

THE BIBLE TEACHER

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The Old Paths

In the long ago, God's prophet said, "Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. But they said, We will not walk therein." (Jeremiah 6:16). During those times, as has been true in all times, even up to this day, there were literal paths or roads that were treaded out, used, and worn, that people in general traveled in getting from one point to the other. These were known, accepted, and they were safe. Likewise, on the spiritual side there were paths that God had give his people and he expected them to follow them. They were old and plainly marked. They were good and safe. It was not only wise to follow them but God asked his people to do so. Another prophet of God said, "And an highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err therein." (Isaiah 35:8). But instead of heeding God's wishes, they said, "We will not walk therein."

How unwise this was, but again it is not unlike our own times.

Jesus Christ is the way for us today (John 14:6), and he has left us an example that we should follow in his steps. (I Peter 2:21). Again, he has set before us the broad and narrow ways, leaving it to each of us to choose the way we will travel. (Matthew 7:13, 14). One is broad, with many traveling upon it, and it leads to destruction. The other is narrow, strait, few are upon it, and leads to eternal life. On which road are you traveling?

Let's further identify the Lord's way for those of our time. It is a way that is clearly revealed in the pages of the New Testament. Any and all who will take the time to read and study God's word will know exactly what he requires. He wants us to know his will so that we may believe it and obey it. For instance, as we read and study his word we will find that Christ not only died for us that we might be saved (Romans 5:8), but he has given certain conditions or commands that we must comply with if we are to be saved. Christ said, "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." (Mark 16:16). Now that's the path we must take if we are to be saved. It's an old path, but it's the Lord's path, and there can be no other way.

As we continue to read and study the scripture we are told that on obeying the gospel of Christ, and being saved, that the Lord adds us to the church. (Acts 2:47). This is his church (Matthew 16:18), the one church that belongs to Christ (Ephesians 4:4), the one he died for (Ephesians 5:25), the one he is saviour of (Ephesians 5:23), and the one that wears his name. (Romans 16:16). When we follow the Lord's path, his way, then we will be members of this church and no other.

When we follow the Lord's way we will worship him each first day of the week (Acts 20:7), by assembling with other Christians to study (2 Timothy 2:15), to pray (Acts 2:42), to sing (Ephesians 5:19), to partake of the Lord's Supper (I Corinthians 11:23-25), and to give of our means. (I Corinthians 16:2). Not only that, but the word of God reveals the true path concerning all we should do and say in the name of religion. (I Peter 4:11). This makes it possible for us not only to know God's will on these matters but

also to do the things that would be acceptable to him. (James 1:25).

Sad, but true, but all do not love the truth. There are any number of people who are satisfied to remain ignorant. They don't want to be bothered. They are what they are religiously and they want to remain where they are. As a result of their indifference and unconcern, they will be lost.

We ought to always keep an open mind and ever desire to know the Lord's will on all things that pertain to life and godliness. We should never be satisfied with anything less than the truth. It is only by knowing God's way that we can obey his will and travel upon that road that leads to that heavenly city, the New Jerusalem.

We invite you to join us as we return to the old paths that are set forth in God's word. In so doing, you will not be following us and neither will we be following you, but together we will be following the Lord. We will be walking in his ways, doing those things that he wants us to do, being what he would have us to be. Let us ask for the Lord's way, for his will in all things, being satisfied with nothing less. Why follow anyone, why be religious, unless we are going to follow Christ, unless we are going to be right? There is a way that is right and cannot be wrong, but remember also, "There is a way which seemeth right unto a man, but the end thereof are the ways of death." (Proverbs 14:12). Keep in mind that the right way is the Lord's way, the one and only way to heaven. Only those who travel on the Lord's path or way can go to heaven.



**associate
editorial**

Is It The Truth ?

When we travel we always make sure that the ticket we bought is genuine. While shopping we always want to be sure that the

things we purchase are genuine. We do not want to receive counterfeit notes or currency. If someone get sick in our family we are always careful what medicine we give to the sick. We refuse to pay for the things which are adulterated, false, inferior and counterfeit. But when we are so much careful about the things which concern us physically. Why should we not be equally or more careful about the things which relate to our souls? Is our physical body more valuable than our soul? Should we not examine the things we believe, and practice in the name of religion? There are things which we believe, practice and teach in the name of religion, and most of us are not convinced whether the things we believe, practice and teach are actually from God or from man. There are those things for which we need to ask: "Is It The Truth?" that is, the things we are believing and practicing and teaching, are these truth? Does the Word of God, the Bible, teach or command them or these are commandments of men?

For instance, Is it the truth, that there are several ways but all of them lead man to same one destination, God? It is being taught that we can follow any religion and any faith and we will still get to heaven. But listen, what Christ said, "I am the way, the truth, and the life: no man cometh unto the Father, but by me." (John 14 : 6). Man cannot save himself. He need a saviour to save him. Only God could save him. Jesus was the Word of God, who became flesh to save us from sin. (John 1 : 1-14). He gave himself for the sins of the world (John 3 : 16). Through his death he destroyed sin, the wall which hid the face of God from men. (Isaiah 59 : 1, 2). Thus he became the mediator between God and men. (1 Timothy 2 : 5). Through Christ we can be reconciled to God. (2 Corinthians 5 : 17-21). He is the only way, he is The Way.

Is it the truth, that name is not important? It is being taught today that there is nothing in a name, that is, we may be called by any name and still be acceptable to God. But God's word says: "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." (Acts 4 : 12). According to Acts 11 : 26 and 1 Peter 4 : 11 of the Bible, the disciples or followers of Christ were called

Christians, after the name of Christ. Or was Paul a Baptist? Or was John a Pentecostal? No. They were Christians, only Christians. When we go shopping we always want to go to the right place for our needs. So, if we need vegetables we do not go into a shop which says outside on the board "Chemist". Likewise, if we want sweets, we do not enter a shop which says outside on the board "Photo Studio." This shows how important is name. But, now, outside of a church building if a sign board says "Roman Catholic church" or "Methodist church" or "Lutheran church" then what does this represent?

Is it the truth, that the church is not important? It is being taught that one can join any church or become member of any church because the church is not important. Now, suppose if various members of Noah's household, during the time of flood, had reasoned in this way would they all have been saved from the flood? No. Because God had promised to save only those who would be in the ark which was prepared as he had directed, which was built according to his will. (Genesis 6). Jesus had promised that he would build his church. (Matthew 16 : 18). And the Bible says that all who are saved, by obeying his commands he adds them daily to his church. (Acts 2 : 38, 47). You should know that Jesus has said, "Every plant which my heavenly Father hath not planted, shall be rooted up." (Matthew 15 : 13). We cannot hope to be saved in a church which is not built by God's authority.

Is it the truth, that all one has to do to be saved is to accept Christ as one's personal saviour? It is being taught today in various religious meetings, through radio, and literature that if people would accept Jesus as their personal saviour in their mind they will be saved on the spot. Now this is what preachers are preaching today. But what has Christ said? Here is what Christ says, he said, "He that believeth and is baptized shall be saved..." (Mark 16 : 16). Those who had believed and wanted to know what they should do to be saved? The Bible says, they were told to "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). Can one be

saved without having his sins forgiven ? But yet those who are not telling people to repent and be baptized for the forgiveness of sins are preaching a message of salvation which is without the forgiveness of sins. Can't we see this ?

So do not be deceived. Ask, Is it the truth, before you accept anything preached in the name of religion. Not all preachers are preaching the truth, the Bible. The Bible warns us in these words : "Beloved believe not every spirit, but try the spirits whether they are of God : because many false prophets are gone out into the world." (1 John 4 : 2). The only way we can try or examine a preacher's word is by the Bible. We need to ask, Is it the truth ? Does the Bible teach this ? Again, the word of God says, "Mark them which cause divisions and offences contrary to the doctrine which ye have learned: and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple." (Romans 16 : 17, 18).

Married, Divorced, Remarried And Baptized—What Then ?

Dan Jenkins

The condition of those who come to obey the gospel having had several marriages is a problem that confronts every congregation. Almost every person who engages actively in personal work has come across the situation where one who is now living with someone other than his first wife wants to become a Christian and asks advice about what he should do regarding his present marriage. If rather than asking about this marriage the man informed us that he was a polygamist we'd have no problem advising him. If he were living in a homosexual "marriage" we'd again have no problem. However, we are not confronted by these latter situations but are confronted by the first, one now living with a second or third wife,

and many false teachings are being circulated about what the Bible teaches about this matter.

"MARRIAGE LAWS APPLY ONLY TO CHRISTIANS"

One idea finding wider acceptance today is the idea that what the Bible has to say about marriage and divorce is directed only to Christians and those not children of God are not subject to this teaching until *after* they obey the gospel. The result of this teaching is that one becomes married to whatever wife he has when he obeys the gospel. The primary problem with accepting this idea is that most of the arguments advanced supporting it are simple assertions! Where does the Bible convey such an idea? Would one get the idea that what Jesus teaches about marriage applies only to Christians by His words, "*Whosoever* shall put away his wife, saving for the cause of fornication, causeth her to commit adultery"? (Matt. 5:32). Would one get the idea that Bible teaching is reserved only for Christians from Paul's words, "*For woman which hath an husband* is bound by the law to her husband so long as he liveth, but if the husband be dead, she is loosed from the law of her husband"? (Rom. 7.2). Would the words of Jesus in Matthew 19 lead one to believe that Divine instructions on marriage are for Christians only? "*Whosoever* shall put away his wife, except it be for fornication, and shall marry another committeth adultery; and *whoso* marrieth her which is put away doth commit adultery." (Emphasis mine throughout this article—D.J.) Men today say "Only Christians," the Bible says, "Whosoever."

NON-CHRISTIANS CAN COMMIT ADULTERY

If the Bible teaching about marriage applies only to Christians then a very interesting question for those who affirm this is, "How can one who is not a Christian be guilty of adultery?" Paul's words to the Corinthians show that aliens can be guilty of adultery. "Be not deceived; neither fornicators, nor idolaters, nor adulterers...shall inherit the kingdom of God. And such were some of you..." (I Cor. 6:9, 10). If they did not violate the verse previously cited, what passages did they violate? Let those who affirm that the Bible teaching on marriage does not apply to non-Christians show how the Corinthians had been adulterers before they were Christians,

WHO'S MARRIED TO WHOM?

Look again at Matthew 19 where the Bible describes a wife who has been put away and remarried as guilty of adultery. Now suppose that the one she has married is not a Christian. If the teaching is true that the non-Christian is not accountable to the law of God he commits no sin, but she commits adultery. Is such feasible? Now take the illustration one step further. Suppose that she recognizes her sin and at the same time her husband obeys the gospel and becomes a Christian. What are the actions each must take according to the view that marriage laws apply only to Christians? She has violated Matthew 19.9. She has married another and lives in adultery. He has never been in adultery, either before or after his baptism; what are both of them to do? The idea advanced by some is that he is now married to her by virtue of his baptism, but what about her? If she is right now, then her adultery is changed into marriage by his repentance!

To see how wrong the above idea is, change the illustration this much. Let them both be Christians before the marriage and notice the contrast in actions most all would demand. I suppose the moral of such a story would be that if a woman plans to commit adultery it is to her advantage for her to make sure her "husband-to-be" is not a Christian; for then she later can turn her adultery into marriage by having him obey the gospel! Can you believe that any would accept this view? Yet more and more there are those in the church who believe that what Jesus taught about marriage applies only to Christians. As such beliefs become more widely spread more and more congregations will be filled with "Hollywood-type" marital situations.

WHO CAN COMMIT ADULTERY?

Who can commit adultery? "*Whosoever* shall put away his wife..." Who can commit adultery? "*Whosoever* looketh on a woman to lust after her hath committed adultery with her already in his heart." Who can commit adultery? Some say, "Only Christians," the Bible says, "*Whosoever.*"

BAPTISM AND ADULTERY

When confronted with the Biblical evidence showing that what the Bible says about adultery it says to all men, some will take a different approach. In order to deal with a most unpleasant situation (what to tell those living with a second or third mate who want to obey the gospel) some teach that when one who is living in adultery becomes a Christian the blood of Jesus through baptism "Changes" the adulterous relationship into a marriage sanctioned by God.

They recognize the force of the statement in I Corinthians 6 that some of the Christians there had been guilty of adultery *before* their conversion. (Again we say to those who affirm that the alien sinner is not subject to Bible teaching on marriage, "What verse did they violate to be guilty of this sin?") Note how Paul's statement shows that aliens can commit adultery. "Be not deceived: neither fornicators, nor idolaters, nor *adulterers*, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. And such *were* some of you..." They were guilty of adultery before their conversion! But, it is argued, Paul goes on to say, "Ye are washed...sanctified...justified..." and these words show that though they had been guilty of adultery God's grace in saving them has made it possible for them to continue to live with their present mates. None doubt that God's mercy removed from them the guilt of all their past sins, but does it necessarily follow that their adultery is now a marriage?

The argument is also advanced in words like this, "The blood of Jesus has cleansed such a man from all of his sin and has changed that which before was wrong into that which is now acceptable. Does not Paul say, 'Let every man abide in the same calling wherein he was called'? Surely you do not deny that the blood of Jesus has the power to cleanse him of all his sin!"

A PARALLEL ARGUMENT

To help us see this matter more clearly note that adultery was

not the only sin those in Corinth had been guilty of before they were washed. Verse nine shows that some had been homosexuals before they were washed, sanctified and justified. Honestly now, what should be the course of action that these homosexuals should take when they became Christians? Would any affirm that such could maintain any homosexual relations they had before they became Christians? If not, why not? Using the "logic" now used by some in relation to the man in an adulterous relationship could not we say, "The blood of Jesus has cleansed such a man from all of his sin and has changed that which before was wrong into that which is now acceptable. Does not Paul say, 'Let every man abide in the same calling wherein he was called'? Surely you do not deny that the blood of Jesus has the power to cleanse him of all his sin!"

If one must cease his homosexual practices after he becomes a Christian, why must he not also cease his adultery? If one can continue in his adultery why can he not also continue in his homosexual practices? Can we not see that the two cases are parallel in nature and the "logic" that justifies the one must also of necessity justify the other?

BAPTISM AND OTHER SINS

The same argument can be made for the other things listed in I Corinthians six. Before the Corinthians obeyed the gospel they had been *thieves*. Could they continue being such when they became Christians? Before the Corinthians obeyed the gospel they had been *worshippers of idols*, could they continue this after their baptism? Before the Corinthians obeyed the gospel they had been *covetous*, could they continue in this? Before the Corinthians obeyed the gospel they had been *drunkards*, could they continue in this? Before the Corinthians obeyed the gospel they had been *extortioners*, could they continue such dishonesty? If they could not continue being idolaters, homosexuals, thieves, covetous, drunkards or extortioners by what process of logic can any affirm that they could continue to be adulterers?

SPIRITUAL ADULTERY

Another way to see this truth clearly is to note the figurative

usage of the term adultery in the Old Testament. Several times, particularly in the book of Ezekiel, God's relation to His people is spoken of as a marriage and their unfaithfulness to Him is spoken of as adultery. On many occasions they were caused to repent by the preaching of the prophets. When they repented what do you imagine they did with their idols with whom they had been guilty of adultery? Could they keep them? To make the situation even more parallel suppose that a pagan Gentile became converted to Judaism. Just what do you suppose he would have had to do with his idols? Does anyone believe it would be right for the converted pagan to keep his idols? If we can see the course one must take in reference to spiritual adultery why can we not see the course regarding actual adultery is identical?

A CHRISTIAN AND ADULTERY

What is truly amazing about this is the ease we have in understanding the matter if the adulterer is already a Christian. I personally know of no one who affirms that a Christian who marries into an adulterous relationship can remain in such if he simply will "repent" of it. If almost everyone can see the course of action to be taken by this man, why can they not see what course should be taken by the non-Christian in the same situation. If one admits God's law of marriage applies to the non-Christian as well as the Christian then does it not follow that if the blood of Jesus would make it right for the non-Christian to keep a second or third wife, that same blood would make it right for the Christian to do the same thing? If one states that the non-Christian did not know about God's law and therefore there is a difference to be made, then it would follow that the Christian who does not *know* God's teaching when he marries into an adulterous relationship would be allowed to keep a second or third companion! Truth is not determined by whether one *knows* the law of God but by whether one is *under* that law! Settle first the question, "Does God's law of marriage apply to all men?" (Matthew 19:9 says, "Whosoever," what verse says, "Only Christians"?) then whatever *the Christian* who violates it should do is the same thing *the non-Christian* should do!

“WHAT ABOUT THE CHILDREN?”

When confronted with the force of the above teaching the only other place for one who seeks to justify the adultery of the non-Christian to go is to appeal to the future of the children of a second marriage. An appeal to such in the first place is to acknowledge that Divine teaching cannot justify the adultery and thus one resorts to an emotional argument as proof. At best such arguments are a weak basis for one to build his future on. Fortunately the Bible does comment about this matter. In Ezra's day the people had formed marriages that violated God's law for them and children had resulted from these marriages. To those who ask about the children of an adulterous marriage and whether their presence should change the course of action for those who have violated God's teaching in entering into these marriages we point you to the words of Ezra's day. "We have trespassed against our God and have taken strange wives of the people of the land, yet there is hope concerning Israel. Now therefore let us make a covenant with our God to put away all the wives, and such as are born of them, according to the counsel of my lord, and of those that tremble at the commandment of our God; and let it be done according to the law." (Ezra 10:2, 3). The presence of children cannot change what God says about marriage and divorce.

The Simplicity That Is In Christ!

By R. W. Gray

"But I fear, lest by any means, as the serpent beguiled Eve through his subtility, so your minds should be corrupted from the simplicity that is in Christ." (2 Cor. 11 : 3).

A distinctive mark of New Testament Christianity was its appeal to the common people. (Mk. 12 : 37). Pompous displays are foreign to the simplicity that is in Christ. When pagan worshippers attempted to infiltrate the early church with their

ostentatious acts Paul warned, "Which things have indeed a show of wisdom in will-worship and humility and neglecting of the body; not in any honour to the satisfying of the flesh." (Col. 2 : 23).

The unassuming nature of disciples of Christ defied both modern and ancient concepts of the way to true greatness. Of the despicable attitudes of the hypocritical scribes and Pharisees Jesus said, "But all their works they do to be seen of men: they make broad their phylacteries, and enlarge the borders of their garments, and love the uppermost rooms at feast and the chief seats in the synagogues, And greetings in the markets, and to be called of men, Rabbi, Rabbi." (Matt. 23 : 5-7). The followers of Christ were to shun this attitude. Jesus said, "But be not ye called Rabbi: for one is your Master, even Christ; and all ye are brethren. And call no man your father upon the earth: for one is your father, which is in heaven...And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted." (Matt. 23 : 8, 9, 12). The route to true greatness, according to Jesus, is marked by humility and simplicity. (Lk. 14 : 11).

Those carried away with the pomp of the papacy are not isolated dupes; rather, they have been joined by an endless host down through the ages. In his exile vision John wrote, "And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATION OF THE EARTH. And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her, I wondered with great imagination. And the angel said..., I will tell thee the mystery of the woman...and here is the mind which hath wisdom. The seven heads are the seven mountains on which the woman sitteth." (Revelation 17 : 5, 6, 7, 9).

Catholicism, with her seat in Rome, a city built on seven hills, woes and awes the rulers of the earth as she has done for centuries.

The pope can offer not one shred of evidence, either scripturally or historically, to substantiate his boastful claim to be vicar of Christ. The Bible does not compliment, but rather, exposes him

in 2 Thess. 2 : 3 : "Let no man deceive you by any means : for that day shall not come except there come a falling away first, and that man of sin be revealed, the son of perdition; Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he AS God sitteth in the temple of God, showing himself that he is God."

All peace loving men share Rome's desire for the cessation of wasteful war and marvel at the new face she is showing. The crusades of the 11th, 12th and 13th centuries, carried out by order of the papacy, represents the single greatest scourage upon so-called Christendom. Has the pope put away the sword ? Let us pray he has. Yet, he makes the boast that "Rome never changes."

In keeping with the command of the Saviour I will not refer to a pope, priest, bishop or whatever, as holy father, his holiness or father. It is to be hoped that the visit of a Roman Pope to America has awakened a sleeping nation. Read I Tim 4 : 1-4.

The Name Christian

Pervie Nichols

Did the enemies of Christ give his followers the name "Christian?"

Was the name "Christian" given in derision (mockery, ridicule, or contempt) by the enemies of Christianity ? If so, then it is of human origin. But if it is authorised in the Holy Scriptures, then it is of divine origin. The question is not to be determined by dogmatic assumptions. Our conclusions must be deduced from God's revealed word.

Members of the early church were children of God. Rom. 8 : 14-15. Regarding their purity of life, they were "saints."

1 Cor. 7 : 1-3. As learners of Christ they were "disciples." Acts 9 : 1; 20 : 7. In relationship to one another, they were "brethren." Gal. 1 : 1.

"CHRISTIAN"

However, God promised His children a distinctive name by which they were to be known. (Please read Isaiah 56 : 5; 62 : 2; 65 : 15.) We learn from these scriptures that (1, It was to be a "new" name, never before worn). (2, It was to be a new "name", singular in number). (3, It was to be "an everlasting name.") (4, It was to be given in God's house.) (5, It was to be given in after Gentiles were converted to Christianity.) (6, God was to be the author of this name).

The Bible records the fact that God sometimes gave names through agents. Gen. 16 : 11-19; Mt. 1 : 21; Lk. 1 : 13. From Acts 9 : 1-15 that Saul of Tarsus (Paul) was chosen to bear this "new name." After Barnabas had been with the brethren at Antioch for a while, he went to Tarsus to seek Saul (Paul). "And when he had found him, he brought him unto Antioch. And it came to pass, that whole year they assembled themselves with the church, and taught much people. And the disciples were called Christians first in Antioch." Acts 11 : 26. Please observe that this was in fulfilment of God's promise through the prophet Isaiah : (1. A "New name was given. (2. It was a "name" (singular). (The name "Christian" is to last to the end of time—an "everlasting name." (4. This name was given in God's house, the church. 1 Tim. 3 : 15; Acts 11 : 26. (5. God's prophetic reference to "all the nations that are called by my name" (Amos 9 : 12-R. V.), began to be fulfilled at Antioch. The church at Antioch was the first to be composed of both Jews and Gentiles. (6. God is the author of that "new name". Therefore, the name was NOT given in derision or mockery, by their enemies. The Greek word "*Crematizo*" rendered "called" in Acts 11 : 26; means "to declare by an oracle" and implies a divine source.

The name "Christian" is mentioned three times in the New Testament : Acts 11 : 26; 26 : 28; 1 Pet. 4 : 16. Writers allude to

it in Eph. 3 : 14; Jas. 2 : 7 and 1 Pet. 4 : 14. Every time this name is pronounced, the name of Christ, which it includes, is spoken. Hence, it is a "worthy name". Jas. 2 : 7. It is the only religious name in (through) which one can scripturally glorify God. 1 Pet. 4 : 16. Peter said God's people are to glorify God in this name. It is the only name to be worn by Christ's bride or church.

WHO IS TO WEAR THE NAME ?

Does anyone and everyone have a divine right to wear this name ? A "Christian" is one who is "Christlike", a true follower of Christ—One who obeys Christ. Hence, only those who have submitted to his will, and have thus, been united with Christ as his true followers have a divine right to wear His name. Those who have obeyed Christ in becoming his disciples have been added by the Lord to His church. Acts 2 : 38-47. The church is His bride. All of His true followers are married to Him. Rom. 8 : 4; 2 Cor. 11 : 2. Only His bride is to wear His name.

Consumed One Of Another

"For ye, brethren, were called for freedom; only use not your freedom for an occasion to the flesh, but through love be servants one to another. For the whole law is fulfilled in one word, even in this; Thou shalt love thy neighbour as thyself. But if ye bite and devour one another, take heed that ye be not consumed one of another" (Gal 5 : 13-15).

Out of the minds of the Galatians that were deceived into attempting self-justification, came a way of thinking towards others that the Spirit described in terms of cannibalism. Because these Galatians sought to be righteous before God on the basis of their own deeds, they naturally sought to exalt themselves rather than to humbly serve. This way of thinking inevitably led them to devour each other to sustain their imaginary life with God.

Since salvation has appeared because of God's love (John 3 : 16; Rom. 5 : 8), Christians must respond by loving each other. "Beloved, if God so loved us, we also ought to love one another." (1 John 4 : 11). Those who explain away "Thou shalt love thy neighbour as thyself" will meet the inevitable consequence of the unchangeable principle of sowing and reaping—history demonstrates that among cannibals there is no one found in peace (cf. 2 Pet. 3 : 14). There are few if any true friends, since something other than God's love binds them together. God's love was shown thusly, "For while we were yet weak, in due season Christ died for the ungodly" (Rom. 5 : 6). But among cannibals, "love" exists only as long as each is deemed strong, "sound". Any real or imagined weakness only invites attack by others. There is no thought of the strong bearing the infirmities of the weak (cf. Rom. 15 : 1). No one is safe. A single disagreement may erupt into a fight-to-the-finish. Even among the old warriors that have fought side-by-side there is no sure love. Cannibals both walk in the flesh and war according to the flesh. They look at the things that are before their face (acceptance with men, monetary gain) and determine what tactics will be to their advantage.

How does one escape the cannibals? One must determine to leave the jungle of self-justification where the rule of every-man-for-himself results in the survival of the self-centered. One must come to truly take refuge in the Rock, to rely upon Him. Of course this rules out all boasting of individual strength, but it returns the peace of God which passeth all understanding. Cannibals have no power to tear those who by faith hide themselves beneath the Rock. (cf. Isa. 32 : 2).

The choice is clear: "thou shalt love thy neighbour as thyself", or "bite and devour one another." One results in confidence towards God (please read 1 Jno. 3 : 17-19), the other in a spirit of bondage unto fear—"and he that feareth is not made perfect in love."

Eleven Bible Givers

The Willing Giver—Abraham, who offered his son.

The Big Little Giver—The widow, who on giving two mites, gave all her living.

The Stingy Giver—Saul, who wanted to offer the spoils of the Amalekites.

The Sacrificial Giver—David, who refused to give that which had cost him nothing.

The Covetous Giver—Ananias and Sapphira, who held back part of what they pretended to give.

The Consecrated Giver—The Macedonians, who first of all, gave themselves.

The Voluntary Giver—Zacheus, who had given half his goods to poor, without being commanded to do so.

The Poverty Stricken Givers—Peter and John, who had neither silver nor gold, yet gave their lives.

The Unpretentious Giver—The Samaritan, who made no show.

The Perfumed Givers—The Philippians, whose gift Paul called "an odor of a sweet smell."

The Greatest Giver—God, "Thanks be to God for His unspeakable gift." (2 Cor. 9 : 15).

Bring Them In

Brodie Crouch

One of the most beloved of our old familiar hymns is "Bring Them In". It is found in nearly every hymn book and has been

sung by most of the people of our country during this century. It possesses a very strong appeal to every Bible lover in that it is an appeal to all who sing to go help Christ the Good Shepherd bring back to his spiritual safety those wandering "lambs" who have strayed into sin.

Jesus himself showed the great truth and importance of this plea on behalf of the lost when in Luke 14:15-24 he taught the lesson of the three excuse makers and the master who sent his servants into the highways and byways to bring in the poor, maimed, blind and lame,

We cannot over emphasize the importance of this lesson and we cannot afford to fall short of our responsibility toward it. Jesus came to earth to give himself for the lost. Even while we were in sin he loved us and gave himself for us. Rom. 5:7-9. There are still lost ones out in the world all about us. There are even lost ones among us. They are in need of the salvation which only Christ can give. John 8:24; Acts 4:12. It is God's will that they be saved, for he is not willing that any perish but that all should come to repentance. II Peter 3:9.

It is the duty and obligation of God's people to hold forth the light of Christ before the world that they may be drawn to Christ. We are the light of the world, Matt. 5 : 14; Phil. 2 : 14, not because we have a light of our own to shine forth but because we are Christ's and we have an obligation to reflect the light of Christ, John 3 : 19-21. When God's people do their duty toward God and truly uphold the truth of Christ, both in proclamation and in Christian living, the devil has no power that can overthrow the influence of Christ to any who want to serve and be faithful to the Lord. For the gospel is God's power to save and the life that truly shows Christ to the world will not find his influence to be lost when the Lord returns to judge the world and reward his servants.

But we must not lose sight of the fact that we are servants of the Lord in his vineyard. There are lost ones to be saved. The church must honour, revere and worship God but we do not exist

solely for the purpose of worshipping God. We cannot worship God enough to remove from us our duty to save the lost. Unless we are reaching out to the lost we are falling short of what God expects of us. The gospel is God's power to save but unless lost ones are hearing it when it is preached they will not be moved by it. We cannot simply console ourselves in the belief that we have preached the word and we have ourselves lived by the truth. The command of the Lord in the commission given to the apostles was to take the gospel to every creature, Mark 16 : 15-16.

There are many ways to reach some of the lost and no one method seems to be adequate to reach all. One of the easiest for many of us is bringing a friend with us to hear the gospel. Another that is just as easy, sometimes easier, is to teach that one yourself or arrange for someone else to study with both of you. But whatever means we use, let us never be content until the gospel is being preached to the lost and the lost are actually hearing the divine message. When this is done the gospel will bring them in from the fields of sin.

Alone But Not Alone

F. D. McNutt

Have you ever been really alone for a long period of time? There are many circumstances in life through which we walk alone. Jesus spoke of such a condition in his life when he said to his apostles, "Behold, the hour cometh, yea, is come, that ye shall be scattered, every man to his own and shall leave me alone and yet I am not alone, because the Father is with me." John 16 : 32. On many occasions, as far as the world was concerned, Jesus was alone but the Father was with him. What does it mean to have the Father with us in life? It means fellowship with God, the Holy Spirit and Jesus Christ. It means that we have the promise of an abundant life on earth and a home in heaven.

It is a glorious thought to know that there is a path that we

can walk and never be alone. We don't have to walk alone in obedience for Jesus learned obedience by the things which he suffered, Heb. 6 : 8-9. Neither do we walk alone in temptations for he has promised to be with us and show us the way of escape, I Cor. 10 : 13. He has told us to cast all our cares on him and take all to him in prayer, so we don't have to walk alone in trouble and suffering, Phil. 4 : 6-8.

We face many decisions in this life but we do not have to walk alone in the valley of decision. He has promised us that he will guide us unto the right decisions when we call on him, James 1 : 5. We don't have to walk alone in death's valley. He has promised to go with us through the valley of the shadow of death, Psa. 23 : 4. There will be light at the river, when the redeemed ones pass O'er.

We don't have to be alone at the judgement. Christ will plead our case and the redeemed ones will hear him say, Well done, enter thou in to the joys of thy Lord. Finally, we will never be alone in our eternal home—heaven. There we will be with the Father, with Christ, with the Holy Spirit, the holy angels and with all the ransomed of the Lord, we shall sing the song of deliverance and live forever.

My friend, are you alone? You don't have to be. God wants you to walk on home with him by responding to his love in obedience to his will and he will give you a home with him.

Church Discipline

John P. Shero

I've seen brethren lost to Satan and the church did not love them enough to try to reach them by withdrawing. Yes, sermons were preached in love and brethren visited and pleaded for their soul. Yet the one remaining act was left undone. There was no withdrawal of fellowship. I've seen visitation programs lose their

force and die because leadership never followed through with any decisive action. I've seen congregations dwindle away and cease to exist because the courage to obey God's commands was not present. I've seen preachers tear up one church after another because the church would not face the man and charge him with his false doctrine or his ungodly life. As long as we continue to sow the seeds of neglect we will continue to reap worldliness and lukewarmness in our local congregations and a brotherhood whose fellowship is fractured with more and more false doctrines.

His love for us demands correction. Our love for him demands that we go to those in sin. Warning is not enough. If they will not respond to loving instruction from the scriptures we must withdraw from every brother that walketh disorderly, II Thes. 3 : 6. To continue to accept one in open sin is to become partaker of his evil deeds, II John 9-11.

Even then we are not free. We must continue to admonish him as a brother, II Thes. 3 : 15. If he will repent we must forgive and offer unto him the loving arms of fellowship, II Cor. 2 : 5-8. Rejoicing that we have saved a soul from death, James 5 : 19-20.

If the cancer of sin is left to work in any congregation, the leadership might as well order that church's tombstone. Pray that the day will come when our faith grows enough to handle our problems in God's way.

Know The Bible

Marvin Rainey

IDENTIFYING THE TRUE CHURCH. In order to identify the true church, one must know what the Bible says concerning the church. We should follow the Bible and not build our faith on some man-made doctrine. The Bible teaches that the true

church has Christ as its only head. (Col. 1:18; Eph. 1:22, 23). He has "all authority in heaven and on earth" (Matt. 28:18). It did not originate during the days of John the Baptist, Martin Luther, or Paul, see Acts 2. No man is the head of the true church. Christ is the head. The New Testament speaks of the true church as "the church" (Acts 12:1), "churches of Christ" (Rom. 16:16). Warning is given against division and wearing the names of men. (I Cor. 1:10-13.) The true church has God's word only for its guide (II Tim. 3:16, 17.) It has no man-made creed, discipline, or articles of faith.

Men enter the true church by hearing the gospel, believing it, repenting of their sins, confessing Christ and being immersed for the remission of their sins. (Mark 16:16; Rom. 10:9, 10; Acts 2:38; Rom. 6:3, 4; Col. 2:12.) The Lord then adds them to His church. (Acts 2:47.) The Bible does not teach "joining the church of your choice," or that one should be voted into the church, or received into the church as an infant. One must be old enough to believe the Bible and do what it says (Mark 16:16). The true church is essential. Christ gave himself for it and it is His body (Col. 1:18). It is not the church that saves but Christ saves the faithful members of the church. All spiritual blessings are in Christ (Eph. 1:3.) and it is impossible to separate Christ from His church.

The true church worships "in spirit and in truth" (John 4:23, 24.) In spirit is from the heart; in truth is according to God's word. Acts 2:42 describes the true worship. The Lord's Supper is to be observed on the first day of the week (Acts 20:7). The music specified is vocal. (Eph. 5:19.) Mechanical instruments were never used in the worship in New Testament times. It should not be used today.

As responsible beings, we believe the Bible, the word of God, and that it plainly declares that we will be lost unless we obey the gospel (II Thess. 1:7-9; Heb. 5:8, 9.) Have you obeyed the gospel? Are you a member of the true church that you can read about in the Bible?

Words Of Life

QUESTION : What is so good about the "Good News" the people keep talking about?

ANSWER : First, for the Bad News! (1) Satan is real and very active. (2) The world is full of problems caused by Satan. In one word it is called "Sin". (3) Not one of us has been able to live above sin—we are ALL sinful. (4) Where God dwells there is no room for Satan or sin. A place has been prepared for Satan and his workers called Hell. (5) Death for all men is imminent and certain.

Man with all his inventiveness only gets deeper and deeper into trouble. And with all his medical and scientific knowledge he cannot make man better nor give one factual answer to life beyond the grave. This is a dark picture, but true.

However, the picture changes. There is light! There is Hope! This is what we call the "Good News". (1) Though Satan is very real and powerful, there is one more powerful—the Son of God has come into the world. He has the power (Matthew 28:18). (2) Though the world is full of sin, yet Jesus can save each person from sin—His blood can cleanse every sin and free every soul (I Peter 1:18-19). (3) Though we can never live so that we can stand justified before a sinless God, Jesus came to be our justifier (Romans 3:23-25). (4) Heaven awaits those who are justified in Jesus (Philippians 3:20-21). (5) Death is no longer a tomb of fear (I Corinthians 15). Because of Jesus' Resurrection we now have hope of real life beyond the grave, eternal in the heavens.

We have a Saviour who daily walks with us, bringing peace in the midst of suffering and conflict. He is our High Priest who continually helps us and cleanses us. As our King He leads us and protects us. As our Prophet He speaks to us through His word. When our last enemy has been overcome the Good Shepherd will lead us through the Valley of the Shadow of Death—there we shall dwell in the House of the Lord forever.

THIS IS GOOD NEWS! How can you have all of this? Read the prescription of the Great Physician—(John 3:16; Mark 16:15-16; Acts 2:37-38; Romans 6:3-4; 10:9-10; Galatians 3:26-27). Follow directions carefully, the Physician knows best.

HOW IMPORTANT IS YOUR SOUL?

Paul Epps

No greater study can be made by anyone than the study of the soul and its importance. What is the soul of man? Do you know how important is your soul? First, let us define it.

Vine's Expository Dictionary gives the following meanings of the soul:

- (a) The natural life of the body (*Luke 12:22*).
- (b) The immaterial, invisible part of man (*Matthew 10:28*).
- (c) The disembodied man (*Revelation 6:9*).
- (d) The seat of personality, *Luke 9:24*; explained as 'own self' (verse 25).
- (e) The seat of will and purpose (*Matthew 22:37*).
- (f) The inward man, the seat of the new life (*I Peter 2:11*).

It may be difficult for us to distinguish between the soul and the spirit, because they are alike in their nature and in their activities (*Hebrews 4:12*). W.E. Vine says, "The spirit may be recognized as the life principal bestowed on man by God, the soul as the resulting life constituted in the individual, the body being the material organism animated by soul and spirit."

To understand the great importance of our soul, we need to consider the *mission of Jesus*, what He taught about the soul, also to see His *tenderness* and *compassion*, and *suffering*, and why He gave to us the "*Great Commission*".

In the first place, why did Jesus come to this earth of sin and sorrow? Luke 19:10 answers, "...to seek and save the lost." That was the mission of our Lord—His sole purpose for coming. When He returns for His bride, the church, it will not be for "seeking and saving the lost", but for taking the saved with Him to glory, and for judging mankind. (*Ephesians 5:27; 2 Timothy 4:1*).

We can understand the true worth of the soul of man only when we understand the meaning of our Lord's *condescension*. We see the grace of our Lord, "that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." (*2 Corinthians 8:9*). *How wonderful! How gracious!* Just think for a moment—our Lord and Saviour "took upon himself the form of a servant, and was made in the likeness of men...he humbled himself, and became obedient unto death, even the death of the cross." (*Philippians 2:5-8*). Why? Because of the importance of your soul and my soul, and the souls of future generations! The mission of our Lord is *our mission* as Christians—to save souls! First, we must save our own soul, and as we understand this importance, we shall then try to save the souls of others!

REASONABLE FAITH

A.C. Morrison

There is enough evidence available for any skeptic to become a believer if he is interested in study. Faith is based on evidence and is reasonable when the support is needed.

Let me present this evidence for you:

"The evidence is strongly suggestive of this directive purpose of everything. We have found that the world is in the right place,

that the crust is adjusted, to within ten feet, and that if the ocean were a few feet deeper we would have no oxygen or vegetation. We have found that the earth rotates in 24 hours and that were this revolution delayed, life would be impossible. If the speed of the earth around the sun were increased or decreased materially, this history of life, if any, would be entirely different. We find the sun is the one among thousands which could make our sort of life possible on earth; its size, density, temperature, and the character of its rays all must be right, and are right. We find the gases of the atmosphere are adjusted to each other and that a very slight change would be fatal. Consider the bulk of the earth, its place in space and the nicety of the adjustments, the chances of some of these adjustments occurring is in the order of one to a million, and the chances of *all* of them occurring cannot be calculated even into the billions. The existence of these facts cannot, therefore, be reconciled with any of the laws of chance. It is impossible to escape the conclusion that the adjustments of nature to man are far more amazing than the adjustment of man to nature. A review of the wonders of nature demonstrates beyond question that there are design and purpose in it all. A program is being carried out in all its infinite detail by the Supreme Being we call God."

“घड़ी” जो हज़ारों वर्ष पुरानी है !

जसवन्त गुडिया

मुझे इस बात का सौभाग्य अब तक नहीं प्राप्त हुआ कि सैकड़ों वर्ष की कोई पुरानी घड़ी देखूँ। कदाचित्त आपने देखी होगी। खर जो भी हो ऐसी घड़ी मेरे ख्याल में अवश्य ही पूरी तरह नाकाम और व्यवहार में लाने योग्य भी नहीं होगी। बल्कि किसी की निजी सम्पत्ति यादगार के रूप में होगी या नहीं तो किसी प्रदर्शनी में रखने योग्य होगी।

किन्तु फिर भी यह कोई आश्चर्यजनक या चौंका देनेवाली बात नहीं होगी यदि मैं आप से कहूँ कि मैंने हज़ारों वर्ष पहिले बनी पुरानी घड़ी देखी है और आज भी वह उसी प्रकार दोषरहित कार्यरत कर रही है जैसे कि हज़ारों वर्षों पूर्व अपने अस्तित्व में

आने के समय कार्यरत कर रही थी। प्राचीन काल से मनुष्य समय का हिसाब सूर्य और चन्द्रमा की गति के अनुसार लगाता चला आ रहा है। बाइबल, बतलाती है कि "फिर परमेश्वर ने कहा, दिन को रात से अलग करने के लिए आकाश के अन्तर में ज्योतियां हों, और वे चिन्हों, और नियत समयों, और दिनों, और वर्षों के कारण हों। और वे ज्योतियां आकाश के अन्तर में पृथ्वी पर प्रकाश देनेवाली भी ठहरें और बैसा ही हो गया।" (उत्पत्ति १ : १४, १५)। वास्तव में सूर्य, चन्द्रमा और तारागणों से ही हम समय को निर्धारित करते हैं। मान लीजिए, यदि दिन और रात मिलकर २४ घंटों के बजाय १० घंटे या ४० घंटे हो जाय या नहीं तो दिन प्रतिदिन बदलते रहें तो हमारे लिए समय का हिसाब लगाना असंभव हो जाएगा। फलस्वरूप हमारी घड़ियां कोई काम की नहीं रह जाएंगी। लेकिन आज तक ऐसा नहीं हुआ है। क्योंकि सारे ग्रह और उपग्रह अपनी-अपनी धूरियों और कक्षाओं (Axis and Orbit) पर उसी गति से गतिमान हैं जिस गति से प्रारंभिक अवस्था में थे। यही कारण है कि ग्रहों-उपग्रहों की स्थितियों की अचूक भविष्यवाणी की जाती है। कुछ वर्ष पहिले मुझे कलकत्ता के प्रसिद्ध प्लानेटेरियम (Planitarium) को देखने का मौका मिला था। मैंने वहां एक मशीन देखी जिसके द्वारा ग्रहों की ठीक-ठीक स्थितियों को, जो कि हजारों वर्षों पहिले थी या बाद में रहेगी, अंकित किया जा सकता है। यह कितना विस्मयपूर्ण तथ्य है कि प्रत्येक ग्रह अपनी धूरी और कक्षा में निश्चित गति से गतिमान है और उनमें कोई दोष नहीं है। यही कारण था कि मनुष्य जब चांद पर उतरा तो वह निर्धारित समय और निर्धारित स्थान पर ही उतरा। यदि पृथ्वी और चांद की गतियों में ज़रा भी फेर बदल होता तो ऐसा कभी भी संभव नहीं था।

लेकिन हमारी घड़ियों में दोष है। आज तक ऐसी घड़ी का अविष्कार नहीं हो सका जो कि लम्बे समय तक लगातार दोषरहित समय दे। उत्तम से उत्तम किस्म की घड़ियां भी, जब नयी भी होती हैं तो कुछ न कुछ तेज या धीमी चलती है। हमारी घड़ियों को विशेष तौर से रखने और देखभाल करने की आवश्यकता है। लेकिन इस सृष्टि में सारे ग्रह हजारों वर्षों से उसी गति से गतिमान हैं जिस गति से आरंभ में गतिमान थे। इनकी देखभाल किस तरह और कौन कर रहा है कि वे आज भी दोषरहित हैं? वास्तव में यह बात सोचने और ध्यान देने योग्य है।

उपर्युक्त बातों को सोचते ही बाइबल का वह वचन मेरे मस्तिष्क में गूँज

Contd. on last page.

YOUR ATTENTION PLEASE !

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ALL ARE ENCOURAGED TO LISTEN

Bible Correspondence Courses and Christian Literature are available in these different languages from the addresses listed. Also, the radio sermons are available in book form.

उठता है कि "आकाश ईश्वर की महिमा वर्णन कर रहा है और आकाशमंडल उसकी इत्तकाला की भाँट करता है" (अजान १६ : १) । फिर एक अन्य जगह, "पैरी सच्चाई पृथ्वी से पृथ्वी तक बनी रहती है ; जैसे पृथ्वी को स्थिर किया, इसलिए वह बनी है । वे आज के दिन तक जैसे नियमों के अनुसार उठते हैं ; क्योंकि सारी सृष्टि तैरे साधन है ।" (अजान ११६ : ६०, ६१) ।

इन सभी बातों को ध्यान में रखते हुए मैं यह मानने के लिए विवश हो जाता हूँ कि इन सब का बाने और गढ़नेवाला अवश्य ही कोई अदृश्य और सामर्थी है, और वही है परमेश्वर । विकासवाद (Evolution) सिद्धांत के अनु-सार ये सारी चीजों जो हम इस सृष्टि में देखते हैं अपने ही आप उत्पन्न हो गई हैं । लेकिन मैं यह मानने के लिए कदापि तैयार नहीं हूँ । यदि मैं आप से कहूँ कि मेरी वही लाखों साल पहिले एक परेश्वर था जो कि समय के बाने पर विकसित होते-होते आज वही के रूप में मेरे पास आ गया है तो निश्चय ही आप मुझे पगाल या मसखरा समझेंगे । इसी प्रकार बाइबल भी उन्हें मुँह कहेकर सम्बोधित करती है जो यह कहते हैं, कि ईश्वर है ही नहीं । (अजान १४ : १) बाइबल में बाइबल विकासवादी को ललकारती है और उन्हें कहती है कि वे सृष्टि के विषय में निश्चर हैं (रोमियों १ : २० ; अर्थ्याव ३८) ।

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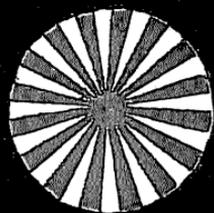
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