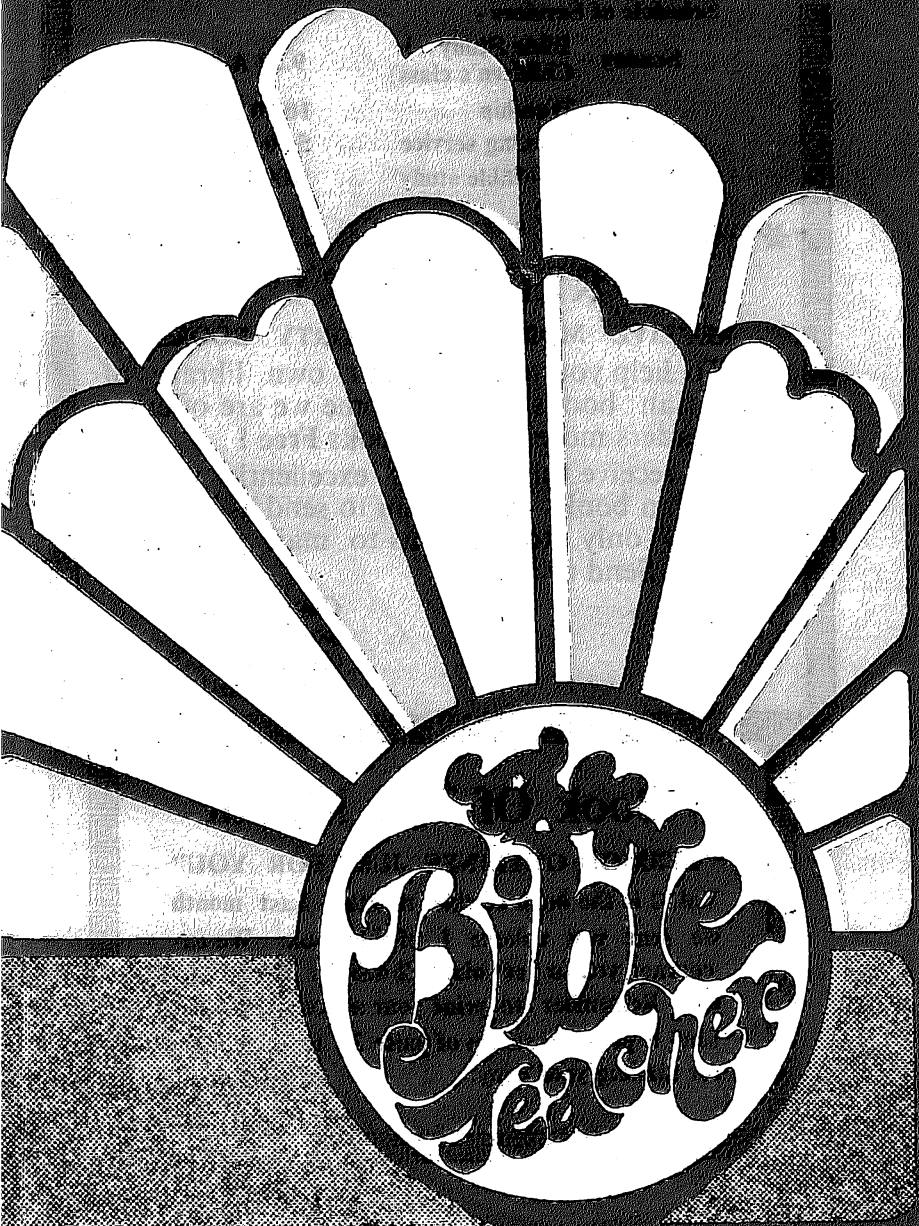


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## Book Of The Month

“SERMON OUTLINES JUST FOR YOU”

Vol. 2 is the book of this month. Last month we sent you uolume 1 of this book. We encourage you to get volume 2 also by writing to us. Remember to print your address clear and send a postage stamp of paise 25 to enable us for mailing your copy.



living for his household, providing food, clothing, shelter, medicines, and education according to the needs of each one. (1 Timothy 5:8). In return, he is to be recognized, obeyed, and respected as the head of his house or family.

The wife and mother is the weaker vessel. (1 Peter 3:7). She is to love her husband and her children (Titus 2:4). She is to recognize her husband as her head and obey him in all that is good and right. (Ephesians 5:22,23; Colossians 3:18; 1 Peter 3:1-5). She is to keep the house and see after the children. (1 Timothy 5:14).

The children are to love their father and mother, respect them, and obey them in the Lord that their days may be long on the earth. (Colossians 3:20; Ephesians 6:1-3).

Where the home is a Christian home, the husband and wife remaining faithful to each other, with each member of the family discharging his or her duty, then this can be a foretaste of heaven itself. There is such peace and happiness radiating from such a home that cannot be had in any other way. How we need more of these kind of homes.

Sad to say, many homes are the very opposite. Marriage is even frowned on in some parts of the world. Children are born out of wedlock and the home itself is fighting for survival.

Those homes that are without Christ are just places where a family comes together to eat and sleep. The members have little in common. There is a lack of genuine feeling and love for one another. How long can they last under these circumstances?

Now, based on the foregoing, of which home would you prefer to be a member? I think you would have to agree that the Christian home would be far superior to all others. If you therefore do not have such a home, let me encourage you to begin to work toward the day that you can have one. You can begin yourself by becoming a Christian. If you are a Christian, or if you will become a Christian, and if you are already married, then you can encourage your wife to become a follower of Christ. If you are not married then you can marry a Christian or you can convert your future wife before marriage. Then with your children, or as they are being born

and brought up, you can apply the teachings of Christ to the members of your household. As a result, you can have a Christian home.

Where would the world be today without the sobering influence of good Christian homes? I want to tell you the world would be much worse off without them. As a matter of fact, how could the world survive without them? I am sure it could not.

Again, have a home, but don't just have a house or place to live. Have a real home, a Christian home, and therefore care enough to have the very best.



**associate  
editorial**

## The Gospel As Taught In The New Testament

The word gospel means glad tidings or good news. Christ, after his death burial and resurrection and just before he was lifted up into heaven, commanded his disciples to "Go into all the world and preach the gospel to all creation. He who has believed and has been baptized shall be saved ; but he who has disbelieved shall be condemned." (Mark 16:15,16).

But what was the gospel or the good news that Jesus had asked his disciples to preach to all creation? Writing to Christians at Corinth, Apostle Paul said: "Now I make known to you, brethren, the gospel which I preached to you, which also you received, in which also you stand, by which also you are saved, if you hold fast the word which I preached to you, unless you believed in vain. For I delivered to you as of first importance what I also received, that Christ died for our sins according to the Scriptures, and that He was buried, and that

He was raised on the third day according to the Scriptures." (1 Corinthians 15:1-4). This then is the gospel by which they were saved. The same writer, however, in 2 Thessalonians 1:7-9, says, that when the Lord Jesus Christ will appear the second time to judge the world he will take vengeance on them "Who do not know God and that obey not the gospel of our Lord Jesus Christ." Therefore, we all need to obey the gospel to be saved. But how can one obey the gospel ?

Writing to Christians at Rome, Paul said, "Do you not know that when you present yourselves to someone as slaves for obedience, you are slaves of the one whom you obey, either of sin resulting in death, or of obedience resulting in righteousness ? But thanks be to God that though you were slaves of sin, you became obedient from the heart to that form of teaching to which you were committed, and having been freed from sin, you, became slaves of righteousness." (Romans 6:16-18). Thus we see that they had obeyed the form of the teaching or the gospel that Christ had commanded his disciples to preach or teach. What should then be the form of the gospel ?

To find about this we must first remember what the gospel actually is. And we recall, as the Apostle Paul said in 1 Corinthians 15:1-4 that the gospel of Christ is ; that Christ died for our sins, and was buried, and he rose again the third day according to the Scriptures. Thus, these are the facts of the gospel that Christ died for our sins, and was buried in grave, and he rose again from the dead. Now, when the Apostle Paul wrote the Romans he said that they had obeyed the FORM of the teaching or gospel to become slaves of righteousness or in other words Christians, that is, they had not actually died as Christ died, and neither they had been buried in a grave actually and were raised from the dead as Christ did, but they had certainly obeyed the FORM of the same gospel.

A form means a shape, or mould, or likeness, that which pictures or depicts the actual. Now read with me in the same chapter of Romans about the same people as to what they had done to obey the form of the gospel. The Apostle in speaking to them says, "Or do you not know that all of us who have been baptized into Christ Jesus have been baptized into his DEATH ? Therefore we have been BURIED with him through

baptism into death, in order that as Christ was raised from the dead through the glory of the Father, *so we too might walk in newness of life.* For if we have become united with him **IN THE LIKENESS OF HIS DEATH**, certainly we shall be also **IN THE LIKENESS OF HIS RESURRECTION.**" (Romans 6:3-5).

Therefore we conclude safely that through baptism, which is the form of the gospel, we can obey the gospel to be saved. Because when one is buried in the watery grave of baptism he thus pictures the death and the burial of Jesus Christ and when he comes out of the water of baptism he thus pictures the resurrection of Jesus Christ. This helps us to understand then why Jesus said in Mark 16:16 : "He who has believed and has been baptized shall be saved ; but he who has disbelieved shall be condemned." I, therefore, plead with you to obey the gospel of Jesus Christ. Can we help you ?

## From the Foundation to the Full Building

Hebrews 6:1-3

By Jim Bill McInteer

**WHEN** you build a house what do you expect ? Would you think that various trades and services would do their respective parts and eventually the house would be complete as a harmonious whole ? Would you think someone would lay the foundation, another frame, another wire, and another trade install the plumbing ? But suppose nothing was ever erected but the foundation. Would this be satisfactory ? Conversely speaking could you build a house unless first you had the foundation ?

Isn't it true that the foundation is essential but also a super structure must be erected on top of this ?

Knowing you would understand the picture the Holy Spirit guided the words of the Hebrew writer, whoever he may have been whether Paul or another, to say that in Christ there is a

foundation and in Christ there is a continuing. So he said in Hebrew 6:1-3.

The foundation principles are to be left and there must be a going on to perfection. A statement like this naturally introduces many questions. Some are : What do you mean by law ? What are the essential first principles ? What is perfection ? Answers are to be in the order of the questions.

Leaving the principles of the doctrine of Christ : means not to drop, discard, annul but rather to rise from. You still rest on the foundation. But resting on the foundation to rise to prescribed heights. One commentator used the analogy that "you leave the arithmetic book but you never depart from its taught usage of the multiplication table."

To forever stay with first principles invites disaster. You have done those things and so man says to himself "I am complete." Pride, selfrighteousness, Pharisees in all take there abode if one is content to stay only on the foundation. Resting on it, knowing it's still true, essential, necessary, he rises to further service in Christ. A man can't stay on the first round of the ladder and point the ceilings, but that first round is necessary in his upward climb. The A. B. C's are essential to literature but don't keep saying them.

What are these basic principles ? There can be no better answer than to let God in the Holy Scriptures speak.

Six are the ones He names and the first is "repentance from dead works."

Repentance is that change of mind one freely exercises with the purposeful aim of holiness in view. It is the "cease to do evil, learn to do well," thought. It is a desire to divorce from self and submit to God. Repentance is more than many things sometimes named. It is more than confession of sin, more than sorrow brought by sin more than tears, more than deep conviction, more than outward compliance with visible facts. There is coupled with the above a conviction of sin, a contrition of heart and an abandonment of sin. God becomes the desired head—to his throne man bows.

"Faith toward God" is the second principle. Leave this—



yes. Abandon it—never; surely it is seen it means to rise with this eternal truth. The whole Bible exists that man may believe that Jesus is the Christ (John 20:31). Faith comes by hearing the word. Faith has been described by Milligan as “Firm intellectual conviction resting on submitted evidence.” Man is moved to trust God. Without faith it is impossible to please God. The impertinent will not be moved to trust the Lord—he will not obey.

“The doctrine of baptisms” was the third mentioned principle. The use of the plural has bothered some since Ephesians 4:5 teaches there is “one Lord, One faith, one baptism.” Often time the plural in daily conversation is used for the singular that is in mind. Often times after a gospel meeting the preachers are asked “how many baptisms were there.” The inquiry is not to the number of different baptisms performed for there is only one but the number of people who responded to the Lord’s expressed command. A man to become a Christian must be baptized, but he is not forever to sit at the side of the water. Having been born again like any baby is, he is, now expected to grow and mature.

The fourth fact was “the laying on of hands.” This was a sign indicating the bestowal of a gift, trust or blessing. It was intended to show restrictions and add solemnity and in its appointive manner it did just that. No prescribed ritual is outlined by the Lord as to how hands were “lain on.” Several times in Acts the action is accented. There needs be seriousness and understanding of purpose. But the soldier is not to be found forever saluting his superior officer, one day he must translate this around respect into battlefield obedience.

Fifth “the resurrection of the dead” is itemized. Both good and bad are raised, Christ is the first fruits of the resurrection. By it, He proved everything. The Devil from the moment of conversion until today ceases not to attack the resurrection. Instead of 52 times per year on the first day of every week when the Lord’s supper is eaten, change has reduced it to an annual special day affair. Baptism shows the resurrection—so many have sought to change immersion. The first day of the week tells of the resurrection, man is encouraged to discard this day and accept the seventh when Christ was in the tomb. This

leaves the resurrection and by "leave" is meant "departing from." This is not the type of leaving the Lord had in mind.

Sixth and lastly, the Holy Spirit speaks of "eternal judgment." Some Judgments are temporary—subject to change. This one is irrevocable and eternal. It is necessary that vice be punished and virtue rewarded. Judgment is of God.

These six things are essential but having been either obeyed experienced, or understood the Christian "goes on unto perfection."

This is accomplished with the help of God. This becomes the Christian's goal, this is his watchword. From milk to meat he advances. Jesus knows a fourfold growth—the younger brothers of the elder brother must also grow. One asked "if there is to be no stalk and blade what good is the root?"

Ever onward, ever upward rising on this blessed foundation the Christian builds the superstructure of perfection of God. Christians cannot be satisfied with nominal religion. Heaven is not gained by just barely avoiding Hell. It cannot be God pleasing to adopt the attitude "how little may I do"—"what is the least possible and still gain heaven." Heaven is not held with the clutching clawing fingernail margin. But rather it is an abundant entrance for which we must strive. This fuller, richer, greater life is the Christian's goal of perfection.

## The World's Greatest Question

by Rodney V. Rutherford

Questions form a large part of everyone's speech. From the time a child learns to speak, his inquisitive mind forms questions. As he grows older and enters school, he finds that questions are asked of him to test how much he has learned. When maturity is reached, questions are still important. Throughout life, everyone asks and answers countless questions. But of all the questions that have ever been asked, one is far more important than all the rest! Its great importance lies in the fact that

it deals with both time and eternity ! It is the question, "What must I do to be saved ?"

### The Question Analyzed

Since the seven simple words in this question are so important, let us examine each one of them very closely. "What" is an interrogative pronoun. It means that the one who asks understands that he has to do something in order to have salvation. "Must" indicates that it is not a matter of opinion but of requirement. "I" is a personal pronoun. It is a personal question that each individual must ask for himself. It is not a question of what must God or Jesus or the Holy Spirit do. They have made salvation available. (John 3:16). It is "I" who must accept what they have done. "Do" is a verb. It requires action on the part of the inquirer. God, by His grace, has made our salvation possible. (Ephesians 2:8). But we must do something in order to receive it. (Acts 2:40). "To be saved" is an infinitive used as a noun. It is the object being sought. It implies that the saving is done by another, i.e. the Lord.

### The Question Asked

On several occasions, the question "What must I do to be saved ?" is asked, in substance, in the New Testament. The first two times was during the earthly ministry of the Lord Jesus Christ. A lawyer tried Jesus by asking, "Teacher, what shall I do to inherit eternal life ?" Jesus referred him to the Law of Moses since it was still in force at that time. "What is written in the law ? how readest thou ?" And he answering said, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." And he said unto him, Thou has answered right : this do, and thou shalt live." (Luke 10:25-28). If one loves the Lord with all of his being, he will gladly do all that the Lord requires of him. (John 14:15; Luke 6:46; Acts 2:41).

On another occasion during Jesus' ministry, a rich young ruler came to him and asked, "What shall I do to inherit eternal life ?" (Luke 18:18-23; Matthew 19:16-22; Mark 10:17-22). Jesus told him to keep the ten commandments. Jesus had not yet died to take the Law of Moses out of the way and

therefore it was still binding on the people of Israel during his earthly ministry. (Colossians 2:14; Hebrews 8:6-13; 2 Corinthians 3:4-11). When the young man replied, "All these things have I observed from my youth up," Jesus said: "One thing thou lackest yet: sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven: and come follow me." Jesus knew the young man valued his possessions above service to him. "But when he heard these things, he became exceedingly sorrowful; for he was very rich." (Luke 18:22-23). If we are going to be saved, we must put service to God above all earthly things. (Matthew 6:33; 10:37-39).

But since Jesus died on the cross a new law or covenant is in effect, (Matthew 26:28; Hebrews 9:15-17). We today live under this new testament and therefore must look to it for the answer to the question "What must we do to be saved?" The first time since the inauguration of the new covenant that this question is asked was on the Pentecost day following the death, burial, resurrection, and ascension of the Lord. The Holy Spirit came upon the apostles as Jesus had promised. Peter preached to a great multitude which had assembled at the sound of the Spirit's descent. (Acts 2:1-36). The hearers were "pricked in their hearts" and cried out, "What shall we do?"

The next time the question is asked is in the conversion of Saul. (Acts 9:22,26). The Lord appeared unto Saul on the road to Damascus. Out of his new conviction that Jesus was the Christ, Saul cried, "What shall I do, Lord?" The Lord replied, "Arise, and go into Damascus and there it shall be told thee of all things which are appointed for thee to do." (Acts 22:4-10).

The last time the question is asked as recorded in the Scriptures is in Acts 16. Paul and Silas were in prison in Philippi. At midnight as they sang and prayed, there was an earthquake. The jailor, fearing that the prisoners had escaped, was about to take his own life. Paul stopped him and the jailor fell down before Paul and Silas and implored, "Sirs, what must I do to be saved?"

### The Question Answered

Three times this side of the cross, the world's greatest question is asked and the answer is recorded in the Scriptures.

In Acts 2, the Jews on pentecost who had heard and believed Peter's sermon asked, "What shall we do?" Peter commanded them to "Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins." (Acts 2:38). Did they obey? The inspired record says, "They then that received his word were baptized." (Acts 2:41).

When Saul of Tarsus was told to "go into Damascus," he arose and went. The penitent persecutor spent three days praying before the Lord sent Ananias to tell him what to do to be saved. (Acts 9:9-11). What did Ananias tell him? "And now, why tarriest thou? arise, and be baptized, and wash away thy sins, calling on his name." (Acts 22:16). "And he arose and was baptized." (Acts 9:18).

In Acts 16, when the Philippian jailer asked, "What must I do to be saved?" he was told to "Believe on the Lord Jesus, and thou shalt be saved, thou and thy house." (Acts 16:31). Many people stop at this point and infer that only belief is required in order for one to be saved. But please consider the whole context. Paul and Silas "spake the word of the Lord unto him with all that were in his house." (Acts 16:32). This was necessary because "belief cometh by hearing, and hearing by the word of Christ." (Romans 10:17). The result was that "He took them the same hour of the night, and washed their stripes; and was baptized, he and all his, immediately." (Acts 16:33).

In each of these three examples of conversion recorded in Acts, we have seen that the inquirers were told to believe in the Lord Jesus Christ, repent of their sins, and be baptized to have their sins washed away. But what does it mean to be baptized? Many are confused on this point and have been led to believe that the manner in which one is baptized is unimportant. What does the Bible say? God's Word plainly teaches that baptism is a burial in water. It is a likeness of the death, burial, and resurrection of our Lord Jesus Christ. "We were buried therefore with him through baptism into death; that like as Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life." (Romans 6:4). The baptism that God requires is a burial in water. Therefore sprinkling or pouring are not acceptable as baptism. Those who

have received sprinkling or pouring as baptism have not been baptized. They are yet in their sins. They need to "arise and be baptized, and wash away their sins."

"What must I do to be saved?" is indeed the world's greatest question. The answer to this momentous question is given by the Holy Spirit in the Scriptures three times for those who live this side of the cross of Christ. Those who heard and believed the gospel were told to repent of their sins and to be baptized for the remission of their sins.

Have you asked this great question? If not, you need to, for nothing is more vital to your present and future happiness than to answer this question correctly. Perhaps you have asked this question but have received a different answer than the one found in the Scriptures. It is God who has made salvation possible. We must accept it on His terms if we would be saved. Why not accept God's answer to this question today?

## Is Water Baptism Essential To Salvation?

*By Kenneth G. Chambers*

The salvation of the soul should be the utmost concern of every man. Jesus asked, "For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" (Matthew 16:26). Recognizing this importance, and knowing the many ways which man has taught that this salvation can be received, we want to study with you one of the more controversial subjects among religious groups, water baptism. Most every religious group that professes faith in Christ and endeavors to follow his teachings, teach and practice some form of water baptism for one purpose or another.

One needs only to read Matthew 28:18-20 and Mark 16:15-16 to learn that baptism is a New Testament subject. Further investigation of the subject from Romans 6:4 and Colossians 2:12, shows this baptism is a burial (immersion). When we read

Matthew 3:13-16 along with Acts 8:26-39, we learn this burial is in water. Therefore, water baptism is a Bible subject and must be understood correctly to be properly administered.

It is the conviction of this writer that many who have endeavored to teach the need of water baptism have been unable to show the real significance of it. For this cause, they have left many sincere people confused and prejudiced. As a result of this, many have placed the wrong emphasis on water baptism. To get a proper understanding of the subject, and to see the connection water baptism has to the salvation of the soul, I want to first discuss, what water baptism does not do.

#### **Water Baptism Is Not For Cleansing The Body**

In 1 Peter 3:21, the apostle Peter compares water baptism to the saving of Noah's family from the destruction of the flood and says, "The like figure whereunto even baptism doth also 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."

#### **Water Baptism Does Not Turn Man From The Practice of Sin**

Turning from the practice of sin, takes place when one repents. In order for one to be a subject for baptism, he must have repented.

"Therefore let all the house of Israel know assuredly, that God hath made that same Jesus whom ye crucified, both Lord and Christ. Now, when they heard this, they were pricked in their heart and said unto Peter and to the rest of the apostles, men and brethren, what shall we do? Then Peter said unto them, Repent and be baptized everyone of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." (Acts 2:36-38).

'Repent ye therefore and be converted. (Acts 3:19).

"And the times of this ignorance God winked at, but now commandeth all men everywhere to repent." (Acts 17:30).

Jesus said, "I tell you, Nay: but, except ye repent, ye shall all likewise perish." (Luke 13:3).

### **Water Baptism Does Not Remove Temptation**

In Matthew 3:13-17, we learn of Jesus' baptism. Then, in Matthew 4:1-11, we are told of his temptations in the wilderness. Further study shows us that the apostle Peter was confronted by the apostle Paul in Galatians 2:11-16 because he preferred the Jews over the Gentiles. Both of these illustrations show us clearly that temptations remain even after water baptism. James 1:14, teaches "But every man is tempted when he is drawn away of his own lust, and enticed."

### **Water Baptism Does Not Assure One of Eternal Salvation**

Just because one has been baptized and forgiven of his past sins is no guarantee that one will not sin and be lost. To inherit eternal life, one must live faithfully until death. (Revelation 2:10).

A Christian can so sin as to be eternally lost. If not, why did Paul warn the Corinthians, "Wherefore, let him that thinketh he standeth take heed lest he fall."  
(1 Corinthians 10:12).

Paul instructed Timothy to, "fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses."  
(1 Timothy 6:12).

Paul even examined himself and made sure he never became a cast away after preaching to others. (1 Corinthians 9:27). Seeing some of the things baptism does not do, and is not for, one needs to understand what the Bible does say that shows water baptism is essential. As we examine this, we will do so by asking and answering a few questions which will show the true significance of water baptism.

### **Is Water Baptism A Promise Or A Command?**



If it is a promise, then no one would ever need to be baptized but would receive it at the proper time as a fulfillment of the promise. But, on the other hand, if it is a command to be obeyed, then we have no choice but to obey. In Matthew 28:18-20, Jesus told the apostles that he had been given all power (authority) both in heaven and in earth. They (apostles) were instructed to "Go and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you..."

Jesus commanded the apostles to go teach and baptize and this baptism obviously means they were to command people to be baptized. Acts 10:48 further proves this point. In that passage, we are told that Peter commanded Cornelius and his household to be baptized in water in the name of the Lord.

Therefore, we must conclude that water baptism is a command of God to be obeyed and because of this, it is essential to salvation.

### **Can We Go To Heaven And Disobey The Commandments of Jesus?**

Reading from Hebrews 5:8-9, we learn, "Though he (Christ) were a Son, yet learned he obedience by the things which he suffered; and being made perfect, he became the author of eternal salvation unto all them that obey him." "Romans 6:17-18 says "But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you. Being then made free from sin, ye became the servants of righteousness." Romans 6:1-6, tells quite clearly how they died to sin. A look at Matthew 28:18-20 and Mark 16:15-16 shows that baptism is a command of Jesus. Hence, since Jesus is the author of eternal salvation to them that obey him and baptism is his command, water baptism is essential to eternal salvation.

### **Is It Possible To Have Salvation Separate From The Blood Of Christ?**

Ephesians 1:7 says, "In whom (speaking of Christ), we have redemption through his blood, the forgiveness of sins, according to the riches of his grace." Colossians 1:14 says, "In whom (Christ) we have redemption through his blood, even the forgiveness of sins." The Bible also declares, "And from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the Prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood." (Revelation 1:5).

Seeing then, that the blood of Christ is necessary to redemption and the forgiveness of sins, you need to know how we contact this blood? In John 19:31-37, we learn of the piercing of Jesus' side while he was hanging on the cross. At which time came there out blood and water. Therefore, the blood of Christ was shed in his death and when we contact his death, we reach his redeeming blood "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?" (Romans 6:3). Since the blood of Christ is essential to salvation, and his blood was shed in his death, and we are baptized into his death, it follows that water baptism is essential to salvation.

#### **Is It Possible To Have Salvation Separate From Christ?**

"Therefore I endure all things for the elect's sake, that they may also obtain the salvation which is in Christ Jesus with eternal glory." (2 Timothy 2:10). Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ." (Ephesians 1:3). "Jesus said unto Thomas, I am the way, the truth, and the life : no man cometh unto the Father but by me." (John 14:6). Because salvation is in Jesus and in him are all spiritual blessings, and he is the way to God it would be impossible to have salvation separate from him.

How do we get into Christ? Here is the answer: "For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ." (Galatians 3:26-27). Since we are baptized into Christ and salvation is in Christ, it follows that baptism is essential to salvation.

### **Can One Go To Heaven Without Having His Sins Forgiven?**

Isaiah 59:1-2, teaches that one's iniquities separate him from God. Revelation 21:27 says, "And there shall in no wise enter into it (heaven) anything that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life." Since sin separates from God and those separated from God cannot enter heaven, in what act of obedience does one receive the forgiveness of sin? Peter gave the answer to this question when he said: "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." (Acts 2:38).

"And now why tarriest thou? arise, and be baptized and wash away thy sins, calling on the name of the Lord." (Acts 22:16).

In baptism, we have remission (forgiveness) of sins and our sins are washed away at the same time in the blood of Jesus. Sin cannot enter heaven, therefore, water baptism is essential to salvation.

### **Can One Be Saved Outside Of The Body Which Is The Church Of Christ?**

"And the Lord added to the church daily such as should be saved." God adds the saved to the church which is the body. (see Colossians 1:18; Ephesians 1:22-23). Christ is the saviour of the body. (Ephesians 5:23).

Therefore, since the saved are added to the church, and the body and the church are the same thing, and Christ is the saviour of the body, it is important for one to know how he can get into that one body.

"For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free ..." The conclusion then is, since one is baptized into the body, which is the saved, water baptism is essential for salvation. This baptism is "by one Spirit" because the Holy Spirit directs us to be baptized in water to get into the one body where we can be saved.

### Conclusion

From all of the above questions and scriptural answers, we can safely and correctly arrive at the conclusion that water baptism is the act of obedience wherein one goes from an unsaved state to a saved state, just as the marriage ceremony is the act which changes one from the single state to the marriage state. May God help us to humble ourselves to his will in this life that we may live with him in glory.

if you have not been baptized into Christ, please contact us. We will be happy to assist you.

## A study of I Timothy 2 : 8

Charles L. Sattenfield

In recent months we have witnessed a great deal of confusion concerning whether or not women can lead prayer in private devotionals. Much of this confusion stems from a misunderstanding of the context in I Tim. 2 : 8. In this article, I shall discuss two major misunderstandings that are commonly made from this verse.

First of all, many misunderstand the usage of the Greek word *aner* in I Tim. Some of our brethren contend that in this context it refers to both sexes and not just to the male. Those advocating this position usually appeal to such passages as James 1 : 8, 12 ; Romans 4 : 8 and I Cor. 13 : 11 as proof. However, these passages shed little light on how the word is used in the context of I Tim. We can never isolate a word from its original context and reach a proper conclusion. A word may mean something in one context and have a different connotation in another. To remove a word from its original context is to open the floodgates to countless false interpretations. This, I am afraid, is what many of us are guilty of doing in I Tim. We must allow the context of I Tim. to decide what the Greek word *aner* means. If we do this, we will see that it refers only to the male sex. Here are my reasons for citing such a position.

First, if Paul wanted to mean that the male and female

could pray "in every place", he would have used the word *anthropos* (meaning mankind in general, both male and female) instead of *aner*. The apostle had already earlier used *anthropos* in I Tim. 2 : 1, 4. In these two verses it is obvious that Paul means both sexes. A casual reading of them will indicate such. Yet, why does Paul change words when he gets down to verse 8? The only suitable answer is that Paul wanted to make a distinction between mankind in general (*anthropos*) and the male sex (*aner*)

Second, the word *aner* in nearly all of its usages refers to the male sex as opposed to the female. Here are just a few examples : Matt. 14 : 21; 15 : 38 ; Luke 1:34 ; Acts 8 : 3 ; 12 : 17, 12 and I Cor. 11 : 3, 7. These passages make a clear distinction between the male and the female. However, this argument does not prove that *aner* is used this way in I Tim.

Third, whenever the word *aner* (man) is used with a form of the Greek word *guno* (female) it always refers to the male sex. There are many passages that well beyond any reasonable doubt bear this out. (Acts 5 : 14; 8 : 3; 12 : 9; 22 : 4 ; Rom. 7 : 2 ; I Cor. 7 : 1-3 ; 13; PP : 3-15 ; Eph. 5 : 28.) Since Paul used *aner* with *guno* in I Tim. (see 2 : 8-14 ; 5 : 9) it obviously must refer to the male sex.

Fourth, Paul used a form of the word *aner* in chapter 3 to refer to the husband (I Tim. 3 : 2, 12). The word *aner* in this chapter cannot refer to the female sex, nor can it apply to both sexes.

Fifth, the context of chapter 2 will show us that *aner* applies only to the male sex. In verse 8, the context is referring to the male. This can be recognized by the comparison Paul makes in verse 9. Paul is contrasting the male and the female. The male in verse 8 has certain obligations to fulfill. The female in verse 9 (in like manner) has obligations. The male must pray "in every place" and the female must dress in "modest apparel", etc.

Sixth, the final and most convincing proof is seen in verse 12. This, without question, reveals that Paul used the word

*aner* to refer to the male sex as opposed to the female. Paul states, But I permit not a woman (*guno*) to teach, nor to have dominion over a man (*aner*), but to be in quietness, A.S.V. To assert that *aner* refers to both sexes in this passage is totally absurd. Paul was not saying that "I permit not a woman (female) to teach, nor to have dominion over a man (male or female) but to be in quietness". Such an application is to disregard all rules of Biblical interpretation.

Therefore, we must conclude that Paul in I Tim. 2 : 8 is saying that the male sex, as opposed to the female must pray "in every place". In the second place, a lot of our brethren in trying to justify allowing girls to lead prayer in private devotionals or in a chain prayer insist that I Tim. 2 : 8 refers only to the "assembly". This, too, is stretching the context to fit one's own preconceived notion. It is very clear that the context of I Tim. is not speaking just about the assembly. Here are my reasons for stating such a conclusion.

First, there is nothing in the context that states Paul is referring only to the assembly. If so, where is the passage? Second, the reason why Paul wrote the epistle was to instruct Christians how they should behave in the "house of God, which is the church of the living God", I Tim. 3 : 14-15. Paul was not writing those things to direct us how we should behave in the "assembly" or the "church building", even though that is certainly included. He was writing to show us how we should live in all aspects of life.

Third, the context of chapter 2 will not allow such an interpretation. In verse 1 and 2 are we to pray for kings and all that are in a high place only in the assembly? Could we not pray for them in the privacy of our own homes? or in a private devotional? In verse 9 are women to dress in modest apparell only inside the assembly? Is it alright for them to dress as they wish, outside the assembly? In verses 11 and 12 are women to have dominion over the man only in the assembly? Is it permissible for them to usurp man's authority in private devotionals? Certainly, we see that these restrictions apply to all walks of life and not only to the assembly. To state otherwise is to miss the context.

Fourth, Paul expressly states that men are to pray "in every place" (verse 8). How can this apply only to the assembly? This restriction refers to all places, under all circumstances. Women cannot lead prayer in private devotionals or in the assembly.

In conclusion, we have established two important truths from I Tim. 2 : 8. 1. The greek word *aner* refers to the male sex, in opposition to the female. 2. This divine restriction applies to private devotionals as well as a mixed assembly. Therefore we cannot justify the unscriptural practice of women leading prayer in private devotionals from I Tim. 2 : 8.

## Hardening The Heart

Shelby G. Floyd

During the ministry of Christ, multitudes of people heard him preach the wonderful words of God. A few believed, but most of them believed not. Concerning those people who heard him and believed not, John, the apostle, made the following observations : "But though he had done so many miracles before them, yet they believed not on him : That the saying of Esaias the prophet might be fulfilled, which he spake, Lord, who hath believed our report ? and to whom hath the arm of the Lord been revealed ? Therefore they could not believe, because that Esaias said again, He hath blinded their eyes, and hardened their heart ; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them. These things said Esaias, when he saw his glory, and spake of him." (Jno. 12 : 37-41.)

We observe first that in spite of the many miracles which Jesus performed openly before the people, yet they kept on not believing on him. That is, they rejected the miracles which confirmed his word and his identity as the divine Son of God. The apostle John only records seven miracles performed by Christ, but these seven were typical of all the miracles which he did perform, which were many, great and varied. Jesus healed the sick, raised the dead, cleansed the lepers, gave sight to

the blind, and in many other types of healing miracles gave evidence that God was with him.

The purpose for miracles being performed by Jesus and others was two fold: (1) to confirm the word of God as being inspired and authoritative, and (2) to cause men to believe in God's word by producing sufficient evidence that word was from God. In fact, the key passage in the gospel, according to John, is found near the end of the book. "And many other signs truly did Jesus in the presence of his disciples, which are not written in this book: But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name." (Jno. 20: 30-31.) We observe that the purpose of the miracles which are written in the Bible is to cause faith or belief that Jesus is the Christ, the Son of God, in order that we might have eternal life in his name.

In likemanner, the miracles which were performed by Christ and his apostles to the people living during that time had the same purpose, that is, to confirm the word and to cause men to believe. "So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God. And they went forth, and preached every where, the Lord working with them, and confirming the word with signs following." (Mk. 16: 19-20.)

Now to those who were sincere and of honest heart, these miracles accomplished exactly what they were designed to accomplish. They accomplished faith in Jesus Christ as the Son of God. For instance, Jesus performed his first miracle at a marriage feast in Cana of Galilee. (Jno. 2: 11.) Sometime later those who had seen this miracle were in Jerusalem during the Passover, and John says, "...many believed in his name, when saw the miracles which he did." (Jno. 2: 23.) In likemanner, if we are sincere and have open our honest hearts, the miracles which are written in the Bible will also produce faith in our hearts that Jesus is the Christ the Son of God.

But returning back to our text, in Jno. 12: 37, the Bible says that they believed not even though he had done so many miracles before them. Jesus performed his miracles openly before the people. They were not something done in a corner



or hidden from popular view. Yet, in spite of all these miracles, there were certain people who kept on not believing on him. The present tense of the verb "believed not" indicates that it was a settled and stubborn refusal to accept his message. And yet, the rejection of Christ and his message was a fulfillment of the prophecy of Isaiah who said, "Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed?" (Jno. 12 : 38.) This is a quotation from Isa. 53 : 1. A report is a message, and here it refers to the message of the Old Testament prophets which pointed to Jesus Christ as the divine Son of God. Therefore, Isaiah asked the question, "Lord, who hath believed our report, or our message?" The answer being implied that not very many would believe that report. Then he also asked, "And to whom hath the arm of the Lord been revealed?" The arm of the Lord stands for the power of the Lord, and so in essence Isaiah is simply asking, "Lord, who will believe our message, even when it is confirmed by the arm of the Lord through miracles, signs and wonders?"

The Jews who had heard Christ, rejected him, and therefore they rejected the report of Isaiah and other inspired prophets which pointed to Christ. And they also did this in plain view of the fact that God had extended his arm through the miracles performed by Jesus Christ.

Several years later, Paul, the great apostle to the Gentiles, found that the gospel report which he preached was also being rejected by the Jewish population. He applied the same prophecy of Isaiah to the people of his day. (Rom. 10 : 16-17.) The reason they had not all obeyed the gospel was because their hearts were hardened, they were prejudiced, and they had rejected the word of the Lord.

## Religious Quacks

Wayne Jackson

Human nature is basically always the same. In the 1st century there were those who "In covetousness" and "with feigned (fabricated) words" made merchandise of innocent souls. (II

Pet. 2: 3). Indeed, then, even as now, there were those religious parasites who operated on the base premise that "godliness is a way of gain," (I Tim. 6:5) and hence, like Balaam of old, relished the hire of wrong doing. (II Pet. 2: 15).

Our own age particularly appears to have fallen prey to these scandalous scavengers. One such nationally known vulture is Oral Roberts. According to an interview granted to LIFE magazine a few years back, when Roberts settled in Tulsa, Oklahoma, in 1947 he had \$25 to his name. Within the past 25 years, however, he has propelled himself to the status of a multi-millionaire through his phoney "healing" enterprises. After he had virtually milked dry multiplied thousands of "ignorant "holiness" people, he donned the mantle of "religious respectability" by joining the Methodist church !

It has been modestly estimated that there are in the neighbourhood of some 200 organized big-time religious rackets in U.S.A. and their number is growing. A chief U. S. postal inspector declared : "Judging from the number of investigations we are asked to make by persons who claim that they have been defrauded through the use of the mails ('Friends, keep those love offerings coming in') by faith healers, contributions to these groups must total many millions of dollars annually."

A recent article in a national magazine told something of the financial empire amassed by radio cultists Herbert A. and Garner Ted Armstrong. It was revealed, for instance, by a check of Internal Revenue Service records, that in 1971 alone, Armstrong had received almost \$33 million in contributions! Herbert A. Armstrong lives in a servant-staffed \$200,000 Pasadena, California, home, wears \$2,000 diamond cuff links, and flies all over the world on his self-serving missions in his privately owned, stewardess-staffed \$3 million jet plane. He even has a salt and pepper shaker set that cost \$12,000 (Isn't that spicy??? ! ! )

In marked contrast to these twentieth century charlatans, the Lord Jesus Christ, who truly possessed the Spirit without

measure (John 3 : 34), and who went about doing good to his contemporaries (Acts. 10 : 38), did not even have a place to lay his head. (Matt. 8 : 20). And when apostles Peter and John were asked for money by a lame beggar, Peter's reply was: "Silver and gold have I none..." (Acts 3: 6). Obviously, Peter was not of the Roberts/Armstrong variety. Oh that duped multitudes would see the truth!

It is not, of course, sinful to be supported while engaged in the genuine proclamation of the gospel, Jesus taught his disciples that they were worthy of such support as they went forth proclaiming the word. (Matt. 10 : 9, 10). And Paul eloquently argued for the right of ministers of Christ to "forebear working" (i.e., secularly) and to thus be financially sustained that full time might be devoted to teaching (I Cor. 9), but this is a far cry from the crooked and calloused enterprises described above.

## Joy In Heaven

By William P. Smotherman

I am sure that too often we preachers have omitted a most important fact in preaching on the necessity of repentance. How many times have we used our sternest, even harshest, voice as we called on people to repent. We have warned them that if they do not repent they will be lost. Of course, this is true. But the thing we neglect to say is written three times in the fifteenth chapter of Luke, Jesus ended the parable of the lost sheep with this sentence: "I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance." Then he closed the parable of the lost coin like this: "Rejoice with me; for I have found the piece which I had lost. Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth." The story of the prodigal son has written all over it the joy of the father because of the penitence and return of his younger son. "But the father said to his servants, Bring forth the best robe,

and put it on him, and put a ring on his hand, and shoes on his feet : And bring hither the fatted calf, and kill it ; and let us eat, and be merry: For this my son was dead, and is alive again; he was lost, and is found. And they began to be merry.” Now listen to the closing statement : “It was meet that we should make merry, and be glad : for this thy brother was dead, and is alive again; and was lost, and is found.”

The beautiful truth about repentance, which we so often do not mention, is the happiness and the joy in heaven that repentance brings. The story is told of an English home during World War I. A widowed mother whose only son had died on Flanders field was bitter because her neighbour with five sons had been spared any loss, while she had lost both husband and son. She refused to be reconciled, continuously mourning the death of her son. One night she dreamed that an angel appeared and said to her, “You may have your son again for ten minutes. At what period of his life do you wish him to return to you? As an infant in your arms, as a chubby fisted toddler about your feet, as a little starry-eyed boy starting to school, as a robust young man finishing high school, or as a young soldier in his new uniform with shining brass buttons ?” The mother meditated, then replied: “I want him back, but on none of these occasions. I think I would like best his return when once I denied his request and remained firm in spite of his insistence. He, in a fit of anger, cried out, ‘I hate you—I don’t like you any more, and I won’t stay with you,’ then rushed out into the yard. When his anger had abated, he came back to me, his grimy, wistful face stained with tears, and, holding out his little arms, with quivering lipse said: ‘Mother, I’m so sorry I was a naughty boy. I won’t be bad any more ever. I love you and want you to hug me again.’ Give him back to me and let me feel him clinging close to me while he sobs his little heart out in sorrow and love. That’s when I loved him best.”

Thus does the penitent sense the unfailing love and unending mercy of God. Many people are convinced they are sinners but this isn’t repentance. It isn’t enough to realize you have done wrong and need forgiveness. It isn’t enough for you to believe that Jesus is God’s Son and the Saviour of the world and do nothing about it. No one was ever saved by just being convicted of his sin. He has to DO something about it. He has to do what Jesus said the prodigal did. Arise and go to the father.

# जिस दिन आपकी मृत्यु होगी

सं २०७७ ई० में जीवित नहीं पाया जाऊंगा। मैं यह नहीं जान सकता कि मेरी मृत्यु कैसे और किसकी आयु में होगी। परन्तु मेरी मृत्यु अवश्य होगी। अब मैं इस सच्चाई में विश्वास नहीं करता। मृत्यु तो अन्य लोगों के लिए होती है और मैं किसी कारणवश इससे आजाद हूँ। सधावार पत्रों की मृत्यु पत्रिका पढ़ाई होती है: सड़क दुर्घटना में ५३७ व्यक्तियों की मृत्यु; १२,००० लड़ाई में मारे गए; हजारों व्यक्तियों का मरे। बेघार यह लोग! परन्तु.....जन्म में नहीं था। मैं अभी तक जीवित हूँ।

मृत्यु का सामना करना अत्यन्त कठिन है। जैसे कि आप सूर्य की ओर अधिक समय तक नहीं देख सकते। मैं बीमा योजना का सदस्य हूँ (परन्तु मैं सदा धन के विषय में ही विचार करता हूँ) तथा अपनी मृत्यु के विषय में नहीं सोचता। मैं एक वसीयतनामा तैयार किया है (परन्तु इसे प्रभावशून्य होने के लिए मेरी मृत्यु आवश्यक है)। और मेरी बहिन में यह व्यर्थ विचार आना है कि मैं सदा ही जीवित रहूँगा। मैं अन्य लोगों की भाँति नहीं हूँ। मैं एक विशिष्ट व्यक्ति हूँ।

बढ़ते-बढ़ते जो इस मृत्यु-दुःख के पड्यत्र में फँस जाते हैं। डॉक्टर मरीजों को सच्चाई बताने में निष्काम अत्यन्त करते हैं; मरीज सच्चाई को नहीं चाहते। मित्र तथा रिश्तेदार कहते हैं, "आज तो तुम बहुत बेहतर दिखते हो। मुझे पूरा विश्वास है कि दो-चार दिन में तुम तबूजल ठीक हो जाओगे।" प्रत्येक कहा गया शब्द आशीर्षक तथा सान्त्वना प्रदान है। जब कि सधियाँ पूरे इब्रहिक में वास्तविकता का सामना किया था। जब कि उसकी आँखें आयु के साथ धुँवली हो चुकी थीं, उसने अपने बड़े बेटे एसाव को बुलाया और कहा, "अब मैं बहुत ही बूढ़ा हूँ; मैं अपनी मृत्यु का दिन नहीं जानता।"

अत्यन्त तथा पवित्र बाइबल इस सत्य को और दृढ़ कर देते हैं कि मृत्यु मृत्यु जाति के लिए निर्धारित है। और जैसे-जैसे मृत्यु बढ़ता है, यारी-रिक्त कमजोरियाँ भी बढ़ती हैं जब तक कि अकस्मात् यह दृढ़ताक विचार उसे धर लेता है: मैं भी अन्य लोगों की भाँति हूँ। मेरी जीवन एक मुलायम तथा कोमल वस्तु की भाँति है। मैं अमर नहीं हूँ। इसलिए इब्रहिक की तरह हमें भी मृत्यु के राजा की आँखों से आँखें मिलानी पड़ती हैं। एक सत्य है जिसकी जानना हम सब के लिए आवश्यक है: हमारी मृत्यु अवश्य ही होगी।

सबसे पहिली बात यह है, कि च्युटियाँ बड़ी ही संवेदनशील होती हैं और वे कभी भी अपने आप को निबल या शक्तिहीन जानकर हिम्मत नहीं डिरती। क्या कभी आपने किसी च्युटो की सीते हुए देखा? वे हमेशा आपकी दाँडती भावनी ही नजर आती हैं। वे परिश्रम करने में कभी सँकट नहीं पड़तीं। आपने अक्सर देखा होगा, कि कुछ बड़े छोटी-छोटी च्युटियाँ एक पलक झपकते ही अपने से भी कहीं अधिक बड़ी च्युटि की लीजें लियु आती हैं।

आपको अच्छी व बुद्धिमानी की बातें हैं, जिन्हें हम करती हैं, और कदनी के समय अपनी योजना बरतें बतोरती हैं।" है, न प्रधान, न प्रथमा करनेवाला, तीसरी वे अपना आहार उपकाल में संबध उनके कामों पर ध्यान दे, और बुद्धिमान ही। उनके न तो कोई न्यायी होता सन्तोषित करके एक बार कहा था, "हे आलसी च्युटियाँ के पास जा; एक मुझे उस बुद्धिमान व्यक्ति की बातें स्मरण हो आईं, जिसने सर्वथ की कई मिन्ट तक मौन खड़ा होकर इस द्रव्य को देखता रहा, और फिर एक-दो बार पर पड़ी गाद के छत जाने से दीवार पर बना नजर आ रहा था। मैं छूटें राखें के बाहर नहीं चल रही थी जो उनके लगातार आने-जाने पर ध्यान इस बाल पर गया, कि उन में से एक भी च्युटो उस आरवने ही वे आर अभी मैं इस बात पर विचार ही कर रहा था, कि अमानक संस रहीं थी।

के वद्वेय से ये च्युटियाँ इतनी परिश्रम करके इतनी बड़ी ऊँचाई तक चढ़ें हैं इस बात की देखकर और भी हैरान हुआ, कि उस कौड़े की प्राप्ति करने एक छोटा सा कौड़ा छत पर लगे जाल में फसा हुआ नजर आ रहा था। बन गया था, जो सीधा दीवार से छल तक जा रहा था, जहाँ मरा हुआ अपने-जाने से सफ़ेद दीवार के ऊपर करीब एक इंच चौड़ा सा सास्त्र लोड़न में एक कतरा बनाकर एक साथ चल रही थी, और उनके निरंतर रहीं थी। मुझे यह देखकर बड़ा ही आश्चर्य हुआ, कि वे सब की सब एक ही ऊपर लिबाया, जिसके ऊपर देर सारी च्युटियाँ एक लाइन बनाकर चढ़ें सब में गहरी करने बैठो, दो वाली ने मरा ध्यान कमाए की एक दीवार के सज रहे थे, और मुझे दफ़तर जाने की तैयारी करनी थी। कुछ ही देर बाद जैसे ही साइरन की आवाज मेरे कानों में गूँजी मैं अठ उठ बैठा। मैं

### च्युटियाँ से सीखिए

लेखक : जीन निपसन  
 हुआ घर नहीं, परंतु लिखाई है" (२) कुरियरियाँ ५ : १)।  
 परसुवर की ओर से स्वर्ग पर एक ऐसा भवन मिलेगा, जो हवाओं से बना है, कि जब हमारी पृथ्वी पर कड़ेरा संश्लेषा घर निराया जायगी तो हमें होगा। किन्तु, एक सच्चाई है जिसकी मसीही जानते हैं : "च्युटिक हम जानते एक सच्चाई है जिसकी कोई नहीं जान सकता : हमारी मूल्य कब

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दूसरी बात, हमें चर्चियाँ में निरवयव वा आत्म-विरवास मिलना है। निरवयव हो, यदि उन में निरवयव वा आत्म-विरवास की भावना न हो, तो वे कभी भी अपने से अधिक बड़ी वस्तु को खींच कर नहीं ले जा सकती, और न ही वे दूसरी ऊंची-ऊंची दीवारों इत्यादि पर चढ़ सकती हैं। कभी-कभी हम चर्चियों के दर से हिम्बे वा बौतलों की बांद करके किसी ऊँचे स्थान पर रख देते हैं। परन्तु कुछ ही देर बाद, हमें यह देख कर बड़ा ही आश्चर्य होता है, कि चर्चियाँ वहाँ भी पहुँच जाती हैं। कितने बड़े निरवयव और आत्मविरवास की भावना की हम इस नही-मही चर्चियों में देखते हैं।

फिर, तीसरी, और सबसे मुख्य बात जो हम चर्चियों से सीखते हैं वह यह है, कि चर्चियाँ आलसी नहीं होती और वे कठनी के समय, वृत्तकाल में, बरसात आने से पहिले, अपना आहार वा भोजन वस्तु बटोरकर रख लेती हैं। अर्थात्, वे कठिन वा परीक्षा का समय आने से पहिले अपने आपको पूर्ण रूप से सुरक्षित वा तैयार कर लेती हैं।

यद्यपि आप जान की बात सीखना चाहते हैं? चर्चियों से सीखिए। चर्चियाँ हमें सिखाती हैं कि हम सहनशील और परिश्रमी बन, और प्रयत्न करने में कभी भी हार न पाएँ। उनसे हम सीखते हैं कि हम अपने आपको कभी भी निम्बे वा शक्तिहीन न समझें, परन्तु यदि हमारे पास निरवयव वा आत्म-विरवास हो तो हम बड़े-बड़े कार्यों पर भी विजय प्राप्त कर सकते हैं। और चर्चियों से हम यह महत्वपूर्ण पाठ भी सीखते हैं, कि हमें खिन्न और चर्चियों से हम यह महत्वपूर्ण पाठ भी सीखते हैं, कि हमें खिन्न समय में कठिन वा परीक्षा का समय आने से पहिले अपने आपको पूर्ण रूप से तैयार कर लेना चाहिए।

—सर्गी भाई