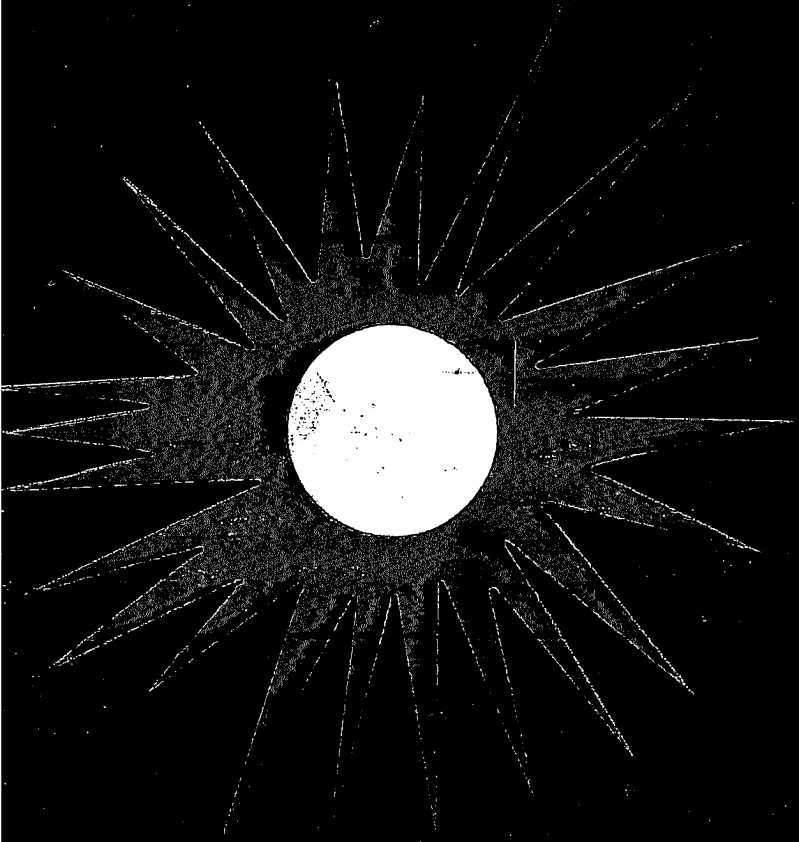


THE BIBLE TEACHER



क्या आप जानते हैं ?

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

1. सत्य सुसमाचार—लेखक : सनी डेविड
2. उद्धार की योजना—लेखक : सनी डेविड
3. क्रूस की कथा—लेखक: सनी डेविड
4. खाली कब्र—लेखक : सनी डेविड
5. 15 प्रभावशाली रेडियो प्रवचन—लेखक : सनी डेविड
6. 20 लघु रेडियो संदेश—लेखक : सनी डेविड
7. सुसमाचार बोलनेवाला—लेखक : जे० सी० चोट

(अनुवादक सनी डेविड)

नोट : सारी पुस्तकें एक साथ प्राप्त करने के लिये ₹० 1.75 के टिकट भेजिए। आपका पता साफ़ लिखा होना चाहिए।

कृपया ध्यान दें :

रेडियो श्री लंका से प्रसारित होने वाले हमारे कार्यक्रम "सत्यसुसमाचार" अब सप्ताह में चार बार इस प्रकार सुने जा रहे हैं :

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

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The Christian Community

Here in India we are familiar with the various religious communities. We hear about the Hindu Community, the Muslim Community, the Sikh Community, and even the Christian Community. Besides these, there are yet many others.

All of this no doubt sounds very good. Although it implies the division of the various groups, it would still suggest that each community is unified, is at peace, has its own interests, its own way of life. It would further lead one to believe that there is little or no contact with other communities, that each sustains itself, that it grows chiefly through physical birth, that it acts as a unit, that it may choose to vote or not vote for a certain party, that it has a spokesman, and that it is made up of a body of people who are communal in nature. It would also indicate that it has its own businesses, its own schools, its places of worship, its festivals, and that its sole existence is to survive and to care for the needs of its own members without being overly concerned with the plight of others.

Taking a closer look, however, one will note that each community is divided into sects, with its own teachings, leaders, places of Worship, festivals, way of life, and goals. The only way they may fit together is by loosely referring to all of them as Hindu, Muslim, Christian, and so on.

For instance, the only possible way for the Church of Christ to be linked with the other churches would be through the general term, Christianity. In other words, all who believe in Christ might be said to represent Christianity. This is the world's way of looking at it, and those within denominational groups who would accept this definition, but this is not true with pure Christianity as set forth in God's word, the Bible. We need to understand this, and all others need to understand this, to appreciate Christianity for what it is. If all one sees is the kind of Christianity that is made up of many sects with all kinds of names, doctrines, and practices, then it is little wonder that they have not been impressed by Christianity, because this is but a corrupt form of it.

Pure Christianity as set forth in the Bible is made up only of those who have sincerely and scripturally obeyed the teachings of Christ and as a result of that they have been saved and consequently have become known as Christians, that is, followers of Christ. Everyone who becomes a Christian does so in the same way. There is one Lord, one Saviour, and he has but one word and through that word he directs all to believe (John 3 : 16), all to repent or turn away from their sins (Acts 17:30), all to confess Christ as the Son of God (Matthew 10 : 32), and all to be baptized to be saved. (Mark 16 : 16; Acts 2 : 38). Then of course the Lord saves each one who does this.

All of these Christians together make up or comprise what is called the church. It is Christ's church. He promised it, died for it, shed his blood for it, is the head of it, and is the saviour of it. (Matthew 16 : 18; Acts 2; Ephesians 5 : 27; Acts 20 : 28; Colossians 1 : 18; Ephesians 5 : 23). Therefore, it wears his name. (1 Corinthians 12 : 27; Romans 16 : 16). This being the case, when he saves one or more then he adds

them to his church. (Acts 2 : 47). He adds all the saved to it. If one is saved he is a member of it. If one is not a member of it he is not saved.

In pure Christianity the Lord's people do not grow in numbers through more physical births. It is true that Christians are to properly teach and train their children so that eventually when they reach the age of accountability they may want to become Christians but even then each one will have to make his own personal choice. Christians are not physically born and neither can the parents have their children christened or sprinkled to make them Christians. Again, let it be emphasized that Christians are the result of teaching and obedience to the gospel of Christ. This is called a new birth or spiritual birth. (John 3:3-5). In pure Christianity we not only attempt to teach our children so that they will grow up to become Christians but we believe in going to the denominational "Christian," to the non Christian or to the unbeliever, in an attempt to teach him God's will and to convert him to the Lord's way. This is the main way we have of increasing our numbers. We are not content to remain at a certain level but we want to reach out to those all around us, to our whole country, and to the whole world. Christ said that we should go into all the world and preach the gospel to every creature. (Mark 16 : 15, 16; Matthew 28 : 19, 20). We believe that Christianity is good for us and we believe that it is good for all the world. We seek to accomplish this through teaching, example and love. We would never resort to force, persecution, bribery, or deceit.

The Christianity as set forth in the Bible has no earthly head or headquarters. Rather, the Lord's people, the church, recognize but one head and that head is Christ. (Ephesians 5 : 23; Ephesians 1 : 22, 23). He has all power and authority in heaven and in earth. (Matthew 28 : 18).

Pure Christianity has no manual, guide book, discipline, or confession of faith apart from the Bible. God has spoken and he has spoken through his Son and that message is revea-

led through the Bible. (Hebrews 1 : 1, 2; Matthew 17 : 5; 2 Timothy 3 : 16, 17). Therefore, if we want to know what the Lord would have us to do then we go to the Bible. We do not depend on signs and wonders, a voice from heaven, an angel to appear to reveal God's will or a dream. We have literature through which we strive to teach God's word, just like a preacher verbally preaches God's word, but these are not on par with God's word. What man writes or says is not equal to the scriptures. Man may err but the Bible contains the truth and it must have the final say. We are not to add to it, subtract from it or substitute for it in any way. (Revelation 22 : 18, 19; Galatians 1 : 6-9).

We have meeting houses but they follow no particular architectural pattern. The meeting house is only a means to an end, to provide the Lord's people with a place to worship. We may at the same time meet in a home, in a school building, in a hall, in a hut, or anywhere else where the Lord's people decide to meet. We do not worship the meeting place or have any Shrines there. We do not have images, pictures, candles, incense, altars, or other similar objects that would detract and prevent us from worshipping the God of heaven.

We have no saints, holy men, fathers, priests, reverends, or other highly exalted men or women. Every Christian is a saint, priest of God, a teacher of the gospel, and a minister to the needs of others. We are both servants and kings as we reign with Christ who is the King of kings and the Lord of lords.

We have no festivals, holy days, or other such things that would make us peculiar and different. We do not celebrate Christmas or Easter, do not observe lent, or have a fast day or a month of fasting. We meet each first day of the week to worship the Lord and through the Lord's Supper to remember the Lord's death, burial, and resurrection.

We do not have a special dress that would distinguish us from all others. We don't have to wear a cross, or abstain from meats. We are governed only by the Lord's word. We

are simple people, who dress modestly, strive to be pure in thought, speech, and life. We are not odd, unusual, and fanatical. We love our country, strive to be a good neighbour, try always to tell the truth and to be honest in our dealings with all people. We believe in God's law of marriage, one husband and one wife, and to train up our children in the way they should go. We are Christians.

We are one people, one church, the Lord's church. We are Christians and Christians only. We mix and mingle with all people. We do not want to live in a community to ourselves or cut off away from everyone else. We want to have peaceful and normal lives with the opportunity to practice the pure religion of God and to show the rest of the world what it means to be a Christian and then leave it to each one to decide for himself if he will be a Christian or not. We would invite one and all to consider Christianity, but be sure that it is pure Christianity and not an adulterated form of it. When it is beautiful, appealing, and desirable. Take a close look and see for yourself. Whether you realize it or not you need Christ and Christ needs you. Christianity can change you and give you hope and it can do the same for the world. This is our life, our work, and our goal.



**associate
editorial**

Escaping the Responsibilities

One of the most illustrious prophet of the Bible is Jonah. The Book of Jonah in the Bible is called after his name. But even before this we read about him in I Kings 14: 25, where he assured Jeroboam II that he would be victorious over the Syrians. During the time of Jonah, around 800 B.C., there was a

great Pagan city called Nineveh, celebrated for its magnificence and corruption, and perhaps at that time was the leading city of the Gentile world. In the book of Jonah, however, we read that God commissioned this prophet to go and preach to Ninevites. Thus we see, God said to Jonah, "Arise, go to Nineveh, that great city, and cry against it; for their wickedness is come up before me." (Jonah 1: 2). But as we see, instead of going to Nineveh Jonah took a ship which was going to Tarshish and thus he decided to escape from his responsibility. But as the record shows, God would not let Jonah flee from his responsibility, and Jonah soon found himself out from the comfort of the ship into the belly of a fish, which God had specially prepared for Jonah. Now, there imprisoned in the belly of the fish for three days and three nights Jonah cried unto God for mercy. He learnt at a great cost which King David had learned and confessed long ago, "Whither shall I go from thy spirit? or whither shall I flee from thy presence?" (Psalms 139: 7). However, when Jonah humbled himself before the Lord and prayed for His mercy, God allowed the great fish to vomit out Jonah upon the dry land. There God reminded Jonah of his responsibility for going to Nineveh and preaching to its people. Now Jonah was extremely humble and he went and preached as God directed him and the record says that the people of Nineveh believed God and repented and God saved them.

How often, however, do we act like Jonah when we try to ignore and neglect our responsibilities. The Bible says that the greatest command for us is to love God with all our heart, and with all our soul, and with all our mind, and with all our strength. (Mark 12: 30). Do we truly love God with **all** our heart, and soul, and mind, and strength? Are we giving first place in everything to God in our lives? If we are consecrated to God with all our heart, soul, mind and strength then is there any thing that we will leave undone that is commanded of God? If we are not living our lives as God would have us to live; if we have deliberately not obeyed any command of God, as revealed to us through His Son Jesus, then how can we say that we love our God with **all** our heart, and soul and

mind, and strength ? Thus, we like Jonah are fleeing from our responsibility. But can we escape from the presence of the Lord ? (Psalms 139:7; II Corinthians 5: 10).

Next, Jesus said, the second great commandment for us is like the first one, that is, we are to love our neighbour or fellowman as we love ourselves. (Mark 12:31). How much concerned we get if we are hurt physically, or when we are hungry, or in some other need. God want us, however, that we should feel the same way about others. I know, it is most difficult to feel that way about others and to show our concern for them like we would do in our case, but God has not asked us for something impossible. In fact, he came down upon the earth from heaven in Jesus and did himself what he expects from us. He rejoiced with them that were rejoicing (John 2). He wept with those who were weeping (John 11). He shared with others what he had. He had compassion for others. He helped them when they were hungry and sick and in need. And, no doubt, even gave himself to die to save others.

Love is not a passive word; love is not something to speak but to show in action. At John 3:16 we read "For God so loved the world, that he gave his only begotten Son." So God manifested His love for humanity by sending His Son, that is, He gave for us something that was very very much dear to Him, and therefore we know that God loves us so much. So we can't fulfill our responsibility toward God and toward our neighbour unless we do something to show our love for them.

The Lord Said, "If ye love me, keep my commandments." (John 14:15). So in obeying the commandments of the Lord we show our love for God. No doubt, most of us are poor people, that is, we cannot afford to live lavishly, But certainly, all of us have something to share with others. Some times we try to escape from our responsibilities toward others by simply saying that I am too poor, or I have nothing or enough to spare. True, we are not always in a situation to help others materially, but there are also other ways of helping and showing our concern for others. When Peter and John saw a

lame man who was begging for his living, they didn't have money or food or any other material thing to offer him, but neither did they have an excuse, so we read, Peter said to him, "Such as I have, give I thee: In the name of Jesus Christ of Nazareth rise up and walk." (Acts 3:6). Today, however, we are not living in the miraculous age, but we have the gospel of Jesus Christ which is the power of God unto salvation to everyone that believes. (Romans 1:16). If you are a Christian then you have the power of God to share with others; you have the hope of salvation, and peace of Jesus and the joy of heaven to share with others. You should always be ready to say "Such as I have, give I thee."

You can encourage your friends, neighbours to study the Bible, which contains the message of their salvation. You can send their names to us for supplying them a free Bible correspondence course. You may want to give them a tract, or after reading this magazine you may want to pass it over to them. You can visit the sick and pray with them. No doubt, there are several other ways and things that you can do to show your love and concern for others. My friend, may God bless you as you think upon these things and help you to realize your responsibilities toward him and others. If you have a Bible or a New Testament, I suggest you to please read from Romans 12:9; 13:8-10. Thank you for reading this article, and I Pray that you will seriously think about the things we have discussed in it.

The Teachings of Christ Versus the Teachings of Men

God said, "This is my beloved Son, in whom I am well pleased; hear ye him." (Matthew 17 : 5). Christ said, "The words that I speak unto you, they are spirit, and they are life." (John 6:63). When Peter was questioned concerning his loyalty to Jesus, he responded, "Lord, to whom shall we go ? thou hast the words, of eternal life." (John 6:68). In praying to God Christ said concerning the Apostles, "For I have given unto

them the word 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." (John 17 : 8). Also read John 14 : 23; John 12 : 47-50; and Matthew 24:35.

The foregoing has been called to your attention to show you the importance of what Jesus said and of the importance of believing and obeying it. However, man has also spoken out on most of the things that Christ taught. The result is that the majority usually end up in listening to man rather than to Christ. To show you the contrast in the two, we will now give some examples of what we are talking about.

1. **The teaching of Christ :** "And Jesus came and spoke unto them, saying, All power is given unto me in heaven and in earth," (Matthew 28 : 18).

The teaching of men : "The Pope has the final say." "The Bishop has all authority in our church."

2. **The teaching of Christ :** "Jesus saith unto him, I am the way, the truth, and the life : no man cometh unto the Father, but by me." (John 14 : 6).

The teaching of men : "There are many ways to heaven." "One way is just as good as another."

3. **The teaching of Christ :** "Think not that I am come to destroy the law, or the prophets : I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass one jot or one tittle shall in no wise pass, from the law, till all be fulfilled." (Matthew 5 : 17: 18).

The teaching of men : "The law of Moses is still binding today." "We practice tithing."

4. **The teaching of Christ :** "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven....." (Matthew 7 : 21-23). Also, read John 9 : 31.

The teaching of men : "All who pray to the Lord for the forgiveness of their sins will be saved on the spot."

5. **The teaching of Christ** : "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." (Mark 16 : 16).

The teaching of men : "He that believeth is saved and can be baptized if he wants to." "Baptism is not necessary for one to be saved."

6. **The teaching of Christ** : "And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it." (Matthew 16 : 18).

The teaching of men : "There are many churches." "One church is as good as another." "The church is not important." "One can go to heaven without being a member of any church."

7. **The teaching of Christ** : "That they all may be one..." (John 17 : 20, 21).

The teaching of men : "Thank God for all of the churches where every man can join the church of his choice."

8. **The teaching of Christ** : "But in vain they do worship me, teaching for doctrine the commandments of men." (Matthew 15 : 9). Also read John 4 : 24.

The teaching of men : "It doesn't matter how you worship just as long as you are honest and sincere."

9. **The teaching of Christ** : "And call no man your father upon the earth : for one is your Father, which is in heaven." (Matthew 23 : 9).

The teaching of men : "You may call your priest and the Pope, father."

10. **The teaching of Christ** : "But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only." (Matthew 24 : 36).

The teaching of men : "We may know the time of the Lord's second coming."

Now can't you see the difference in the teaching of Christ and the teaching of men? Which have you accepted? John exhorts us not to believe every spirit because "many false prophets are gone out into the world." (1 John 4 : 1). He goes on to warn that if we transgress and cease to abide in the doctrine of Christ, we have not God. To have the Father and the Son we must abide in the doctrine of Christ. "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 9-11). Then Paul wrote, "Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple." (Romans 16 : 17, 18).

My friends, it is possible to be deceived in religious matters but once one learns the truth then he should honour the Lord enough to accept his word over the word of man. You will note that in the statements that have been listed from man that no scripture references have been given and this is because they are not scriptural statements. We invite you then, and plead with you, to go direct to the Lord's word for all that you say and do in religion. Only then can you be right, and you may know that you are right, because it is the teaching of Christ and not of a man.

J.C.C.

The Church of Christ

Norman Hogan

Jesus Christ said "I will build my church." (Mt. 16:18). Paul informs us that "Christ is the head of the church" and the saviour of the body which is the church. (Eph. 5:23; Col. 1:18). In the salutations to the Romans, the apostle included "the churches of Christ salute you." (Rom. 16:16).

The Lord placed salvation in His church. Christ bought the church with His blood. (Acts 20:28). One desiring salvation will seek to be in the blood bought church. The saved are added to the church. (Acts 2:47). Over one hundred references are made in the New Testament to the church and any attempt to understand this divine body necessitates both a negative and a positive approach.

What The Church Is Not

The church is not a physical building. A distinction is made between the church and the house in which it met in both Rom. 16:5 and Col. 4:15. Local churches use physical buildings as meeting places and attractive, commodious, convenient buildings may be utilized to the glory of God, but the building is not the church.

The church is not a social, political, or recreational club. True, Christians are social beings who often are politically concerned and who are in need of correct recreational habits. It must still be noted that the church is not to be viewed as a twentieth century social club.

The church is not a denomination. Many are so accustomed to denominationalism that it is nearly impossible for them to think in other terms. A denomination is "a religious organization uniting in a single legal and administrative body a number of local congregations." The prefix un means "not or opposite of." Undenominational is the opposite of a number of local congregations united in to a single administrative body. A Christian is a follower of Christ. (Acts 11:26; 26:28; I Pet. 4:16). Local congregations operate under the oversight of the local elders.(Phil. 1:1).

Modern denominationalism is characterized by human names, creeds, headquarters, and worship. In contrast, the church is to wear the divine name of Christ (Acts 4:12); believe in Christ and His book, the New Testament, as sufficient creed; maintain citizenship in heaven (Phil. 3:20); and endeavour to worship God in spirit and truth (Jno. 4:24). The first century

church "continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers." (Acts 2:42). On the first day of the week Christians made financial contributions (I Cor. 16:2), and observed the Lord's Supper (Acts 20:7) to commemorate Christ's death in anticipation of his coming again (I Cor. 11:23-29). Paul speaks of "singing and making melody in your heart to the Lord." (Eph. 5:19). Sincere attention must be paid to praising God in song.

We learn from the parable of the sower that the seed is God's word. (Lk. 8:11). One who accepts his word and allows it to mold his thought and action, can be undenominational in outlook and practice. He will wear a divine name, believe in a divine creed, recognize his heavenly citizenship, and worship in spirit and truth.

What The Church Is

Many terms are used in the New Testament to describe the church in a positive way. Among these terms, the following have deep meaning.

God's *called*. The church is the called out people belonging to God. It is God's assembly, his muster, his congregation which has been called from the world of sin by the gospel of Christ. (2 Thess. 2:14). This gospel or good news is the power of God to salvation. (Rom. 1:16). One is to believe the good news of Christ's death for man's sins, his burial, and resurrection. (I Cor. 15:1-4). Upon this faith, one repents of his sins, confesses faith in Christ, and is baptized into Christ. (Lk. 13:3; Rom. 10:10; Rom. 6:3-4). Paul said that "we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." As the called out of the Lord, the church is to be holy in life, moral in outlook, and the light of the world to glorify God in good deeds. (Mt. 5:16). This goodness is not only morally but also aesthetically good. There is a beauty in holiness.

Christ's *kingdom*. (Mt. 16:18-19). Christ is the king, his followers the subjects. He possesses all authority in heaven

and earth (Mt. 28:18), and as king, Jesus tells us to "seek ye first the kingdom of God, and his righteousness." (Mt. 6:33). His subject are to deny themselves, take up his cross and follow him. (Lk. 9:33). Christ has called for undivided allegiance (Mt. 6:24) and as king, he will judge man in the last day. (Jno. 12:48).

God's spiritual building. Paul spoke of the "house of God, which is the church of the living God, the pillar and ground of the truth." (I Tim. 3:15). Peter said that "Ye also, as lively stones, are bulit up a spiritual house, and holy priesthood, to offer up spiritual sacrifices acceptable to God by Jesus Christ." (I Pet. 2:5). As a stone in God's building, the Christian is to be lively and active in doing God's will.

Christ's vineyard. (Mt. 20:1). A vineyard suggests work and activity. The church, God's called out people, must be involved in proclaiming the gospel, doing good to all men, and edification one of another. "Therefore my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord." (I Cor. 15:58). This is a great challenge and attendant promise which each Christian needs to accept.

Body of Christ. (Col. 1:18; Eph. 5:23). "For as we have many members in one body, and all members have not the same office; so we, being many, are one body in Christ, and every one members one of another." (Rom. 12:4-5). The body needs unity, not division; love, not hate; a heart of compassion, not one of indifference; and a genuine sense of mission. "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." (Jno. 3:16). Christ died in order for man to live spiritually. His followers must be dedicated to saving the lost. It is production, not profession which counts. Paul said to "take heed unto thyself, and unto the doctrine; continue in them; for in doing this thou shalt both save thyself, and them that hear thee." (I Tim. 4:16).

The New Testament church is not a physical building; a social, political or recreational club, or a denomination. The

church is the called out people of God, Christ's kingdom, God's spiritual building, Christ's vineyard and the Lord's body. Christian are to separate from the world of evil, submit to King Jesus, be active as lively stones, diligent workers in the vineyard and united in the body.

All spiritual blessings are in Christ. (Eph. 1:3). One who is in Christ is in the church. "For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized *into Christ* have *put on Christ*." (Gal. 3:26-27).

"Saved through Water"

Guy N. Woods

"The longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls, were saved through water: which also after a true likeness doth now save you, even baptism, not the putting away of the filth of the flesh, but the interrogation of a good conscience toward God, through the resurrection of Jesus Christ." (1 Pet. 3:20, 21.)

In an earlier article, we discussed, in detail, the preaching which Christ, through Noah, did to the "spirits in prison" while the ark "was a preparing," and now we are to consider the apostle's reference to the salvation of Noah and his family "through water," and the "true likeness" which the inspired writer identifies as "even baptism." The *sphere* of the salvation enjoyed by the "eight souls," Noah and his family, was the ark; the means of their deliverance was "through water." "Wherein," is, literally, "into which," (*eis hen*); that is, into which ark the eight souls went, being saved (from physical destruction) "through" (*dia*) by means of the water. They were thus saved *in* the ark and *by* the water; the ark protected them from the flood, and the water carried the ark, the sphere of their salvation, from the old world to the new. The eight,

souls saved were Noah and his wife, Shem, Ham and Japheth sons of Noah, and their wives. (Gen. 7 : 13). Noah is identified to us as "a preacher of righteousness." (2 Pet. 2 : 5). Righteousness is the keeping of God's commandments. (Psalm 119: 172). It follows, therefore, that Noah, for many years, sought to induce the people of his day to turn to God in penitence, at the same time warning them of impending doom if they refused. Though he apparently continued his preaching throughout the whole period in which work on the ark was done, only the members of his family as indicated above accepted his invitation to avail themselves of the protection the ark afforded. The vast world of unbelievers around him perished when the flood came. Those saved in the ark were "saved through water."

Peter, in this analysis of the deliverance of Noah and his family, saw "a true likeness" of our deliverance from sin today. "Which also after a true likeness doth now save you, even baptism." The antecedent of "which," is "water," alluded to in verse 20; not, however, the water of the flood, but simply water generally regarded, and in this verse identified as the water of baptism. Affirmed is the fact that water, utilized in baptism, *saves*, and is thus "a true likeness" of that characteristic of the salvation of Noah and his family from the antediluvian world. The words, "After a true likeness doth now save you, even baptism" are literally, in the Greek text, "which antetype is now saving you, even baptism." The salvation of righteous Noah and his family was thus seen by Peter as a type of the deliverance the sinner receives in passing through the waters of baptism from the old world of sin to *life* as a new creation in Christ. (2 Cor. 5 : 17.)

The "likeness" consists in the following particulars : (1) the waters of the flood lifted the ark from the area of destruction and bore its occupants to deliverance and safety in the new world. (2) These waters separated those who were saved from those who were drowned. (3) The flood destroyed the evils of the old world and enabled Noah and his family to emerge

into a new existence. So, in similar fashion, (1) baptism is the consummating act in a plan in obedience to which one is enabled to escape condemnation and ultimate destruction. (2) Baptism is the line of demarcation between the saved and the lost. In baptism the "old man of sin," is buried, and from its watery grave the obedient one comes forth to "walk in newness of life." (Rom. 6 : 4.)

We should observe that the baptism here affirmed by Peter to "save" is *water* baptism, which, in its relation to God's plan to save today is a "true likeness" to the water of the flood. The *salvation* to which Peter alludes is not from persecution, affliction, sickness or death; all of those affirmed by Peter to be saved in "a true likeness" suffered these calamities. Nor was the salvation "through water" contemplated by the apostle future; it (baptism) is said to save *now*! It follows therefore that inasmuch as the salvation promised was not deliverance from earthly suffering or trial, and since it is declared to be *now* the conclusion is irresistible to the reasonable, unprejudiced mind that the deliverance promised is salvation from past, or alien, sins; and the statement is in complete harmony with one earlier made by the same apostle when, in response to the query, "Brethren, what shall we do?" answered, "Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit." (Acts 2 : 37, 38.)

The mention of "water" in connection with the deliverance of Noah and his family from the old world suggested a resemblance which obtains in our deliverance from the world of sin today. It should be noted that Peter does not affirm that Noah and his family were saved *in* water, or *from* water or even *by* water (as the efficient cause) but *through* water, that is, the water was the means which God used in the exercise of his saving power. God did it; but he did it *through* water. Following a "true likeness," baptism "saves" *now*, not, of course, as a *saviour*, but as an instrument in God's hand through which he administers his saving power. When at length Naaman was led to dip in the waters of the Jordan as a condition precedent

to his cleansing from leprosy, he did not attribute his healing to the muddy waters of that historic river; he was led to understand that the power was resident in God, but bestowed only when he dipped. (2 Kings 5 : 14). In like fashion, when one is properly and intelligently baptized today, such a one does not regard the water as the power which cleanses from sin, but understands that God saves *when* this condition is complied with.

To guard against the possibility that some might misunderstand the reference to baptism saving, and assume that there is a lavatory effect in the water itself, the apostle explained that it does not put away the filth of the flesh, but is an interrogation of a good conscience toward God. "Filth," here referred to is that which is dirty, physically defiled, (*rupos*). *Baptism does not wash sin from the skin*, and is thus not to be confused with a bath for the body or a ceremonial cleansing of the flesh. It is a condition precedent to the forgiveness which the Lord alone exercises. (Mark 16 : 15, 16; Rom. 6 : 3, 4.)

Then, having explained what baptism is *not*, Peter tells us what it is : "the interrogation of a good conscience toward God." An "interrogation" is a question, an inquiry; baptism thus becomes an act through which an individual seeks to manifest a good conscience. One who, in sincerity, submits to baptism, follows the promptings of a good conscience; he indicates thereby that his conscience is sensitive, and that he is desirous of doing exactly what the Lord commands. That the conscience is declared to be *good* before baptism is no valid objection to the view that it is for the remission of sins and thus essential to salvation. Soul of Tarsus possessed a good conscience while in unbelief and a persecutor of the church. (Acts 23 : 1.) One sincerely desirous of doing the will of God has a tender conscience; and this prompts its possessor to seek out the will of God, and do it.

The Church and the Kingdom

B. C. Good Pasture

Both the church and the kingdom were in the preaching of the early messengers of the New Testament. John the Immerser, the harbinger of the Messiah, came into the wilderness of Judaea, saying, "Repent ye; for the kingdom of heaven is at hand." (Matt. 3:2.) When Jesus began his public ministry, he preached that the kingdom of heaven was at hand. (Matt. 4: 17.) After the twelve apostles were selected, they preached that the kingdom of heaven was at hand. (Matt. 10: 7.) The seventy proclaimed the same message. (Luke 10: 9.) And in Caesarea Philippi, Jesus said, "Thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven." (Matt. 16: 18, 19.)

The church and the kingdom are the same institution. Jesus uses the two words interchangeably in this connection. He promises to build his church and give Peter (and all the apostles—Matt. 18: 18) the keys (or terms of admission into) of the kingdom. If the church and the kingdom were not the same, Peter and the other apostles would have no right to use the keys of kingdom on the church. If the kingdom has not yet been established, as some falsely teach, Peter and the other apostles never had the privilege of using the keys. Why, then, should they have been given to them? But the church, or kingdom, was established on the first Pentecost following the resurrection, ascension, and glorification of the Messiah. On that day the keys were used and about three thousand persons were added to the church. (Acts 2: 41, 47.)

"Other considerations show that the kingdom and the church are the same.

1. They are entered on the same conditions. Jesus said, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." (John 3: 5). What is to be

born again? What is included? The new birth includes, as does the natural birth, a begetting. Men are begotten when they believe. "Whosoever believeth that Jesus is the Christ is begotten of God" (1 John 5: 1, R.V.). Faith comes by hearing (Rom. 10: 17); hence, Peter says Christians are begotten by the word of God (1 Pet. 1: 23). But a begetting alone is not the new birth anymore than a begetting alone is the natural birth. The begetting is only part of the new birth. The new birth includes the entire process of becoming a Christian—faith, repentance, and baptism. Hence, Paul declares that we are saved through "the washing of regeneration," or baptism. (Tit. 3: 5.) But baptism is not the new birth. But it is included in the new birth. In it one completes the process of becoming a Christian, or a new birth. Men, then, are born into the kingdom. Those who, on Pentecost, believed, repented and were baptized for the remission of sins, were added to the church, (Acts 2: 38, 41, 47.) The same process by which one enters the kingdom adds him to the church because they are the same.

2. The church and the kingdom have the same head. Christ is the head of the church. (Col. 1: 18; Eph. 1: 23.) And he is king of the kingdom. (Acts 17: 7; Rev. 1: 5; 17: 14.)

3. They have the same laws. "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." (2 Pet. 1: 3.) If either the kingdom or the church had one thing that pertained to life or godliness which the other did not have, then the one lacking it would be imperfect; and Peter's statement would not be true of both. Hence, they must have the same laws.

4. The kingdom and the church have the same subjects. Paul said that the Colossian saints had been translated into the kingdom. (Col. 1: 23.) All who have been born again are Christians, members of the church, and also are subjects of the kingdom. (John 3: 5.)

5. The church and the kingdom have the same seed. In the parable of the sower, Jesus spoke of the word of God as the

“word of the kingdom” (Matt. 13: 19), “the seed” (Luke 8:11). When the word, or seed, of the kingdom is received into honest and good hearts it produces subjects of the kingdom. But when the word of God was preached in Corinth (1 Cor. 15:1-3), many of the Corinthians heard it, believed and were baptized (Acts 18: 8). And Paul addressed these persons as the “church of God.” The seed of the kingdom produced members of the church as well as subjects of the kingdom. If the church and the kingdom are not the same, then, we have one seed producing two different kinds of plants. This is contrary to both nature and revelation. (Gen. 1: 11; Gal. 6: 7, 8.) This consideration alone should be enough to convince one that the kingdom of heaven and the church are “one and the same.”

The Lord’s supper was to be in Christ’s kingdom. (Luke 22: 30.) The Corinthians had the Lord’s supper (1 Cor. 11: 17-30); therefore, they had, or were in, the kingdom.

Finally, “So then ye are no more strangers and sojourners, but ye are fellow-citizens with the saints, and of the household of God.” (Eph. 2: 19.) The Ephesians, prior to conversion, were in paganism and were “strangers” to God’s chosen people; but now as “fellow-citizens” they are in his kingdom and as “of the household of God” they are in his church which is his house. (1 Tim. 3: 15.)

Man’s Great Adversary

L. O. Sanderson

An “adversary” is more than an opponent—he is an underhanded antagonist, a vengeful foe, bent on grief and loss for somebody else than himself, such as an unprincipled shyster (Matt. 5: 25), or a vindictive person apart from the court (Luke 18: 3). Man has many disturbers, but there is a particular one; above all these, and more destructive, of whom the Bible warns, the world seems unafraid, and even members of the church neglect to beware of him.

He is the devil. This foul fiend is the arch-enemy of mankind—more, no doubt, to seek revenge against God than to obtain man as a servant. Adam and Eve met him to their sorrow. Job dealt with him, calling him his adversary. (Job 31 : 35.) The apostle Peter definitely identifies him—“your adversary, the devil” (1 Pet. 5 : 8.) The Greek term, *diabolos*, applies ever and only to Satan, and is always in the singular—there is ONE devil! The plural, devils, is from *daimen*, and really means “demons.” Satan is “the prince of devils,” the sovereign of the gods of this world.

He is real. The Scriptures reckon him so. He is not a figment of the imagination, the villain of fables, or some generality of evil—he is a real personality, as much so as Christ, though very unlike him. He conversed persuasively in Eden; he dealt with Job in arrogant style; he tried the Lord with brazen insolence; he desired to sift Peter as wheat; he wrecked the life of Judas; he filled the heart of Ananias to lie; Elymas was under his control; he was even an opponent of the apostles and the gospel. The Bible attributes to him a seat of government, a synagogue, messengers, and ability to work miracles. He is, indeed, real.

He is mighty. Jesus said, “I beheld Satan as lightning fall from heaven” (Luke 10 : 18)—he must be sudden in his striking, electrically potent, and thoroughly destructive. His possessions are great—he offered Christ the “kingdoms of the world,” and who questions his ability to deliver? He is called the prince of demons, of the world, and of the power of the air. He has dominated death—Jesus died that he might “destroy him that had [lit., hath or has] the power of death, that is, the devil.” (Heb. 2 : 14.) We cannot comprehend his full might, but enough to fear him.

He is acutely cunning. This adversary appears in varying forms his purpose to fulfil—as a serpent, a wolf in sheep’s clothing, a roaring lion, an angel of light, or through messengers, whichever may be to his advantage. He strikes at vulnerable points with enticing words, appealing to the lust of the

flesh and eye and to the pride of life. He is the father of lies and a master at half-truths—Satan lied to Eve, yet, in one sense, she did not die a physical death that very day. The devil doesn't mind if we embrace some truth, if we will offend in one point. Frontal assaults are not his speciality—he prefers to deal stealthily, from ambush, at unguarded moments. He is nobody's fool; he is, indeed, a strategist in wickedness.

He never gives up. For some six thousand years he has persistently worked at his job; he may fail with some, but he still keeps trying. He was unsuccessful in breaking Job's allegiance to God, then, with audacity, bentered a second advantage. He made three contemptuous assaults on the Saviour, then left him, but "for a season." (Luke 4 : 13.) He is a promoter second to none: he copies the Lord's ways. He is well organized, with agents in key places—rulers in darkness and spiritual wickedness in high places. (Eph. 6 : 12.) When he flees, it is but to recoup his forces. Be alert !

He has nought to offer. Beyond "the pleasures of sin for a season," Satan can proffer nothing ! He hints no care or protection; he proposes no prosperity; he blesses no allegiance; he provides no trophies; his subjects have no outlook in life, no comfort in death, no wanted recompense thereafter. Those who invest with him are gambling; those who walk with him are, as he is, bound for the lake of fire; and everything he has advocated and promoted will perish. Why allow him to wreck your life and rob your soul by his hypocritical appeals ?

We can overcome him. God gives the rules. We must be sober and vigilant (1 Pet. 5 : 8); we must not grant him "an advantage of us" (2 Cor. 2 : 11); we must abide in "simplicity...in Christ" (2 Cor. 11 : 3), nor ever "give place" in our lives "to the devil" (Eph. 4:27) ; we must "put on the whole armour of God" (Eph. 6 : 11) and "fight the good fight" (1 Tim. 6 : 12) ; and thus resisting, "he will flee" (James 4 : 7). And remember, God will limit his ways with us, and will always provide an avenue of escape. (1 Cor. 10 : 13).

Clearing Some Misunderstandings

J.A. Thornton

It is easy to misunderstand. Especially is this true when our views are so different. Many of the misunderstandings in religious matters do not in any way reflect on one's honesty and sincerity. It is true that so many misunderstandings come about because we have been misinformed or facts have been misrepresented. Prejudice is another common cause of misunderstandings. It is our purpose to clear up these things.

Christ was misunderstood and this is proof that sometimes, misunderstanding comes about through no fault of the one teaching. In John 2:19-21 he told them, "Destroy this temple and in three days I will raise it up again." He spake of the temple of his body and they thought he was speaking of the temple in Jerusalem. It is here indicated that it is so easy to misunderstand. Let us apply this to the New Testament church and its teachings.

YOU DON'T BELIEVE IN THE OLD TESTAMENT

Many times I have heard people say, "You people do not believe in the Old Testament." I know they have misunderstood for some reason and we are not interested in the reason but in clearing up this misunderstanding. Let us understand here and now, that we do believe that the Old Testament was just as much inspired as the New Testament. It is the word of God just as much so as the New. When God said to Noah "Make thee an ark of Gopher wood..." that was the word of God just as much the word of God as John 3:16 is. But we do not build arks of gopher wood. WHY? That was not written to us or commanded to us. The Old Testament was written for a purpose—"to bring us to Christ." Gal. 3:24,25. Paul says we are ministers of the New Testament and that the Old Testament is a vail which is done away in Jesus. II Cor. 3:6, 14. The Old Testament still exists just as the command to build the ark of gopher wood does but it is no more binding

that it is. A testament is of force after men are dead and two wills by the same man cannot be in force at the same time. Heb. 9:16, 17. Before Christ died he could say to the thief "thou shalt be with me in Paradise..." but his will is now effective, we must do it. Mk. 16:16.

YOU DON'T BELIEVE IN THE HOLY SPIRIT

This statement is made because of a misunderstanding. We believe in Holy Spirit or Holy Ghost just as much as we believe in God and Christ. Because we do not believe that the Holy Spirit compels one to become a Christian or operates directly on the sinner, some think we do not believe in the Holy Spirit. Paul said, "the sword of the Spirit which is the word of God." Eph. 6:17. The word is the medium the Spirit uses to convert. The people on Pentecost were cut to the heart by the Spirit. HOW? Through the word preached by Peter and the apostles. This is true of every case of conversion in the book of Acts. So never let it be said that we do not believe in the Holy Spirit. If I cut down a tree with an axe, I am not the axe nor the axe, I, but I am the force behind the axe. The Holy Spirit is the force behind the word.

YOU BELIEVE IN WATER SALVATION

Sometimes they put it this way, "you believe baptism alone saves." We do not believe baptism alone EVER saved anyone. We believe baptism is a conditional cause of salvation and the blood of Christ is the procuring cause of our salvation. If a young man is in jail and I pay his fine, that is the procuring cause of his release but his release is conditioned on his acceptance of this payment. Plainly the Bible shows that baptism is a conditional cause of salvation See Mk. 16:16; Acts 2:38; 22:16; 1 Pet. 3:21.

In the Old Testament (written for our example, I Cor. 10:11) there is an example that would serve well here. The children of Israel murmured against God and Moses so God sent fiery serpents and they bit the people and they died.

Moses prayed to God and was told to erect a brazen serpent on a pole and all who looked at the serpent would live. Looking was a conditional cause. Suppose some one who had been bitten had said, "I am not going to look, that would be snake Salvation." That would be like calling God's command to be baptized, "water salvation." We believe baptism is only one of the conditions of salvation.

JUST ANOTHER DENOMINATION

Many times we hear people say, "the church of Christ is just another denomination." This statement is made by those who do not understand. We do not believe the New Testament church was any denomination but was composed of all the saved. (Acts 2:47). If the Lord fails to add the saved to the church, he fails to do what he said he would. If you have been saved the Lord has added you to the New Testament church. That church is the spiritual body of Christ. (Eph. 1:22, 23; Col. 1:18). It IS not a denomination, nor has it ever been.

In money we speak of denominations of currency. Suppose India made only one rupee bills (no fives, tens or twenties, etc.) we would not have different denominations of money. To have denominations of money we would find it necessary to have more than one kind of bills or coins. For Christ to have different denominations, he would have more than one kind of church. We know he established only one church (Mt. 16:18), it is the one body (Eph. 1:22, 23; 4: 4), and that could not have been a denomination. There were many congregations or churches but they were all of the same faith and order. The Church of Christ is not denominational in name, organization, doctrine or practice. If ten people meet the conditions of salvation and meet for worship without "joining" any denomination, what church are they members of? They must be members of the one the Lord adds them to. (Acts 2:47). This is exactly the picture of the church of Christ. CAN THE BIBLE BE WRONG ? ?

YOU SEND EVERY BODY ELSE TO HELL

Sometimes people make this charge against us. We have no desire to send anyone to hell, in fact we are doing all we can to keep men from going to hell. From a literal viewpoint it is impossible to send anyone else to hell. I can indeed send myself there, but no one else. If I should say some one went to hell, it would not make it so. If I declared that a person went to heaven, that would not help them to get there any sooner. When we preach the word of God, we do not send anyone to hell, we save them from there. If one goes to hell he does by his own choosing.

Those who preach error and discourage people from obeying God, are the ones who are sending people to hell. I believe that everyone who does what the Bible says will go to heaven, don't you? I believe that everyone who does not do what the Bible says will be lost, don't you?

YOU ARE TOO PUGNACIOUS...

Some say, "you people are always fighting." This may be a compliment as Paul said, "Fight the good fight of faith," Who causes us to fight? Those who attack the truth. Suppose everyone accepted the truth, there would be no error to fight. If a man says repentance is unnecessary, we preach more on repentance. If one says baptism is unnecessary then we preach more on baptism, not because we believe more in baptism but that is the point of attack. Who causes the fight? The one who attacks the truth.

We hope this article helps us to a better understanding of each other. May God help us all to come to a knowledge of the truth.

WHAT MUST I DO TO BE SAVED?

Believe. Rom. 1:16; Acts 16:30-34.

Repent. Acts 3:19; 17:30.

Confess Christ. Acts 8:37; Rom. 10:10.

Be Baptized. Mk. 16:16; Acts 2:38; 22:16.

If baptized but not with right faith or motive, do it again. Acts 19:1-5.

If you do this then the Lord will add you to his church. Acts 2:47.

Then we must live right and be faithful unto death. Titus 2:11-14; Rev. 2:10b.

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Pharoah's Reaction

J. R. Pugh

Read Exodus 1:8-14. The Egyptians reactions to the tremendous growth of the Israelites reflects an interesting lesson. The Egyptians reacted in a very negative way. Their reaction is so like ours to situations we fear. Rather than finding a more positive beneficial solution we often resort to a policy of suppression and destruction.

(Cont. on last page)

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ALL ARE ENCOURAGED TO LISTEN

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If the Egyptians, who were concerned about their own peace and security, had tried to make life richer and fuller for the people who were among them, they probably would not have had any cause for being alarmed at that which might happen to them. The same is true for us in our dealing with others.

In many instances our fears cause us to react in a hostile way, which really is unwarranted. Rather, if we would strive to cultivate the friendship and interest of those we fear through acts of kindness, it may be that we will find a better friend rather than a bitter foe. All too often our reaction to others is one wherein we widen the gap of hostility. This is due in part to the fact that we fail to treat others in a way which reflects our desire to be a friend. Therefore, let us strive to find ways of developing friendship rather than destroying what could be a very good and wonderful relationship, whereby both our lives and the lives of others can be enriched.

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