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# THE BIBLE TEACHER

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## EDITORIAL

### Marriage

When a man and a woman come together by mutual consent, and in compliance with the law, are united to spend the rest of their lives together, then they are said to be married. This may be done with or without a religious ceremony. Many Countries recognize a man and a woman as being married when they have lived together for a set period of time. These are called common—law marriages.

Many customs and traditions have grown up around marriage. In this part of the world the parents generally choose companions for their children, but in other places the one that is getting married is the one that finds his or her companion. Whether one system is superior to the other is debatable. It mainly depends on the society in which one has been reared and the acceptance of the general practice of that area. Sometimes when a switch is made, in an attempt to be like others, it results in failure. But the main thing that should be pointed out here is the fact that in the end all who are united in local, traditional, and lawful ways are recognized by the law as being married.

There are many other things involved in marriage. The law of the land usually regulates some of these, such as the

age, who can perform the marriage, and other similar matters. The parents of those getting married may become involved in a number of activities leading up to the actual ceremony that makes them husband and wife. There may be parties, exchanging of gifts, and finally the wedding itself, with whatever the local customs happen to be for such a ceremony. All of this can be highly expensive to the families and friends who directly participate, especially where a dowry is involved.

The first marriage was instituted by God himself. Going to the Bible, and in Genesis 2, we read how God formed the first man, Adam, from the dust of the earth and then breathed into his nostrils the breath of life and he became a living soul. Next, he planted a beautiful garden and made to grow there every tree that was pleasant to look on, and in the midst of that garden he placed the tree of life and also the tree of knowledge of good and evil. Then God placed man in that garden to dress and keep it. In doing so he assured Adam that he could freely eat of every tree in the garden except of the tree of the knowledge of good and evil, with the warning that if he did eat of it he would surely die. And then note this statement: "And the Lord God said, It is not good that the man should be alone; I will make him an help meet for him..And the Lord God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh thereof; And the rib, which the Lord God had taken from man, made he a woman, and brought her unto the man. And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man. Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh. And they were both naked, the man and his wife, and were not ashamed." (Genesis 2:21—25). "And God blessed them, and God said unto them, Be fruitful and multiply, and replenish the earth..." (Genesis 1:27).

From the foregoing we would draw the following facts: First, God created man and gave him everything he could want. Second, God himself recognized that it was not good for man



to be alone, so he created a companion for him. Third, being taken from man she was a part of man and together they became one flesh. Fourth, man and woman in marriage should leave father and mother to have their own home and family. And fifth, marriage serves not only to give man and woman companionship but also God has chosen it as a lawful medium through which reproduction is to take place. So marriage was established by God and became the first and oldest institution in all the world. The laws and principles that govern it are of divine origin and continue to be binding upon men and women everywhere. Basically, these laws and teachings are known and generally adhered to in all countries. This holds true in both those countries that honor God and those that do not.

Presently marriage and the family are being severely attacked. There are those who feel that marriage and the family system are old and outdated. These are the ones who would bring man and woman down to an animalistic type of morals. Such a philosophy is especially advocated among the hippie type society of today and by those who wish to do as they please without having to answer to any law or to any higher authority than themselves. Although there are some, both among males and females who preach this, if such a system were implemented, the man would have the full advantage over the woman. In this kind of life style then he could choose to live with whom he likes and leave at will and not feel responsible to the one or ones (in case of children) that he left behind. Surely, however, to the sensible thinking person this would not be a superior way of life to that of marriage and organized home life. As a matter of fact, if man is to survive even in these modern times he must learn to respect the laws of marriage and the family system. There has to be some moral code that is accepted and followed in these matters and to date, after all of these years, there has not been even one introduced that comes close to that of matching the marriage laws that God gave in the beginning.

Where even one marriage and home is spoiled, there is

much suffering that results on the part of many. The husband and wife are hurt for life. When children are involved they are emotionally crippled and perhaps will never be able to overcome it till the day they die. Parents and relatives are pained. Friends are disappointed. But just think that if this be true with one marriage, then what would be the out come if it reached the point where hundreds, thousands, and even millions of homes were wrecked. It could be disastrous not only to the ones immediately involved but even to a whole nation. People who are unhappy with their marriages and do not have a solid and well grounded home life, neither are they happy with their work, cannot be depended on to do a good job, and in general become misfits. Surely then we can see God knew best for man and that is why he gave him a wife. Man and woman are still in need of one another and that will never change.

Man and woman are social beings. They need each other and the best way for them to provide for one another's needs is through marriage. Man is incomplete without the woman and woman is incomplete without the man. They cannot reproduce separately. It is possible for some to live without each other but if all tried to do so then it would eventually bring an end to the human race. But physically and emotionally, they need each other and their most ideal state is where they dwell together in lawful union. By respecting and following the laws of the land, and especially God's law, then they are accepted by those around them, have the respect of everyone, and may freely live together in all good conscience, having their own family. Together they are complete. They are one unit. They are whole.

There are several reasons why marriage is said to be honourable in all. (Hebrews 13:4). As already pointed out, man and woman generally do not want to remain alone. Marriage then is the solution. Next, God created woman to help man. She is said to be a help—meet for him. (Genesis 2:18). She is to work with him, help him, and encourage him. This type of companionship can be of immeasurable value to both the

husband and wife. Another purpose for marriage is for the sake of reproduction. This is by all means not the only reason, as we are attempting to show, but it is definitely one of the reasons. Still another reason for marriage is to avoid lust and fornication. Paul was advising the Corinthians that in some cases that it might be better not to marry, such as in times of war or hard times, but he went on to say, "But if they cannot contain, let them marry: for it is better to marry than to burn." (1 Corinthian 7:9). That is, rather than to lust after the opposite sex, to have evil thoughts, to commit adultery in the heart, then it would be better to go on and marry. Again, he advised, "Now concerning the things whereof ye wrote unto me: It is good for a man not to touch a woman. Nevertheless, to avoid fornication, let every man have his own wife, and let every woman have her own husband. Let the husband render unto the wife due benevolence : and likewise also the wife unto the husband. The wife hath not power of her body but the husband : and likewise also the husband hath not power of his own body, but the wife. Defraud ye not one the other, except it be with consent for a time, that ye may give yourselves to fasting and prayer; and come together again, that Satan tempt you not for your incontinency." (1 Corinthians 7:1-5). Since both man and woman are sexual beings, are attracted to one another physically, have need of each other, then rather than to be immoral and commit fornication, it would be better for both man and woman to go and marry so that these needs might be cared for lawfully.

The conclusion then would be that since man and woman still exists, and since they still have basic physical and emotional needs for one another, then marriage is the solution as it has always been. Marriage is just as new and up to date and modern as it was the day it was introduced. Furthermore, since both man and woman still are sexual beings, and have need for each other, then the place to care for these needs is within the confines of marriage. Sex is not ugly and dirty but rather it is good and right and beautiful when it is kept where God placed it and again he placed it within lawful marriage. It

only becomes ugly, dirty, bad, and immoral when it is engaged in outside of marriage or when it is done in opposition to God's will.

We hope to follow this with similar lessons and it is our prayer that we might be able to learn what the will of God is when it comes to marriage, and related matters, and that we will accept his laws and have the kind of marriage and home life that would honor him. This would likewise be to our advantage and to all others concerned.



**associate  
editorial**

## “No Longer Under The Schoolmaster”

Even though the apostle Paul declared so boldly in his letter to the churches at Galatia, “Christ is become of no effect unto you; whosoever of you are justified by the law ; ye are fallen from grace.” (Galatians 5 : 4). Yet many today try to justify their doctrine for the use of the mechanical instruments of music in their worship by pointing toward the Old Testament Law of Moses. They reason, because king David used mechanical instruments of music in his worship so also we can use them today in our worship. Also in support of the doctrine of salvation by faith only, people today point out toward the thief who died on the cross under the Old Testament Law of Moses, and say, since he was saved by faith alone without being baptized, so also we can be saved today by faith only. (Thus without having been baptized for the remission of sins—Acts 2 : 38). While the Holy Spirit through James warned, “Ye see then how that

by works a man is justified; and not by faith only." (James 2: 24). There are also likewise several other things that people try to justify today by the law Moses, such as, the use of candles and incense in worship, and observing the Sabbath, etc. However, the Bible clearly shows us that in this age we are not living under the law of Moses, that is, the Old Testament.

There are several reasons as to why we are not governed today by the Old Testament Law of Moses. First, It was fulfilled by Christ and was taken away by nailing it to his cross. Before his death Christ said, I have come to fulfil the law. (Matthew 5 : 17, 18). When he was crucified, the record says, "After this, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, saith, I thirst. Now there was set a vessel full of vinegar : and they filled a sponge with vinegar, and put it upon hyssop, and it to his mouth. When Jesus therefore had received the vinegar, he said, it is finished : and he bowed his head, and gave up the ghost." (John 19 : 28-30). At Colossians 2 : 14 we read, "Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross." Thus, it was fulfilled and was taken away. So the writer of the book of Hebrews says, "He taketh away the first, that he may establish the second." (Hebrews 10 : 9). He also says, "In that he saith, A new covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away." (Hebrews 8 : 13).

Why was it necessary for it to be taken away out of the way or to vanish away ? He explains : "For if that first covenant (*Old Testament*) had been faultless, then should no place have been sought for the second." (Hebrews 8 : 7). So the first one, the Old Testament, was with fault inasmuch as it did reveal sin but did not provide the Saviour.

Why was then the Law given ? He says, "For the law having a shadow of good things to come, and not the very image of the things." (Hebrews 10 : 1). So the law was given to forecast the real things which were to come in future ; it had the shadow of the real things but not the very image. For instance, All the sacrifices of the Old Testament pointed toward

the greatest sacrifice of Christ on the cross, they were to continue until Christ had come. So Paul says, "Wherefore then serveth the law ? It was added because of the transgressions, **TILL THE SEED SHOULD COME TO WHOM THE PROMISE WAS MADE.....WHICH IS CHRIST.**" (Galatians 3 : 19, 16). So when Christ came and gave himself as a perfect sacrifice for us, and gave us his will, the New Testament, then the Law ceased to operate because it was given till the seed, that is, Christ should come. Therefore, it says, "Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law : **FOR BY THE WORKS OF THE LAW SHALL NO FLESH BE JUSTIFIED.....**for if righteousness come by the law, then Christ died in vain." (Galatians 2 : 16, 21).

So we are justified by the faith in Jesus Christ and not by the Old Testament law of Moses. However, the inspired writer tells us, "But before faith come, we were kept under the law, shut up unto the faith which should afterwards be revealed. Wherefore the law was our *schoolmaster* to bring us unto Christ, that we might be justified by faith. But after that faith is come, we are no longer under the schoolmaster. For ye are all children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ." (Galatians 3 : 23-27). So the law served as a schoolmaster to bring men unto Christ, that we might be justified by faith in Christ Jesus. But now, since faith has come, so he says, "**WE ARE NO LONGER UNDER THE SCHOOLMASTER.**" And, who was the schoolmaster ? The Law, The Old Testament Law of Moses.

At the time of the transfiguration of Jesus, there appeared unto his disciples Moses and Elias talking with him, and the disciples wanted to build three tabernacles there for them, but when they were yet discussing, the record says, immediately a bright cloud overshadowed them : "And a voice out of the cloud, which said, This is my beloved Son in whom I am well pleased ; hear ye him." (Matthew 17 : 5). So God today desires of us that we should listen to His Son Jesus Christ in

everything that we believe, practice or teach. We should worship him according to his will (John 4 : 24 ; Acts 2 : 42 ; Acts 16 : 1, 2 ; Acts 20 : 7 ; Ephesians 5 : 19). We should obey his plan of salvation (Mark 16 : 15, 16 ; Acts 2 : 38), we should teach what he commanded us to teach (Matthew 28 : 19, 20), and we should always be faithful unto him in all things. (Revelation 2 : 10 ; John 12 : 48).

## Christian Despondency

Calvin Barber

Despondency may be defined as "The feeling of extreme discouragement, dejection, or depression." (Websters seventh New College Dictionary) Synonyms for despondency are : despairing, desperate, hopeless, and worthlessness.

There comes a time in the lives of almost all Christians when they look at their lives and become discouraged with their efforts and accomplishments. Many look at the sinful lives of hypocrites and feel like throwing in the towel. Others look at the vastness of our task as Christians and feel that our efforts are hopeless. As this writer reflects on his own life and his brethren's life, there seems to be a rapid growth of despondency in the church.

Despondency has been a plague to many of God's servants. Can you imagine how Noah must have felt after preaching over a hundred years and only saved himself and his family. (Gen. 6) What if you had been in the shoes of Moses as he returned from Mt Sinai with the ten commandments and found the people worshipping a golden calf ? (Exodus 32) How discouraged would you be if you had gone on the missionary journeys of Paul and encountered the perplexities he did ? (II Cor. 4:8-9) Elijah was so discouraged and felt his task was so hopeless that he prayed that he might die. (I Kings 19 : 4) Let us consider the example of Elijah despondency. We shall consider the circumstance, the cause and the cure of Elijah's discouragement.

### Background of our Text

But he, himself went a days journey into the wilderness, and came and sat down under a juniper tree ; and he requested for himself that he might die ; and said, "It is enough ; now, O Lord, Take away my life ; for I am not better than my fathers." (I Kings 19 : 4).

The language of this text implies a man who is ready to throw up his hands in utter despair and hopelessness. Perhaps feeling he had done enough preaching and pleading with Israel, that she should have repented, but he had not gotten the desired effect. His desire to die was that he might be released from his despondency and to go and be with the Lord. Perhaps the same feeling that Paul had. (Phil. 1 : 21) But, what led Elijah to make this statement ?

Elijah's work was during the reign of Ahab, the king of Israel. This was a very crucial in the history of Israel. There had been a series of kings over Israel and all of them, except one or two had been evil and committed spiritual adultery with the god's of the land. The scripture says, "that Ahab did more to provoke the anger of the Lord than all the rest before him." (I Kings 16 : 33).

Elijah was sent to call Ahab and Jezebel, his wife, and Israel back to God. (I Kings 17 : 1). Elijah does a series of miracles, with God's help, to prove he was a messenger from God and to encourage them to give up the worship of Baal. He prayed that it would not rain and it did not rain for three and a half years. (I Kings 17). He then challenged the Priest of Baal before the people and pleaded with them to make a choice to come back to Jehovah. After Elijah's triumph he slew the prophets of Baal. (I Kings 18). After Jezebel heard this she swore to kill Elijah and he was fleeing for his life at the time of his despondency. (I Kings 19 : 1-4) Let us look at the causes of despondency.

#### Weariness of the Flesh

Weariness of the flesh can contribute to despondency. Elijah had just undergone the pressures of fighting with principalities,



powers, and wickedness in high places. (Eph. 6 : 12). He had journeyed for over fifty miles and was emotionally and physically drained. (I Kings 19 : 4). He had likely become weary in well doing. This was likely a contributing factor in his despondency.

The physical and emotional factors of man effect one another. If outside pressure affect the emotions, often it will make a person physically sick. If the physical man is sick or fatigued, it influences our attitudes and moods.

It behooves every Christian to take extreme care of his body. (I Cor. 6 : 19-20). We often abuse the physical man, which often contributes to negative feeling.

The consumption of alcohol and tobacco, moonlighting for material gain, gluttony, and all forms of anxiety are but a few sins that man engage in that wearies the physical man and contributes to his despondency.

#### Defeatism

Defeatism is the mental acceptance of defeat. Frustration by prevention of success. The feeling inferiority and worthlessness is closely associated with defeatism. This feeling was expressed by Elijah, "It is enough, now, O Lord, Take away my life, for I am no better than my fathers." (I Kings 19 : 4). In view of the context, Elijah is actually saying, "Lord, my father's preached to Israel and they didn't repent and I didn't succeed either, therefore I want to throw in the towel (It is enough) and quit. Lord, just take me on home to be with you."

Many Christians have and do experience this feeling. A preacher began a new work and finds a multiplied number of problems. He began to work to solve them but too little avail. He will then either yield to the problems, move or stay and feel despondent and discouraged. The latter choice usually kill his effectiveness. An elder or deacon may experience defeatism in some of their efforts and loose their desire for the office. Regardless of your talent and work in the Lord's kingdom, defeatism is no respector of persons. When you accept defeat

you take all the burden on yourself and are extremely discouraged.

#### Loneliness—I Kings 19 : 10

Elijah said, "Lord, Israel has forsaken thy covenant, thrown down thy alters, and slain thy prophets with a sword ; and I, even I only, am left ; and they seek my life to take it away." (I Kings 19 : 10). Elijah was at this point hiding in a cave at Mount Horel. It seems he had withdrawn himself from his work altogether and was feeling sorry for himself. He thought he was the only Israelite left that worshipped Jehovah. His feeling had turned from his brethren to himself. His every thought was now self-centered.

Too many Christian's have this loneliness complex. To stand alone for righteousness sake is wholesome, but to think you are the only one who is interested in a certain cause, afflicts us with despondency. The preacher and elder feels he's the only one who is sympathetic with his work. The personal work director don't think the congregation or preacher is interested in his cause. The preacher training school and orphan home director feels no one is interested in their cause. To harbor these feelings causes us to loose enthusiasm and often halts the Lord's work. Just remember, just because a person can't give himself wholly to your cause doesn't always mean he is not interested. Let us now look at God's remedy for despondency.

#### A Rebuke

God expressed his displeasure with Elijah when he asked the question, "What doest thou here, Elijah ?" (I Kings 19 : 9). Elijah and his feeling had taken abode in a cave. He was doing nothing, but feeling sorry for himself.

Although God is concerned with our feeling despondent, our feelings are not a reason for ceasing to do the work of the Lord. Our Saviour is a superb example of this. "He came to his own and his own received him not." (Jn. 1 : 11). Looking to the sins of his people, he cried, "O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee." (Lk. 13 : 34). Seeing these conditions the Lord did not grow despon-

dent, but went about the Father's business. Regardless of the hopeless circumstances a Christian finds himself, it is no excuse for not being about the Father's business.

### Go To Work

God told Elijah to go back to work. (I Kings 19 : 15-17). He said, Go, anoint Hazael and Jehu as kings and Elisha as prophet. God wanted Elijah to turn his attention away from himself and back to his work.

Someone has eloquently said, "Christian work in the medicine that cures most spiritual illness." If there is division in the church, many times united work will pull it back together. Racial, social, and educational barriers are lowered when we all engage in work. Work is the best medicine for despondency and discouragement. It turns your attention away from yourself. Jesus said, "It is more blessed to give than to receive." (Acts 20 : 35). If we give ourselves wholly to the Lord we are assured of happiness. (Psa. 1 : 1-2 ; Rom. 12 : 1-3).

### Accept Encouragement

God encouraged Elijah by saying, "I have seven thousand in Israel that have not bowed their knee to Baal." Elijah had quit depending on God as he once had but was now trying to depend on his own strength. God wanted Elijah to know he was not alone.

A Christian who does not put his full trust and confidence in the power of God can only expect to become despondent. We must realize that we are but earthen vessels to do the work of God and it is God that gives the increase. (I Cor. 3 : 6). We are taught to preach the Gospel and let its power do the converting. As we engage in the work of God we should be encouraged by the fact that God has promised to help us and that there are many others that are interested in the same cause. Let us all be encouraged by this and put our hand back to the Gospel plow and go to work for the Lord.

# Righteousness

Guy N. Woods

"Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons : but in every nation he that feareth him, **and worketh righteousness** is accepted with him." (Acts 10 : 34, 35). We thus learn that righteousness is a condition precedent to approval before God. What is it ? How is it obtained ?

Righteousness denotes that state or condition wherein one is in a **right** relationship with God. Our English word "righteousness," derives from the word "right," which, in turn, literally suggests that which is straight (as, for example, a straight line), and so designates a relationship with God which he approves. A "righteous man" is, therefore, one who is straight, i.e., **lined up properly** with God ! The Psalmist said, "All thy commandments are righteousness," and John affirmed that "every one that doeth righteousness is born of him." (Psalm 119 : 172; 1 John 2 : 29).

A simple, brief definition of righteousness is, therefore right-doing; to be righteous is to do right. "He that doeth righteousness is righteous, even as he is righteous." (1 John 3 : 7.) Of a certain type of character it is affirmed that he is righteous. Who is he? He that doeth righteousness. No other is. He who does righteousness is righteous; but, he who is righteous is one who does right; therefore, he who does right possesses righteousness. Conversely, an unrighteous person is a perverse one; a perverse one is an individual in a twisted (as opposed to straight) relationship with God. It is, hence clear that righteousness is that state or condition wherein one is approved of God: but God approves of those only who do right (keep his commandments); therefore, to possess the approval of God and the righteousness which he requires one must do right, by keeping his commandments.

Here, indeed, is unmistakable evidence of the falsity of the denominational doctrine of transferred righteousness. It is by

some alleged that in the process of conversion Christ transfers to the sinner the righteousness which he possesses and thenceforth the sinner is clothed in the righteousness of Christ, i.e., the righteousness which Christ himself exhibits. The idea is repugnant to both reason and scripture. It is absurd to assume that one person is good because another is. It is, of course, true that through the merits of Christ's death, our guilt is cancelled and we are henceforth permitted to go free, but this is far from declaring that we thereupon become positively good in the absence of good works. There is a vast difference in not imputing guilt (this, the Lord does for those he justifies); and in conferring merit (this, he does not) in the process of salvation. There is no instance in classical literature where the Greek word translated "righteousness" means to make righteous. The primary import of the term indicates a change in position and not of condition. A pardoned criminal is no longer guilty of the charges which brought him before the court; but he is thence by no means a valuable citizen with a long record of civic goodness back of him simply because he has been pardoned. Righteousness is right-doing. To be righteous one must do right.

But, was not Abraham's faith reckoned (imputed, counted) to him for righteousness? (Rom. 4:9.) Indeed so. In the absence of further duties at the moment, God accepted Abraham's faith as an *act of righteousness itself*. (James 2: 20-22). Did not David speak of "the blessedness of the man, unto whom God imputeth righteousness without works?" (Rom. 4:6.) Again the answer is in the affirmative. But he gravely errs who assumes that David in this instance promised positive purity of life merely because one believes. Moreover, the works contemplated here (as the context clearly shows) were the works of the law. Further, the man to whom God imputes righteousness is one whose "iniquities are forgiven, and whose sins are covered" (Psalm 32:1,2; Rom. 4: 6-8); he is one who actively complies with God's plan on the basis of which he justifies. We must distinguish between a righteousness imputed to (credited to, put to one's account, chalked up

to), man because he has a right relationship with God through obedience to his will, and the righteousness which Christ (through his own submission to the will of his Father), is alleged to transfer to the sinner. The former, the New Testament teaches; the latter is Calvinism. But was not Christ made "righteousness" for us? (1 Cor. 1: 30). He became the *means* of righteousness; it is through him that we receive the "gift of righteousness" (Rom. 5:17), but this is accomplished through compliance with his will and not through some mysterious bestowal of merit. It is of course through him that we are privileged to become righteous; but for him, no plan would exist through which approval before God might be attained. We must never forget, however, that it is through compliance therewith that we are enabled to be straight with God.

Justification does not eliminate the fact of sin; it simply releases the sinner from the guilt thereof. The history of the act must forevermore remain. Paul, though mindful of the great grace which he had experienced was never without the consciousness of the fact that he had persecuted the church of God and wasted it. Pardoned, saved, justified, acquitted, no longer under guilt, it now remained for him, through faithful adherence to the Lord's will to exhibit personal righteousness "right standing with God."

The law of Moses was powerless to provide justification, nor was it given to make people righteous. It was added "because of transgressions" (Gal. 3:19); to make sin exceedingly sinful (Rom. 7: 13), to escort to Christ (Gal. 3:23-25). It provided a perfect standard to which man, in sin, could never measure. A measuring cup will indicate the amount of the substance it contains, but it will not increase it; a tapeline will reveal the length of a string, but it does not make it longer. The law merely served to enhance man's guilt by revealing it in stark detail; because of the weakness of the flesh (Rom. 8:2), it could not justify, it could only condemn. It was, therefore, necessary that justification "apart from the law" be provided, wherein man might be absolved of the *guilt* which barred his approach to God and so stand justified in the Lord's sight. This

marvelous blessing is available in Christ. He is our means of righteousness, through him we receive the gift of righteousness, in him we partake of God's righteousness, i.e., the righteousness which God makes available to us, through unswerving allegiance to His will.

## What Must I Do To Be Saved?

J. Roy Vaughan

Here is an old subject that will always be new and fresh, because there are so many people in the world seeking for the correct answer to it, and because there are more people who do not know the correct answer than there are who do know it. But because it is an old and familiar subject to the church of Christ, there is danger it will be neglected and its importance forgotten. It is indeed the greatest question that ever challenged the mind of mortal man. Many great questions confront us in a life-time, and we count some of them the vital ones, but no other question will ever surpass this one in importance. This question has to do with pardon for past sins, peace of the soul for the present, and hope for the future.

*What must I do to be saved?*

Some creeds of men teach that the sinner has nothing to do. Others teach that he cannot do anything to save his soul—that it is entirely a work of God. But Jesus said: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven." (Matt. 7: 21.) Peter said: "Seeing ye have purified your souls in your obedience to the truth unto unfeigned love of the brethren, love one another from the heart fervently." (1 Pet. 1: 22). And we read that Jesus "became unto all them that obey him the author of eternal salvation." (Heb. 5: 9.) The scriptures, therefore, teach that a man must do something to be saved. The question is: What?

*Shall a man do what seems good to him?* This appears right

on the surface of the statement. Surely a man must not do what does not seem right to him. But a man may do what seems right, and still not do the will of God. "There is a way which seemeth right unto a man; but the end thereof are the ways of death." (Prov. 14: 2.) Paul said: "I verily thought with myself that I ought to do many things contrary to the name of Jesus of Nazareth." (Acts 26: 9).

*Shall a man do what his parents do and what they want him to do?* This also seems reasonable. The Lord teaches us to obey our parents and to love and respect them. Surely we should listen to their spiritual advice. But it is possible for father and mother to be in error regarding this matter, and they may also lead us to do something God has not taught. When the Lord was on the earth teaching the people, it often happened that some members of a family accepted him and some did not. (Matt. 10: 34, 39.) Today some members of a family will accept the truth and others will not. We cannot say, therefore, that a man can be saved by doing whatsoever his parents may tell him to do. Jesus said we must love him more than we love father and mother, or we cannot be his disciple.

*Shall a man do what the preacher tells him to do?* Surely we should give due respect to the preacher. If we are not going to follow his teaching, why listen to him? Often the preacher is well educated, polished in his manners, kind and good, and he teaches wonderful lessons from the Bible. But all these things can be true, and he can still lead men astray from the truth. The Bible says: "Beloved, believe not every spirit, but prove the spirits, whether they are of God; because many false prophets are gone out into the world." (I John 4: 1.) Paul denounced some teachers in the church at Corinth as ministers of the devil and as false apostles. (2 Cor. 11: 13, 14.) Jesus said: "If the blind guide the blind, both shall fall into a pit." (Matt. 15: 14.) God will hold a man responsible for allowing another man to lead him into error. He teaches us to search the Scriptures. In the Scriptures he tells us what to do to be saved. The people understood Jesus and the apostles



when they spoke to them, and men today can also understand the teaching of Christ and his apostles when they read the same in the New Testament.

*We should do what the Holy Spirit teaches us to do to be saved.* Surely no one will object to following the Holy Spirit. "For as many as are led by the Spirit of God, these are sons of God." (Rom. 8: 14.) Since the Holy Spirit guided Holy men to write the New Testament, the teaching of the Spirit can be found on the pages of the New Testament. (1 Pet. 1: 12)

*Does the Holy Spirit teach a sinner to pray for the remission of his sins?* No, the Holy Spirit, through the apostles, did not tell sinners to pray for pardon, except when speaking to children of God; for prayer belongs particularly to the child of God. (1 John 1:5, 10.) The Christian can call upon God as his Father, and he can approach the court of heaven through Christ, his High Priest. (Heb. 7: 25.) But the man who is not a Christian does not enjoy these privileges, and promises. The new birth is not something received from God in answers to the prayers of an alien sinner. We cannot read in the New Testament where the apostles ever commanded an alien sinner to pray for the remission of his sins.

*Does the Holy Spirit teach sinners to expect a direct operation of the Spirit?* That God, in his own good time, will send down the Spirit into the sinner's heart and save him, and that the man will know when this is done by some strange or happy feeling, or by a dream or an unusual experience? No, this is not taught in the New Testament. Nor is there an example of such in the Bible. There is no case on record in the New Testament where the Holy Spirit operated upon the heart of the sinner, independent of the gospel, and converted him.

*Does the Holy Spirit teach that a man is saved by faith only?* Does he teach that a sinner needs only to believe that Jesus is the Christ, the Son of God; that he is his Saviour, anxious and able to save him, and that if he will put his trust in the Lord he will be saved, without doing anything more? No, this is not taught in the New Testament. We must not only believe the facts about Christ revealed in the Scriptures, but we must

also believe what he teaches and obey his commandments. Jesus said: "Why call ye me, Lord, Lord, and do not the things which I say?" (Luke 6: 46.) Until a man obeys the gospel of Christ he has no promise of pardon. (Heb. 5: 8, 9) The Scriptures teach that we are saved by the love of God, by the blood of Christ, by grace, by faith, by the resurrection of Christ, by works, by baptism, by hope, and by many other things. But the Scriptures do not teach that a man is saved by any one of these things alone. Man lives by eating, by sleeping, by drinking, by exercise; but he does not enjoy physical life by doing only one of these things. Faith in the Lord is essential, but a man is not saved by faith only. (James 2:24.)

*What, then does the New Testament tell men to do to be saved?* The answer is clearly and plainly stated, and there should be no reason for confusion or any misunderstanding. Any man who wants to know, can know and will know the correct answer to this question if he will read the Scriptures without prejudice. God was both able and willing to reveal the answer to this question in the Scriptures. To say that men cannot understand God's word alike means that God either was not able to reveal it so they could, or, being able, he did not want to do it. Who but an infidel would say that God was not able, or, admitting that he was able, would say that he did not want to clearly reveal his will so that all men can understand it alike? It is not a matter of one man interpreting it one way and another man interpreting it another way; it is simply a matter of one man believing it and another man not believing it.

The answer is first found in Peter's sermon on Pentecost. Having convinced the people that the man they had crucified fifty days before was not an impostor, but that he was the Son of God, and being convicted of their sin in crucifying him, they cried out: "Brethren, what shall we do?" The Holy Spirit speaking by the mouth of Peter, said: "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: 38.) Thousands believed and repented

and were baptized that day, and the Lord added them to the church. (Acts 2: 47.) The answer is also found in Paul's reply to the Philippian jailer. When the jailer said, "Sirs, what must I do to be saved?" Paul answered, "Believe on the Lord Jesus and thou shalt be saved, thou and thy house." Now some false teachers seize upon this statement and say that Paul taught a man is saved by faith only. But this is not true. The Scriptures say that Paul spoke the word of the Lord unto him, with all that were in his house. Hearing the word, the jailer believed, repented of his sins, as manifested in washing the apostles stripes, "and was baptized, he and all his, immediately." He then brought them into the house, "set food before them, and rejoiced greatly, with all his house, having believed in God." (Acts 16: 30, 34.) All that took place constituted *believing in God*. No honest man can say the jailer was saved by faith only. He believed on the Lord, repented of his sins, and was baptized immediately.

Finally, as Paul approached the city of Damascus with authority from the high priest to persecute and imprison Christians, Christ appeared to him, and when Paul asked, "What shall I do, Lord?" Jesus replied, "Arise and go into Damascus; and there it shall be told thee of all things which are appointed for thee to do." (Acts 22: 10.) Although Paul arose from the ground a believer in Christ, he was not yet saved. He was told to go into the city, "and it shall be told thee what thou must do." (Acts 9: 6.) There was something he *must* do. Finally, Ananias came to Paul, and, seeing that he was a believer and a penitent man, said to him: "And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on his name." (Acts 22: 16.) This is what Paul was told he *must do*. "And he arose and was baptized." (Acts 9: 18.) Paul became a Christian when he believed on the Lord, repented of his sins, and was baptized. This is the way men became Christians in New Testament days, and this is the only way men can be saved today. When a man believes on the Lord, repents of his sins, and is baptized unto the remission of his sins, the Lord adds him to the church. (Acts 2: 47.) The same things that make a man a Christian, also at the same

moment makes him a member of the church of the Lord. May the Lord bless us to do his will.

## Bible Answers To Questions From The Lost

Thomas B. Warren

- Q: Why should I be interested in becoming a Christian?  
 A: Because all have sinned. Rom. 3 : 9-12, 24 ; Isa. 53 : 6.
- Q: But what is sin ?  
 A: The transgression of God's law. I John 3 : 4.
- Q: What are the consequences of sin ?  
 A: Separation from God, spiritual death, consequences while on earth, punishment in Hades, eternal punishment in Hell. Rom. 6 : 23 ; Lk. 16 : 19-31, Rev. 20 : 10, 15 ; Mk. 9 : 42-47 ; II Thess. 1 : 7-9.
- Q: What is the remedy for sin ?  
 A: Blood. Heb. 9 : 22.
- Q: Will the blood of animals (bulls and goats) do ?  
 A: No. Heb. 10 : 3-4 ; 9 : 11-22.
- Q: Then whose blood will avail to forgive sins ?  
 A: The blood of Christ. Eph. 1 : 7 ; Rom. 5 : 8-9 ; 8 : 1-5 ; Heb. 9 : 11-22.
- Q: How does one avail himself of the saving power of the blood of Christ ?  
 A: By believing in, loving, and obeying the Lord Jesus Christ. John 3 : 16 ; 20 : 30-31 ; I Cor. 16 : 22 ; Matt. 22 : 34-40 ; Heb. 5 : 8-9 ; John 8 : 24 ; II Thess. 1 : 7-9.
- Q: Aren't men saved by faith ?  
 A: Yes, they are. Rom. 5 : 1 ; Eph. 2 : 8-9. But *not* by faith *only*. Jas. 2 : 24-26 ; Gal. 5 : 6 ; Jas. 2 : 14-22.
- Q: What must one do after believing ?  
 A: He must repent (change his mind). Acts 2 : 38 ; 11 : 18 ; 17 : 30-31 ; II Pet. 3 : 9-10 ; Lk. 13 : 3-5.
- Q: What must one do after repenting ?  
 A: He must confess Jesus Christ as Lord. (as the Son of God)- Matt. 10 : 32-33 ; Rom. 10 : 9-10 ; Acts 8 : 26-40.
- Q: After confessing Christ, what is the penitent believer to do ?

- A: He is to be baptized (immersed) in water unto the remission of his sins. John 3 : 3-5 ; Matt. 28 : 18-20 ; Mk. 16 : 15-16 ; Acts. 2 : 38 ; 10 : 47-48 ; 22 : 16 ; Rom. 6 : 3-5 ; Gal. 3 : 26-27 ; II Tim. 2 : 10 ; I Pet. 3 : 20-21.
- Q: Are babies proper subject for baptism ?
- A : No. Only penitent believers are such. Babies (1) have no sin, (2) cannot yet understand the gospel so as to believe it, (3) cannot repent of sins Matt. 18 : 3 ; Mk. 16 : 15-16 ; Acts 2 : 28.
- Q : Is sprinkling or pouring acceptable for baptism ?
- A : No. Only immersion is authorized by the Scriptures. Rom. 6 : 3-5 ; Col. 2 : 11-12. ; Acts 8 : 26-40 ; meaning of *baptidzo*—immerse.
- Q : When does one become a beneficiary of the death of Christ (i.e., when saved by His blood) ?
- A : When baptized into His death. Rom. 6 : 3-5 ; cf ; Col. 2 : 12 ; Gal. 3 : 26-27.
- Q : How many faiths are there ?
- A : Only one—with God's approval. Eph. 4 : 4-6 ; Jude 3 ; Gal. 1 : 6-9 ; II Thess. 1 : 7-9.
- Q : What is the church ?
- A : It is the body of Christ. Eph. 1 : 22-23 ; Col. 1 : 18. It is the house (family) of God. I Tim. 3 : 14-15.
- Q : How many bodies (churches) are there ?
- A : While many religious bodies (churches) have been invented and maintained by men, there is only *one* body which is approved by God. Eph. 4 : 4-6 ; I Cor. 12 : 31 ; Rom. 12 : 4-5.
- Q : What relation is there between Christ's blood and the church ?
- A : The church was *purchased* by His blood. Acts 20 : 28 ; I Cor. 6 : 12-20.
- Q : Can one be saved out of the church ?
- A : No—so long as one remains out of the church, he remains lost in his sins ; he remains a child of the devil. Eph. 2 : 13-16 ; I Cor. 12 : 13 ; II Tim. 2 : 10 ; Rom. 6 : 3-5 ; Acts 20 : 28 ; Rom. 5 : 8-9.
- Q : Is water the *only* acceptable element for baptism ?

- A : Yes. Acts 19 : 47-48 ; Eph. 5 : 26 ; John 3 : 5 ; Acts 8 : 26-40.
- Q : Do we live today under the law of Moses ?
- A : No. The law of Moses (all of it, including the Ten Commandments) was nailed to the cross. Col. 2 : 14 ; II Cor. 3 : 1-11 ; Gal. 4 : 21-31.
- Q : What was the purpose of the Law of Moses ?
- A : It was added because of transgressions till the seed (Christ) would come. Gal. 3 : 19.
- Q : Must we, as Christians, live in a certain way ?
- A : Yes. We must walk "in the light" of God's word, growing spiritually as the days come and go. I John 1 : 7 ; II Pet. 1 : 5-11 ; Phil. 1 : 20-21, 27 ; II Pet. 2 : 20-22 ; Gal. 5 : 19-22 ; Phil. 4 : 8.
- Q : Do we teach by what we *do* as well as by what we *say* ?
- A : Yes. I Pet. 3 : 1-4 ; II Cor. 3 : 1 ff ; Matt. 5 : 16 ; Phil. 2 : 14-16.
- Q : Is just being sincere enough ?
- A : No. One must "do the will of God." Matt. 7 : 21-23 ; Lk. 6 : 46 ; Acts 23 : 1.
- Q : Do men have the right to do whatever they please in the worship of God ?
- A : No. They must do only what God's word authorizes them to do. II John 9-11 ; I Chron. 1-15 ; Lev. 10 : 1-2.
- Q : Will each person stand before the Lord in judgment, to give an account of the deeds done in the body ?
- A : Yes. Matt. 25 : 30-46 ; Heb. 9 : 27 ; II Cor. 5 : 1-11 ; John 5 : 28-29 ; Rev. 20 : 10-15.
- Q : Was the faith "once for all delivered" ?
- A : Yes. Jude 3.
- Q : What does it mean to say that truth is absolute ?
- A : That is not changed by the mental states of the knowing subject. Cf. Mk. 16 : 15-16 ; Gal. 1 : 6-9 ; Jude 3 ; Rev. 22 : 18-19 ; I John 4 : 1.
- Q : Can we really know truth ?
- A : Yes. John 8 : 32 ; I Tim. 4 : 3 ; II Pet. 2 : 20-22 ; Heb. 10 : 26.

# Getting Acquainted With the Church

Virgil R. Trout

## WHY SHOULD I BE CONCERNED ?

This is a busy time. Certain words sound rather "old" and not important to the busy schedule or the day. The word "church" has an almost musty, stained glass, unreal tone. Why should I bother about it ?

However, before you dismiss the idea of the church from your mind, remember that some things never go out-of-date. There are basic needs that our ancestors felt that are very much a part of us. Do not make the mistake of generalizing ideas by reason of age or lack of age, for that matter.

Jesus Christ is our eternal contemporary. He understands your way of life. He is acquainted with your problems. The nature of our complex civilization is comprehended by the Lamb of God. Since Christ is linked with the churches this is the reason for asking you to consider it.

## THE OWNERSHIP OF THE CHURCH

It is always important to ask "To whom does this article belong ?" The church belongs to God. It is not an institution founded by the power of men. Note these statements from the Bible :

"Take heed to yourselves and to all the flock, in which the Holy Spirit had made you guardians, to feed the church of the Lord which he obtained with his own blood" (Acts 20 : 28). "Obtained or purchased with his blood," what a powerful statement is this ! This blood of the Son of God has been shed to purchase the church. How carefully then should I execute my relationship to this most expensive of all purchases. What a privilege to be allowed to become a member of such a sacred body !

"He is the head of the body, the church, he is the beginning, the first born from the dead, that in everything he might be preminent. For in him all the fullness of God was pleased

to dwell, and through him to reconcile to himself all things, whether on earth or in heaven. Making peace by the blood of the cross" (Colossians 1 : 18-20).

The church is the body of Christ. Again God's word emphasizes that the church is holy, not from men but from the Heavenly Father.

### THE NAME OF THE CHURCH

Seeing then that the church is the body of Christ and that the church has been purchased with His blood, whose name should the church wear? As a name denotes ownership, it is evident that no human title is significant enough to grace the church. In the concluding portion of his letter to the Romans, Paul states, "All the churches of Christ greet you" (Romans 16 : 16). He was referring to the congregations in Christ that were sending salutations to their sister church in Rome. Throughout the New Testament, the church is always identified by name to God. Never is a human title applied.

### THE UNITY OF THE CHURCH

We live in an age of division. Many have concluded that religious division is acceptable to God. While others, both Catholic and Protestants are seriously exploring the possibility of removing the division that characterizes the religious world.

The crucial question is, "What does the Lord desire?" In His prayer for His disciples, Jesus said, "I do not pray for these only, but also for those who are to believe in me through their word, that they may all be one; even as thou, Father, art in me and I in thee, that they also may be in us, so that the world may believe that thou hast sent me" (John 17 : 20, 21).

Directed by the Holy Spirit, Paul wrote, "I appeal to you, brethren, by the name of our Lord Jesus Christ, that all of you agree and that there be no dissensions among you, but that you be united in the same mind and the same judgment" (I Corinthians 1 : 10). "For just as the body is one and has many members, and all the members of the body, though many, are



one body, so it is with Christ. For by one Spirit we were all baptized into one body—Jews or Greeks, slaves or free—and all were made to drink of one Spirit” (I Corinthians 12 : 12, 13). “I therefore, a prisoner for the Lord, beg you to lead a life worthy of the calling to which you have been called with all lowliness and meekness, with patience, forbearing one another in love, eager to maintain the unity of the Spirit in the bond of peace.”

“There is one body and one Spirit, just as you were called to the one hope that belongs to your call, one Lord, one faith, one baptism, one God and Father of us all, who is above all and through all and in all.” (Ephesians 4 : 1-6).

We see that Christ prayed for unity, that the apostles directed by the Holy Spirit declared that the desire of God is for oneness of those who profess to follow the Christ. Division is not approved of the Father. Christ did not purchase many religious bodies with different creeds. Rather He died to establish His church, the one body sanctioned by the living God.

### THE WORSHIP OF THE CHURCH

Worship is the privilege granted by God to man, that enables man to come into the presence of the Holy Father to receive special blessings and encouragements. Worship is living on life's highest plane.

Jesus said, “God is spirit, and those who worship him must worship in Spirit and truth” (John 4 : 24). Worship is to be conducted according to the authority of God.

According to the New Testament, the worship of the church was quite simple and completely Christ-centered. The Lord's supper was observed on the first day of the week (Acts 20 : 7). The Lord's supper is a sacred memorial to the One who gave Himself for man. Prayer and singing were a part of the worship (I Corinthians 14 : 15). The study of God's word was practised in order that Christians might be taught to grow (II Timothy

4 : 2 ; I Timothy 4 : 11-16). Giving to carry on the preaching of the gospel, the ministry to the poor, and other opportunities of service, was a voluntary process. No dues assessed. There were no special money raising schemes. Members of the church were commanded to give according to their prosperity (I Corinthians 16 : 1, 2 ; II Corinthians 9 : 6, 7).

### THE ORGANIZATION OF THE CHURCH

In the New Testament times, Christ was regarded as the Head of the Church. Can you see any reason that He should not be recognized as the Supreme Personage of the church today ?

The officers of the church according to the New Testament are : Bishops—this word is used interchangeably with “elder” “pastor,” “presbyter,” and “overseer.” The qualifications for these men are found in I Timothy 3 and Titus 1. Each congregation was to have men serving in this capacity as they were qualified, according to Paul’s directions. Titus 1 : 5. The New Testament does not mention “archbishops,” “popes,” or “cardinals.”

The bishops were to be assisted by deacons. In I Timothy 3, the qualifications of these men are presented. The preacher, minister, or evangelist was to devote his life to proclaiming Christ. No special titles were applied to the preachers of New Testament times. The word “reverend” was not applied to the preacher or to any man.

### THE PURPOSE OF THE CHURCH

There were three great areas of work assigned to the church: (1) To preach the gospel to the world. Jesus said, “Go therefore and make disciples of all nations, baptizing them in the name of the Father, and of the Son and of the Holy Spirit” (Matthew 28 : 19). (2) To assist those who have become Christians to grow in the Lord (II Peter 1 : 5-7 ; Galatians 5 : 22, 23). (3) To minister to those in need (James 1 : 27).

### THE MEMBERSHIP OF THE CHURCH

What did a person do to become a member of the church during the days of the apostles ?

(Contd. See Last Page)

# क्या आप जानते हैं ?

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

उद्धार की योजना—लेखक : सनी डेविड

क्रूस की कथा—लेखक: सनी डेविड

खाली कब्र—लेखक : सनी डेविड

15 प्रभावशाली रेडियो प्रवचन—लेखक : सनी डेविड

20 लघु रेडियो संदेश—लेखक : सनी डेविड

मुक्ति के संदेश—लेखक सनी डेविड

सुसमाचार बोलनेवाला—लेखक : जे० सी० चोट

(अनुवादक सनी डेविड)

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

## आवश्यक सूचना !

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

मंगलवार	(Tuesday)	रात ९:०० से ९:१५ तक
बृहस्पतिवार	(Thursday)	रात ९:०० से ९:१५ तक
शुक्रवार	(Friday)	रात ९:०० से ९:१५ तक
शनीवार	(Saturday)	रात ९:४५ से १०:०० तक

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He was instructed that Christ was the Son of God (Luke 13 : 13 ; Acts 17 : 30 ; Acts 3 : 19). Men confessed their faith before their fellowmen (Romans 10 : 10). The believer was baptized for the forgiveness of his sins (Acts 2 : 38 ; Acts 22 : 16 ; Mark 16 : 15, 16). This baptism was a burial in water (Romans 6 : 3,4 ; Colossians 2 : 12 ; Acts 8 : 38, 39). Thus people became members of the church during the days of the apostles.

Baptism was regarded as a new beginning. Before the baptized believer was a life of service and devotion. He had the assurance of the assistance of God every step of the way.

**AN INVITATION**

The church of Christ invites you to worship and to study. Using the Bible as our guide, we are striving to follow the commands of the Christ concerning His Church. We invite you to study with us. If we can be of service to you, please do not hesitate to call.

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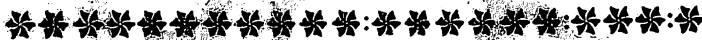
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