

THE BIBLE TEACHER

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EDITORIAL

Child Abuse

Who would ever imagine that any human being would ever deliberately hurt a little child? As horrible a thought as it may be, yet we must face the cruel fact that it is not only done but it is a crime that is growing around the world.

Child abuse may be divided into several categories :

First, there are parents and guardians, believe it or not, who may begin to push, shove, hit, slap, and whip, their children at a very early age. Some even die as a result of this treatment and this is often never brought to the attention of the authorities. If this type of treatment is not fatal, it may leave scars on different parts of the body, not to mention the emotional scars they take with them throughout life.

Second, a similar type of abuse is that of leaving children unattended, without proper nourishment, withholding, needed medicines, failure to care for their personal hygiene, not furnishing them with proper clothes and other needs. When older, they may run away from home to try to escape such cruelties.

Third, child desertion is a common occurrence in our day. This is where the parents, or perhaps one parent in the case of a broken

home may, wish to rid themselves of their children. In this case they may leave them somewhere, disown them, or refuse to support them. Some countries have a law where the children are taken from Parents who will not support them.

Fourth, where parents over-work their children hire them out send them out to beg, or to involve them in some similar activity. This type of thing should not be allowed but it is often seen all around us.

Fifth, where children are deprived of school for the purpose of keeping up lazy parents.

Sixth, child labour that is carried on by those who would take small children and work them for long hours, often under the poorest of conditions, and pay them the lowest of salaries. We also see this going on all the time and yet it seems to be accepted as a way of life.

Seventh, children that are involved in unlawful practices, used by homosexuals, and engaged in other questionable activities.

These are but a few of the areas in which child abuse is taking place. While we may deplore it, yet it goes on. But why? Because of a lack of love in the home, selfishness in using them for gain, being young they are easier to control, and because of a lack of adequate laws to deal with this problem.

The Bible teaches that Christ loved little children. In Matthew 18: 1-6, we read: "At the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven? And Jesus called a little child unto him, and set him in the midst of them, And said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. And whoso shall receive one such little child in my name receiveth me. But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea." So we would conclude from this that it is not exactly in our interest to be ugly

and mean to children. This is especially true of children because they are unable to take up for themselves, they are too young to make wise decisions on what is best for them, and so it is easy for them to fall prey to some mean adult.

The Bible teaches the principle of discipline and the necessity of chastising our children (Hebrews 12: 6-11), but it should be done then only according to the need and within proper limits. We are definitely warned not to over punish our children, to take advantage of them, to be mean to them, and thus to provoke them. The Apostle Paul said, "And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord." (Ephesians 6:4).

While one would think that all mothers, young or old, would love their children, yet this is not always true. Paul wrote along this line, when he said, "The aged women likewise that they be in behaviour as becometh holiness, not false accusers, not given to much wine, teachers of good things; That they may teach the young women to be sober, to love their husbands, to love their children, To be discrete, chaste, keepers at home, good, obedient to their own husbands, that the name of God be not blasphemed." (Titus 2 : 3-5). You will note that he directs the older women, the ones who are more mature and spiritual minded, to teach the young women, those newly married, having their first children, to meet their duties and responsibilities in these new relationships. Among other things, he specifically asks that they teach the young women to love their husbands, to love their children, to be keepers at home, and to be obedient to their own husbands. Would it be any different today if we are really going to be the type of people that the Lord would have us to be ? As a matter of fact, if that advice was followed, and if there was love in the home, then there would be no room for child abuse of any kind.

Let me ask you, what kind of father or mother are you ? As parents, do you love your children ? Do you care for their needs physically, mentally, socially, and spiritually ? How do you treat other children ? Do you treat them like you would want your children treated ?

May each one of us take this occasion to examine our own home life and the relationship that we have with our children, and other children, that we may come in contact with. Let us be determined to be good parents, to love our children, to love all children, and to always think in terms of what is best for them. Let us encourage those that we know to deal likewise with their children. Then let us encourage our lawmakers to enact laws that would be in the interest of all children. Laws need to be passed that would ensure each child of being properly cared for, that would forbid abuse of all kinds, that would not permit child labour up to a reasonable age, that would assure every child of an education, and that would punish any and all who would break those laws.

Child abuse is a great menace to society but it can be corrected to the extent that you and I and others will become aware of the problems connected with it, the steps that can be taken to make corrections, and our actual involvement in finding workable answers. May the Lord help us to be a part of the solution instead of being a part of the problem.



**associate
editorial**

**“For With God Nothing Shall
be Impossible”**

These were the powerful words with which an angel of God exhorted Mary when she logically doubted and refused to believe his message that she being a virgin would conceive and would bring forth a son, whose name she would call Jesus. The record says, “Then said Mary unto the angel, How shall this be, seeing I know not a man? And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall

overshadow thee: therefore also that Holy thing which shall be born of thee shall be called the Son of God. And, behold, thy cousin Elisabeth, she hath also conceived a son in her old age: and this is the sixth month with her, who was called barren. *For with God nothing shall be impossible.*" (Luke 1:34-37).

When Jesus was teaching in Jerusalem, a young man once came to him, and asked him, "Good Master, what shall I do that I may inherit eternal life?" Jesus then reminded him of the commandments of the Law of Moses, since he lived under the Mosaic Law at that time. Hearing Jesus, the young man replied and said, all these have I observed from my youth, do I lack anything yet? Now, the record says, "Then Jesus beholding him loved him, and said unto him, one thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up thy cross, and follow me. And he was sad at that saying, and went away grieved: for he had great possessions. And Jesus Looked round about, and saith unto his disciples, How hardly shall they that have riches enter into the kingdom of God! And the disciples were astonished at his words. But Jesus answereth again, and saith unto them, Children, how hard it is for them that trust in riches to enter into the kingdom of God! It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God. And they were astonished out of measure, saying among themselves, Who then can be saved? And Jesus looking upon them saith, With men it is impossible, but not with God: for with God all things are possible." (Mark 10:21-27).

This fact has been emphasised over and over again throughout the centuries since the creation of the world. For instance, God created heaven and the earth out of nothing, in the beginning. He said and it was done. God created the first man to live upon the earth by the dust of the ground. And the Bible says, at the day of judgment all the dead will be made alive, that is, all the dead will be resurrected by the power of God. (John 5:28,29). When man was helpless being in sin to reach up to God or to lift his sinful hands unto him for asking forgiveness of his sin, then was revealed the power of God upon a wooden cross where he gave His only begotten Son Jesus Christ for the sins of the world. This is why

the Apostle Paul says in 1 Corinthians 1:18, "For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God."

When the children of Israel in the wilderness were much discouraged because of the way and began complaining and murmuring against God and His servant Moses because of lack of food and water, instead of praying and asking for their need, the record says, "And the Lord sent fiery serpents among the people; and they bit the people: and much people of Israel died. Therefore the people came to Moses, and said, we have sinned, for we have spoken against God and against thee; pray unto the Lord, that he take away the serpents from us. And Moses prayed for the people. And the Lord said unto Moses, Make thee a fiery serpent, and set it upon a pole: and it shall come to pass, that every one that is bitten, when he looketh upon it, shall live. And Moses made a serpent of brass, and put it upon a pole, and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived." (Numbers 21:6-9).

Again, we read of Naaman, who was a captain of the host of the king of Syria, The Bible describes him as a mighty man in valour, but this man was a leper. When he heard, however, that in the land of Israel there is a prophet of God, whose name is Elisha and through whom God works healing, he immediately went to see him. Then the record says, "And Elisha sent a messenger unto him, saying, Go and wash in Jordan seven times, and thy flesh shall come again to thee and thou shalt be clean. But Naaman was wroth, and went away, and said, behold, I thought he will surely come out to me, and stand, and call on the name of the Lord His God, and strike his hand over the place, and recover the leper. Are not Abana and Pharpar rivers of Damascus, better than all the waters of Israel? May I not wash in them, and be clean? So he turned and went away in a rage. And his servant came near, and spake unto him, and said, my father, if the prophet had bid thee do some great thing, wouldest thou not have done it? how much rather than, when he saith to thee, Wash, and be clean? Then went he down, and dipped himself seven times in Jordan, according to the saying of the man of God: and his flesh came again like unto the flesh of a little child, and he was clean." (2 Kings 10-14).

Today God says to all of us that we should all believe in Christ Jesus that he died on the cross to save us, and that we should all repent of our sins, and should all be baptized, (Immersed in water) for the forgiveness of our sins. (Mark 16:16; Acts 2:38; Romans 6:3,4). Therefore, when we believe in Jesus Christ, and repent of our sins, and get baptized into Christ, we are only doing what God has commanded us to do, trusting in the power of God, just like the children of Israel did in the wilderness; they beheld the brass-snake and were healed, and like Naaman did; he dipped himself seven times in the waters of Jordan and was cured.

Yes, I believe in a God who is powerful beyond our imagination, with whom nothing is impossible. He can save you, protect you, guide you, and give you life eternal, provided you believe in Him and do what He has asked you to do.

“Flat Earth Theology”

By Wayne Jackson

In the October 1976 issue of the *Does God Exist?* bulletin, there appeared an article entitled, “Flat Earth Bible Study Techniques”, authored by the editor John Clayton, of South Bend, Indiana. The thrust of the article was to emphasize that during the Dark Ages it was popular for “Christian scholars” to assert that the Bible teaches the earth is flat. Moreover, it is suggested, there are those of the brotherhood today who, in a similar vein, espouse the antiquated notion that the earth and all its inhabitants were created in a span of six literal days. These, he dubs “flat earth theologians.”

In order to appreciate why such a charge is made by brother Clayton one needs to understand something about his theological bias. John Clayton holds a B.S. degree and a M.S. degree from Indiana University, as well as a M.S. degree from Notre Dame University. He boasts of having some one hundred and sixty graduate hours in geology; in fact, he does not hesitate to say: “I am a specialist in this field.” What he does neglect to emphasize is the fact that virtually all of his education was at the feet of evolutionists who ridicule the Bible as a patchwork of folklore.

Those who have carefully studied brother Clayton's writings are well aware of the fact that one of his problems is his insatiable desire for forcing the Bible into harmony with the current theories of geology. He employs the concepts of evolutionary geology as a strainer through which he presses the Word of God; and some of the distorted views resulting are outright amalgamations with unbelief!

Consistent with the notions of evolutionary geology, brother Clayton believes that the earth is some 4,5 billion years old and that man is "a very recent new-comer to this planet." He asserts that if one compared earth's entire history to a one year time scale, man "has only been here for one minute and two seconds compared to a year or roughly 1/450,000th of the history of the Earth" (*Does God Exist?* Course, 8). He thus flatly rejects the clear Biblical statement that the earth and its creatures were created the same week. He therefore writes :

"The most commonly used Biblical text to prove the Earth is very young in age is Exodus 20 : 11.

'For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested.....'

"If this passage were all that existed in the Bible about the creation, certainly we could conclude that the entire creation took place within six days, including everything that has ever existed on the Earth being formed during that time. This is a very shallow conclusion, however, and in the view of the writer is inconsistent with the Genesis record as well as other parts of the Bible."

Clayton further alleges that the purpose of this passage was not to reveal the age of the earth, but to establish the Sabbath as a day of worship. He declares : "...the writer of Exodus *avoids* the creation question and concentrates his attention on his own purpose" (emp. WJ). Our brother is a woefully careless student. The purpose of Moses' statement was not merely to establish the Sabbath law; it was also an explanation as to the *why* of the Sabbath. Why observe one day in seven ? Because in six days God create the earth and its creatures and on the seventh day He rested! The divine writer did not avoid a reference to the Creator, "Jehovah" is speci-

fied. He did not avoid referring to the Lord's *action*, God "made" these things. (Note : J. Clayton repeatedly attempts to distinguish between "creation" of some sort prior to the creative week of Genesis 1. It is a baseless argument; cf. Gen. 5 : 1; 6 : 7, etc.) Finally, Moses did not avoid the *time element*, for he declares the creation was accomplished in "six days." Why the attempt to explain away the obvious sense of the passage ? Moses literally speaks of Jehovah who actually made a literal creation in literally six days. And if brother Clayton were not so captivated by the spirit of evolutionary geology he would have no difficulty in seeing the clear meaning of Exodus 20 : 11. The truth is, the reason Moses introduced the creation account at that point was the obvious connection between the "days" of the creation week and the Sabbath "day", which was assuredly a literal day.

It is significant also that the inspired Moses affirms that All created life-celestial, terrestrial, and aquatic-had its origin in that initial week. Brother Clayton begs to differ with Moses. On numerous occasions he has asserted that forms of life now exist which are not included in the Biblical record. For instance, he wrote : "I think a careful examination of Genesis 1, however, reveals that that account does not include every living thing on the Earth, unless one is willing to stretch the Hebrew beyond its normal usage. I do not believe you can find any Hebrew word in Genesis that includes amoeba, bacteria, virus, bats, worms, etc." (*Letter*, Sept. 9, 1975). The possible implications of this view are : (a) There was a creation of certain life forms prior to the week of Genesis 1; (b) New forms of life have evolved since the week of Genesis 1; or (c) Genesis 1 is an incomplete record. Brother Clayton has hinted before that there may have been a creation prior to Genesis 1; for instance he opined that the "day-age theory" and the "gap theory" are "more consistent with the (Genesis) record" than other views. (*Letter*, Sept. 5, 1975). He seems to be unaware of the generic classifications of life in Genesis 1, but more seriously, he totally disregards Moses' complimentary account in Exodus 20 : 11, which states that ALL things were created in that original week!

THE AUTHORITY OF JESUS

Regarding Adam, the first man (I Cor. 15 : 45), and Eve, Jesus said : "but from the beginning of the creation, Male and Female

made he them" (Mark 10 : 6). Now what is actually the truth on this matter ? Let us consider several views. (a) The creation existed millions of years before man and Christ, accommodating Himself to the ignorances of that age, deliberately misrepresented the situation. (b) The Lord, living in prescientific times, did not know the real geological facts of the matter. (c) Christ did not really say this; Mark, an uninformed writer of the first century, merely attributes it to Him. Or, (d) Christ, the divine Son of God, who was there at the creation (John 1 : 1), told the truth and thus man, along with the rest of God's handiwork, existed from the beginning of the creation. Brother Clayton thinks this last view is "flat earth theology"; it would be interesting to know how he feels about the others.

PAUL'S TESTIMONY

In Romans 1 : 20 Paul affirms the following : "For the invisible things of him since the creation of the world are clearly seen, being perceived through the things that are made, even his everlasting power and divinity; that they may be without excuse..." The apostle declares : *From the creation of the world* the invisible things of God have been : (a) clearly seen; (b) perceived (from *noëo*, used of rational intelligence); (c) that they may be without excuse. Now just WHO observed and perceived those things that were made from the creation of the world ? If no man was there for millions of years, who was observing the created phenomena ? An amoeba ? Some dinosaur ? Obviously Paul is contending that MAN has existed since the creation of the world; he has enjoyed the capacity to observe and comprehend the truth that a Creator stands behind the creation; accordingly, those who refuse to glorify him as Creator are without excuse. It might be further added that it is inexcusable that one who professes to believe the Bible as God's inspired revelation should ignore such verses in deference to the theories of evolutionary geology.

Inspiration-Thy Word is Truth

Shelby G. Floyd

The central issue in every court trial is, "what is truth." Jesus faced such a crisis when he was brought before the judgment hall

of Pontius Pilate. Pilate asked him if he was a king, since the Jews had charged that Jesus claimed to be a king, and rival of Caesar. Jesus answered Pilate in these words, "Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice. Pilate saith unto him, What is truth? And when he had said this, he went out again unto the Jews, and saith unto them, I find in him no fault at all." (Jno. 18: 37-38.) Pilate made a true judgment in regard to the accusations brought against Christ, when he stated to the Jews, that he found no fault at all in Jesus Christ. But Pilate would not stay around long enough for Christ to tell him about the truth of God which everyone must hear to be of the truth.

The question asked by Pilate is still a good question. "What is truth?" Today, there are some who deny that we can know what is truth. Others believe that truth is relative, that circumstances alter each case, and therefore, truth is not absolute. Others believe that various situations determine what is truth. This has led to a state of confusion. Still, people are sincerely searching for the truth.

Truth involves the quality or state of being true; therefore, it involves such ideas as constancy, veracity, sincerity and genuineness; it is that which is represented and corresponds to reality; it is that which conforms to an absolute rule of exactness and correctness; it is that which conforms to fact and reality. Truth must conform to what is, has been or must be. The answer to what is truth, is best understood by a realization that God is the very essence and nature of truth. God cannot lie, and he has confirmed his word by an oath, and is therefore spoken of in the Bible as the God of truth. (Psa. 31 : 5 ; Isa. 65 : 16.)

The Father is the originator and giver of all truth. In the fullness of time, the Father sent his Son, Jesus Christ, into the world. The Son has personalized the truth of God. Jesus Christ is full of grace and truth. (Jno. 1 : 14.) The grace and truth of God came by Jesus Christ. (Jno. 1 : 17.) Jesus Christ then is the very embodiment of God's truth, for he himself said, "I am the way, the truth, and the life ; no man cometh unto the Father, but by me." (Jno. 14: 6.)

Jesus Christ always told the truth, and as the time came near for him to leave the earth, he promised that he would send back to the apostles the Spirit of truth, who would guide the apostles into all truth. (Jno. 16: 13.) The Holy Spirit, who is truth, (I Jno. 5: 6), superintended and guided the minds of the apostles so that they spoke the truth, the whole truth and nothing but the truth. Even the very words which they used were taught by the Holy Spirit. They were inspired, and therefore, we may be assured that God's word is the truth. Since the teaching of the apostles was recorded, and has been faithfully preserved and handed down to us today, we may be sure that we have the truth.

Jesus on one occasion said, "Sanctify them through thy truth : thy word is truth." (Jno. 17: 17.) Just as the Father, the Son and the Holy Spirit are all truth, so all of the commandments of the Lord are truth. (Psa. 119: 151.) God's word has always been true from the very beginning, and since he is the author of it, his truth is just as eternal as he is, and it will live and abide forever. (Psa. 119: 160.) God's word is truth, and it is the final standard of authority in every matter of religion. It is the ultimate appeal to understand and know what is the truth regarding a certain proposition.

All of this is well and good, but much confusion has been worked in the world today, because the truth of God can be changed by men into a lie. (Rom. 1 : 25.) There are many ways that the truth can be changed into a lie. In the beginning, the devil changed the truth into a lie by adding just one word when he spoke to Eve. (Gen. 3: 4.) So, it is today, that many propositions of truth are changed by the adding or taking away of a word, or by the twisting and changing of words. There are several ways then that truth can be changed into a lie.

The truth of God can be changed into a lie by perverting the truth. In the area of Galatia, Paul preached the truth to these churches of that province. Later, when Paul left the area and went on to other fields, some men came in and perverted the gospel that he had preached. Paul was amazed that the people to whom he had preached the truth had so quickly left the truth, and were following another gospel of a different kind, in other words, a perverted gospel. (Gal. 1 : 7.) The word pervert, literally means to turn about, turn around or to turn one thing into another. The

false teachers of Galatia had turned the gospel around, they had turned it into something that it was not; therefore, the perverted gospel of these false teachers was not the truth. They had corrupted it; therefore, Paul emphatically stated that anyone who preached another gospel was to be accursed, regardless of whether he was an apostle or an angel. (Gal. 1 : 8-9.)

This strongly indicates that men can distinguish between truth and error, between the gospel of Christ and the perverted gospel of the devil. God's truth can be changed into a lie, not only by twisting it and turning it around, but also by simply adding to or taking away from it. Moses, the great law giver, warned the people of his day not to add to nor take away from the words of the law which were delivered by him. (Deut. 4 : 2 ; 12 : 32.) In the closing verses of the New Testament, the apostle John makes the same warning against adding to or taking away from God's truth, and thereby turning it into a lie. (Rev. 22 : 18-19.)

In view of these facts of truth, we should be confident that today we have God's truth in his revelation of the New Testament. It is a mighty instrument of power in combating the false doctrines, principalities and powers which oppose the church. God's truth can be for us today a mighty shield and buckler. (Psa. 91 : 4.) The power of truth was well expressed by William Cullen Bryant, "Truth crushed to the earth shall rise again. The eternal years are hers, but error wounded writhes in pain and dies among his worshipers." The truth of God is great and mighty above all things, and it will prevail and endure forever.

Joined To Idols

"Ephraim is joined to idols ; let him alone." (Hosea 4 : 17).

After God had, through the prophet Hosea, accused Judah (the two tribe kingdom) and Ephraim (the ten tribe kingdom, usually called Israel) of swearing, lying, killing, stealing, committing adultery, and of being guilty of general backsliding; and after having declared that their wretched condition was being caused by a lack of knowledge of God and his law, He declared the almost hopeless

situation into which the ten-tribe kingdom had gone in the words of the text above. They would have no further opportunity except by voluntarily cutting loose from their idols without further efforts on God's part to help them. He had given them up.

It would have been bad enough if Ephraim had indicated that he was beginning to love idols, but it was far worse than that—he was *joined to them*. It is startling to read that the Father of mercies, the long-suffering one, one whose love for man is never failing, actually said, “Let him alone.” That reveals that this prophecy was His last effort to cause Ephraim to repent. This shouldn't encourage us to give up any individual, but it should warn us against the danger of unholy unions—the danger of being joined to an unrighteous person or thing.

Take warning, brother and sister, if your affections are becoming centered on any sinful thing, any vicious habit, or even something not sinful within itself if it alienates your love from the Lord and his church! There is danger of becoming joined to it, and that God may give you up, saying, “let him alone, it is too late now.” Christians are joined to the Lord, and He tolerates no rivals. “He that is joined to the Lord is one spirit.” (1 Cor. 6 : 17). Let us not overlook the fact that there are many idols other than graven images. Some make pleasure an idol, some worship wealth, and some bow at the shrine of popularity. Let us avoid being joined to any idol, lest the Lord say, “Let him alone.”

Selected

DON'T WAIT TILL IT'S TOO LATE !

A man's house was burning. At the first sign of smoke he rushed out to buy a fire extinguisher. Before he returned the roof and the walls collapsed in flames on his goods.

A man's doctor warned him of a bad heart condition. From the doctor's office he went immediately to the insurance broker. He was refused in his attempts to provide financial protection for his wife and children.

When the operation begins, it's too late to take vitamin pills. When the battle begins, it's too late to train the troops. When the flood waters rise, it's too late to find a rock foundation. When Satan attacks, they only can resist who have put on the whole armour. (Ephesians 6 : 10-17).

Some refuse Bible learnings, resist opportunity to serve, resent expressions of concern, and withhold themselves from channels of Divine Grace. They offer excuses—"Too busy for Bible Study." "Too tired," "Bored with Christian people." Then when the day dawns that all these were to prepare them for, their lack cannot be made up.

RECIPE FOR HAPPINESS

Take 2 heaping cups of patience

1 heartful of love

2 handfuls of generosity

Dash of laughter

1 headful of understanding

Sprinkle generously with kindness

Add plenty of faith and mix well.

Spread over a period of a lifetime and

Serve everybody you meet.

—Via the Oracle

"Reprove"

Those who think that we should "preach the gospel and let others alone" have failed to read the New Testament aright. The concern of the apostolic preachers was not to please men, but God. Paul said: "For am I now seeking the favour of men, or of God? or am I striving to please men? if I were still pleasing men, I should not be a servant of Christ." (Gal. 1: 10). These faithful men of old did not seek to be displeasing and obnoxious to men; but their prime consideration was to preach Christ and him crucified, regardless of consequences. It is impossible to preach truth and let error alone. As well had one expect to let darkness alone while turning on a light at midnight as to expect to preach the truth and not disturb error. Truth and error are mutually antagonistic. The one cannot be preached without opposing the other. When persons talk about preaching the truth and letting others alone, they are merely furnishing an example of speech without thought.

When Paul said "reprove," he meant that those in error are to be confuted and exposed. He meant this in a sense even beyond that which is necessarily involved in the command, "Preach the word." A special effort to convict the false teacher and condemn his heretical doctrines must be made. When Peter preached on Pentecost, he first reproved the Jews who made the false accusation that the apostles were filled with new wine, and then preached Christ. In his great Mars Hill address, Paul first condemned the Athenians idolatry, and then called them to repentance. Jesus was unsparing in his condemnation of the scribes and Pharisees. Among other things equally severe, he said to them; ye are like unto whited sepulchres, which outwardly appear beautiful, but inwardly are full of dead men's bones, and of all uncleanness." (Matt. 23 : 27). "When Cephas came to Antioch," Paul "resisted him to the face, because he stood condemned. For before that certain came from James, he ate with the Gentiles; but when they came, he drew back and separated himself, fearing them that were of the circumcision. And the rest of the Jews dissembled likewise with him; insomuch that even Barnabas was carried away with their dissimulation. But when I saw that they walked not uprightly according to the truth of the gospel, I said unto Cephas before them all, If thou, being a Jew, livest as do the Gentile, and not as do the Jews, how compellest thou the Gentiles to live as do the Jews?" (Gal. 2 : 12-14). Thus Paul practiced what he preached in the matter of reproving those in error, even if it were an apostle.

Naturally we wonder if some poorly-informed, weak-kneed Christians of the first century objected to Paul because he was a "fighting" preacher.

—Via Gospel Advocate

Catching Elephants

Norman Gipson

An elephant born in captivity, then trained, can run greater distances than wild elephants. The hunter riding such an animal can go up to and mingle with a herd without being easily detected. Having selected his victim, the rider can sometimes ride near enough to slip a rope over its head before the beast is aware of his danger. Then the trained elephant gradually leads the captive to the stockade.

Satan uses a similar device to catch Christians. He takes one he has already caught and trained—one “taken captive by him unto his will” (2 Tim. 2:26). These are accustomed to sin, and they approach the unsuspecting Christian by pretending to be “one of you,” as before. The appeal may be some “destructive heresy” (2 Pet. 2:1), or “lascivious doings” (2 Pet. 2:2). Great boasting about sin may be used to catch young Christians (2 Pet. 2:10); for this may have a special appeal to those weak in the faith. There may be much talk about being free; Peter says “while they promise them liberty, they are themselves the slaves of corruption” (2 Pet. 2:10). It is like a captive elephant which trumpets to his brother in the freedom of the jungle, inviting him to come—and when he comes he is put in cruel chains. At least, the captive beast is fed and cared for while the captive child goes from “iniquity unto iniquity” and finally into perdition.

The warnings of God are plain: “Beware lest, being led away with the error of the wicked, ye fall from your own steadfastness” (2 Pet. 3:17). The answer is to “grow in grace and in the knowledge of our Lord and Saviour” (2 Pet. 3:18). Let us be alert? Let us not be captured by Satan through ANY device.

Reading, But Not Learning

Charles B. Hodge

The Prince of Granada was sentenced to Madrid's old prison, the Place of Skulls, in fear he might aspire to the throne. For thirty-three years he remained in solitary confinement with but one book to read—the Bible. He read the Bible hundreds of times, but what did he learn?

There are 3,538,483 letters in the Bible. The word “girl” occurs once in the Bible. No word or name of more than six syllables can be found in the Bible. The middle verse of the Bible is Psalms 97:8. The ninth verse of Esther 8 is the longest verse.

How tragic! An educated man with unlimited time studying the eternal book! He read but he did not learn! He did not learn how to be saved; he never had grace nor forgiveness; he never

knew Jesus as Lord nor God as Father. All that time and labour to know a few facts. He read but did not learn.

Are we making the same mistake? Do we read through our own clichés and jargon? Are we interested in speculating about Revelation but not saving our neighbour? Do we attend worship to hear comforting assurances rather than probing and challenging questions? Are we reading and not learning?

HAVE YOU COUNTED THE COST IF YOUR SOUL SHOULD BE LOST?

Rodney V. Rutherford

We live in a materialistic age. Great emphasis is placed upon the tangible, the visible, and the sensual. Only those things which we can experience by means of the five senses are accepted as reality. Anything else is scoffed at, or simply ignored. But is only that real which we can see, hear, touch, taste, or smell? Is man only a being of flesh who is made up of a few rupees' worth of chemicals, an accident of evolution who spend a few fleeting years of existence on this planet and then perishes forever? Or, is there more to reality than this?

MAN HAS A SOUL

The inspired book of God, the holy Scriptures, tells us that man is a trinity, a being composed, not of flesh only, but also of soul and spirit. Paul, the apostle, pointed this out when he prayed for the Christians in the ancient Greek city of Thessalonica saying, "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." (1 Thessalonians 5:23). Only the body dies, decays, and returns to the dust. (Genesis 3:19; 35:18; James 2:26). The spiritual nature of man continues to live. "The dust returneth to the earth as it was, and the spirit returneth unto God who gave it." (Ecclesiastes 12:7, A.S.V. see also II Corinthians 4:16.)

Since man has a spiritual nature, a soul that does not die but lives on even when life on this earth is over, is he wise if he ignores this lasting, real part of his being while seeking the transient wealth and happiness that satisfy his dying physical nature? Someone has well said: "A wise man is he who gives up that which he cannot keep in order to gain that which he cannot lose." Jesus expressed a similar thought when he said, "For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it. 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: 25-26). Jesus was simply saying that those who live only for this world and the enjoyment of our brief existence in it will ultimately lose everything. Life on earth will pass quickly. The reality of a never ending eternity for which they have made no preparation looms ahead. On the other hand, the man who is willing to subject his will to God and give up his earthly life in service to God will not only succeed in really enjoying this life on earth but will also be prepared for the eternal life to come. Though one should gain all the riches, fame, power, and pleasure that this world can offer, it would soon cease when death come. Nothing is so valuable that it can be exchanged for man's soul!

TWO DESTINIES

The Scriptures tell us that there are only two possible destinies for the soul of man when life on earth is over. One destiny is that of pain, misery, torment, and punishment. It was prepared for the Devil and his angels and is commonly known in the Scriptures as "hell, the eternal fire." (Matthew 10: 28; 25: 41, 46). All the wicked will spend eternity there as a just punishment for their sins. (Revelation 21: 8). But many "good" people, good in the sense of being upright, moral, and respectable, will also spend eternity in hell. This will be so because they have ignored God, rejected his Son, and selfishly lived only for themselves. (II Thessalonians 1:7-9; Matthew 25: 31-46; John 3: 16).

The other destiny for the soul of man is called heaven in the Scriptures. It is a place of peace, happiness, fulfillment, and satisfaction. It is the real place for man's life, the final home that the Lord has prepared for him. (II Corinthians 5: 1-6; Philippians 3: 20; John 14: 1-3). None of the things such as fear, sorrow, sick-

ness, pain, and death that so mar the pleasures of this life will be found there. (Revelation 21 : 3-5).

IF I SHOULD BE LOST ?

Have you ever counted the cost if your soul should be lost eternally in hell ? Most of us do not like even to think of such a thing because it is disquieting and unpleasant. But simply refusing to face up to it does not change the fact that your soul can be lost. We often hear of others being killed in accidents or dying of cancer or other dreaded diseases. We can admit that these things do happen to others but it is much more difficult to conceive of ourselves as the victims of such misfortunes. It is the same with the reality of being lost in hell. We can imagine that the heathen in some faraway land may be consigned there. Perhaps we can even accept that the wicked and immoral people that we know will be lost in hell. But can we picture ourselves in the awesome presence of the Lord in judgment and hear him say to us, "Depart from me, ye cursed, into the eternal fire, prepared for the Devil and his angels ?" (Matthew 25 : 41).

Pause for a moment and contemplate the question, "What if I should lose my soul?" Firstly, if I should lose my soul, Christ, the perfect, precious, sinless Son of God, died in vain so far as I personally am concerned for he died to purchase my soul with his blood (Revelation 1 : 5; Ephesians 1 : 7). Secondly, if I should lose my soul I have lost everything forever for I cannot take earthly things with me into the next life. Paul, by inspiration wrote, "for we brought nothing into this world, and it is certain we can carry nothing out." (1 Timothy 6 : 7). Thirdly, if my soul should be lost, I will spend all eternity in hell. We have already considered what a terrible place of torment, misery, and agony hell is. Anyone who understands the description of hell given in the Scriptures can only shudder at the mere thought of spending even one minute there much less a never ending eternity. Fourthly, if my soul should be lost, I will miss the blessings of heaven. The purest, the best, the most beautiful, the happiest time that we have enjoyed on earth will not even begin to compare with the glories of heaven for the saved. The words of Paul, although in another context, are an apt description of the wonders of heaven : "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God

hath prepared for them that love him." (1 Corinthians 2 : 9). Fifthly, if I should lose my soul, doubtless I will cause others to lose their souls also. It has been well said that no one goes to hell alone. The influence of parents on their children largely determines what kind of persons the children will grow up to be. A child who is brought up in a home where God is forgotten in the mad pursuit after pleasure and possessions will not likely grow up to be a servant of God. He will share the same goals in life as his parents and will be lost along with them. The Bible says, "Be not deceived : evil companionships corrupt good morals." (1 Corinthians 15 : 33; A.S.V.).

WHAT ABOUT YOU ?

What about you ? Have you considered the eternal life to come ? Have you counted the cost if your soul should be lost ? Nothing in this world, whether it be money (Luke 12 : 16-21), family and friends (Matthew 10 : 37; Mark 10 : 29-30), or fame and worldly pleasures (1 John 2 : 15-17), is worth the cost of losing your soul eternally in hell.

Will you not "purify your soul in obeying the truth" (1 Peter 1 : 22-23) by believing in Jesus Christ, God's Son and man's Saviour (John 8 : 24), repenting of your sins (Luke 13 : 3), confessing your faith in the Saviour (Matthew 10 : 32-33; Romans 10 : 9-10), and by being buried in baptism in order to have your sins washed away (Mark 16 : 16; Acts 22 : 16; Romans 6 : 3), and then serving him faithfully for the rest of your life (Revelation 2 : 10) ? By doing these things you will have a fuller, richer life on earth, but most of all, you will enjoy the bliss of heaven throughout all eternity.

Churches of Christ plead with all men everywhere to "save themselves" (Acts 2 : 40) by serving Christ. We stand ready at all times to assist you in your obedience to him. Will you not count the cost and obey Christ so that your soul will not be lost ?

HAVE YOU WONDERED ABOUT FEET-WASHING IN WORSHIP?

Bert Watkins

It is taught and believed by some religious groups that Jesus, before His betrayal, instituted the ceremonial rite of foot-washing, and since that time He has intended that His church observe it as a literal act of worship. This erroneous conclusion is derived from the thirteenth chapter of John.

Did Jesus institute a new act of worship? The only way to settle any religious question is from the inspired word. It is therefore imperative that we study all the facets of the subject now before us.

Three questions will help us to open our eyes to a more complete understanding of foot-washing. (1) What was the purpose of foot-washing? (2) Who performed this act? (3) And, for what reason was it performed in John the thirteenth chapter?

WHAT WAS THE PURPOSE OF FEET-WASHING?

It should be understood that this act was observed years before our Lord made His advent in human flesh upon this earth. Foot-washing existed as early as the days of the patriarch Abraham. 'Let a little water, I pray you, be fetched, and wash your feet, and rest yourselves under the tree.' (Genesis 18 : 4) '...and wash your feet...' (Genesis 19 : 2). But we ask the question, 'What was the purpose of foot-washing?' The answer: To cleanse the feet!

In Palestine, and the eastern part of the world, during the days of Abraham to sometime after the first century A.D., the most common mode of travel was walking. The roads of Palestine were dusty. 'The sandal was the article ordinarily used by the Hebrews for protecting the feet. It consisted simply of a sole attached to the foot by thongs. We have express notice of the thong (KJV 'shoe latchet') in several passages, notably Genesis 14 : 23 ; Isaiah 5 : 27 ; Mark 1 : 7. Sandals were worn by all classes of society in Palestine, even by the very poor ; and both the sandal and the

thong or shoe-latchet were so cheap and common that they passed into a proverb for the most insignificant thing. (Genesis 14 : 23).... They were dispensed with indoors, and were only put on by persons about to undertake some business away from home. During meal times the feet were uncovered. (Luke 7 : 38 ; John 13 : 4,6). To carry or to unloose a person's sandal was a menial office, betokening great inferiority on the part of the person performing it. (Matthew 3 : 11).—Smith's Bible Dictionary, page 587.

Feet-washing was for the purpose of cleansing the feet as emphasized in Exodus 40 : 31,32. 'And Moses and Aaron and his sons washed their hands and their feet thereat : When they went into the tent of the congregation, and when they came near unto the alter, they washed ; as the Lord commanded Moses.' Why was it required of Moses, Aaron and his sons to wash their hands and feet before coming near to the alter of burnt offering ? The reasons is obvious. It was to cleanse the feet as well as the hands. The very word 'wash' clearly indicates that the purpose was to cleanse the feet.

As we look at other scriptures having to do with feet-washing, we ask this question : Why were the feet washed before eating ? Genesis 18 : 4 '...wash your feet...' Verse eight reads, '...and they did eat.' See also Genesis 19 : 2,3 and Judges 19 : 21. In 2 Samuel 11 : 8 we read, 'And David said to Uriah, go down to thy house, and wash thy feet. And Uriah departed out of the King's house, and there followed him a mess of meat from the King.' Uriah had just returned from a long journey. His feet were dirty so he was told to wash them before eating. Was he worshipping? No! Uriah was told to wash his feet. Why? To cleanse them of course. But it was no act of worship.

There is only one passage found in the New Testament after the Lord's death, pertaining to the subject of feet-washing. It is found in I Timothy 5 : 10. 'Well reported of for good works ; if she have brought up children, if she have lodged strangers, if she have washed the saints 'feet...' Even in this passage the purpose of feet-washing was to cleanse the feet, and in so doing the widow was

showing hospitality to the weary visitor. This was a home duty and an act of hospitality. It was not an act of worship !

Jesus once rebuked a Pharisee (Simon) for not providing water to wash His feet, but on the other hand complimented the woman (a sinner) for washing His feet with her tears and drying them with her hair (Luke 7 : 36-46). Now this was earlier in time than the incident in John thirteen, but it was not an act of worship. It was simply cleansing of the soiled feet upon entering the house. Why? Jesus' feet became soiled because of the dusty paths of Palestine and the type of footwear that He wore. With all this in mind now notice what our Lord said in John 13 : 10, 'He that is washed needeth not save to wash his feet, but is clean every whit : and ye are clean, but not all' (speaking of Judas, John 13 : 2). Why would our Lord make such a statement? Because the feet of the disciples were soiled on the way to the upper room ; therefore, the only part of them that needed washing were the feet. The reason Jesus said '...He that is washed needeth not save to wash his feet...' (John 13 : 10).

WHO PERFORMED THIS ACT?

We now enter into the discussion on the second question regarding feet-washing. Who performed this act? Was it an act of prestige or was it one of humility? Was this an important job or was it one of menial significance? Let us look to the Scriptures and find the answer to the question before us.

Some washed their own feet. Notice in Genesis 18 : 4 (This was when the three men, later referred to as angels, visited Abraham). 'Let a little water, I pray you, be fetched, and wash your feet, and rest yourselves under the tree.' In Genesis 43 : 24 it is said of Joseph's brothers, 'And the man brought the men into Joseph's house, and gave them water, and they washed their feet...' David told Uriah in 2 Samuel 11 : 8, 'Go down to thy house, wash thy feet...' It is then very clear that in most cases men themselves washed their own feet !

Christian widows washed the Saints' feet. In I Timothy 5 : 10 Paul gives the necessary qualifications for widows who were to serve in a specific capacity and receive financial support from the

church. The inspired apostle said, 'She must be well reported of for good works ; she must have brought up children ; she must have lodged strangers ; she must have washed the saint's feet ; she must have relieved the afflicted ; she must have diligently followed every good work.' In this case it was the widow not the visitor that washed the feet. It was an act of hospitality on the part of the widow! It was done in the home. How many widows today do this? Why not? Because it is no longer a custom due to the modern shoe wear and paved roads. However, every Christian is commanded to be hospitable today. (Romans 12 : 13).

Servants washed the feet of others. In I Samuel 25 : 41 there is recorded a statement by Abigail made to David's servants when they came to Carmel to take her to David to be his wife (Verse 40). She said, after bowing herself to the earth, '...Behold, let thine handmaid be a servant to wash the feet of the servants of my Lord.' Feet-washing then was not only a very insignificant act, but was classed as part of a servant's job as well.

FOR WHAT REASON WAS FEET-WASHING PERFORMED IN THE THIRTEENTH CHAPTER OF JOHN?

As we answer this question let us keep in mind the things we have already learned. (1) The purpose of feet-washing was to cleanse the feet. (2) We must take into account who washed the feet. Most of the time the person himself washed his own feet, but in some cases it was not only considered an act of hospitality and a good work, but the menial task of a servant. Now, with this information in mind, we are ready to enter into the case of feet-washing that occurred in John the thirteenth chapter.

The events of John thirteen happened on the evening before Christ was crucified upon the cross. He had desired to eat the passover with His disciples. That meal was held in an upper room. But, there was a disagreement among the Lord's disciples that very evening. An argument had developed among the disciples as to which one among them was to be considered the greatest. 'And there was a strife among them, which of them should be accounted the greatest.' (Luke 22 : 24). There is no indication that the disciples washed their feet when entering the upper room as was

the custom of the Jews (Luke 7 : 44). In, fact, Jesus states that they are clean 'save to wash his feet' (John 13 : 10). There was 'strife among them' and the Saviour took means to remedy the problem, and, being the Master Teacher that He was, He knew that a demonstration is better than a sermon any day. Therefore, He arose from the table and began to wash the disciples' feet. That Jesus was teaching the disciples a great lesson is quite evident from the context. He says, 'What I do thou knowest not now ; but thou shall know hereafter.' (John 13 : 7). Now Jesus was washing the disciples feet, yet He said, 'You don't know what I am doing.' The meaning obviously is : 'Do not concentrate on what I am doing, but rather, see what I am teaching.' And what was he teaching? A lesson of humility! If He, their Lord and Teacher, could humble himself to the position of a servant, they should strive to be of service to one another, 'And he said unto them, The kings the Gentiles exercise authority upon them are called benefactors. But ye shall not be so : but he that is greatest among you, let him be as the younger ; and he that is chief, as he that doth serve.' (Luke 22 : 25,26). 'If I then your Lord and Master have washed your feet, ye also ought to wash one another's feet. For I have given you an example that ye should do as I have done unto you.' (John 13 : 14,15). Notice, Jesus said as and not what. He instructed them to follow His example, of service!

There is not the slightest indication or proof that washing of feet was ever practiced as a ceremonial rite in the New Testament church. To do it as an act of worship without authorization of God's Word, puts it in the category where it belongs, the Doctrines of men. (See Matthew 15 : 8,9).

'A PERSECUTOR BECOMES A PREACHER'

By Ken Samuel

Who can fathom the power of God? It is seen in many different ways in the world, but no where is it more obvious than in the changes wrought in the human spirit in conversion. This text depicts one of the most dramatic of all conversions as a persistent persecutor becomes a powerful preacher.

Saul was practically a mad man "breathing out murderous threats against the Lord's disciples" (v. 1). Much like a hunting

hound driven to the chase, the blood of faithful Stephen (the first Christian martyr) drove Saul to stamp out once and for all this rising threat to Judaism. He is not satisfied to work havoc with the church in Jerusalem only, but journeys 140 miles north to Damascus, "so that if he found any there who belonged to the Way, whether men or women, he might take them as prisoners to Jerusalem" (v. 2).

Enroute to Damascus, however, the dramatic change and redirection of this man's life beings "As he neared Damascus on his journey, suddenly a light from heaven flashed around him. He fell to the ground and heard a voice say to him, "Saul, why do you persecute me?" (v. 3-4). Jesus' question focuses attention on the fact that efforts put forth to oppose or injure the Church are persecutions against Christ.

Following Saul's question as to the identity of this voice, Jesus answered, "I am Jesus whom you are persecuting" (v. 5). Now his understanding is opened, but his eyes are closed in blindness and the men attending him have to lead him into the city.

Saul's three days of fasting, blindness, and intense sorrow and shame for his sins is finally interrupted by the preacher, Ananias, specifically sent by the Lord to tell Saul what to do to resolve his spiritual turmoil. True, Saul believed in Christ and was now as penitent as a man could be, but he was still not a Christian; he was still in his sins. Miraculously healing his blindness, Ananias then immediately commanded Saul, "And now what are you waiting for? Get up, be baptized and wash your sins away, calling on his name" (22: 16).

His conversion is complete, for now the persecutor turns preacher—"At once he began to preach in the synagogues that Jesus is the Son of God" (v. 20).

Following a short stay in Damascus, we learn from Galatian 1: 17-18 that Paul "did not go up to Jerusalem to see those who were apostles before" but "went immediately into Arabia and later returned to Damascus. Then after three years (Paul) went up to Jerusalem to get acquainted with Peter and stayed with him fifteen days." (This entire period is covered in our text by the expression, "after many days had gone by..." (v. 23).

The text concludes with Paul setting an apostolic example of what every Christian should do when moving to a new community: he determined to identify with the local church. In his case, the brethren were afraid of him, and had it not been for the encouragement of Barnabas, he would not have been well accepted.

After continued conflict with Grecians Jews in Jerusalem, who "tried to kill him...they (brethren) took him down to Caesarea and sent him off to Tarsus" (v. 29-30). We do not see Paul again until chapter 11. What he did in Tarsus, his home town, we do not know, but we can be assured that he preached the gospel.

A MEDITATION ON THE CHRIST OF THE CROSS

By Elmer Prout

"For I decided to know nothing among you except Jesus Christ and Him crucified." (I Corinthians 2 : 2). How natural those words sound. Just what we expect—the cross at the centre of the gospel. So we sing "On a hill far away stood and old rugged cross..."

The 'word cross' is so common that we are quite comfortable with the idea—very much at home with the symbolism. Crosses on church steeples; crosses on letterheads; crosses in buttonholes. 'Now, let's sing the first and last verses of 'When I Survey the Wondrous Cross'...' So ordinary has the cross become that many of us, Christian and non-Christian alike, can day-dream our way through even that hymn.

Shall we not restore the first century view of the cross? If we did the first thing we would see is that the cross of the gospel does not stand in its own power. It is the Christ of the cross who stands at the centre of God's saving power. Here we view no impersonal execution tool—it is the presence of Christ which transforms one cross out of many into THE CROSS.

The Israelite rulers did not simply cry out 'Pilate, build us a cross.' They said, 'Crucify him!' (Matthew 27 : 22, 23). Apart from Christ the cross was a device for punishment but with Christ the cross became a part of God's plan of redemption. Vital to that plan is the fact that the cross of Christ, from the very day on his crucifixion, was the focus of personal encounter between Christ and people. So, for example, the centurion (Matthew 27 : 54) stood by the cross and found himself drawn out of routine military duty into an awed confession 'Surely he was the Son of God.' The two criminals who died beside Jesus found that they could not remain unmoved by his presence. It is true that one insulted Christ and the other defended him but both found their attention...the Christ of the Cross centered on Him. (Luke 23 : 32, 39-43).

Paul says that "the word of the cross is the power of God to those who are being saved." (cf. I Corinthians 1 : 18). But he immediately defines 'the word of the cross' in terms of the Christ who died there : 'we preach Christ crucified...Christ the power of God and the wisdom of God.' (I Corinthians 1 : 23, 24). As we trace the spread of the gospel we find the Christ of the cross central in every message. On Pentecost Simon Peter did not deliver a lecture on Roman capitol punishment. The focus of his sermon was 'Jesus of Nazareth...nailed to the cross...Jesus whom you crucified...' (cf. Acts 2 : 22, 23, 36). Thus reminded of the intensely personal nature of the cross the multitude was moved to cry out 'Brothers, what shall we do?' (Acts 2 : 37)

(Cont. on last page)

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Book Of The Month

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When the New Testament pictures the love of God and offers the evidence for that love it is again the Christ of the cross of whom it speaks. 'This is how we know what love is : Jesus Ckrist laid down his life for us...This is love : not that we loved God, but that he loved us and sent his Son as an atoning sacrifice for our sins. (I John 3 : 16; 4 : 10)

As we say the word 'cross' let us not be content to leave it that. The Christ of the cross! Personal death, personal love. Thus does the gospel seek to break through our indifference by reminding us of the God who could find no other way to say 'I love you' and 'I want to save you' than through his Son—the Christ of the Cross. (Hebrews 1 : 1-3).

"O sacred head, now wounded, with grief and shame weighed down; Now scornfully surrounded with thorns, Thine only crown; How are Thou pale with anguish, with sore abuse and scorn; How does that visage languish, which once was bright as morn! ...the Christ of the Cross

What language shall I borrow to thank Thee, dearest Friend, For this thy dying sorrow, Thy pity without end ? O make me Thine for ever; and, should I fainting be, Lord, let me never, never, outlive my love to Thee."

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