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Editor !

Associate Editor

J. C. CHOATE

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Do God's People Speak in

Tongues Today?

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It seems to be a fad today around the world for people to talk about speaking in tongues. A number of churches claim that their members can do this. What is tongue—speaking? Does the Bible teach this?

First of all, we accept the fact that the Bible talks about speaking in tongues. Christ, in talking to the Apostles, promised that they would be able to speak with new tongues. (Mark 16:17). He also said that they would be able to cast out devils, take up serpents, and if they should drink any deadly thing it would not hurt them, and finally, they would be able to lay their hands on the sick and they would recover. (Mark 16:17,18). I want to remind you again that according to the context here, Christ was speaking to the Apostles and therefore the promise of speaking in new tongues and of doing other miraculous deeds was made to them and not to all of his followers in general. The Lord was

going to send the power of the Holy Spirit upon them, and that he did as we read in Acts 2. In Mark 16:20 we read that the Apostles "went forth, and preached every where, the Lord working with them, and confirming the word with signs following. Amen." Now those of you who would insist the promise of speaking in new tongues also applies to the Lord's people today, I would call to your attention the fact that you will have to do the other things as well, and that would include casting out devils, taking up serpents, and should you drink a deadly thing it would not hurt you, and you would have the Power to lay your hands on the sick and they would recover. But you don't want all of that, do you? You can't to these other things and you know you can't. In some cases, you may pretend that you can, but really you can't.

Now when we go to Acts 2 we have the Apostles in Jerusalem and the power of the Holy Spirit is poured out on them as Christ (John 15-26; 16:13). And concerning the Apostles, had promised. it says, "And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spifit, gave them utterance." (Acts 2:4). Then the record goes onto tell of people dwelling there out of every nation under heaven, and how they were surprized and amazed because every man heard the Apostles speak in his own language. They were further astonished when they realized that othere, men, who were speaking were Galilaeans, or uneducated men, so they asked the question, "How hear we every man in your own tongue, wherein we were born?" (Acts 4:8), II Now what I does all of this tell us? It makes it plain that the new tongues that Christ said that they would be able to speak would be simply the ability to speak in other languages, You can easily see here in Acts 2-that the people that heard them speak were able to understand what was being said in their own languages. They couldn't under stand how ordinary men could speak in so many languages, but this was one of the proofs that they were from God lands therefore speaking the word of God. Please keep in mind that the Apostles were and standing before all of these people making sounds but with no none, being able to nunderstand what they were saying Christi knew ithat the Apostles would be speaking to people there and in other places who spoke different languages, and therefore to speed up the spreading of the gospel, then he made it possible for

them to speak in whatever language to the local people communito them that believe, but to them that believe note but prophi botas serveth not for them that believe not, but for them which believes In Acts 10 we have the story of Peter preaching the gaspelito Cornelius and his household Peter and those accompanied him were Jews and Cornelius and his family were Gentiles or There was divine intervention to get them together occasion to prove to the Jews that the Gentiles had been accepted of God, then they were all baptized with the Holy Spirittand as proof of it they capakelie God's people can speak in tongues seggingal neator no seugnot They claim that tongues are for the church, and not for Going on over to Acts 19 we have Raul preaching toiled group of men who had been baptized according to John's baptism. When they heard the things that Paul had to tell them they were bantized in the name of the Lord Jesus and the record says,"And when Paul had laid his hands upon them the Holy Chost came outhern and they spake with tongues, and prophesically (Acts: 19:6) of Tongues here have reference to languages that could be understood; minut speak in tongues, then notice that Paul says that if the ward To those who received the power of the Haly Spirit by the laying on of the Apostles hands they were given a vaciety of spiritual egifts of Some owere given adiversokinds of stongues or the ability to interpret tongues or languages ad li Corinthians 12:10) on q visit who are not acquainted with all of this, then they have Ind Ind Corinthians 14 Paul talks to his brethren about speaking in an unknown tongue, b.What is he talking about the reldies is simply talking about someone who was speaking in annuaknown

laying on of the Apostes hands they were given a wars given a watery of ability to interpret tongues or languages of licerinthians 12:10) and ward war and war and the limit of the brethren about a gesking in an unknown tongue, by hat a larguage lands a grant and a sum to have a greak a language. That is where one speaks a language. In that is strength to mean inquiet unless there is someone there to translate it. To emphasize this, Paul says, "I thank my God, I speak with thorques more than yet alter the church That rather speak hive words with understandings that the church That rather speak hive words with understandings that by my voice I might teach others also, than ten thousand words in and unknown tongue." (I Corinthians 14:18:19) - Paul was saying that he had the power to speak in many languages but various and that he was stailing ato of words that could be understood than to speak thousands of words that could not be understood. Of the was stailing ato could not and so he was saying these things for their behelfith well

Paul goes on to say, "Wherefore tongues are for a sign, not to them that believe, but to them that believe not: but prophesying serveth not for them that believe not, but for them which believe. If therefore the whole church be come together into one place, and all speak with tongues, and here come in those that are unlearned? or unbelievers, will they not say that ye are mad?" (1 Corinthians 14:22, 23). For those today who claim to speak in tongues, please notice that Paul says that tongues are for a sign, not for the believer but for the unbeliever. But for those who claim that God's people can speak in tongues then they have turned that around. They claim that tongues are for the church, and not for the unbeliever Who said that? Paul did not, and neither did the Lord! Man said that: But why would tongues be for the unbeliever? Because in preaching to unbelievers in tongues or their languages then the Lord's people were able to impress them with the fact that God was with them and therefore this would be a means of encouraging them to accept what was being preached. Again, to those of you who believe that God's people today can speak in tongues, then notice that Paul says that if the whole church has come together and all speak in tongues or different languages, they would think that they were mad or out of their mind. But what about those of you today who get together as believers and practice "tongue-speaking" among yourselves? When people visit who are not acquainted with all of this, then they have nothing but ridicule for you. Furthermore, when they learn what the Bible teaches on this subject, and they hear you supposedly speaking in tongues, but really it is just making a lot of unintelligent sounds, then they are going to be simply appalled with your lack of knowledge of God's word. A William Company of the State of the State

Paul said in 1 Corinthians 13:8 that the day would come that tongues or languages would cease. What did he mean by this? He wasn't talking about ability to speak our mother tongue or perhaps other languages that we may have learned. Rather, he was saying that the day would come when man would no longer speak in other languages by the power of the Holy Spirit. He then said that this and other miraculous things would cease with the coming of the New Testament in written form, or the perfect law of liberty. (1 Corinthians 13:10; James 1:25, 2 Timothy

3:16, 17). When the New Testament came in written form then it was no longer necessary for the Apostles and others to have to lean on miraculous things to produce faith in the hearts of the people, but all could read and study God's word, and hear it preached that faith might be produced. (Romans 10:17; John 12:48).

My friends, there is no miraculous tongue speaking today. Those who claim to do so do not speak in other languages. When they go among people who speak other languages they must either study the language or find someone to translate for them. In their services they only make sounds but do not speak intelligent languages. Such is therefore a mockery of what the Bible teaches. It is a sign that those who engage in such are deceived and it is a means of deceiving others who are knowledgeable of God's word. But it serves no purpose and God is not honored by it. Such people are in denominational churches and teach man-made doctrines. Surely the Lord and the Holy Spirit would not work through these people even if such miraculous things were still being done. My plea therefore would be to you that you be not deceived and led astray on these and other matters. Only the truth, and obedience to it. is entrale nave va se metrast usa soli tas gave mailtime said on hib said practice Ad-



A Christian

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Who is a Christian? How can one become a Christian? And, why should one become a Christian? These are some very important questions, and therefore every one should know their correct answers. A Christian is a follower of Christ or a disciple of Christ. After the establishment of the Church of Christ, the

Bible, says? "The disciples were nalled Christian first/in Antioch." (Acts 11:26). Many have supposed that one who wears a metal cross stound the necks or one who believes or claims to believe in Christ and the Bible is a Christian. But this is not true. Meither is one a Christian just because he attends some services or observes days such as "Christmas" and "Easter". Also a Christian is neither a Catholic nor a Protestant because the Bible never makes a man Catholic or, Protestant, but a Christian only of The one who not only believes in Christa but also obeysthis commandments is a Christian. Not the one who pheys what the pastor or some church says; but who does what Christ says through his New Testament. Jesus said, "And why call ye me, Lord, Lord, and do not the things which I say?" (Jauke 6:46) Therefore a Christian means to continue to do what Christisays, of Christians are exhorted to have the mind Of cattifude of Christnon Let, this mind be in you, which was also in Christ Jesus." (Philippians, 2:5), This means a Christian should try to live like Christ; he should be as loving as Christ was; as forgiving as Christ was and as obedient as Christ was. Christ should be the example of every, Christian. Speaking to Christians, the Bible says of For even hereunto were ye called because Christ also suffered for us, leaving us an example, that ye should follow his steps: who did no sin, neither was guile found in his mouth. Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously: Who his own self bare our sins in his own body on the tree, that we, being dead to sin, should live unto righteousness: by whose stripes ye were healed." (1 Peter 2:21-24). A Christian does not live by the standard of the world, but he lives by the standard of Christ.

How can one become a Christian? Man says you cannot do anything to become a Christian, just merely believe in Christ, accept him as your personal saviour. But the Bible teaches that there is something definite man must do to become a Christian. Man must? believe in Christ with all his heart and be baptized in water for the remission of him to become a Christian. For Christ said, "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." (Mark 1616). When the cunuch wanted to become a Christian, after he had heard the good news

of Christ, Philip told him, "If thou believest with all thine heart, thou mayest." And cunned answered and said, I believe that Jesus Christ is the Son of God!" Then Philip baptized him mindediately. The record says, "And they went down both into the Water, both Philip and the cunich; and he baptized him. And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the cunich saw him no more; and he went on his way rejoicing." (Acts 8:37-39). The baptism must precede repentance, turning from sin. Because at Acts 2:38 apostle Petel told the baptised 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." By doing these things we are not trying to earn salvation by our own efforts, in fact, we cannot, but through our obedience to the Lord's commandments we show our true faith in him. Only a working faith can be the saving faith. Hames 2:26). Moreover, the Bible says, that Christ through the obedience to his Father has become the author of eternal salvation UNTO ALL THEM THAT OBEY HIM. (Hebrews 5:8, 9). Therefore one cannot become a Christian without obeying the command of Jesus Christ.

doin Why should one become a Christian? By becoming a Christian we reconcile with our God. Because of sin every man is separated from God. (Isaiah 59:1, 2, Romans 3:23). But through this sacrifice of Jesus Christ, God's Son, we are reconciled with God. Jesus Christ was the world of God, who was from the beginning with God. (John 1:1-3). But by the power of God and according to His plan he became man to save man from sin. (John 1:14, John 3:16, Luke 19:10). The Bible says that Christ by the grace of God tasted death for every man, (Hebrews 2:9), and he is the propitiation for the sins of the whole world. (1 John 2:2). At 2 Corinthians 5:17-21 in the New Testament of the Bible we read, things are passed away, behold, all things are become new! And all things are passed away, behold, all things are become new! And all things are passed away, behold, all things are become new! And all things are of God, who hath reconciled as to himself by Jesus Christ, and hath given to us the ministry of reconciliation, To wir, that God was in Christ, reconciling the world who himself, not miputing their trespasses unto them, and hath committed unto us

the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech, you by us: we pray you in Christ's stead, be ye reconciled to God. For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him." This is God's plan for man's salvation. This is the only plan he has revealed from heaven for man's salvation every where. If we want to be saved from our sins, if we want to be reconciled with our God in heaven, if we want to escape the punishment of hell, and if we want to go to heaven then we must immediately become a Christian. Listen to what Jesus said, "I am the way, the truth, and the life no man cometh unto the Father, but by me," (John 14:6). There is no other way.

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"But I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you. That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. For if ye love them which love you, what reward have ye? do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? do not even the publicans so? Be ye therefore perfect, even as your Father which is in heaven is perfect." (Matthew 5:44-48).

pur enemies by forgiving them. Jesus forgave those who crucified him. (Luke, 23:34). Stephen forgave those who stoned him (Acts 7:59-60): Jesus and Stephen did not forgive their enemies for what they were. They forgave them because of what Jesus and Stephen were! Too many times we hold grudges. We want those who have offended us to crawl in the dirt. We are slow to forgive

because we do not truly forgive our enemies. If we will not forgive those who have sinned against us, we will not be forgiven. (Matthew 6:14-15).

Secondly, we can love our enemies by doing them good. In Romans 12:20 Paul taid, "Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head." Doing them good might change them into friends. This is what God does (Matthew 5:44-45). Well, what if that won't work? We must still keep on loving them. If we will do this, our reward will be great (Luke 6:35).

In the third place we must love our enemies that we may be the children of our Father. We often say, like father like son. He is a chip off the old block is another common expression. We make these observations because in the actions of the children, we see the character of the father, who gave them life. Christians love their enemies so that they can be children of the heavenly Father (Matthew 5:46). We love our enemies so that we may be like Him, who gave us life. God loved those who were his enemies, when he sent Jesus to die on the cross (Romans 5:6-10).

Fourthly we must love our enemies because we must do more than sinners. Jesus said, "For if ye love those that love you, what reward have ye, do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? Do not even the Gentiles the same?" (Matthew 5:46-47). The world needs to see something different, something extra in Christians. Too many have a form of godliness but deny the power thereof. They profess that they know God but by their works they deny him. Christians must go the extra mile. Second mile religion ought to be our trademark (IF Tim. 3:5; Titus 1:16; Matthew 5:41). When we love our enemies, we do more than others.

The fifth point of this lesson shows that we must love our enemies in order to know God. John wrote, "He that loveth not, knoweth not God, for God is love? (I John 4.8). If we do not Script on the state of the sta

In the sixth place we see that loving our enemies perfects our love. Matthew 5:48 says, "Ye therefore shall be perfect, as your heavenly Father is perfect." See the context (Matthew 5:43-47). John tells us that perfect love casts out fear, he that feareth is not made perfect in love" (I John 4:18).

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Finally, we must love our enemies for our own good. Romans 12:20-21 says, "But if thine enemy hunger feed him, if he thirst, give him to drink for in so doing thou shalt heap coals of fire upon his head. Be not overcome of evil but overcome evil with good." If we do not love our enemies, we will not be overcoming evil. We will be allowing evil to overcome us.

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Jim Waldron

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Nearly seventy years ago (April 14, 1912) one of the finest ships ever built. The Titanic, went down with 1500 lives; she had been built as a great sea going vessel, but when the sea got into her she went down. The church is in the world to preach the gospel to all creation in order that the world might be saved, even as Jesus said, "Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned" (Mark 16:15-16). Yet, the various denominations have so compromised with the world that people on the outside can see little or no difference between the lives of worldly people and church members. Jesus said "let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven" (Matthew 5:16).

One thing that has led to the continual weakness of the established churches is their divisions into sectarian parties. The Scriptures condemn immorality as sin, but along with this it also condemns "jealousies, wraths, factions, divisions, parties" (Gal.

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5:20) as works of the flesh. Now who has been more guilty of such sins as these than the various denominations in "Christendom"?

Jesus promised to build His church in Matthew 6:18, even as it is written, "upon this rock I will build my church." He promised only to build. His church and never promised to make all the denominations that are now in the world: Yet, because of powerful religious leaders pulling factions after them and because each sect has written its own creed book or catechism to (as they think) supplement the Bible and to protect their own sectarian views we now have more than three hundred parties in the world all professing to follow Christ. However, the Saviour Himself said, "Every city or house divided against itself shall not stand" (Matt. 12:25). Thus, we now see this coming to pass as church buildings close their doors and sit like ghost houses on the landscape as hundreds of new families rush past them into eternity, ignoring them as antiquated institutions that have failed them. This disenchantment with denominationalis n is particularly observable among young people where they find even local congregations split into cliques, parties and factions led by vested interest groups who see their house of splinters coming down, but are so wedded to their traditions they will not turn to the word of God to find relief. Jesus said "Full well do ye reject the commandment of God, that ye may keep your traditions" (Mark 7.9).

bega God is to be glorified in His people (the church) for His word says, "unto him be glory in the church and in Christ Jesus unto all generations for ever and ever" (Eph. 3:21). Yet, denominationalism and religious traditions have so turned the masses away from religion that it will take major surgery with the sword of the Spirit (the word of God, Ephesians 6:17) to make them see and understand the truth about the one original church which Christ established in Jerusalem in 33 A.D., and which the "gates of hades" were never to prevail against.

Remember Christ Jesus our Lord said: "Not everyone that saith unto me, Lord, Lord, shall enter into the Kingdom of heaven; but he that doeth the will of my Father which is in heaven" (Matt.

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7:21); and that His work of redemption was not only to save us from sin, but to redeem us from "Vain conversation (manner of life) received by tradition from your fathers" (I Peter 1:18). Let, us call people out of the Babylon of denominationalism.

Disobedience is Unbelief

Everyone under the broad canopy of so-called Christianity would profess to be a believer in Christ. Most of them, as a consequences of their belief, claim to be saved. Too many of such believers have never considered the essentiality of obedience to the commands of God; their need to submit to the will of God, in order that they may be saved, and further, in order to remain saved. To the contrary, Denominationalism has harped the false doctrine, "one does not have to do anything to be saved. God, through Christ, has done it all. There isn't anything for man to do." The song of this theme is "only believe, only believe, lord Jesus." But God has a word, "to only believe, is to disobey and be lost." A "believer" who does not obey Christ's gospel is a disobedient unbeliever.

Jesus confronted His antagonists and gained from their own mouth the admission that obedience is equated with unbelief. The chief priests, scribes, and the elders came to Jesus and challenged His authority, "And spake unto him, saying, tell us, by what authority doest thou these things? Or who is he that gave thee this authority? And he answered and said unto them, I will ask you one thing; and answer me: The baptism of John, was it from heaven, or of men? And they reasoned with themselves, saying, if we say, from heaven; he will say, why then believed ye him not? But if we say, of men; all the people will stone us; for they be persuaded that John was prophet. And they answered, that they could not tell whence it was" (Luke 20:2:7).

John had preached by the authority of God (Luke 1:76-79). The people who challenged Christ's authority had rejected the

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authority of God by their rejection of John's preaching and his baptism. "But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him" (Luke 7:30). Notice: they rejected the counsel of God, that is, they would not obey the words of God as spoken by His prophet John (Lk. 7:30). In Luke 20:5 the reason given for not heeding John's baptism was unbelief. They would not obey: they believed not.

Again we see illustrated in Scripture. Many Israelites departed from the land of bondage in Egypt. Most of them died in the wilderness of Sinai and failed to enter into the promised land of rest. "And to whom sware he that they should not enter into his (God's) rest, but to them that believed not? So we see that they could not enter in because of unbelief" (Heb. 3:18, 19). Who did not enter into Cannan land? "Them that believed not" (v. 18). Who were the unbelievers? Those who obeyed not the will of God. The multitude that perished in the wilderness possessed intellectual belief! they knew God delivered them from plagued Egypt, and safely led them through the walls of water of the Red Sea. They knew the God who fed them forty years with manna and gave them life saving water from the flinty rock. They were not unbelievers in the sense that they did not know Gad and God's will for them. They were unbelievers in the sense that knowing God's will for them they would not obey it. The writer of the epistle to the Hebrews equates unbelief and disobedience. He equated their disobedience to John's preaching to unbelief.

The gospel of salvation was given "for obedience to the faith among all nations." It was "made known to all nations for the obedience of faith" (Rom. 1:5; 16:26). The word for indicates reason and purpose. When Paul told the jailer to "Believe on the Lord Jesus Christ, and thou shalt be saved" he had reference to more than an intellectual concept of Christ; a mental assent which merely accepted Him as Saviour: His belief was obedience to the command of baptism "the same hour of the night" (Acts 16:30-34).

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Again, and conclusively so, this is shown in Scripture; John 3:36, "He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God

abideth on him." Believers have life. The ASV renders the passage "and he that obeyeth not shall not see life." And so is the Greek. The truth here revealed is simply—disobedience is equal to unbelief.

Christ is the author of salvation only to those who obey Him (Heb. 5:9). Those who do not obey will be brought to fiery condemnation (2 Thess. 1:7-2). Devils believe and remain trembling devils (Jas. 2:19), whereas, "a great company of priests were obedient to the faith" and had life. (Acts 6:7).

What Constitutes Scriptural Baptism?

Clifford Dixon

Many people have been through an immersion for baptism that have not been Scripturally baptized. Many people have had a form of baptism over which the preacher said they were being baptized in the name of the Father, and of the Son, and of the Holy Ghost but because of the reasons they were being baptized and the modes of their baptism they have not been Scripturally baptized. Lest anyone of our readers be deceived concerning this we want to notice what constitutes Scriptural baptism.

TEACHING

Scriptural baptism can only be administered to those who have been correctly taught the gospel. God's power of drawing men to Christ is that of teaching (John 6:44, 45). Preceding the command to be baptized in Matthew 28:18-20 and Mark 16:15, 16 is the command to teach them the gospel. Therefore the practice to baptize infants is invalid. They have not yet been taught the gospel. They cannot in their infancy believe the gospel. They have no sins to repent of, neither the capacity to repent. Neither

can they confess Christ. All these are prerequisites of baptism. Since men must be taught the gospel, then teaching them doctrines of men will not prepare them for Scriptural baptism. It has well been said that you cannot teach a person wrong and then baptize him right.

REPENTANCE

Scriptural baptism can only be administered to those who have repented of their sins. In Acts 2:38 the command to repent precedes the command to be baptized. If a person repents he changes his will about his sinful ways and shows this repentance by a change in conduct. Reformation of life always comes after repentance. If I was a thief and I repented I would quit stealing. If I was an adulterer and I repented I would quit my adultery. Otherwise there would be no Scriptural baptism unless I repented before baptism.

CONFESSION

Scriptural baptism can only be administered after the proper confession. The confession made in Bible times was the confession of faith in Christ as the Son of God (Acts 8:37). In Romans 10:10. we are told that confession is made unto salvation. Jesus made it clear that if He confesses us we must confess him (Mat. 10:32, 33). If we are asked to confess that "God for Christ's sake has pardoned our sins," then we couldn't have Scriptural baptism. You can't have the right baptism after the wrong confession because, (1) You would be making a confession that makes baptism unnecessary. You would already be saved before baptism. (2) You would not have made the confession unto salvation as (2) You would not have required by the Scriptures.

IMMERSION

Scriptural baptism is an immersion in water. The word baptism means "a dipping, a plunging beneath, a burial." The word in the Greek for sprinkle is "rantizo," never "baptizo." The word in the Greek for pour is "keo" never "baptizo." The word for immerse is always "baptizo." Therefore baptism to be Scriptural must be immersion. This fact is shown to be true in Romans 6:4 and Colossians 2:12 where we are told that we are "buried" in baptism.

UNTO REMISSION

Scriptural baptism must be "for" meaning "unto" the remission of sins (Acts 2:38). It was never administered in Bible times "because of" remission of sins. In Acts 2:38 the word "for" is the Greek word "eis," which according to Thayer means "a preposition governing the accusative, and denoting entrance into, or direction and limit: into, to, towards, for, among" (Thayer, Page 183). So when Peter told them to be baptized "for" the remission of sins, he was telling them to be baptized into, to, towards the remission of their sins, not because their sins had already been pardoned.

INTO CHRIST

Scriptural baptism is for salvation and puts us into the body of Christ. It does not put us into a denomination of men. "For by one spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit" (I Cor. 12:13). Some want to make Holy Spirit baptism that which puts us into the body but they should realize that there is only one baptism (Eph. 4:5). That is baptism by the authority of Christ, which is water baptism (Acts 10:47, 48). It would take baptism according to all the Scriptural requirements to put us into the body of Christ. It is important to be in the body of Christ because He is the Saviour of the body (Eph. 5:23).

If you have not had Scriptural baptism by all means "arise, and be baptized, and wash away your sins, calling on the name of the Lord" (Acts 22:16).

What About The Unimmersed?

Robert R. Taylor, Jr.

When the position is taken that the unimmersed are not

Christians, some are quick to say, "But they are so sincere; they are so pious." Perhaps that has been your response. If it has been, then let me urge you to read with care what will be said in this specific study.

The sincere among the unimmersed are frequently referred to by their contemporaries as the "pious unimmersed." They are thus considered pious in the eyes of their fellowmen. Yet they have never been immersed in water for or unto the remission of their sins. They thus have never been obedient to Matthew 28:19 that states this immersion places one "into the name of the Father, and of the Son and of the Holy Spirit." They have never been obedient to Mark 16:16 which states that the baptized believer is he who shall be saved. They have never been obedient to Acts 2:38 which promises salvation or the remission of sins to the person who repents and is immersed. They have never done what the eunuch did in Acts eight as he received promptly and eagerly the immersion commanded within the scope of the Great Commission. They have never done what the Samaritans did in Acts eight at the preaching of Philip the evangelist as they both believed and were immersed (Acts 8:12-13). They have not done what the household of Cornelius was commanded to do by the apostle Peter in Acts 10:48. They have never done what Lydia and her household did in Acts sixteen as she, in attending to the things spoken by Paul, was baptized along with members of her household. They have never done what the jailor and his household did in Acts sixteen in being baptized or immersed the same hour of the night in which the sermon was delivered. They have never done as did the Corinthians who heard, believed and were immersed (Acts 18:8). They have never done what Saul of Tarsus was told to do in arising and being baptized (immersed) and thus having his sins washed away as he called upon the name of the Lord in sub-missive promptness in Acts 22:16. The unimmersed, however pious they may be, have never been baptized into Christ and into the blessed and beautiful benefits of his death as Paul described so clearly in Romans 6:3-4. And my reading friends, he was talking about immersion there for he said we are buried. There is no burial in a sprinkling or in a pouring. The unintmersed have hever come into Christ and put him on by immersion as Paul

taught in Galatians 3:27. The unimmersed have not submitted to the one baptism discussed by Paul in Ephesians 4:4. The unimmersed have not tended to that ordinance that Peter affirled in 1 Peter 3:21 is the marvelous means of our being saved. Beloved readers, are you reading with care and profit? Do you really believe that people can ignore all these Scriptures, regardless of how pious they may be, and still be pleasing to the God of heaven? If so, how?

Yet in view of all this there are still some who would defend the unimmersed by calling attention to how sincere they are. But is sincerity all that is essential? What about the atheist who is sincere in his atheism? Will his sincerity save him in the day of judgment? What about the agnostic who is sincere in his doubts and in the deeply felt conviction that there is too little conclusive evidence to sustain for him the existence of God? Will his sincerity save him in his skepticism? What about the materialist who is sincere in his feeling that man is totally mortal and at death man is just like Rover the dog-dead all over? Will his intense sincerity prompt God to overlook his adoption of the materialistic theory that man possesses no soul? What about the sincere of other religions of the world? Like perhaps some of you I have seen the sincerity of the Moslem in the Middle East as he approaches his mosque for his hour of worship? Does his sincerity make Allah, the supreme being of the Moslem religion, into the God of the Bible? Does his sincerity remove the insult that Islam makes toward Jesus Christ? For all practical purposes the Moslem religion leaves out Christ from its doctrinal emphasis. The true Moslem does not view Jesus as King of kings and Lord of lords. The Moslems do not view Him as the only begotten Son of the living God and the Saviour of the world. They reduce Him to the rank of an inferior Jewish prophet. In every respect they view Him as inferior to Mohammed, their Arab founder and initial leader, The Fight out the less with living a

What about the sincere who do not confess Christ? What about the sincere who do not repent of their sins? What about the sincere who do not believe that Jesus of Nazareth is the Son of the living God? What about the sincere who refuse to hear the great

evidence the Bible sets forth relative to the claims of Jesus Christ? Will sincerity alone permit one to set aside the whole plan of salvation?

What about those who worship in error but are still sincere? Will their sincerity atone for their being in error? What about those who teach the doctrines and commandments of men for the basic content of their message? Will such be all right if they do so in all sincerity? What about the good moral man who is sincere but is totally irreligious in attitude and action, in motive and mission, in language and in life? Will his sincerity make up for the lack of Christianity in his life? Reader friends, are you reading with care and profit? If sincerity is all that is required, then we had better cease proclaiming Christ and His commandments which lead to salvation and just preach sincerity. If not, WHY NOT? Sincerity then needs to become our dominant theme and not a message about a Saviour from sin. In fact sincerity would then be our Saviour and we would not need Jesus Christ at all. If this does not follow with logical force, then why does it not follow?

May I write some things with definite surety in the closing part of this article on this timely topic? The unimmersed have not obeyed the gospel of Christ for the gospel demands baptism (Mark 16:16). The unimmersed are not in Christ for according to Romans 6:3 and Galatians 3:27 we are baptized or immersed into Christ. The unimmersed have not put on Christ for Galatians 3:27 affirms that Christ is put on through baptism or immersion. The unimmersed are not in the body of Christ or the church of Christ for we learn in 1 Corinthians 12:13 that people are baptized into the body of Christo or the church of the Lord. The unimmersed have never come into the name of the Father, the Son and the Holy Spirit and yet Jesus taught in Matthew 28:19 that baptism or immersion is essential to our coming into the name of the Sublime Three. Baptism or immersion is necessary for the remission of our sins washed away as we learn respectively from Acts 2:38 and Acts 22:16. This being true the unimmersed have not received the remission of their sins and have never had their sins washed away. To conclude otherwise is to make mockery of everything Inspiration records on this vital topic of baptism or immersion in water for the remission of sins, for the washing away of sins. If not, WHY NOT??

Commercial Religion And Oral Roberts

Max Patterson

(Editor's Note: Oral Roberts lives in America, but there are many like him around the world and even here in this country, such are false teachers.)

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Rarely has anyone been more successful in raising money than Oral Roberts. One might claim correctly that he is an expert at mass-media marketing, using the best known techniques of money-raising and psychology. But what is Oral Roberts like on a personal level? Is he off camera like he is on camera? These and many other questions are answered in a new book entitled Prime Time Religion by Jerry Sholes. Sholes worked very closely with Roberts for three and one-half years.

Following are some observations from Sholes that gives several interesting insights into this person and the type of psychology he uses.

- 1. Roberts' book, Seed-Faith, is based upon one principle—give independently from your need—and expect a miracle back from God. This book, along with others, generally contain examples of people who gave Roberts money and then got their miracles. In all of his books he advises, You give first and then expect miracles in your life."
- 2. Roberts' miracles are exposed as fakes. Sholes writes about those who came to Roberts for healing : If faith could have

brought them up out of those wheelchairs, they would have come out and been ready to run a 50-yard dash on the spot; It never happened".

...Oh, once in a while someone would get np out of a wheel-chair and limp off the stage. But I'd seen them a day or two before get out of their wheelchairs to get into cars or go into the restroom. They weren't total and incurable wheelchair cases. They merely needed the wheelchairs for comfort because of the particular illness they had. They could however, get up and walk short distances if they really wanted to. They really wanted to for Oral, so they'd do it and then return to their wheelchairs backstage. It was a dog and pony show."

is in its sholes tells of a faculty member at Oral Roberts University that had a young baby to become seriously ill. The faculty member apparently decided to really put prayer to the test and prayed for the child, while at the same time refusing to take the baby to the hospital. Well, the baby died, right in the home.

The story gets worse. Through fasting and praying the couple tried to bring the infant back to life. They requested Oral Roberts to also pray for the child. A certain ORU Vice-President described Oral's reaction as, "He wouldn't touch that with a tenfoot pole."

I think you must agree, given what Roberts has always claimed to be and able to do, that his reaction is, to say the least, shocking. The same Vice-President that reported Roberts "wouldn't touch that with a ten-foot pole" related, "A story like that would ruin, The press would crucify him." Oral would not even go near the faculty member's home.

4. Sholes describes at length the personal aspects of the man. He wears \$500 plus Brioni suits and drives \$25,000 cars that are replaced every six months. He enjoys a million-dollar home in Palm—Springs, California, in addition to his very expensive home in Tulsa and his farm near Tulsa complete with cattle. He is a member of an ultra-posh Thunderbird Country Club which both

he and his son joined when memberships were only \$20,000. Artists have used an air british on his photographs to hide the diamond rings and solid gold bracelets he's taken to wearing. When you step into his plush office, you have to look up at him seated behind a desk on a raised, dais like area. If you have to look up at him seated behind a desk on a raised, dais like area. If you have to look up at him seated behind a desk on a raised, dais like area. If you have him he sordid side, Sholes describes the drinking done by staff members at ORU, including Roberts' son, Richard. He tells of Oral's temper tantitums that he throws a tantrain, afraid of what he might do while in such a state, either to himself or to others.

might do while in such a state; either to himself of to others. Sholes describes at length Roberts dego that must be constantly fed, and no one is to cross him. He describes how the plans for the City of Faith were discussed and worked out seven months before Roberts got on National TV and said the Lord had just given him a vision on what to build and the name by which it was given him a vision on what to build and the name by which it was to be called.

The purpose of Sholes book is not only to expose Oral Roberts, but to warn all of the little people who send in their dollars and five dollars where their money is going. He points out that it would be much better if the money were kept locally. Also, Sholes thinks some kind of regulation is in order to prevent this kind of fleecing of the public of

Incidentally, after the book was published, Mr. Sholes was a solid to the same selucion in the same selucion in the same shocking. The same Vice-President that same that would refer that with a ten-foot pole. Trieval, "A story like that would reight a same same same same in the faculty member's nome.

Paul insists that we present our bolders as a privile part of the paul insists that we present our bolders as privile as a privile paul insists that we present our bolders as a privile paul insists that we present our like in the privile paul in the privile paul in the privile paul in the paul

in the Lower than the confirmed ware the bodd bases of the land was the lower this has not been the attitude of all the same the attitude of all

There is nothing mysterious concerning the living sacrifice of the human body. It simply means that the Christian's body is to be presented had derificial service unto God. The body, its member, the hand, feet, tips, eyes, ears, are to be used in service unto God. The body, its member, the hand, feet, tips, eyes, ears, are to be used in service unto God. This consept of Christianity is foreign to the "only believe," "thust mules it only? I idea for salvation held by many. Those who hold sich views deny that Christianity demands service of hands, feet, tetc. of the Christian! In other words, they deny that any works of human soft are essential to acceptable sacrifice. The sacrifice Paul speaks of was not sacrificial living, nor was it heart fett reflicion, but a sacrificial service of the human body as directed by the shielest of manual he obeys the will of God.

In another place Paul said, "...glorify God in your body, and his your spirit," which are God's" (I Cor. 6:20)." James speaks of that activity of the human body as the works of faith, without which one cannot be saved. "What doth it profit, my brethren, though a manisay the hath faith, and have not works, is dead, being alone by works and is fastified, and not by faith fonly! (James 2:14, 17, 20, 24). Houdded, "faith without works is dead" (v. 46).

The Christian life is a life of doing as well as believing, only those who does the while of the saven are to be saved (Matt. 7:21). The susceptibility of the saven are to if the second in the susceptibility of the susce

Church And The Bible

No med gent person would ever think of trying to adjust the sun to agree with his innecyabbeW. milot If there is discrepancy, the clock must be changed to match the sun. Only a fool would contamined the former. Really the same is true of those who try to receive a consequently measured a confidence of the sun trial measured and a confidence of the sun trial of

taught to "remember the words of the Lord Jesus..." (Acts 20:35). The Lord's church has always thus honored and been guided by the Sacred Word. However, this has not been the attitude of all churches.

Someone has said that the Scriptures are like the sun and the church is like a clock. A clock is commonly found to be fast or slow. It may even stop, be clogged with foreign matter or broken. The Scriptures have come from God. The church being composed of human beings is earthly and fallible. As the sun moves with mathematical precision and never needs to be reset or adjusted, so the Scriptures are always the sure standard. The human leadership of churches is often found to be out of harmony with God's Word. When this happens, the church always needs to reset itself, according to the Bible. Never should man even think of altering the message of Diinve Revelation to match a changing church.

There are two common trends in current religious thought that this lesson is applicable to:

- 1. The papal concept of the infallibility of the church. Repeatedly the teachings of God's word has suffered as the sun was adjusted to match the clock. Yet in spite of all the efforts, the clock is still incorrect in its time.
- 2. The theology of many Protestant churches often rejects basic principles of the Biblical message. God's message immaculated in order to fit their existantial humanistic philosophy. This is often styled liberalism or modernism. Such theologians deny the supernatural element of the Bible so try to interpret it so as to excise the miraculous content.

No intelligent person would ever think of trying to adjust the sun to agree with his inaccurate clock. If there is discrepancy, the clock must be changed to match the sun. Only a fool would contemplate the former. Really the same is true of those who try to recast the supernatural message of God's word to fit their church doctrines.

The word which Jesus spake shall judge us in the last day (John 12:48). Churches of Christ are content to let the word of God speak and then do their best to obey its every precept. Do you share our view? Won't you join hands with us in thus following Jesus?

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The subject of religion and all that it embraces is nothing new to any up-to-date person on God's earth. We hear this term used daily in one way or another or else we ourselves use it in some manner. This is a subject that should be of interest to every sober minded individual. But what is religion? Is it merely a formality, a by word used loosely by people? Or, do we truely understand and appreciate the meaning and impact that it has in our lives. A definition that this writer has grown to love and appreciate of this word "religion" is thus, "It is man's recognition of his relationship to God and the expression of that relationship in faith, worship and conduct." The religion that we shall consider in this study is one that according to James 1:27, "Is pure and undefiled before God." That is, it is holy and acceptable to God. This religion is completely opposite that which is unreal, deceptive or hypocritical. A religious life that is pure and undefiled before God should be the kind of religious life we desire. This is the only kind of religion that will enable us to be saved and enter heaven in the hereafter. False religion leaves men victims of dispair and disappointment. Each of us should desire a religious life before God that will lift us up from the corruption of sin and lead us to heaven. The greatest tragedy that man can face is when he stands in the judgement to come and realize that the life he has lived on earth has been in vain. When we stand before Christ in that day (2 Cor. 5:10) we want to know we have not wasted our time and efforts. 2 Cor. 13:5, "Examine yourselves, whether

ye be in the faith; prove your own, selves it This, is good, advice for every religious person on God's footstook on The purpose of this self-examination should; be to see if we are in harmony, with the Word of God, if our Spiritual lives, are pure vand undefiled. To determine the nature of God's religion (let me emphasize, that His ALONE can save) we must examine His word and determine if we are in tuned to His commands, 2 Tim. 2:15, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of God I I wo basic principles of a saving religion are: (1) It is Spiritual in nature. (2) It pertains to the heart of man as well as to the loutward manifestation of religious acts. Rom. 2:28-29, "For he is not a Jew, which is one outwardly: neither is that circumsion, which is outward in the flesh; But he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and nothin the letter, whose praise is-not of men, but of God lins Friends this is also strue with Christians, one lis not a Christian unless the in one inwardly as well as outwardly. One must be religious from his heart to be pleasing to sober minded individual. But what is retieron? formality, a by word used loosely by playle? Or, do no track understand and appreciate the meaning and impact tout it has in our lives. By deficition that the mind and appreciate of this word religion. Is thus, it is much's recognition of his relationship to God and the expression of that relationship in faith, worship and congement emitigion that we shall consider in this study is one that according to James 1:24, The pure and undefiled before God." That is, it is hely and acceptable to God. seindLuke the beloved physician according Therefore they that were scattered abroad went everywhere preaching the word! (Acts 824), at Even in the days of Saulu when he ovasnidaking dayoo of the church and was deconsenting to the death of Stephen, going into every house, hauling men and women and casting them into prison they preached the word. https://www.his persecution.cof.ithe.churchs they escattered abroad lintogalla parts of the world. In Matthew 28:19, it states - "Go ye therefore, and deach Tall mations the and Mark follows: "And he said unto them Googs into all the world and preach the gospel to every creature" (Markel 6:16) to The scatt tered were the idisciples of Christ who came to the knowledge of His love and had yielded themselves to His enuse Stephen was browed to death because he spoke long preached the word. The word which the beart those is a source of the heart through the word of the Lord, and then the it. It leads to be word of the Lord, and then the it.

Saul did everything within his power to destroy the church, even desired to the storing of Stephen. However, as he thiveled to Damasons Christ bappeared unto him (Acts 923); Saul was told to go into the city and there it would be told him what he mast do to be saved. (Acts 9:6) and Ananias came to him still told him to arise and be applied, and wash away his isins, calling on the name of the Lord? (Acts 22:16). What Saul had been persecuting, the preaching of Jesus Christ, he was now supporting. After this his name was called Paul.

Intrince delivered by Norman Hogan in the decision of the Land Pauli served behavior of the Land Called Pauli served by vessel funtowhild (Acts 9:15), to preach the Word of the Land Pauli served the Lord with all humility of mind, and with many tears, and temptations (Acts 20:19). Pauli stated that the had not shumed to declare the whole counsel of God! to! the peopler (Acts 20:20:20:15). It is the counsel of the people of the land of the people of the people

Paul also encouraged. Timothy compreaches the sword, sto be instant in season, and out of season. (2 Tim. 4:2). In his early lifel he persecuted: the Christians, trausing of the miotor ascattendand to preach the word of God everywhere. Now, here in his latter days, he is telling the young preacher, Timothy, to preach the word.

which means to annotine the glad lidings, whereas, in 2 Timothy 4.2, where Paul admonishes Timothy bto preach the word, the grad lidings, whereas, in 2 Timothy 4.2, where Paul admonishes Timothy bto preach the word, the Greek word here is kerusso which means to publish the word. Therefore, it is as Luke states, as the people were scattered they and uncerthing and things of Jesus Christ. In word and publish the word in mosass at brow and absent of seasons the word of the prepared to preach the word of the law of the Lord, and to do it, and to teach in Israel statures and judgments." Let us notice that Ezra prepared his heart for three reasons: (1) to seek the law of the Lord, (2) to do it, and (3) to teach in Israel the statures and judgments. The way we prepare

ourself to preach is by studying the word. With the great educational institutions that are available, there is no excuse for a man not to prepare himself for the work of the Lord. We must therefore resolve to preach the word of the Lord, and then do it. It has a decrease a second and the document of the Lord.

Phillips Brooks defined preaching as the communication of truth by man to men." Involved in this definition is both truth and personality. As important as the preacher is in this process he is still only the channel through which God's message is delivered to the hearts of men. The important element in preaching is: the message of God as is seen from Paul's statements in Philippians 1:15-18.

In a lecture delivered by Norman Hogan in the Spiritual Sword a Lectureship on the book entitled, God Demands Doctrinal Preaching at Memphis, Tennessee, Hogan writes: A least quantities of the contribution of the least form to write the least form to

"Preaching the gospeliof Christ is the greatest work in the world. It takes some sacrifice much hard work and occasional disappointments. It also means the greatest joy and satisfaction known to mankind..."

when which all the miffur moznes to the land moznes on partial Also the paragraphs before mentioned his also a statement taken from this book. The has been been a paradiant to be Diffurnity and the land of manifest and become near the contest of the state of the st

We all need to go out into all the world and preach the gospel to every creature. It is not everyone that can get up before a group, of people from ten to ten thousand. Nevertheless, preachers must be prepared to do this. Also, we can preach from our houses and to our neighbours next door to us.

Preaching the word; these are our orders, brethren, an Let us awake out of our sleep and arise to preach the word in season and out of season; let us scatter upon the face of the whole earth and go about preaching the word, and the season seed to be a single to be a constant to a first least of both soliton out of the season and single to be a soliton of the season and single to be a soliton of the season and single to be a soliton of the season and single to be a soliton of the season and single the season and season and

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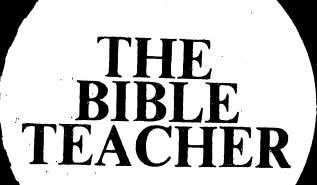
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C-22, N.D.S.E. II NEW DELHI—110049