations shall flow into it. And many people shall go and say, Come ye, and let us go upto the mountain of the Lord's to the house of the God of Jacob; and he will teach us of his ways,

and we will walk in his paths: for out of the Zion shall go forth the law, and the word of the Lord from Jerusalem." (Isaiah 2: 2, 3).

So we gather from all of this: the kingdom of God was going to be established in Jerusalem, in the last days, and all nations would flow into it. At the time of John the Baptist and Christ the time of the establishment of the kingdom had come near, so near that they declared that it was at hand. The kingdom was going to be established in the days of Jesus' disciples whom he had chosen, and concerning whom he said, "Which shall not taste of death, till they have seen the kingdom of God come with power." Yes, also, keep in mind that it would come with power. Then, Jesus revealed clearly that the church and the kingdom are one thing, and that he was going to build it, and even his death would not hinder him by building it, and also that apostle Peter would proclaim to the people the terms of entrance into it.

After some time, Christ was taken and crucified. But he rose again from the dead on the third day. He lived on earth for forty days after his resurrection. Then he was taken up into heaven. But just before he went up into heaven he told his disciples not to leave Jerusalem but to wait for the fulfillment of his promise. (Acts 1: 1-8; Luke 24: 46-49).

Some ten days later Jews from all the nations of the world had come together to celebrate their important festival, called Pentecost. And the disciples of Jesus, according to his command "were all with one accord in one place" in Jerusalem. (Acts 2: 1). The record says, "And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues as the Spirit gave them utterance. And there were dwelling at Jerusalem Jews, devout men, OUT OF EVERY NATION UNDER HEAVEN. Now when this was noised abroad the multitude came together, and were confounded, because that every man heard them speak in his own

language. And they were all amazed and marvelled....." (Acts 2: 2-7). As they wondered among themselves about the strange happenings, we read, Peter stood up with the other eleven disciples and told them that all that was taking place there was according to the prophecies, and he quoted that the prophet had said, "**And it shall come to pass in the last days...**" (Acts 2: 14-17). Then he preached unto them Jesus, and when they were convinced, the record says that they said unto Peter and to the rest of the apostles, "Men and brethren what shall we do?" Now, we remember, that the Lord has said that Peter was the one who would have the key of the kingdom of heaven or that he would tell people what to do to enter the kingdom of heaven. So we find none other, but Peter answering to their question, who said unto them, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." (Acts 2: 37, 38). And it says that there were about three thousand people that day who thus obeyed the command to enter into God's kingdom. (Acts 2: 41). And in the last verse of this chapter we read, ".....And the Lord added to the church daily such as should be saved."

Today the kingdom of heaven exist just as it did more than 1900 years ago in the New Testament time. And it will continue to exist forever. (Daniel 2 : 44). Christ is its King (Revelation 19: 16), and his New Testament is its law (Matthew 7: 21; Hebrew 2: 1, 2), all the world its territory (Matthew 28: 19, 20), and Christians are its citizens (Ephesians 2: 1-6, 19).

Remember, however, Christ continue to add to the church daily such as should be saved. (Acts 2: 47). Therefore, you can also become a citizen of God's kingdom if you will do just what the three thousand people did on the day of pentecost.

The Glory of Preaching

B. C. Goodpasture

There are two basic elements in all gospel preaching: the human and the divine. The gospel, the thing to be preached (Mark 16: 15, 16), originated with God (1 Tim. 1: 11), has to do with Christ (1 Cor. 15: 1-3; 2: 2), and is to be proclaimed by man (2 Cor. 4: 7; 5: 19). Preaching as a means of bringing salvation to the lost is a divine provision. (1 Cor. 1: 21.) The chief glory stems from the divine, rather than from the human element in the ministry of the word. Paul said, "Though I preach the gospel, I have nothing to glory of." (1 Cor. 9: 16.)

What are some of the things that contribute to the glory of preaching? We suggest:

1. **In preaching the gospel there is the glory of an exclusive privilege.** Neither God, nor Christ, nor the Holy Spirit, nor any angel, directly preaches the gospel to man. Christ directed Ananias to Saul (Acts 9: 12-15), the angel put Cornelius in touch with Peter (Acts 10: 5), and the Holy Spirit sent Philip to the chariot of the eunuch (Acts 8: 29). In evangelizing the world, preaching the gospel is the exclusive privilege of man. No angel nor archangel can share directly in this glorious work. Man is permitted to proclaim that message concerning which the ancient prophets searched, and into which the holy angels desired to look. (1 Pet. 1: 10-12.) God has committed his gospel to earthen vessel. (2 Cor. 4: 7.) The weight of this responsibility and the glory of this opportunity should humble man and inspire him to do all he can to make known the unsearchable riches of Christ.

2. **In preaching the gospel there is glory in the privilege of delivering a dynamic message.** The chief glory in heralding the gospel resides not in the fact that one may thereby entertain, or instruct, his hearers, but in the fact that he may thereby save them: "The gospel of Christ.....is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek." (Rom. 1: 16.) In the proclamation of the gospel, man is privileged to deliver the

most important message ever heard. He is permitted to engage in the greatest work in the world.

3. In preaching the gospel there is glory in saving the most priceless thing on earth, the soul of man. It is a matter worth while to save the possessions, the literary productions, and the physical bodies of men. But these are as nothing compared with saving the soul of men. When Paul was planning to visit Corinth, he wrote the church, "I will most gladly spend and be spent for your souls." (2 Cor. 12: 15.) The Great Apostle was not primarily concerned about the material affairs of the brethren at Corinth. He was interested in their souls. The soul is of inestimable value. Jesus enquired, "What is a man profited, if he shall gain the whole world, and lose his own soul?" (Matt. 16: 26.) Knowles Shaw, "the Singing Evangelist," said, just before he was killed in the wreck of a train near McKinney, Texas, "It is a glorious thing to rally lost men around the cross of Christ."

4. In preaching the gospel there is glory in the prospect of an eternal reward. There is great satisfaction in bringing light to those who sit in darkness; there is great compensation in seeing those whom we have brought to Christ through the gospel happy in the possession of salvation. But the larger rewards are in the hereafter. Daniel, an exile, by the waters of Babylon, wrote, "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever." (Dan. 12: 3.) The glory of the stars in the midnight sky will end with the wreck of worlds and the crash of matter; but the glory of the soul winner is eternal. It is no wonder Paul asked, "For what is our hope, or joy, or crown of glorying? Are not even ye, before our Lord Jesus at his coming? For ye are our glory and our joy." (1 Thess. 2: 19, 20.)

Finally, in view of the foregoing considerations, the reader will surely exclaim with the Great Apostle to the Gentiles, "How beautiful are the feet of them that bring glad tidings of good things!" (Rom. 10: 15.)

A Christian and a Christian Only

E. Claude Gardner

What is the greatest decision you can make today ? Becoming a Christian. What is the worst decision you can make today? Failing to become a Christian. We are made happy when a sinner "renounces his stubborn will" and decides to be a Christian. A penitent sinner accepts the Lord's invitation and now as a Christian he exclaims, "This is the happiest time of my life. Why didn't I turn to God sooner?" On such a joyful occasion we like to sing :

"O happy day that fixed my choice
On Thee, my Saviour and my God !"
Well may this glowing heart rejoice,
And tell its raptures all abroad !"

Blessings Of Being A Christian

As a Christian one has countless reasons to rejoice. One enjoys these blessings as a Christian :

1. He is in Christ and the church where there is salvation. "Rejoice in the Lord." (Phil. 3 : 1.)
2. He is a new creature with all of his past sins forgiven. (2 Cor. 5 : 17.)
3. He has fellowship with God, Christ and the Holy Spirit and he is also a partner with other Christians. (1John 1 : 3.)
4. He has the privilege of worshipping God "in Spirit and in truth." (John 4 : 24.)
5. He has the opportunity to render great service. He can teach his neighbour the will of God. (Rev. 22 : 17.)
6. He can enjoy a full measure of happiness for Jesus brought us the abundant life. (John 10 : 10.)
7. He has hope now and forevermore. "Rejoicing in hope...." (Rom. 12 : 12.)

These blessings make us happy, zealous, loveable, calm, stable useful and obedient. Why not be a Christian? You will be glad when you are.

A Christian Only

When one who hears the gospel of Christ, believes it and then is led to repentance and baptism upon a confession of faith in Christ, he becomes a Christian and a Christian only. (Acts 2 : 38; 8 : 26-29; 22 : 8-16.)

It requires more than obedience to the Lord's way to be more than a Christian. In the divided state of Christendom people claim to be Christians but then a label is worn to identify the particular "brand" of Christian they propose to be. They claim the name Christian but "plus" another name that is human in origin. The "plus" religious name may be designated after a man, a Bible doctrine, or a form of church government.

Why not wear the name "Christian" without adding any other designation? Please consider these three Bible reasons for being a Christian only:

1. *We honor Christ.* By wearing the name Christian we honor Christ. Each time we pronounce the name we of necessity speak the name of Christ. A Christian is a follower or disciple of Christ. Since Christ is the Saviour, Son of God and founder of Christianity, it is reasonable that men should honor him by wearing his name. He is to be preeminent in all things (Col. 1 : 18), and this includes the name we wear.

His name is "above every name." (Phil. 2 : 9.) No religious name should be worn in preference to the name Christian. Is not better to wear Christ's name than that of one who is a mere man? His name is a "worthy name" for we read, "Do not they blaspheme that worthy name by the which ye are called?" (James 2 : 7.)

The church is the bride of Christ. (Rom. 7 : 4; 2 Cor. 11 : 2.) It is inconceivable that any thoughtful person married to Christ would really consider wearing the name of another. In human affairs it is understood that the bride takes her hus-

band's name and she does it with joy and the desire to honor him.

"Nothing in a name" we are advised. How can this be? Luke records, "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." (Acts 4:12.)

2. *It is undenominational.* The "ecumenical" idea has an appeal to some who declare they are tired of division. One barrier to unity is the name by which men are called. Names with much tradition attached to them as well as any other human names are responsible in part for division. Party names foster division. Partyism is condemned. (1 Cor. 1:10-16.) The world can never be united on any denominational name in existence. The only name on which it could ever unify is the name Christian, which is undenominational.

3. *We follow the Bible example.* In fulfilment of an Old Testament prophecy that God's people would be called by "a new name" (Isa. 56:5; 62:2) the "disciples were called Christian first in Antioch" (Acts 11:26). King Agrippa said to Paul, "Almost thou hast persuaded me to be a Christian." (Acts 26:28.) Peter declared, "Yet if any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf." (1 Pet. 4:16.)

We cannot improve on the name for God's people used in the beginning of Christianity. When we wear the name Christian we are in the company of Paul, Peter and the other inspired apostles.

Be Only A Christian

By being only a Christian you honour Christ, you wear a non-divisive name and you follow the Bible example. Martin Luther, the sixteenth century reformer, begged, "Do not call yourselves Lutherans." John Wesley said, "I would to God all party names were forgotten." Alexander Campbell stated, "Abandon all party name and take the name Christian."

It is right, reasonable and scriptural to be a Christian only. Why not become a Christian?

Jehovah's Witnesses

By George W. Dehoff

"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. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: For he that biddeth him God speed is partaker of his evil deeds" (2 John 9-II).

"He that is not with me is against me" (Luke 11: 23).

"Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long suffering and doctrine" (2 Tim. 4:2).

The religious sect calling itself "Jehovah's Witnesses" is quite active in many parts of the world. It is in order for religious people to know the historical background of this sect and some of the things which it advocates—and some of the plain Bible teaching which it denies.

Historical Background

Charles Taze Russell ("Pastor Russell") was born near Pittsburgh, Pa. on Feb. 16, 1852. He was brought up by religious parents and in youth warned people to "flee the wrath of hell." Later he fell under the influence of an infidel and lost his faith. He claimed to have regained it and started a religion of his own—a religion on which he grew immensely wealthy. He preached that the kingdom of the Lord would be established in 1874. Later he changed the date to 1914 preaching that at that time the Lord would come and a thousand years of peace would begin on earth. Pastor Russell wrote five volumes of "Millennial Dawn" later published under the title "Studies in the Scriptures". He claimed to have discovered some "miracle wheat" which he sold to his dupes at \$30 per bushel. The Brooklyn Eagle exposed this fraud. He died on Oct. 31, 1916 on a train near Pampa, Texas. "Judge", J. F. Rutherford took charge of his followers and wrote a book

called "Millions Now Living Will Never Die" (1920). This book was later taken off the market. I have a copy. Rutherford had a mansion built in Southern California for Abraham to occupy as soon as the millenium starts. He occupied it in the meantime—and died.

These people have gone under various names: Russellism, Rutherfordism, Millennial Dawnism, International Bible Students, Jehovah's Witnesses. They preach a mixture of Unitarianism, Universalism, Restorationism, Second Chanceism, Swedborgianism and Annihilationism. They deceive the ignorant and unlearned and are always telling of a "great calamity" just ahead. They teach that all earthly government is of the devil.

"The Commander to the Peoples," a booklet distributed by this sect declares: "Christ did not begin his kingdom at the time that he ascended to heaven and sat down at God's right hand" p. 20. "It was established A. D. 1914," p. 21. Paul declared he was in the kingdom (Col. 1: 13); that the kingdom was being received (Heb. 12:28). Jesus said the kingdom would come during the lifetime of people then listening to him (Mark 9: 1). It was established on pentecost of Acts 2 as all Bible scholars know.

Some Cardinal Errors:

1. **Jehovah's Witnesses deny that there are three beings in the Godhead.** "Trinitarian nonsense," Russell, **Scriptures Studies**, Vol. V. p. 166. "Senseless, God-dishonoring," Rutherford, **Reconciliation**, p. 101. "Does not every intelligent person know that if God is ONE person He cannot be THREE," Russel, Vol. V. p. 166.

The Bible declares that there are three persons in the Godhead: the Father, Son, and Holy Spirit (See Gen. 1:26, Matt. 28:19-20). When Christ was baptized, God was in heaven (Matt. 4) Christ prayed to His Father in heaven (John 17).

2. **Jehovah's Witnesses Deny the Deity of Christ.** "Jesus was not God the Son," Rutherford, **Reconciliation**, p. 113.

The Bible: "Before Abraham was I AM." (John 8:58). "Thou art my Son this day have I begotten Thee" (Heb. 1:5). (See also John 20:28).

3. Jehovah's Witnesses deny that the Holy Spirit is a Person and that He is Divine. "The Holy Spirit is not a person but an influence" Russell, Scripture Studies, Vol. V. p. 210.

The Bible teaches that the Holy Spirit is a person, a being. (John 16:8, John 16:13, John 14, "Another comforter," Matt. 28:19-20).

4. Jehovah's Witnesses Deny that the Spirit of Man Lives Between Death and the Resurrection: "At death it is not the body but the soul which dies," Russell, Scripture Studies, Vol. V. p. 341.

The Bible teaches that at death the spirit departs to be with God—alive, happy, rejoicing right then. (2 Cor. 5:6-8; Acts 7:5; Eph. 3:15. Jehovah's Witnesses teach that when a man dies he is as dead as a dog or a horse.

5. Jehovah's Witnesses Deny the Dual Nature of Christ. "Christ was not a combination of two natures," Russell Vol. 1, p. 179.

The Bible teaches that Christ was God and man at the same time—"God manifest in the flesh" (I Tim. 3:16. John. 1:1). "One mediator between God and man," (I Tim. 2:5).

6. Jehovah's Witnesses Deny that Christ Arose From the Dead: "Our Lord's body was, however, supernaturally removed from the tomb; because had it remained there it would have been an insurmountable obstacle to the faith of the disciples." Russell, Vol. 2. p. 129. "Whether it was dissolved into gases or whether it is still preserved somewhere as the grand memorial of God's love...no one knows; nor is such knowledge necessary." Russell, Vol. 2, p. 129. "Hence it would not surprise us if, in the kingdom, God shall show to the world the body of flesh...preserved." Vol. 2. p. 130. Such blasphemy!

The Bible: Jesus promised to raise up the temple of his body (John 2:18-21). He ate with the disciples after his resurrection (Lk. 24:30, John 21:12) "Behold my hands and my feet, that it is I myself; handle me, and see; for a spirit hath not flesh and bones, as ye see, me have" (John 24:39). That the body of our Lord came forth from the tomb on the third day is the cornerstone of Christianity.

7. Jehovah's Witnesses Deny Any Punishment After Death—they deny the Bible teaching of hell as eternal torment. "Eternal torment is not the wages of sin," Russel, Vol. 5, p. 480. "Eternal torment is a false doctrine," Rutherford, in book called **Jehovah**, p. 273.

The Bible: "Upon the wicked shall he rain fire and brimstone, (Ps. 11:6); "...shall have their part in the lake which burneth with fire and brimstone," (Rev. 21:8); "Vengeance of eternal fire," (Jude 7); "smoke of torment ascend up day and night forever" (Rev. 14:11); tormented day and night forever" (Rev. 20:10). The rich man and Lazarus (Luke 16). Certainly, there is punishment beyond death.

8. Jehovah's Witnesses Deny That the Wicked Will Be Raised from the Dead. "There appears to be no Scriptural authority for saying that the wicked will ever be resurrected," **Children**, p. 361.

The Bible: "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation" (John 5:28-29). One cannot believe Christ told the truth and at the same time believe the doctrines taught by "Jehovah's Witnesses".

9. Jehovah's Witnesses teach that "Christ upon whose shoulder the government shall rest, is a spirit. He now is and ever will be invisible to man." **Government**, p. 113.

The Bible: "Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him; and all kind-

reds of the earth shall wail because of him. Even so, Amen." (Rev. 1:7).

These are only a few of the errors of this cult. They deny every fundamental doctrine of the Bible. They are un-Christian and anti-Christian. Their notions of an earthly, literal millennium have no foundation in the scriptures and are positively subversive of the gospel. As usual the Churches of Christ stand ready to defend the truth and to expose error. We love the "Jehovah's Witnesses" and shall treat them with every courtesy, but to their false doctrine we shall give place "no not for an hour that the truth of the gospel" may continue with us (Gal. 2:5).

Calling on the Name of the Lord

The Apostle Paul wrote, "For whosoever shall call on the name of the Lord shall be saved." (Romans 10:13). To read this verse of scripture out of context one might easily assume that it is possible to be saved through the avenue of prayer. Many have come to this conclusion and therefore teach such to the masses. There would be nothing wrong with this if it were so, but this is not what Paul is saying. We know that is not so when we read on through the chapter. Paul continues, "How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach glad tidings of good things: But they have not all obeyed the gospel. For Esaias saith, Lord, who hath believed our report? So then faith cometh by hearing, and hearing by the word of God." (Romans 10:14-17). From this portion of scripture I think we can see then the logic the writer is applying to help us to come to some basic conclusions. In the first part of the chapter he affirms that one must believe in God and confess Christ unto salvation. Then he says that whosoever shall call on the name

of the Lord shall be saved. Next, he proceeds to show that before one can believe in God, confess Christ, and thus call on the name of the Lord to be saved, that some one must be sent to such a person to preach the gospel to him so that all of this might be made possible.

Having said that, the question that we must now ask is this: What does it mean to call on the name of the Lord? We know that it means more than to believe in God and to confess Christ to be saved because even after this has been brought out the writer proceeds to say that to be saved one must call on the name of the Lord. If this refers to prayer then perhaps we should go to Acts 10 and consider what happened in the case of Cornelius and his household as they prayed to God. In the first part of the chapter we are introduced to Cornelius, and the author tells us that he lived in Caesarea, that he was a centurion of the Italian band, that he was a devout man, "and one that feared God with all his house, which gave much alms to the people, and prayed to God alway." Now here was a man, and a Gentile man at that, that was so unusual that even the Lord took note of him. Because of the differences between the Jews and Gentiles at that time, there was no way that this man could hear the gospel under normal circumstances. So it was that Peter was miraculously brought into the picture and was even directed to go to this man's house. On going there and preaching the gospel to him and his family Peter observed that the Holy Spirit had fallen on Cornelius and his household as it had on the Apostles on the day of Pentecost. This convinced him therefore that this was of God, and he asked, "Can any man forbid water, that these should not be baptized which have received the Holy Ghost as well as we? And he commanded them to be baptized in the name of the Lord. Then prayed they him to tarry certain days." (Acts 10:47, 48). Now the question that we want to ask is this: Was Cornelius and his household saved as a result of their prayers? Obviously the prayers of Cornelius, as well as other good moral and religious traits, came to the attention of the Lord and furthermore they helped to prepare him and his family for their obedience to the gospel, but their prayers alone were not

enough to save them. They were not saved until they had obeyed the commands of Christ, but what had he commanded? He told the Apostles to go and preach the gospel to every creature and in so doing to tell them that they must believe and be baptized to be saved. (Mark 16:15, 16). This is what Peter preached on the day of Pentecost (Acts 2:38), and surely he preached no less on this occasion.

Again, you will recall the conversion of Saul in Acts 9. After he had seen Christ, and was asked to go into the city of Damascus where he would be told what to do, going in blind, fasting, and praying for three days and nights, a gospel preacher by the name of Ananias came to him and said, "And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord." (Acts 22:16). You will observe that Saul had already been praying and yet he was not saved. Now he is told to arise and be baptized to wash away his sins, calling on the name of the Lord. Was Ananias asking him to pray to God that he might be saved? No, nothing is said about prayer. Then what is he saying? He is inviting him to obey the Son of God, and thus through his obedience to call upon the Lord to save him. And that is exactly what it means to call on the name of the Lord to be saved. It has nothing to do with prayer in this case. Surely the Saviour would not have asked for one to obey certain commands to be saved on one occasion and then at another time to invite a person to be saved through prayer. Rather, Christ has very clearly stated what he requires of an individual if he wants to be saved. He has said in his word that one must hear him, believe in God, repent of his sins, confess him as the Son of God, and be baptized for the remission of sins. Now that is what he has commanded and he asked the Apostles to take this message into all the world, to every nation of the world, and to every creature under heaven. (Matthew 28:18-20; Mark 16:15, 16). He made the promise then that those who would obey these commands would be saved. Therefore, Ananias asked Saul to obey these same commands and thus to call on the Lord to honor his word by washing away his sins. Likewise Paul later preached himself that whosoever shall call on the name of the Lord

should be saved. What did he mean by that? He invited one and all to obey the Son of God and thus through their obedience to call on him to keep his promise to save them. It is just that simple.

The same applies to you and me today. Through our obedience to the gospel we are asking the Lord to save us. But you and I could beg and plead with Christ to save us as long as we had breath in us, but if we refuse to obey his teaching he would never save us. Have you called on the Lord yet to save you? If not, you are urged to do so immediately. If you will but call out in your obedience he will hear you and he will save you. The Lord has promised, and he cannot lie, and he has said, "He that believeth and is baptized shall be saved." Call on him right now and he will keep his promise.

J. C. C.

The Book of the Month

All who are interested in building a home library should avail this offer of a free book. We are offering you this month the book entitled "First Principles", Authored By J.C. Choate, the book carries twentifive articles written on different subjects of the Bible.

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About Authority in Religion

W. C. Johnson

Most problems in the religious world today exist because of man's appeal to different rules of authority. Authority is sometimes established in the following ways: (1) the majority, (2) a convention, (3) one's own conscience or feelings, (4) the head of a church, and many others.

In order to understand this subject as God intended, we must

"LET THE BIBLE SPEAK ABOUT AUTHORITY IN RELIGION"

STATEMENT ONE

THE BIBLE TEACHES THAT ALL INHERENT AUTHORITY BELONGS TO GOD.

"I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him. And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him" (Deuteronomy 18:18, 19).

"God that made the world and all things therein, seeing that he is the Lord of heaven and earth, dwelleth not in temples made with hands" (Acts 17:24).

We conclude from these passages that God has all authority because of His relationship to everything—CREATOR.

STATEMENT TWO

THE BIBLE TEACHES THAT GOD HAS GIVEN ALL AUTHORITY TO CHRIST.

"And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and lo,

I am with you alway, even unto the end of the world" (Matthew 28:18-20).

"Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power" (I Corinthians 15:24).

"For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you, And it shall come to pass, that every soul, which will not hear that prophet, shall be destroyed from among the people" (Acts 3:22, 23).

We conclude from these passages that God gave Jesus Christ all authority in heaven and in earth, and if one will not listen to Him he will be destroyed from among the people. Therefore, God's Word teaches that Jesus Christ MUST have all authority in our lives if we are to be pleasing to our Heavenly Father. Christ will have this authority until He comes again (I Corinthians 15:24).

STATEMENT THREE

THE BIBLE TEACHES CHRIST DELEGATED AUTHORITY TO THE APOSTLES.

"And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world" (Matthew 28:18-20).

"For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me.....I have given them thy word; and the world hath hated them, because they are not of the world, even as I am

not of the world.....As thou hast sent me into the world, even so have I also sent them into the world” (John 17:8, 14, 18).

“Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear that shall he speak: and he will shew you things to come” (John 16:13).

“For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God. Now we have received, not the Spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man’s wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual” (I Corinthians 2: 11-13).

“If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord.” (I Corinthians 14:37).

“I wrote unto the church: but Diotrephes, who loveth to have the preeminence among them, receiveth us not” (3 John 9).

We see from these very important passages that the apostles were to carry out the commission of the one who had received all authority from the Father. Jesus sent them out with the words that he had received. They were to be guided by the Holy Spirit in what they said and wrote. (2 Timothy 3:16, 17). There was to be no guesswork, but to assure a true revelation they were guided by the Holy Spirit. When we do not accept the writings of the apostles, who were sent by Jesus Christ, we are actually failing to receive Christ himself.

STATEMENT FOUR

THE BIBLE TEACHES THAT THIS WORD WAS TO BE COMMITTED TO FAITHFUL MEN.

“And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be

able to teach others also" (2 Timothy 2:2).

Today when one preaches the true Word of God he is preaching that which was to free man from sin (John 8:31, 32; John 17:17). We must preach the Word of God or be accursed (Galatians 1:6-10).

STATEMENT FIVE

THE BIBLE TEACHES THAT THE WORD WAS CONFIRMED BY MIRACULOUS SIGNS.

"There was a man of the Pharisees, named Nicodemus, a ruler of the Jews: The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher came from God: for no man can do these miracles that thou doest, except God be with him" (John 3:1, 2).

"Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know"(Acts 2:22).

"So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God. And they went forth, and preached everywhere, the Lord working with them, and confirming the word with signs following" (Mark 16:19, 20).

"How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him; God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will?" (Hebrews 2:3, 4).

God confirmed the word of the apostles and disciples by miracles and signs just as He has done through His Son, Jesus Christ (John 20:30,31). This was the purpose of miraculous gifts in the first century-TO CONFIRM THE WORD OF GOD.

STATEMENT SIX

THE BIBLE TEACHES THAT THE WORD OF GOD IS COMPLETE.

“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” (John 12:48).

“According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue” (II Peter 1:3).

“All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works” (II Timothy 3:16, 17).

“Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints” (Jude 3).

“But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed” (Galatians 1:8).

It is clear from these passages that the Word of God is complete. It contains all things that pertain to life and godliness (2 Peter 1:3). It reveals a common salvation that has once for all been delivered to the saints. No one has the right to change one teaching found therein (2 John 9). It will be the standard to Judge every soul in the last day (John 12:48).

STATEMENT SEVEN

THE BIBLE TEACHES THAT THE FINAL AUTHORITY IN RELIGION TODAY IS JESUS CHRIST AND HIS WORD.

“And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth” (Matthew 28:18).

“God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the world” (Hebrews 1:1, 2).

Today God speaks to us through His Son, We must obey the truth which will free us from sin. The New Testament (the law of Christ, Galatians 6:2) is our standard for life today. We are told to hear Christ, not the law of Moses (Matthew 17:5). The blood of Jesus Christ sealed the new covenant (Hebrews 10:9-20; Matthew 26:28).

Will you accept the Word of God as the authority in your life? We must not follow our feelings except when they are in harmony with the SCRIPTURES.

When we preach the gospel of Christ today, God is calling people to Him that they might be saved. (Mark 16:15, 16; 2 Thessalonian 2:14). Anyone who HEARS the gospel-the death, burial and resurrection of Jesus (Mark 16:15, 16; 1 Corinthians 15:1-4), REPENTS of sins (Acts 17:30,31), CONFESSES the Lord Jesus Christ as the Son of God (Romans 10:9,10) and is BAPTIZED in water for the remission of sins (Acts 2:38; Acts 8:36) is a son of God (Galatians 3:26, 27) and thus seeks to worship God in spirit and truth (John 4:23, 24). When we obey Christ we are added to the church (Acts 2:47). We must then CONTINUE TO WALK BY FAITH. (2 Corinthians 5:7).

Churches of Christ are humbly seeking to restore the teaching of God's Word and serve Him as He would have us in this day and age.

What About Keeping the Sabbath Today

Homer Putnam Reeves

It isn't required. In fact, it is prohibited!

Saturday is the sabbath. The seventh day was hallowed early. God finished his creative work in six days and rested on the seventh. "And God blessed the seventh day, and hallowed it." (Gen. 2:3.) Observe that the *seventh* day is the sabbath. Sunday is the *first* day of the week. (Mt. 28:1.)

Eventually, when the Decalogue was given, God imposed sabbath observance upon the Jews. Gentiles, as such, were never required to observe the sabbath. It is highly important to understand that sabbath keeping was made mandatory only upon and by the legislative enactments which issued at Sinai. People were not required to observe the sabbath, (albeit the seventh day had been sanctified) prior to the giving of Moses' law. "Thou camest down upon Mount Sinai, and spakest with them from heaven, and gavest them right ordinances and true laws, good statutes and commandments, and madest known unto them thy holy sabbath..." (Neh. 9:13-14.) The people of God did not "know" the sabbath until Sinai's decrees were given. Only then, with high formality, the stipulation was made, "Remember the sabbath day, to keep it holy". (Ex. 20:8.) Observe too that a "sabbath year" was enjoined. (Ex. 23:10-11.) Incidentally and informally, the sabbath is first mentioned in connection with the gathering of manna. (Ex. 16:21-30.)

Jewish prophets anticipated the passing away of Moses' law and the cessation of Jewish festivities, including the sabbath. Amos rebuked greedy Jews who asked, "When will the new

Contd on back 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।

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moon be gone, that we may sell grain ? And the sabbath, that we may set forth wheat...?" (Amos 8:4-5.)

The requirements of the Sabbath (which made picking up sticks a sin, under pain of death) are not today observed for the simple reason that the Jewish law has been abrogated. It has been nailed to the cross. (cf. Col. 2:14.) Christian people honor and respect Christ's law—not Moses' law. Christ's law makes no mention of the sabbath.

Manifestly, Christians are under no obligation to honor Jewish ordinances. Sabbath observance today is actually proscribed. (Col. 2:16-17.)

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Three vertical lines forming a column for an address.

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