

THE BIBLE TEACHER

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EDITORIAL

Divorce And Remarriage

God made Man and then he saw that it was not good for man to be alone. (Genesis 2:18). To provide for that need, he took a rib from the side of man and made woman. (Genesis 2:21-23). To sum it up, the Lord said, "Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh". (Genesis 2:24).

From the beginning it has been God's will that there should be but one man and one woman involved in one marriage. The marriage bond was intended to be binding until either the husband or the wife died. Paul said concerning the wife, "The wife is bound by the law as long as her husband liveth; but if her husband be dead, she is at liberty to be married to whom she will; only in the Lord". (1 Corinthians 7:39). Paul, in comparing the law and marriage, made this statement: "Know ye not, brethren, (for I speak to them that know the law,) how that the law hath dominion over a man as long as he liveth? For the woman which hath an husband is bound by the Law of her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband. So then if, while her husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man. Wherefore, my brethren, ye are also become dead to the law by the

body of Christ ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God." (Romans 7:1-4).

A religious sect in the days of Christ asked him a question for the purpose of tempting him. That question was : "Is it lawful for a man to put away his wife for every cause ?" (Matthew 19:3). With this, a discussion follows and the Lord begins with a question : "Have ye not read, that he which made them at the beginning made them male and female, and said, For this cause shall a man leave father and mother, and shall cleave to his wife : and they twain shall be one flesh ? Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder. They say unto him, Why did Moses then command to give a writing of divorcement, and to put her away ? He saith unto them, Moses because of the hardness of your hearts suffered you to put away your wives : but from the beginning it was not so. And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery : and whoso marrieth her which is put away doth commit adultery." (Matthew 19:4-9).

From the foregoing then we would conclude the following : First, it was never God's will that there should be an occasion for divorce. Second, there was a time when God permitted Moses to give them a writing of divorcement because of the hardness of the people's hearts but even then God was not pleased with this. Third, God will allow a man to put away his wife only because of fornication or unfaithfulness. Of course the same would apply where the husband was unfaithful to the wife. And fourth, in this case the innocent party would be permitted to marry again, provided the innocent party married someone who was likewise free to marry. This would include someone who had not been married before or the innocent party of a similar broken marriage.

Some have argued that while unfaithfulness would be scriptural grounds for breaking the marriage contract, that neither

party has a right to remarry. If this be the case then the innocent party would have to suffer for something that he or she was not guilty of in this case. That is, the innocent party would have to live without a marriage partner for the rest of his or her life, facing all of the temptations that would come to such a person, all because of the partner having failed to keep their part of the contract. This would be unfair indeed, if this were the case. However, this is not the case. The innocent party certainly has a right to remarry, but only if he or she married another marriageable person or innocent party. In the case of the guilty party, he or she cannot remarry scripturally. The guilty party may marry but in doing so he or she commits adultery and the party that marries him or her whether that party has married before or not, commits adultery. Not only so, but as long as they continue to live together then they continue to live in adultery. The only way to bring an end to adultery, that is, where man and woman are living unlawfully together, then they must repent, and to repent they must cease their living together. Even their obedience to the gospel cannot clear the way to enable them to continue to live together as husband and wife. To obey the gospel, again, would include repentance and repentance would demand that they give up their adultery.

Others have proposed that when the marriage contract is broken then both parties are permitted to remarry. Surely this would not follow since in such a case then the guilty person would be as free to remarry as the innocent person. In that case, the one wanting to break the marriage contract could simply become unfaithful to his wife or to her husband, which ever the case may be, and then proceed to marry again. Instead of this being the case, the Lord rewards the innocent party with another try at marriage under the conditions already mentioned while the guilty party is penalized by being refused the right to marry again under any circumstances. This would simply be the price that he or she would have to pay for their unfaithfulness.

Therefore, marriage is for life. That means then that each

one that contemplates marriage should do so in all seriousness. He or she should enter into the marriage contract with the thought that it is a life long relationship, that both should respect each other, love one another, work together, have a family, and in the process have a happy home. This is what God wants. When this procedure is followed then it makes for a better world. The world would be so much better off if all followed this practice.



**associate
editorial**

Things Prayer Cannot Do

Prayer is a great privilege that a child of God possess. Through prayer the child of God speaks to his Father in heaven. Jesus taught his disciples to pray, when he said, "after this, manner therefore pray ye..." (Matthew 6:9). He also said, "that men ought always to pray, and not faint" (Luke 18:1). The Bible teaches that we should pray according to God's will (1 John 5:14,15), in submission to God (Luke 22:42), and with confidence. (Hebrews 4:14-16). We should pray for those in authority (1 Timothy 2:2), for all people (1 Timothy 2:1), for those who mistreat us (Matthew 5:44), and for one another (James 5:16).

Prayer had a very special place in Jesus' life. He prayed when he was baptized (Luke 3:21), when he sought the Father's guidance in the selection of his apostles (Luke 6:12-13), when he was troubled (John 12:27,28). Before feeding the multitude he prayed and gave thanks (John 6:11). He prayed when he raised Lazarus. (John 11:41-42). Then, just before he was betrayed to his enemies we find Jesus, praying earnestly to the Father, in the garden of Gathsemane (Matthew 26:38-45 ; Luke

22:40-44). And then, as he was hanging on the cross for the sinners he prayed. (Luke 23:34-46).

We are told that the early church, among other things continued stedfastly in prayers. (Acts 2:42). Apostle Paul exhorted Christians to pray. He said, "Pray without ceasing." (1 Thessalonians 5:17). And, "Continue in prayer, and watch in the same with thanksgiving." (Colossians 4:2).

While all of this is true, however, there are somethings that prayer cannot do. In the first place, a sinner cannot be saved through prayer. In John 9:31, the writer says, "Now we know that God heareth not sinners". This simply means that if a person prayed to God to save him from his sins, God would not hear his prayer. This is so, because He has already provided man the way of salvation, and he expects that man should believe in Him enough to obey His commands to be saved. (Luke 6:46; Mark 16:16). Thus, prayer cannot be a substitute for obedience. But listen to what it says, "Now we know that God heareth not sinners : but if any man be a worshipper of God, and doeth his will, him he heareth". So one should first commit himself to God and obey his will, to be sure to know that God hears his prayer. God has revealed His will for us through His Son Jesus (Hebrews 1:1,2), and he saves only those who obey him. (Hebrews 5:8,9).

Then, sometimes people ask to pray for the souls of the dead. But why should we pray for the souls of them who are dead. Can we change their destination through our prayer? Jesus said, "And these (wicked) shall go away into everlasting punishment : but the righteous into life eternal". (Matthew 25:46). So if a person die without complying with the commands of salvation, as revealed to us by God through His Son Jesus, he then goes into everlasting punishment, and since it is everlasting therefore it is unchangeable, it is forever. Likewise, one who has obeyed the commands of the Lord to be saved upon his death he departs and enter into life eternal, that is, everlasting, forever. There is no change that can be made between these two states of wicked and the righteous, and there

is no middle place. This is the fact that Jesus wanted to bring to our attention when he told the story of the poor man and the rich man. (Luke 16). In this story, he said, both of these men died, and immediately they discovered themselves in entirely two different places. When poor Lazarus died, he was carried by the angels into Abraham's bosom. However, when the wicked rich man died he found himself in great torments. No doubt, he didn't want to be there for a second, and so he cried for mercy and prayed, but Abraham plainly told him, "Between us and you there is a great gulf fixed : so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence". (Luke 16:26). So it would be fixed, and prayer cannot change any thing that is fixed or appointed by God. (Hebrews 9:27).

If you want to be in talking relationship with God through prayer, then you should first commit yourself to God in faith and obey his will to become a child of God (Galatians 3:26-27). Then, you will have "the confidence that we have in him, that, if we ask any thing according to his will, he heareth us". (1 John 5:14). Remember, "God heareth not sinners : But if any man be a worshipper of God, and doeth his will, him he heareth". Believe in Him, obey his will to be saved, and then you will have the privilege to pray to Him according to His will.

Does Baptism Save ?

Mark Nunley

This is a question that is frequently asked, and it is one that deserves a **SCRIPTURAL** answer. It does not matter what some preacher, some council, some creed-book, etc. says ! The thing that matters is : What does the Bible say ?

I Peter 3:21 "THE LIKE FIGURE WHEREUNTO EVEN BAPTISM DOTH ALSO NOW SAVE US (NOT THE PUTTING AWAY OF THE FILTH OF THE FLESH BUT THE ANSWER OF A GOOD CONSCIENCE TOWARD GOD) BY THE RESURRECTION OF JESUS CHRIST".

Acts 22:16 "AND NOW WHY TARRIEST THOU? ARISE, AND BE BAPTIZED, AND WASH AWAY THY SINS, CALLING ON THE NAME OF THE LORD".

Mark 16:16 "HE THAT BELIEVETH AND IS BAPTIZED SHALL BE SAVED; BUT HE THAT BELIEVETH NOT SHALL BE DAMNED".

What did the Bible just say? "BAPTISM DOTH ALSO NOW SAVE US". Will you accept what the Bible says?

But something further is also worth our consideration. If baptism is not the final act of obedience which brings salvation, but we are saved by faith only, then the following should be true: (BUT THEY ARE FALSE).

- (1) We can be saved out of Christ for baptism puts us into Christ—Gal. 3:26-27.
- (2) We can be saved without the benefits of Christ's death for we are baptized into His death—Rom. 6:3-5.
- (3) We can be saved without living a new life for we are raised from baptism to walk in newness of life—Rom. 6:3-5.
- (4) We can be saved outside of the Lord's church because baptism puts us into the church of the Lord, the Body of Christ—I Cor. 12:13 & Acts 2:38, 41, 47.

OBVIOUSLY, it is ABSURD in light of what the Bible says to contend that baptism does not save us, that baptism is not the point in which we contact the blood of Christ! If we are saved by "faith only" the above 4 statements should be true, but they are FALSE!

Will you accept what the Bible says? Will you be baptized into Christ for the forgiveness of your sins today?

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“The Fool Hath Said . . .”

The first verse of the 14th Psalm says, “The fool hath said in his heart, there is no God”. The first verse of the 19th Psalm says, “The heavens declare the glory of God...”

Strange as it may seem, many people say they find it difficult to believe in the existence of an intelligent, eternal, personal, FIRST CAUSE. The Bible calls him God. But get outside some starlight night and look up. While you are looking, remember that you are standing on a little planet that makes an annual journey around the sun of about 558 million miles, traveling at the rate of more than 63 thousand miles an hour; that little planet is only one of nine that make up our solar system, and they, too, revolve around the sun. The earth makes it once a year, but it takes Neptune $164\frac{1}{2}$ years to make the annual journey. Remember that these planets have their satellites which revolve around them. The moon is our only satellite, but other planets have more. When you have comprehended (?) the magnitude of this solar system, the space required for it and the perfect timing with which it operates, then remember that our solar system is only one of more than 300 million. Our sun is so large that, if it were hollow like a coconut and had a shell 100 thousand miles thick, there would be plenty of room on the inside of the sun to place both the earth and the moon at their distance of 240 thousand miles apart. Then remember that in the universe there are other suns that make ours look infinitesimal.

Try to imagine the space required for such a galaxy of worlds. Space unlimited. But if you find it hard to conceive of unlimited space, try putting limits on it. What would you have at the end of space? The closest “fixed” stars, Alpha Centauri, is so far from the earth that the light that left it five years ago is just now getting here, traveling 186 thousand miles per second.

If you conclude, with these facts before you, that no intelligence was required to produce and arrange all this; that no

power was needed to "wind" this gigantic clock and keep it running; that all this is the result of blind chance, then don't smile indulgently at some poor soul if he should tell you that Hamlet was not written by Shakespeare at all, but was the result of an explosion in a print shop.

To "Get" Or To "Give"

Dennis Doughty

The Lord's work needs money to function. This we all know; but, do we realize that the Lord is also interested in HOW the money is gotten? The Lord states in 2 Corinthians 9:7, "Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver". In this verse the Lord lays down his will for obtaining money. He wants EVERY MAN to GIVE from HIS HEART. God wants man to LOVE to give. The GIVING is more important than the GIFT. The MOTIVE is more important than the MONEY. God knows that giving is good for the soul. Jesus said, "It is more blessed to give than to receive" (Acts 20:35). Why? Because giving is one of the most noble acts in which a man can engage in his service to the Almighty!

WHEN TO GIVE?

Now that we recognize the importance of the act of giving, let us notice the question of WHEN. When does God want us to give? The Lord commands, "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him". (1 Corinthians 16:2). We are to give as God has prospered, or given unto us, upon the first day of the week.

GETTING THE MONEY

We have now seen the need to give as prospered upon the first day of the week. We are to return to the Lord's work, according to the love in our hearts, a part of what God has

given unto us. In light of these thoughts, let us ask ourselves, "Are we to GET money for the church, or are we to GIVE money to the church?" We frequently notice advertisements of where a church is having a BINGO PARTY or a RUMMAGE SALE or a CAKE WALK or a FATE or an AUCTION or whatever. What is the purpose of such enterprizes ?

I have heard people say it is to, "Get money for the church". Once again we ask, "Are we to GET money for the church or are we to GIVE money to the church? It seems so obvious that when such "Gimmicks" are used that people are trying to make up for their own lack of giving. As we have seen, God wants man to give from his own heart and from his own pocket. This is the only way God tells man to give of his means. Also such enterprizes are used to advertize the giving of the church. Yet Christ said, "Therefore when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men...But when thou doest alms, let not thy left hand know what thy right hand doeth : that thine alms may be in secret" (Matthew 6:2-4). When a church has to advertize how it plans on getting its money it fails to follow the teachings of Christ.

There is another thought to consider. Where does the money which is raised by rummage sales and bingo parties etc. come from? It comes largely from people that do not love the Lord enough to attend services and there give freely of their money, but who are willing to have something for their own need or want to pick up a cheap pair of pants or whatever. Does God want money that comes from such sources? We believe not ! To take such money, which has not been given out of love for His cause, is questionable. God wants money given to His work to be given out of love for Him and for His cause.

What about you ? Do you GET money for God or do you GIVE money to God ?

The Good Confession

E. S. Smith

"Thou art the Christ, the Son of the Living God," confessed Peter. (Matt. 16 : 16). "Upon this rock," said Jesus, "I will build my church". (Matt. 16 : 18). From the time of the establishment of the church on the day of Pentecost, following the resurrection of Christ, until now and on till the end of time, every stone in the house of God must be built upon this immovable rock, the imperishable fact of the divinity of Jesus.

"For other foundation can no man lay than that which is laid, which is Jesus Christ," said Paul, in 1 Cor. 3 : 11. Upon this one foundation the church of the Lord shall ever stand. This is the one thing that can never change and therefore serves admirably as a foundation for the church against which "the gates of hell shall not prevail".

Men have sought to destroy this foundation by denying the divinity of Christ. Modernists have humanized and infidels have denied his divinity but still it stands, maintained by "many infallible proofs." The fact of his divinity must stand for no charge against it has ever been substantiated.

How then, the question may be asked, is one built upon this one foundation? Let us turn to the eighth chapter of Acts for the answer. In this portion of the word of God we read, verse 26ff., "An angel of the Lord spake unto Philip, saying, Arise, and go toward the south unto the way that goeth down from Jerusalem unto Gaza : the same is desert. And he arose and went...And the Spirit said unto Philip, Go near, and join thyself to this chariot. And Philip ran to him. And Philip opened his mouth, and beginning from the scripture, preached unto him Jesus. And as they went on the way they came unto a certain water; and the eunuch saith Behold, here is water; what doth hinder me to be baptized? And Philip said, If thou believest with all thine heart, thou mayest, And he answered and said I believe that Jesus Christ is the Son of God. They both went down into the water, both Philip and the

eunuch; and he baptized him.”

Here is the inspired record of one coming into the house of God which is the church of the living God. (1 Tim. 3 : 15). For it is by baptism that the believer come “into Christ” (Rom. 6 : 3; Gal. 3 : 27). To be in Christ is to be in the body of Christ. The body of Christ is the church. (Eph. 1 : 22, 23), and this’s the house of God. Therefore when this man was baptized “into Christ” he became by that act a member of the church, the house of God. Therefore it was by his confession of his belief in the divinity of Jesus that he could be baptized and come into the house on this one foundation.

Many are the confessions which men have been taught to make. Many are the legislations of men in the religious field but no confession is required by the Lord save this one which is a confession of him. Jesus said, “Every one therefore who shall confess me before men, him will I also confess before my Father who is in heaven.” (Matt. 10 : 32). The promise of the Christ is to the one that confesses him. Therefore any other confession will not bring the blessings of God.

More than this, the confessions which men require are usually for another purpose than is the scriptural one. Men ask that confession to be made of the fact that “God has for Christ’s sake pardoned our sins.” Upon this sort of confession, churches of men baptize believers. This cannot be the Biblical confession for again we read, “for with the heart man believeth unto righteousness : and with the mouth confession is made unto salvation.” (Rom. 10 : 10). Note the direction which is pointed “unto salvation,” and that will forever settle this question. It can forever settle this question. It cannot be a confession of salvation but is “unto salvation.”

Again we see that this is a confession of the Christ and his name, or our belief in his divinity for we read, “Wherefore also God highly exalted him, and gave unto him the name which is above every name; that in the name of Jesus every knee should bow, of things in heaven and things on earth and things under the earth and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father” (Phil.

2 : 9, 10). One thing to be confessed, even that Christ is Lord, and this is to be done by all. "For it is written, As I live, saith the Lord, to me every knee shall bow, and every tongue shall confess to God." (Rom. 14 : 11).

For making this confession Christ died, (see Matt. 26 : 66). and Paul himself speaks of this in 1 Tim. 6 : 13 and commends Timothy for making, "the good confession." This according to Paul was a commandment of God to keep and a part of Timothy's calling unto salvation. As it was with him so it is with us today.

Some think this confession is too narrow, too small and without power, but let us remember that The name of the Lord is strong tower. Jehovah himself was not ashamed to confess Christ as his Son. Upon two occasions he did this with his voice from heaven and it is not surprising therefore that he requires the same confession from us. In fact the greatness of this confession cannot be contemplated or appreciated by man. It is beyond the comprehension of finite man.

On this confession, the truthfulness of this fact, all the Bible hinges. On it our salvation is predicated. If He be not the Son of God, divine and powerful then we are of all men most pitiable says the apostle Paul in 1 Cor. 15 : 19. There is no greater fact of truth than the fact of the divinity of Christ and in this fact all of life here and hereafter is bound up.

Let us then, from the hearing of the word of God have strong faith in our hearts. "Faith cometh by hearing and hearing by the word of God" (Rom. 10 : 17). This faith in "the goodness of God" will lead us to repentance, (Rom. 2 : 4). Believing in the Christ and penitent of sins, we will gladly confess our faith, "unto salvation." Thus believing that he is the Son of God and desiring to serve him we will be "Baptized into Christ" and in him becoming a "new creation," (2 Cor. 5 : 17) we will serve him faithfully as members of his body, which is the house of God, the church of the living God, until He shall call us home to that great and glorious reward in the beautiful city of God where cares and sorrow shall never come but all shall be joy and happiness as the ceaseless ages of eternity roll.

What About The Rapture ?

By Robert R. Taylor, Jr.

Perhaps you have seen bumper stickers on cars with such messages as, "In case of the Rapture, this car will be vacated" or "Will I see you in the Rapture ?" Have you wondered just what the Rapture is ? Is it a Biblical doctrine ? Are its teachings in harmony or in conflict with the Bible ? This article will answer that question.

Defining The Term

The Rapture is supposed to refer to a time when the Lord will come and take his people somewhere up in the air for some seven years. The righteous dead will be raised from their resting places either in the earth or the sea. The righteous living will be caught up into this Rapturous Somewhere in the Airy Above. The people who remain on earth will not know where all these have gone. They will not be able to account for their disappearance. They will have no adequate answer as to the open graves that no longer are inhabited by bodies once deposited there. While this highly select group is with the Lord during the period of the rapture there will be a period of unparalleled tribulation on earth. There will be anxiety. There will be death on a mass scale. Nobody will know just what is happening but, all will agree that nothing preceding this calamity has reached its parallel. Some will try and account for all the wholesale sufferings purely on naturalistic grounds. They will witness no supernatural connection with it at all. This is basically what the movie entitled "The Rapture" sought to set forth. It was a movie depicting what is supposed to happen when the righteous are caught up into the Rapture and all the wicked dead and the sinful living are left here. The movie depicts how that the President of the United States cannot be found; Billy Graham cannot be found. A long-haired singer on the Tonight show disappeared while he was singing his song. Evidently, one in open violation of I Corinthians 11 : 14 will not miss the Rapture. The movie relates how that economic experts within the Common Market of European

Nations come together to deal with the emerging problems. One expert works out a system where people can be identified with a certain number placed on their hand. Shades of Revelation 13 and the mark of the beast were seemingly incorporated into the aspects portion of the movie. Is there a Biblical basis for all this propaganda we are being fed relative to the Rapture? **Not in the least!** Will there be such a Rapture as this movie has unfolded? **Absolutely not!** Do the various concepts relative to the Rapture contradict the plainest of Scriptural teaching? **Most assuredly.** Here is why! Here is what is wrong with the Rapture.

Too Many Comings of Christ

It has Jesus coming **for** the saints. This is at the beginning of the Rapture. Then it has Jesus coming **with** the saints. This is at the end of the Rapture. These are two comings of the Lord within a seven year period. But to fit the premillennial theory, of which it is an integral part, Jesus will not raise the wicked dead until at the end of the thousand years in which he has reigned on earth. Jude 14—15 pictures the coming of Jesus Christ to execute judgment upon the ungodly. Thus that calls for another coming of the Lord in judgment upon the wicked. The theory of the Rapture demands entirely too many comings of our Lord. Contrary to this whole system of egregious error there **will not** be the various stages of his second coming separated by a number of years.

A Denial Of His Universal Coming

The Rapture calls for only a portion of humanity, not the entire universe, to see Jesus when he comes the second time. Only the righteous dead and the righteous living will see him when he first comes. The remainder of the living will not see him for at least seven years. Those among the unrighteous dead will not see him until the thousand years of the premillennial reign are finished. Yet Revelation 1 : 7 affirms, "Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen."

Matthew 25 : 31-46 has all nations before the Christ at his

coming. Both wicked and righteous are there. It all occurs at the same time. There is a great separation that then occurs. The wicked are placed on the left and the righteous on the right. Each is told the why of the respective placement. Those on the left go to hell; those on the right go to heaven. There is no room in Matthew 25 for the Rapture theory, the tribulation period, the thousand year reign of Jesus and a thousand year interval between the resurrection of the righteous and the wicked. Paul states in 2 Timothy 4 : 1, "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom." This is surely a second coming passage. But it is also a judgment passage. Those who are alive will be there. Those who are dead will be there. But we have already determined from Matthew 25 : 31-46 that the judgment will contain both the righteous and the wicked. But the Rapture has Jesus here for the Rapture with no judgment taking place just subsequent to his coming. The Rapture has some of the dead raised with others left in their tombs. The Rapture theory, the tribulation period, the thousand year reign of Jesus on earth and the separation of the raising of the righteous dead and the unrighteous dead by a full millennium **cannot** be made to fit into 2 Timothy 4 : 1. This is precisely why this popular theory is false. If it were true, it would have no place in a system of utter falsehood such as premillennialism.

A Contradiction Of John 5:28-29

The passage states, "Marvel not at this ; for the hour is coming, in the which all that are in the graves shall hear his voice, And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." Jesus said the righteous dead and the wicked dead will come forth in the **same hour**. But the Rapture does not have it that way. Proponents of the Rapture theory have the righteous dead raised to meet the Lord in the air. They remain with him during the entire years of the Rapture. But they still have the wicked dead in their tombs all this time. The Rapture has a seven year interval;

premillennialism has a thousand year interval between the resurrection of the two classes. Added together and these false theories have a full millinnium and seven years between the resurrection of the two classes of the dead. Yet the Lord said they would be raised the **same hour**. That **same hour** cannot be stretched into more than a thousand years. John 5 : 28-29 is inspired and thus is right; the Rapture theory is false and cannot be right.

A Contradiction of The "Last Day" Passages

In John's gospel record we read. "And this is the Father's will, which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day. And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life : and I will raise him up at the last day...No man can come to me, except the Father which hath sent me draw him : and I will raise him up at the last day...Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day...I know that he shall rise again in the resurrection at the last day...He that rejecteth me, and receiveth not my words, hath one that judgeth him : the word that I have spoken, the same shall judge him in the last day." (John 6 : 39, 40, 44, 54; 11 : 24; 12 : 48). Jesus teaches clearly that the resurrection will be at the last day. He also taught very clearly and decisively that the judgment of the wicked will be at the last day. But we have already learned from John 5 : 28-29 that the resurrection of both good and evil will be within the same hour. When will that be ? At the last day. But the Rapture theory has not only days but even years between the resurrection of the two classes—the good and the bad. The premillennial theory has even centuries separating of the two groups. How can there be days, months, years, and even ten full centuries beyond what Jesus called the **last day** ? The last day passages in John's gospel stand as a thorough refutation of the entire Rapture theory.

A Contradiction of 2 Thessalonians 1 : 6-10

The passage says, "Seeing it is a righteous thing with God

to recompense tribulation to them that trouble you; And to you who are troubled rest with us. when the Lord Jesus shall be revealed from heaven with his mighty angels. In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ : Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; When he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day.” Paul talks about two groups in this passage. One group is composed of those who trouble, persecute, or afflict Christians. The other group is composed of those who are troubled, persecuted or afflicted. In this passage Paul also talks about two compensations. To the persecuting element God will one day render tribulation or affliction. To those who have been afflicted God will one day render rest. When will this tribulation be rendered? When will this rest be awarded? Both will occur when Jesus comes with the angels of his might; when he comes in flaming fire to take vengeance on the infidels and those who have not obeyed the gospel. They both will occur when he comes to separate the wicked forever from his presence and from the glory of his power and might; when he comes to be glorified in his saints and to be admired in all them that are faithful. It will be “in that day.” But the Rapture does not have nearly all this happening “in that day” of his second coming. They do not have the wicked’s receiving tribulation by being sent to hell that day. They do not have the obedient’s receiving rest by being taken to heaven that day. They still have the wicked here on earth and the righteous only in the air but not in heaven on that day of his coming. The Rapture will not fit the frame work of 2 Thessalonians 1 : 6-10. That is why it is **false doctrine.**

A. Contradiction of 2 Peter 3 : 10-12

The passage says, “But the day of the Lord will come as a thief in the night; in which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.

Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness. Looking for and hasting unto the coming of the day of God, wherein the heaven being on fire shall be dissolved, and the elements shall melt with fervent heat." Without controversy this is a second coming passage. It describes the Lord's coming as occurring in a **day**. That **day** is going to witness the burning of this earth and the total dissolution of its elements. But the Rapture theory demands the continuation of this old earth after the Lord comes to Rapture his saints. They contend the wicked dead will still be buried in its bosom and that the wicked living will still be on its surface though suffering great tribulation. The Rapture says the earth will continue after his coming; 2 Peter 3 : 10-12 says it will be burned at his coming. Either the Rapture is wrong or else Peter taught an egregious error. Just how many will hold on to the popular Rapture theory and thus make Peter a false teacher and the Holy Spirit that inspired him a Spirit of error? Many will do that very thing !!

The writer of this article go on public record as being unequivocally opposed to the Rapture. It is nothing but false doctrine and should be rejected **utterly** !!

The Vine and Branches

Homer Putnam Reeves

"I am the vine, ye are the branches." Said Jesus

Beautiful Imagery

Palestine was and is a grape growing country. Jesus employed the vine and branches to represent the close union of himself and his church. Such imagery is easily understood by all who are familiar with grape culture.

The Jews

In the Old Testament the nation of Israel is spoken of as a vine. God was the husbandman. David vividly portrays the removal of Israel (the vine) out of Egypt, and the planting thereof in Canaan. The vine degenerated until it brought forth

nothing but wild grapes. Jehovah abandoned it. Psalms 80. cf Isaiah 5 : 1-7.

Three Parties

God is represented as the husbandman : Christ is the true vine : disciples of Christ are the branches.

God knows how to care for his vine. As the husbandman, he cultivates, dresses, prunes and cleanses it.

Christ is the vine. "I am the vine, ye are the branches." The vine supports, gives life to, and bears fruit through its branches.

The branches are Christians. In vital union with the vine, they produce fruit. They produce the same kind of fruit. Contrary to popular opinion, the branches are not denominational bodies. Jesus makes it perfectly clear. He says, "If a man abide not in me, he is cast forth as a branch and is withered." John 15 : 6.

Vital Union

The point for emphasis is the vital union which exists between Christ and his church. Hence Jesus says, "Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; so neither can ye, except ye abide in me... for apart from me ye can do nothing."

The vine conveys nourishment to all the branches. All nourishment for the branches passes through the main stalk, which springs from the earth. So Christ is the means for all real strength and grace for all of his disciples. He, in vital union with them, imparts to them grace and ability to bear the fruits of holiness.

Function of Branches

It is the function of the branch to produce fruit. The Master said, "Every branch in me that beareth not fruit, he taketh it away : and every branch that beareth fruit, he cleanseth (pruneth) it, that it may bear more fruit."

The Christian will demonstrate by his life that he is united with Christ, and under the influence of the religion of Christ.

Christ expects that his disciples shall produce fruit. He requires that they produce much fruit. "He that abideth in me, and I in him, the same beareth much fruit."

Worthless Branches

The branch that fails to produce fruit is cut off from the vine and burned. Nothing is quite so worthwhile as a fruit-bearing Christian. Just so, nothing is quite so worthless as a professed Christian who has lost vital connection with the vine, and therefore, bears no fruit.

This sets forth with great clarity the possibility of apostasy. In other words, that person in Christ, may cease to be in Christ. It is possible for one to abide in Christ; or, one may not abide in Christ. Jesus said 'If a man abide not in me, he is cast forth as a branch...'

Observe that one cannot abide in Christ without first coming into Christ, cf. Galatians 3 : 27. Now, the person in Christ, may bear fruit and abide in Christ, or he may be unproductive and be severed from Christ. Really, is it not clear that only two things can happen to the person in Christ? He may abide in Christ; or he may not abide in Christ. A branch which was once productive may cease to be productive and be consigned to fire.

Glory to God

The fruit bearing of the Christian redounds to the glory of God. "Herein is my Father glorified, that ye bear much fruit; and so shall ye be my disciples."

The Way To Heaven

W. A. Bradfield

There are only two ways—one leads to hell, and the other leads to heaven. (Matt. 7 : 13, 14).

I. WHAT MUST I DO TO BE SAVED ?

1. Hear God's Word. (Rom. 10 : 11-13; Jno. 8 : 32).
2. Believe in Christ. (Jno. 20 : 31; Heb. 11:6).
3. Repent of all past sins. (Luke 13 : 3; Acts 17 : 30).
4. Confess faith in Christ. (Matt. 10 : 32; Rom. 10 : 10).
5. Be baptized (immersed) into Christ for the remission of

past sins. (Rom. 6 : 4; Col. 2 : 12; Acts 2 : 38; Mk. 16 : 16; Gal. 3 : 26, 27; 1 Peter 3 : 21; Acts 8 : 36-38; Jno. 3 : 5).

II. WHAT CHURCH SHOULD I JOIN ?

1. None. You **cannot** "Join" Christ's church.
2. The same process that makes one a Christian also makes him a member of Christ's church. (Acts 2 : 41).
3. Let Christ **add** you to His church (Acts 2 : 47), after you have believed in Him, repented of all sins, confessed faith in Him, and been baptized into Him.
4. There is only ONE New Testament church. (Matt. 16 : 18).
 - a. There is one Lord, one Faith, and one Baptism. (Eph. 4 : 5).
 - b. There is one Body. (Eph. 4 : 4).
 - c. The church is His Body. (Eph. 1 : 22, 23; Col. 1 : 18).
 - d. Therefore, there is only one true New Testament church.

III. CAN ONE BE SAVED OUTSIDE THE NEW TESTAMENT CHURCH ?

1. **NO**. Christ **purchased** the Church with His blood. (Acts 20 : 28).
2. He is the Saviour of the Body (Eph. 5 : 23), and the Body is the church. (Eph. 1 : 22, 23).
3. All the saved are added to the church. (Acts 2 : 47).

WHY NOT PURSUE THE SAFE COURSE ?

IV. WHY YOU SHOULD INVESTIGATE THE CHURCH OF CHRIST

1. You can read about it in the New Testament. (Rom. 16 : 16).
2. It has no creed but the Bible, binds no name on its members but Christ's (1 Peter 4 : 16; Acts 11 : 26).
3. It speaks where the Bible speaks, and is silent where the Bible is silent. (1 Peter 4 : 11).
4. It exalts Christ as the **only** head of the church. (Col. 1 : 18).
5. Its acts of worship are patterned strictly after the New Testament example. (Jno. 4 : 24; Acts 20 : 7; Eph. 5 : 19).

6. It teaches that scriptural unity can be achieved on all disputed doctrinal questions. (1 Cor. 1 : 10; Jno. 17 : 21).
7. The church of Christ pleads for unity of all believers in Christ. (1 Cor. 3 : 1-5; Eph. 4 : 4-6).
8. It is not a denomination, nor a group of denominations, but the body of Christ. (Col. 1 : 18). Its founder is Christ Himself. (Matt. 16 : 18).
9. Its aim—to save souls by leading them to Christ by the gospel, teach godly living, and help all in need. (1 Cor. 15 : 1-4; Gal. 6 : 9).
10. Its future—eternal glory with Christ. (1 Thess. 4 : 17).

V. WHY I WANT TO GO TO HEAVEN

1. I want to go to heaven because of the horrors of hell. (Rev. 21 : 8).
2. Because of the grandeur and beauty of heaven. (Rev. 21 and 22).
3. Because of the comfort and rest provided for the faithful. (Jno. 14 : 1-3 ; 1 Cor. 2 : 9).
4. Because of its wonderful companionships—the redeemed of all the ages.

WHERE WILL YOU SPEND ETERNITY ?

VI. LIVING THE CHRISTIAN LIFE

1. Make your calling and election sure. (2 Peter 1 : 10 ; 1 Cor. 10 : 12).
2. Grow in the Christian graces. (2 Peter 1 : 5-7).
3. Study God's Word (2 Tim. 2 : 15).
4. Live a clean, Godly life. (Matt. 5 : 16; Titus 2 : 12; Rom. 8 : 13).
5. Preach and teach the gospel. (Matt. 28 : 19; Mk. 16 : 15).
6. When you make a mistake repent of it and pray God for forgiveness, resolving to do it no more. (Acts 8 : 22).
7. Meet each Lord's Day to worship God in spirit and in truth. (Heb. 10 : 25; Acts 20 : 7; Jno. 4 : 24).

VII. ITEMS OF SCRIPTURAL WORSHIP

1. Singing—Matt. 26 : 30; Col. 3 : 16; Eph. 5 : 19). (No instrumental music was used in New Testament worship).
2. Prayer—(Rom. 12 : 12; Eph. 6 : 18).

3. Lord's Supper—(Communion). (Matt. 26 : 26-29; Mk. 14 : 22-25; Acts 20 : 7; 1 Cor. 11 : 23-29).
4. Bible Study—(Col. 4 : 16; 2 Tim. 2 : 15).
5. Contribution—(Giving a portion of our means). (1 Cor. 16 : 2; 2 Cor. 9 : 7).

Do you obey **all** these commands of the Lord **each** Lord's Day ? (Rev. 22 : 14).

VIII. WHY YOU SHOULD GO TO CHURCH

1. The Lord expects you to go. (Heb. 10 : 25).
2. Christ will be there. (Matt. 18 : 20).
3. The best people will be there.
4. You must have that spiritual food.
5. Set an **example** for your children, and the world.
6. You need the church, and the church need you.

BE FAITHFUL UNTO DEATH ! (Rev. 2 : 10).

IX. CAN A CHILD OF GOD BE LOST ?

1. 23,000 fell in one day. (1 Cor. 10 : 8).
2. "Ye are fallen from grace." (Gal. 5 : 4).
3. Latter end worse than first. (2 Peter 2 : 20, 21).
4. A servant cast out. (Matt. 25 : 30).
5. Fall away. (Heb. 6 : 6; Lk. 8 : 13).
6. Faith shipwrecked. (1 Tim. 1 : 19, 20).
7. Cast out and burned. (Jno. 15 : 6).
8. Christ will spew out. (Rev. 3 : 16).

"TAKE HEED LEST YE FALL." (1 Cor. 10 : 12).

The Grace Of Giving

"Therefore, as ye abound in everything, in faith, and utterance, and knowledge, and in all diligence, and in your love to us, see that ye abound in this grace also." (2 Cor. 8:7).

A reading of the context makes it quite obvious that the grace spoken of in this passage is the privilege of giving. Paul states that he was giving this exhortation to "prove the sincerity of your love." If any one should doubt that giving is under consideration let him read verse 2 of this same chapter (2 Cor. 8), "How that in a great trial of affliction the abundance of

their joy and their deep poverty abounded unto the riches of their liberality." It is to be observed that the Macedonian churches abounded in giving in the midst of affliction and poverty, and Paul uses this proof of the sincerity of their love to cause the Corinthians to follow this splendid example.

He next sets before us the example set by our Lord. "Though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich." (2 Cor. 8:9). Christ proved His love by giving His life, that we might be rich in faith, hope, and love, and as heirs of God.

This should serve to inspire us to liberal and cheerful giving. One who abounds in this grace doesn't cheat the Lord by saving what he might have given when he misses a Lord's day service. He doubles his gift next Lord's day, making up for the time missed. Poverty and affliction do not deter one who really loves the Lord and feels his responsibility for the welfare of the church, from giving. Such a one is like the faithful brother who would tell his wife as hardship came, "We aren't giving enough." He who abounds in this grace will not suffer need. God will pour out upon him bountiful gifts for bountiful giving. "The Lord loveth a cheerful giver," and He will supply the needs of those whom He loves. They are the ones who love him.

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WHEN IS A CHRISTIAN NOT A CHRISTIAN ?

When a farmer stops plowing his land, stops planting the seed, and stops harvesting, he has stopped being a farmer, because he has stopped doing things that identify him as a farmer.

When a Christian stops attending services...stops his studying of the Bible.. stops singing and praying...stops giving of his means as he has been prospered stops sowing the seed of the kingdom...stops doing the things that identify him as a Christian, then the answer is the same as that of a FARMER.

—Selected—

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A PRAYER

Dear Lord,

I hope you don't mind taking a little time for me. I'm all mixed up. It is about my mommy and daddy. I think they

are very fine, and they are good to me. They take me to church on Sunday morning and teach me to do right, but here, is my problem they do a lot of talking about how important the church is, and how we must love YOU and your Son, if we want to go to heaven. But, I'm afraid they are not sincere. They never take me on Sunday night; they never take me to Bible class on Wednesday night. Sometimes they don't even take me to Bible classes on Sunday morning. I am beginning to wonder if all they've been telling me about YOU and CHRIST and the CHURCH is true. Lord, I am bothered a lot. Please, if you can, help me.

by a little girl
(Maybe yours?).

× × × ×

THE KEY TO SALVATION

1. HEAR CHRIST.....MT. 17:5; MK. 12:29
2. BELIEVE IN HIM.....JNO. 8:24; ACTS 16:31
3. REPENT.....LK. 13:3; ACTS 17:30
4. CONFESS.....MT. 10:32-33; ROM. 10:9-10
5. BE BAPTIZED.....MK. 16:16; ACTS 2:38

Falling From Grace

The BIBLE says, "Brethren, if any of you do err from the truth, and one convert him; Let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins." (James 5:19-20).

The BIBLE says, "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted. Bear ye one another's burdens and so fulfill the law of Christ." (Gal. 6:1-2).

The BIBLE says, "For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and are overcome, the latter end is worse with them than the beginning." (II Pet. 2:20).

And the BIBLE says, "No man, having put his hand to the plow, and looking back, is fit for the Kingdom of God." (Luke 9:62).

These 4 Bible passages teach us some very important things that we need to consider well :

- 1). A child of God can fall away and be lost in Hell.
- 2). If we do fall away from the Lord, our condition is worse than it was before we ever became a Christian.
- 3). If we have erred and fallen away, we CAN come back; in fact, we NEED to be converted again or to come back so that we might be right with God again !
- 4). Those in the Church who are faithful have the duty to try to convert and restore the erring child of God.

This raises the question : After I have erred or sinned as a Christian, how do I come back ? How do I make it right with the Lord ? The BIBLE says, "Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee." (Acts 8:22). This command was given to a Christian, after he had sinned, by the apostles.

Dear Christian : How do you stand in the sight of God ? Are there changes that you ought to make ? Do you know those that you ought to be trying to restore, and are you doing it ?

Should I Leave My Father's Religion

Robert H. Martin

Every individual who hears the gospel of Christ is faced with the question, "Should I leave my Father's religion?" This is not a new question that only YOU have been faced with, millions around the world have had to face the very same question as they searched the Bible.

1. LOVE FOR GOD STRONGER THAN FLESH AND BLOOD.
 - A. Matthew 10:37.
 - B. Luke 2:5-51.
 - C. Mark 3:31-35.
 - D. The blessings of leaving all for Christ is found in Luke 18:29-30.

11. CHRIST'S SWORD DIVIDES FAMILIES.
 - A. Matthew 10:34-36.
 - B. Luke 9:61-62.
 - C. Christ must be the first object of the Christians life.

111. SAUL OF TARSUS LEFT HIS FATHER'S RELIGION.
 - A. Saul of Tarsus was a man who became one of the greatest followers of the Christ—surely there is no one today who gave up more than he. (Acts 22:19-20; Phillipians 3:4-6).
 - B. After reading the position that Saul held before he became a Christian we can see just how much he gave up.
 1. He left his parent's religion.
 2. He left his former teaching. (Acts 26:6,9-11).
 3. He went to an opposite position He was once a persecutor, he became the persecuted.

(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। प्रथम पुस्तक को मुद्रण प्राप्त करने के लिये, एक व्यय प्राप्त कर सकते हैं। प्रथम पुस्तक को मुद्रण प्राप्त करने के लिये, एक व्यय प्राप्त कर सकते हैं। इसी के साथ पुस्तक का नाम भी लिखना न भूलें।

उद्धार की योजना—लेखक : सगी डेविड

कर्म की कथा—लेखक : सगी डेविड

खाली कम—लेखक : सगी डेविड

15 प्रभावशाली रेडियो प्रवचन—लेखक : सगी डेविड

20 वर्ष रेडियो संदेश—लेखक : सगी डेविड

मर्मत के संदेश—लेखक : सगी डेविड

सुसमाचार बोलचाल—लेखक : डॉ० सी० चोट

(अनुवादक सगी डेविड)

नोट : सारी पुस्तकें एक साथ प्राप्त करने के लिये ₹० 1.75 के टिकट खरीए। आपकी पता साफ लिखा होना चाहिए।

आवश्यक सूचना !

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

संलग्नवार (Tuesday) रात ९:०० से ९:१५ तक

बुधवार (Thursday) रात ९:०० से ९:१५ तक

गुरुवार (Friday) रात ९:०० से ९:१५ तक

शनिवार (Saturday) रात ९:४५ से १०:०० तक

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C. Would you be willing to give up an honored position to become persecuted such as this ?

IV SHOULD I LEAVE MY CHURCH ?

A. Should I leave my Father's religion ?

- 1. God does not want us to leave anything that is according to His will.
- 2. If it is right then stay with it. If it is wrong, leave it straight away.

B. If you are not a member of Jesus' church, the one that Jesus built; then we plead with you to have the courage to leave your church. (Matthew 15:1-14).

C. God planted only one church.

- 1. Matthew 16:18.
- 2. Ephesians 4:4.
- 3. Ephesians 1:22,23.

CONCLUSION : My friend, we plead with you to leave the church that man has planted. We know that man has planted a church if we cannot read about it in God's word. Become a member of Jesus's church by simply obeying the Bible. Mark 16:16; Luke 24:47; Acts 2:38, 47.

TO :

FROM :

The Bible Teacher

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