

# SERMON BOOKS

# 16 BOOKS

(More than 400 Sermons)

Just For Rs. 10/- Only!

The Christian Life
Fiftytwo Short Sermons
Sermons on False Doctrines
Thirtyfive Thought Provoking Messages
A Ready Answer For Every Man, Vol. 1
A Ready Answer For Every Man, Vol. 2
Sermons From Matthew
Sermon outlines Just For You
Voice of Truth Radio Sermons, Vol. 1, 2, 3, 4, 5, 6, 7.

New Testament Conversions

## ALL THESE SIXTEEN BOOKS CAN BE HAD FROM:

THE BIBLE TEACHER Box 3815, C-22, NDSE-2 NEW DELHI 110049

<sup>\*</sup>No postage or forwarding will be charged

<sup>\*</sup>Send by M.O.

<sup>\*</sup>Also available 16 Hindi Sermon Books, also for ten rupees.

# THE BIBLE TEACHER

Editor:

J. C. CHOATE

Associate Editor:

SUNNY DAVID

Published by Church of Christ, Box 3815, New Delhi-110049

Pleading for the restoration of pure New Testament Christianity

Vol. 13

January 1983

No. 9



### Who Is A Sinner?

We are living in a time in which little is said about sin, and who wants to be called a sinner? Those who do bad things are said to be sick. The blame is not placed on them but on the society that produced them.

In the first place, whether we like it or not, sin does exist. Sin is simply the act of breaking the law. It may be the law of man or the law of God, but when one goes beyond either law sin is committed. The Apostle Paul said concerning the law of Moses under which he was reared, "...I had not known sin, except the law had said, Thou shalt not covet." (Romans 7:7). John wrote, "Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law." (1 John 3:4). When one transgresses or goes beyond the law, the recognized standard of authority, then he sins. This was true under the law of Moses, but it is also true under God's present law as revealed in the New Testament scrip-

tures, the law of Christ. Not only so, but when one breaks or fails to keep the law of man, the law of the government of a country, then he sins or does wrong. The only time that one is free to break such a law is when it conflicts with God's law. God must come first regardless of what man says.

Continuing our study, John said again, "All unrighteousness is sin..." (1 John 5:17). But what about the individual who sins? The same writer says, "He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil." (1 John 3:8). Hear him again, "...whosoever doeth not righteousness is not of God, neither he that loveth not his brother." (1 John 3:10).

Who is a sinner, then? If a sinner is one who breaks the law then that means that as long as one does not break the law, he cannot be classified as a sinner. Would there be any who would fall into this category? Contrary to what some say, a child is born into this world without sin and remains free from sin until he or she reaches the age of accountability or of knowing right from wrong. We do not inherit the sins of others, but we are responsible only for our own sins. Ezekiel said that the soul that sinneth it shall die. (Ezekiel 18:4). Christ taught that one must become as a little child to enter the kingdom of heaven. (Matthew 18:1-3). Also, those who are mentally incompetent are not held But what about all of the others? accountable for their actions. what about all of those who have reached the age of accountability and know right from wrong? What about all adults, both men and women, who have good minds? They have all sinned and are therefore considered sinners before God. No one has within his own power the ability to live without sin.

Again, we ask, who is a sinner? A sinner is one who sins, one who breaks God's law, who transgresses and goes beyond God's law. One also breaks God's law when he or she breaks man's law. In the verses already noticed in the book of John, the writer tells us that one sins and is classified as a sinner when he does unrighteousness, when he obeys the devil, when he loves not

s brother. A sinner is one who engages in the works of the flesh described in Galatians 5:19-21. Paul writes, "Now the works the flesh are manifest, which are these; Adultery, fornication, cleanness, lasciviousness, Idolatry, witchcraft, hatred, variance, nulations, wrath, strife, seditions, heresies, Envyings, murders, unkenness, revellings, and such like: of the which I tell you fore, as I have also told you in time past, that they which do ch things shall not inherit the kingdom of God." at all unrighteousness is sin, and Paul wrote to those at Corinth, know ye not that the unrighteous shall not inherit the kingdom God? Be not deceived: neither fornicators, nor idolaters, nor ulterers, nor effeminate, nor abusers of themselves with mankind, or thieves, nor covetous, nor drunkards, nor revilers, nor extorners, shall inherit the kingdom of God." (1 Corinthians 6:9, 10). e end of all such people will be, according to John, eternal struction. He said, "But the fearful, and unbelieving, and the ominable, and murderers, and whoremongers, and sorcerers, and platers, and all liars, shall have their part in the lake which rneth with fire and brimstone: which is the second death." evelation 21:8).

It is rather clear, then, that sinners are those who do the rks of the flesh, who break the laws of God and man, who do see things that are bad and wrong. How could one say that a rderer, a liar, an adulterer, are not sinners? How could one say t such acts as fornication, stealing, hatred, and such like, are sins?

A sinner may further be classified as one who is not saved, who is not a Christian, not a member of the Lord's church, hen one obeys the Lord, he is saved from his past sins (Mark 16; Acts 2:47), he becomes a Christian or a follower of Christike 9:23; 1 Peter 4:16), and a member of the church. (Acts 2:47; hesians 5:23). Not only is that true, but when one becomes a ristian and, then purposely and intentionally goes on and does se things that are bad and wrong, and are contrary to God's l, then one sins as a Christian and is therefore a sinner. The y way for such a person to be forgiven is for him or her to ent of those sins, to confess those faults, and pray to God for

for giveness. If the sin or sins are public then the unfaithful Christian must take the matter before the church and ask the brethren, as well as God, to forgive him or her of the sins committed. James wrote to the Christians in the long ago, "Confession faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous may availeth much." (James 5:16).

In the sense that there are none good, that all have sinner that one cannot be saved by living a good moral life or by doin the works of his own righteousness, then all accountable being may be said to be sinners. Even all Christians are sinners in the sense that they are still in the flesh, that none are perfect, that a make mistakes, even if those mistakes are not intentional. The difference between the sinner that has not obeyed God and the or who has obeyed God is the fact that the sinner who has no obeyed God is lost and without hope as he is, but the sinner who has obeyed God has been forgiven of all of his past sins, and if I strives to remain faithful to the Lord then his sins are continual washed clean by the blood of Christ.

The Bible says that the wages of sin is death (Romans 6:2: and therefore, we want to encourage you to turn from your sins that you might obey the Lord and be saved. Christ said that you will believe in him as being the Son of God, if you will repe of all of your sins, if you will confess him before men, and if y will be baptized, buried in water, for the remission of your sin then he will save you and add you to his church. (John 14:1; Lu 13:3, Matthew 10:32, 33; Mark 16:16; Acts 2:38; Acts 2:47). The having your sins blotted out or forgiven, as a Christian, the Lochas promised to be with you, to forgive you when you make makes and ask for his forgiveness, and help you to prepare you soul for its eternal abode. We pray that you may think serious about these matters and that you will decide to obey the Lord theyou may be saved and in this world in the world to come.



# The Beginning

In the tenth chapter of the book of Acts of the Apostles we ad about the conversion of Cornelius and his household, the first entile converts. Before Acts 10, beginning with chapter two, ere were several thousand people converted to Christ, but they ere all Jews. Even though Christ had commanded his disciples go into all the world to preach the gospel to every creature and baptize those who would believe in him. The disciples, howver, continued to preach only to the Jews, thinking the gospel only for the Jews of all the world, until God through a miracle onvinced the Apostle Peter, one of the leaders in the early church, at the gospel is not only for the Jews but is also for the gentiles well. After the conversion of Cornelius and his household, hower, in Acts 11 we read, "And the apostles and brethren that were Judaea heard that the Gentiles had also received the word of God. nd when Peter was come upto Jerusalem, they that were of the reumcision, contended with him, saying, Thou wentest in to men ncircumcised and didst eat with them. But Peter rehearsed the atter from the beginning, and expounded it by order unto them, lying, I was in the city of Joppa praying: and in a trance I saw a sion, A certain vessel descend, as it had been a great sheet, let own from heaven by four corners; and it came even to me: Upon ne which when I had fastened mine eyes, I considered, and saw ourfooted beasts of the earth, and wild beasts, and creeping nings, and fowls of the air. And I heard a voice saying unto me, rise, Peter; slay and eat. But I said, Not so, Lord: for nothing ommon or unclean hath at any time entered into my mouth. ne voice answered me again from heaven, What God hath

cleansed, that call not thou common. And this was done three times: and all were drawn up again into heaven. And, beholimmediately there were three men already come unto the hou where I was, sent from Caesarea unto me. And the Spirit bac me go with them, nothing doubting, Moreover these six brethre accompanied me, and we entered into the man's house: And 1 shewed us how he had seen an angel in his house, which stoo and said unto him, send men to Joppa, and call for Simon, who surname is Peter; Who shall tell thee words, whereby thou and a thy house shall be saved. And as I began to speak, the Ho Ghost fell on them, as on us at the beginning. The remembered the word of the Lord, how that he said, John indeed baptized ye with water; but ye shall be baptized with the Holy Ghost. Fora much then as God gave them the like gift as he did unto us, wi believed on the Lord Jesus Christ; what was I, that I could wit stand God? When they heard these things, they held their peace and glorified God, saying, Then hath God also to the Gentil granted repentance unto life." (Acts 11:1-18).

Here I want to Point specifically to Acts 11:15 where the Apostle said, "The Holy Ghost fell on them, as on us at the beginning." He was, of course, speaking of the beginning when Acts 2 the Apostles had received the Holy Spirit in the sammanner for the first time. This also shows that the Holy Ghosince that time had not fallen on may person. For if He did the it was not appropriate for Peter to refer to the beginning. But the beginning he was pointing to was not only the beginning when the Apostles of Christ had received the promise of the Hoghost. But there were several other things too which took play on that day, and therefore it was the day of the beginning several things.

1. It was the beginning of the gospel preaching. On the day of Pentecost the gospel of Christ was proclaimed for the fitime. Jesus had commanded the disciples, at the time of ascension into heaven, to go into all the world to preach his gosp (Matthew 28:18-20; Mark 16:15, 16). But he had also told the to wait in the city of Jerusalem for the promise of the Father where they would be baptized with the Holy Ghost. (Acts 1:1-9). The same of the promise of the Father where they would be baptized with the Holy Ghost. (Acts 1:1-9).

took place in Acts 2:1-4. Then with the power of the Holy Ghost they began to preach the gospel. They reminded the great multitude which had come together of Jesus Christ. About various prophecies concerning Christ in the scriptures. They told the people why Jesus was crucified and how he arose again. The Apostle Peter on that day concluded his gospel sermon by saying to his listeners that God hath made the same Jesus, whom you have crucified, both Lord and Christ. (Acts 2:36). In verse 37 we read of the result of the preaching, that the hearers were pricked in their heart and they asked Peter and the other Apostles: "What shall we do?" And the answer to the question given by the Spirit filled Apostles was: "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." (Verse 38). In verse 41 we see the immediate response, as it says, "Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls." The last verse of this chapter read, "Praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved."

- 2. It was the beginning of the church. After the Apostle Peter had confessed Jesus to be the Son of God, Jesus made this promise: "Upon this rock I will build my church." (Matthew 16:18). But in Acts 2:47 we read that the Lord added to the church daily such as should be saved. Therefore the church came into existence at that time. Acts 2:41, which we have already noticed, says that the three thousand souls were added unto them, that is, unto the number of the Apostles who preached the gospel to them. So the Apostles and the three thousand souls, who were baptized for the remission of sins, became the church, the called out group of people, or the body of Christ. It was to this church that the record says, the Lord added to the church daily such as should be saved. It was Christ's church, not Peter's church but the church of Christ.
- 3. It was the beginning of the kingdom of God. John the baptist, who had come before Jesus to prepare the way for Him, preached the coming of the kingdom of God. Also Jesus preached about the coming of God's kingdom. In John 3:3-5 Christ revealed

how one would enter into the kingdom of God. When He taught his disciples about prayer he told them to pray to God that His kingdom come. It is interesting to note that before Acts 2 whatever was said about the kingdom of God shows that it was still in future. But After Acts 2 all the references to the kingdom of God in the New Testament say that the kingdom of God is already here. For instance, in Colossians 1:13, speaking about God, the Apostle Paul says, "Who hath delivered us from the power of darkness, and hath translated us into the kingdom of His dear Hebrews 12:28 says, "Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and Godly fear." The author of the book of Revelation, the Apostle John, giving his introduction in the book wrote, "I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ," (Revelation 1:9). Then in Mark 9:1 when Jesus was talking with the Apostles, he told them. "Verily I sav unto you. That there be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with power." From this we understand that God's kingdom was to come before all the Apostles would die and that the kingdom was to come with power. Then as we turn to Acts 1 where we read Jesus promised the Apostles that they would be baptized with the Holy Ghost "not many days hence" (Acts 1:5), in verse eight of this chapter, to the Apostles, Jesus said, "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth." So from this we conclude that the power was to come when the Apostles would be baptized with the Holy Ghost. And we will all agree that this took place on the day of Pentecost as recorded in Acts 2, when the Apostles were baptized with the Holy Ghost, before they preached the first gospel sermon to that great multitude of people who with the Apostles became the church of Christ in the beginning. what do we see? We see that the power came on the day of Pentecost. And because Jesus had promised to the Apostles that the kingdom of God would come with power, therefore, when the power came God's kingdom also came at the same time. It is therefore that we have earlier noticed that after Acts 2 whenever the writers of the New Testament wrote about God's kingdom they always said that it now exist, that people have been translated into it, that we have received the kingdom, and that Christians are in the kingdom of God. The kingdom of God is actually the church of God. Jesus referred to this fact in Matthew 16:18, 19 when in promising to build the church he used the word church and kingdom interchangably. Notice, he said, "And I say also unto hee, that thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven." Christ is the king, the ruler, and Christians are his subjects in his kingdom which is the church. The New Testament of Christ is his law for his people, and Christians are commanded to abide in the doctrine of Christ which is the territory of his kingdom, (2 John 9:10).

- 4. It was the beginning of Christianity. Before the day of Pentecost, the day Peter was pointing as the day of beginning in Acts 11:15, there were no Christians. But since that day when people began to believe and obey the Gospel of Jesus Christ Christianity came into existence. All of them were called only Christians. (Acts 11:26; 1 Peter 4:16), and they were all the churches of Christ. (Romans 16:16). None of them were Roman Catholic or Protestants, or any thing else. The Roman Catholic church began much later in 606 A.D. and all the Protestant denominations came into existence after the 15th century A.D. The Christianity which began on the day of Pentecost was the pure New Testament Christianity.
- 5. It was also the beginning of repentance and forgiveness of sins. Jesus, after his resurrection, said to his disciples, in Luke 24:46, 47: "Thus it is written and thus it behoved Christ to suffer, and to rise from the dead the third day: And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. Notice, that repentance, said Jesus, and remission of sins was to be preached among all nations beginning at Jerusalem. And this is exactly what took place in

- Acts 2, as already mentioned. Christ was preached, the people asked, "What shall we do? In reply the Apostles said, "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." (Acts 2:38).
- 6. Then it was the beginning of Christian worship on the Lord's day. At Acts 2:41 we read that when they received the word of the Lord they were baptized and the Lord added the three thousand souls unto the number of the Apostles. Then the next verse says, "And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers." Before this they, as Jews, according to the Old Testament teaching, observed the Sabbath day, which was the last day of the week and they worshipped according to the law of Moses. But now after they had become Christians, they met for worship as Christians on the first day of the week, to worship according to the teachings of the Apostles which they had received from Christ. (Acts 20:7).

Now all of this, as recorded in Acts 2, began in the city of Jerusalem on the day of Pentecost in A.D. 33. This was according to the will of God. (Isaiah 2:1-3). And all who would follow God's will today like Peter would point to that beginning to show the truth about these things.

### How To Become A Christian

#### Bill Graddy

The most important question ever asked is: "What must I do to be saved?" (Acts 16:30.) Then, the HOW becomes equally as important. Notice the step by step process. First, we must have faith in the Author and Finisher of our faith, Jesus Christ. (Heb. 12:2.) This faith comes by the hearing of the word of God. (Rom. 10:17.) "But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a re-

warder of them that diligently seek him." (Heb. 11:6). With the belief and trust that Jesus is the Redeemer, we must repent of sins. "And the times of this ignorance God winked at; but now commandeth all men every where to repent." (Acts 17:30.) In repentance, we come out of our sinful conditions, STOP serving Satan and START serving the Lord. (Matt. 3:8; Luke 13:3.) With this new attitude we are ready to confess our faith. "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation". (Rom. 10:9-10). Read Matthew 10:32-33. Acknowledging our faith, repentance and confession, the last step into Christ is baptism. "For as many of you as have been baptized into Christ have put on Christ". (Gal. 3:27). Read Mark 16:16; Acts 2:38. Now that our past sins have been forgiven, the Lord has added us to His church and we are Christians. (Acts 2:47; Acts 11:26).

#### HOW DO CHRISTIANS WORSHIP GOD

"God is a Spirit: and they that worship him must worship him in spirit and in truth". (John 4:24). As we must worship God with our own "spirit" fully subjective and submissive so we must worship God in "truth". The "truth" of the worship is that upon the first day of the week we will assemble, partake of the Lord's Supper, "lay by in store" (put into the treasury), sing praises to His name, pray, and teach-preach-study. (Heb. 10:25; Acts 20:7; 1 Cor. 16:2; Eph. 5:19; Col. 3:16; 1 Thess. 5:17; Matt. 28:19-20; 1 Cor. 1:21; 2 Tim. 2:15). The remaining part of the week we are to practice the things we learned at the house of God from the word of God.

#### HOW TO LIVE THE LIFE OF A CHRISTIAN

The teaching of the New Testament must become a part of

our daily practices. "But be ye doers of the word, and not hearers only, deceiving your own selves". (James 1:22). In order to be "doers of the word" we must KNOW the word! We must: "Search the scriptures". (John 5:39; Acts 17:11; 2 Tim. 2:15). We must "be faithful unto death" in living and executing the principles of Christ. (Rev. 2:10). "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city". (Rev. 22:14). A necessity in living the life of a Christian, is a daily, prayerful study of the word of God. (James 1:21). By presenting our bodies as living sacrifices, by seeking first the church of our Lord, and adding to our faith virtue; and to virtue knowledge: and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity, God will hear our prayers. (Rom. 12:1; Matt. 6:33; 2 Peter 1:5-7: 1 Peter 3:12.) Are you a Christian?

# "No Fear Of Hell—No Hope Of Heaven"

Maxie B. Boren

In the Dallas Morning News of December 5, 1981, an article appeared that arrested my attention. It was the report of an interview with Jorge Luis Borges, an Argentinian, and a world renowned literarian. At age 82, Mr. Borges still espouses his unbelieving philosophy. While his Godless views are repugnant to me, I can feel only pity for the man.

Note these despairing words from his lips: "I think of death as a great hope. I hope to be wiped out, utterly forgotten, saved by nothingness." How does that "grab you," my friend? And if that isn't bleak enough, one of his favorite lines is reported to be from a medieval English poem concerning the grave, which says, "Doorless is that house and dark it is within." That's really cheering, isn't it?

But his words that really chilled me were these: "I STAND IN NO FEAR OF HELL AND NO HOPE OF HEAVEN." Can you possibly imagine any person making such a statement, and especially one in the twilight years of earthly life?!

With that faithless outlook, he surely has no hope of heaven because "without faith it is impossible to please" God! Hebrews 11:6. But he certainly has every reason to stand in fear of hell! Someday the Lord Jesus Christ will come again "with his mighty angels, in flaming fire, rendering vengeance to them that know not God, and to them that obey not the gospel of our Lord Jesus, who shall suffer punishment, even eternal destruction from the face of the Lord and from the glory of his might." II Thessalonians 1:8-9.

How desparately Mr. Borges needs to realize that there is a God and that He has decreed that "it is appointed unto men once to die, and after this the judgment!" Hebrews 9:27. And furthermore, "As I live, saith the Lord, to me every knee shall bow, and every tongue shall confess to God." Romans 14:11. "The wicked shall be turned into hell..." Psalm 9:17.

My heart aches for a man like Jorge Borges, who obviously exhalts the wisdom and talents of mere men while blinding himself to the GLORY AND MAJESTY OF THE GREAT AND ALMIGHTY CREATOR of this universe. What a distorted perception of "things" he has! All those he admires so much... Dante, Shakespeare, Kipling, Shaw, et. al., will not matter at all when that day of reckoning with the Lord of heaven and earth comes!

Poor Mr. Borges..."NO FEAR OF HELL AND NO HOPE OF HEAVEN." And the greater tragedy is that countless millions of others are in the same boat with him!

est consist that is entirely

All we can do is Try to teach precious souls the truth and show them the Way! It is an urgent matter!

The form of the path of the party of the

And the second of the second of the second

of englishing managers, the ac-

# Setting Our Priorities Right in the Home

#### Wendell Winkler

There is nothing we need more greatly in the church of the Lord than a proper arranging of priorities. God has always demanded first place in the lives of his people (Exodus 20:3-6); (Matthew 22:37; 6:33). In fact, with God it is first place or no place. And, the home is the best place for proper priorities to be indelibly written on the hearts of our children. What priorities will be established in the hearts of our children when the following things are adhered to:

- 1. When we are early to the ballgame, but late to worship services?
- 2. When we see that our children do their school homework, but never check to see if they have completed their Bible school lessons?
- 3. When they cannot stay up late on school nights, lest it infringe upon their school work, but they can stay up and watch the "late show" on Saturday night, though they will be attending Bible school the next morning?
- 4. We will not let them miss school, even though they do not want to attend: but we cater to their whims and let them miss Bible school because they happen not to want to attend that given day?
- 5. We know the names of their public school teachers but we cannot call the names of their Bible School teachers at church?
- 6. We will serve as room mother or president of the PTA at the public school but we will never take part in arranging for various functions for their Bible class?
- 7. We attend their public school open house, but do not

attend the open house on the closing day of Vacation Bitle School?

- 8. We will not take our vacations so as to cause them to miss any school, but we have no qualms of conscience about taking our vacation during the time of Vacation Bible School or gospel meetings?
- 9. They see us go to work even though we do not feel too well, but stay at home from church services under the same circumstances?
- 10. They see us avidly look and study their schoolwork, but never pay any attention at all to the handwork brought home from their Bible classes?

Yes, with such situations prevailing, what priorities are being established in the hearts of our children?

# My God and My Money

#### Mac Layton

God is very concerned about me and my money. How I make it. How I invest it. How I share it. If the parable of the rich fool in Luke 12 teaches anything at all, it is that the way a man earns, spends, and shares his wealth will determine his eternal destiny. And just four chapters later. Luke records the parable of the rich man and Lazarus. This demonstrates without a doubt that riches kept by the owner without consideration for the needs of suffering humanity will result in everlasting condemnation (Luke 16).

Yes, indeed, money talks! You have heard it said a thousand times, "Money talks!" As one put it,

My money talks
Its voice is strong
And when it speaks
It says, "So Long!"

In a time of runaway inflation, that's the way it must be for all of us. But our money says more than just "so long!" It declares where the seat of life is, the sure location of the heart: "For where your treasure is, there your heart will be also" (Matthew 6:21). It speaks of what we are. Jesus' vivid description of the Pharisees revealed them to be "lovers of money" (Luke 6:14-15). Our money tells the direction we are going. It is a true measure of the depth of our faith and the breadth of our love.

Our wealth is not merely a possession, an adjunct. It is a part of us. It has taken our energy, time, and forethought to earn it. To speak of the use of money for the advancement of God's Kingdom on earth is not being materialistic. You are speaking of life itself. Far from being mundane, the man or woman who teaches us true stewardship is putting spiritual things in proper perspective.

For too long many have had the idea that the teaching of the New Testament on the theme of money was primarily meant to extract enough from the saints to make do, or meet the emergencies, or simply as a good means of finance. But it goes far deeper than that. Our relationship with our Father in Heaven is dependent on a proper attitude toward this world and its goods. Our spiritual life will never advance beyond our concept of things.

# Teens and Music

Roy H. Deaver

A young boy complained to his father that most of the Church hymns were boring to him—too far behind the times, boring tunes, meaningless words. His father put an end to the discussion when he said, "If you think you can write better hymns, then why don't you?" The boy went to his room and wrote his first hymn. The year was 1690; the teenager was Isaac Watts. "When I Survey the Wondrous Cross" and "Joy to the World" are among almost 350 hymns written by him. Feeling bored? Do

something great! Let the world remember you for 300 years!

# Does The Bible Condemn The Use of Tobacco?

John Waddey

- Land Andrew Commence of the Com This question is often asked by sincere Christians and it certainly deserves a definite answer. Turning to God's book, we do not find the word tobacco, either approved or condemned. We do find numerous principles for Christians to live by. If the use of tobacco violates any one of these principles, it is wrong. shall present these principles in the form of questions.

- 1. Do you have doubts about it? "He that doubteth is condemned..." (Romans 14:23).
- 2. Is the consumption of tobacco physically harmful? "Your body is a temple of the Holy Spirit." (I Corinthians 6:19). "If any man destroyeth the temple of God, him shall God destroy." (I Corinthians 3:17).
- 3. Can you glorify God in your body as a user of tobacco? (I Corinthians 6:20).
- 4. Can you smoke, chew, or dip to the glory of God? "Whether ye eat, or drink, or whatsoever ye do, do all to the glory of God." (I Corinthians 10:31). A BANTA TRANSPORT STANDARD COMPANY
- 5. Will using tobacco cause your neighbor to stumble? "Woe to that man through whom the occasion (of stumbling) cometh." (Matthew 18:7).
- 6. In using tobacco, do you imitate Paul and Jesus? (I Corinthians 11:1).
- 7. Would you encourage your children to smoke? "Be thou an example...in manner of life." (I Timothy 4:12).
- 8. Would you offer Jesus a smoke if He visited you? If not, why not?

- 9. Would you approve of me, a preacher, using tobacco?
- 10. Do not many spend more for tobacco than they give to their Lord? "Lovest thou me more than these?" (John 21:15).
- 11. Does not smoking tend to addict its patrons to the habit? (II Peter 1:6).

Dear friend, be honest with yourself and your God. Is not the tobacco habit wasteful, useless, harmful, and sinful? God's word shows us that it is just that! Cast aside this sin as a defilement of the flesh and spirit, perfecting holiness in the fear of God. (II Corinthians 7:1).

## The Current Disgrace

#### Wayne Jackson

That the nudity which characterizes this age has invaded the church of the Lord is a fact that hardly needs documentation. All one has to do is open his eyes. Many of our brothers and sisters scruple not to reveal the nakedness of their flesh, in fact they seem to delight in it. Some are brazen, even defiant in their determination to dress as they please. Numerous members of the church frequent the public swimming pools, beaches, and other places where the world is accustomed to appearing in various stages of disarray. And if that were not bad enough, many, especially women, even reveal that which should be concealed at the public assemblies of the church. A few years back the miniskirt was the fashion: we are told that it is on the way back. If men with "eves full of adultery" (II Peter 2:14) have their way, it will be back! Currently the style is the thigh—high split skirt. And, if we may make a play on words, we wonder if the thigh is the limit! Frequently godly men can scarcely carry on a conversation with some women without having to look heavenward on account of the ample cleavage that is gaudily displayed. How in the name of common sense can a decent and reverent worship service be conducted when women with mini-morals exhibit to all those areas of their flesh which tend to excite sexual desire? We simply cannot believe that most of these women are so naive as to be unaware of what they are doing!

People are, to some degree, judged by the attire in which they array themselves. Tamar was judged to be a harlot because of the style of her dress (Genesis 38:15). Solomon spoke of a seductive woman who was clad with the "attire of a harlot" (Proverbs 7:10). The Bible warns of the shame of nakedness (Revelation 3:18; 16:15). (Though these passages speak primarily of a spiritual nakedness, they nonetheless take their rise from the disgraceful physical public display of the flesh). Modesty is still a prime virtue in God's sight (I Timothy 2:9). And the provocative, lust-exciting person who regards neither God, others, nor self will surely give account before the Judge for the deeds done in the body. (II Corinthians 5:10).

# Jesus Only

Pervie Nichols

#### THE GODHEAD

The word "God" means deity. The Hebrew word "El" refers to God in the singular sense. The word "Elohim" is the plural form of "El", and when it refers to the true God it means "God" in the plural sense, and is joined with adjectives, verbs and plural pronouns. This is observed in the following statements: "And God said, Let us make man in our image, after our likeness" (Genesis 1:26), "And the Lord God said, Behold, the man is become as one of us, to know good and evil" (Genesis 3:22). Please observe the words "us" and "our" in these verses.

The Godhead consists of three distinct personalities or beings: (1) God, the Father, (2) God, the Son, and (3) God, the Holy Spirit. These are not the same person, but are separate beings.

(See Matthew 12:32; John 14:15-17; Corinthians 8:6; II Corinthians 13:14; Ephesians 4:3-6). Jesus is God (deity) but he is not God, the Father.

#### CHRIST WITH GOD AT CREATION

Christ was with God, the Father, at the creation of the world, and by Him God made all things. (Genesis 1:26; John 1:1-2). The "Word" was Christ. The Word was with God, "El"; and the Word was God (deity). Hence, Christ was present at the beginning. In a prayer to God, the Father, Jesus said: "Glorify thou me with thine own self, with the glory which I had with thee before the world was" (John 17:5). He did exist before the virgin birth, and before the world was. Since the worlds were made through Him (Hebrews 1:13), He had to be present when all things were created. (Genesis 1:26).

#### JESUS SENT INTO WORLD

The apostle John wrote: "And we have seen and do testify that the Father sent the Son to be the Saviour of the world" (I John 4:14). Two persons here: (1) God, the Father, the sender. and (2) Jesus, the one sent. God, the Father. did not send himself, but sent Jesus, another being. Christ did not send himself, but was sent (John 3:16-17). And since he was sent into the world he must have existed out of it. (John 8:42; 10:36; 16:27).

#### CAME FROM GOD IN HEAVEN

Jesus said, "I came down from heaven" (John 6:38), "I am from above" (John 8:23), "I came out from God", "I came forth from the Father" (John 16:26, 27). Jesus, one person came forth from the Father, another person. While on earth Jesus said, "Our Father which art in heaven" (Matthew 6:9), and "My Father which is in heaven" (Matthew 7:21; 16:17). At the time Jesus was on earth God, the Father, was in heaven. Therefore, God, the Father, and Christ the Son are two different beings.

#### CAME IN BODY OF FLESH

Christ, "the Word" was made flesh (John 1:14), and "was made in the likeness of men" (Philippians 2:5-8). Through the virgin birth God, the Father, prepared Christ a body (Psalms 40:6; Hebrews 10:5). God did not prepare this body for himself, but for Jesus, the Son. Hence, Christ existed separate from God, the Father.

#### ASCENDED TO THE FATHER

Jesus ascended up to the Father. (John 16:28; 30:17). He was not in God's presence till he ascended. (Hebrews 9:24). He is now at God's right hand (Acts 2:23-34); (Romans 8:34; Ephesians 1:20), one person at the right hand of another. Christ, the son, intercedes to God, the Father, on our behalf (Hebrews 7:25; 9:24; I John 2:1), one person pleading to another for us.

#### FINAL PROOF

(1) God, the Father, is greater than Christ, the Son (John 14:28). (2) Jesus can confess us to God, the Father (Matthew 10:32). (3) God, the Father, knew things Christ, the Son, did not know (Mark 13:32). (4) Christ is the mediator between God and man (I Timothy 2:5). He could not be a mediator between himself and man. (5) Christ was servant of God (Matthew 12:18). (6) God is "the God and Father of our Lord Jesus Christ." (Ephesians 1:3, 17; Matthew 27:46; John 20:17). (7) Jesus Christ is the Son of God (Matthew 3:17; 17:5; 16:16-18; John 20:30-31; II John 3). If he is the only person in the Godhead, He is the son of himself, or else there is no son of God!

The "Jesus only" theory denies the above scriptures, and thus denies the Sonship of Jesus. "But these are written, that ye might believe that Jesus is the Christ, the Son of God: and believing ye might have life through His name". (John 20:31).

# What are you Preaching About?

Suppose a preacher announced a new series of sermons to begin next Sunday on the theme of "The Worthlessness of Christianity". Just imagine some of the topics as follows: "The Uselessness of Prayer"; "Sleeping Late Is More Important Than the Lord's Supper"; "Ignore The Elders and Do As You Please"; "I Would Not Give Two Cents for the Opportunity To Attend Bible Study"; "A Little Dancing, Drinking, and Cursing Never Hurt Anybody"; "Better to be Rich and Wicked Than Poor and Righteous".

We could hardly imagine such brass, such unmitigated gall, and such unholy attitudes coming from the pulpit! BUT REMEMBER, BRETHREN, WE PREACH BY THE WAY WE LIVE! WHAT are you preaching???

# "Why Not Get Rid of These Doctrines Which Divide Us?"

#### Ivie Powell

That the religious world is divided is indeed a disturbing fact. Since these divisions result from the many different doctrines, it seems logical to many, to do away with religious doctrines altogether or else minimize them into insignificance. The cry, "Why not get rid of these doctrines which divide us?" is a reaction against religious division.

Such a reaction denotes a lack of understanding. It implies that God's Word divides, which, of course, it does not. That which has caused division is the doctrine of men. The Bible only makes Christians only. Whereas, the doctrines of men do nothing but create division!

Every page of the Bible is filled with doctrine- God's doctrine.

To add to or substract from results in the damnation of one's soul. (Gal. 1:6-9; Rev. 22:18-19).

Note carefully Romans 1:16, "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek." Paul, the inspired writer, declared that the gospel ".....is the power of God unto salvation..." In Galatians 1:7 he states, "...but there be some that trouble you, and would pervert the gospel of Christ." The word "pervert" means "to turn one thing into another, to corrupt" (Thayer, p. 406). W.E. Vine renders "pervert", "to transform into something of an opposite character, to change" (p. 180).

Taking all of this into consideration we find that when the gospel is preached as is recorded in the Scriptures it results in the salvation of souls. Whereas when the gospel is "perverted" it no longer becomes a gospel unto salvation but damnation!

That is exactly what has happened in the religious world and resulted in division and the condemnation of thousands! Should we react against religious division? Yes! How? By doing away with God's doctrine? CERTAINLY NOT! How then? By going back to the Bible, and following it exactly as did the early saints. The results will be the unity that Christ prayed for (John 17:20-21), and for which the apostle Paul pleaded (I Cor. 1:10).

## Is Your Name Written In Heaven?

#### **Brodie Crouch**

In Luke 10:17-20 we read: And the 70 returned again with joy, saying, Lord, even the devils are subject unto us through thy name. And He said unto them, I beheld Satan as lightning fall from heaven. Behold, I gave unto you power to tread on serpents and scorpions and over all the power of the eneny and nothing shall by any means hurt you. Noiwithstanding, in this rejoice not,

that the spirits are subject unto you but rather rejoice because your names are written in heaven.

Jesus here told his disciples not to rejoice because he had given them power over scorpions and serpents but rather to rejoice because their names were written in heaven. Most of us would probably have felt as the 70 did if we had been given such miraculous powers. How prone we are to look to the pleasures and joys of the world rather than seek for the eternal joys of heaven. There is no more important question facing any one of us than that suggested by the word of Jesus. Are your names written in heaven? Do we have the hope that the disciples of Jesus had? That God does keep such a record cannot be questioned. Moses spoke of it, Exodus 32:31-33 and the Apostle Paul also spoke of it in Phil. 4:3. Jesus made several references to it in the book of Revelation in addition to this mentioning of it in Luke 10:20.

Upon what conditions can we obtain the blessing of having our names written in heaven? Jesus made clear that only those who do God's will shall enter heaven, Matt. 7:21 and the apostle John taught the same thing, I John 2:15-17. We know therefore that God's will must be done before he will write our names in heaven. The scriptures make clear that salvation is for those who obey Him, Heb. 5:8-9. And the Lord will take vengeance on those who do not obey him, II Thes. 1:7-9.

Let us therefore be sure that we obey the will of the Lord. Believe on him with the whole heart, repent of your sins, confess Christ as your Lord and as the Son of God. Then be baptized by a burial in water for the remission of your sins in obedience to his commands. Then you will have the glad assurance of his word that your sins are forgiven and that your name will have been written in the Lamb's book of life.

# Mutual Submission: The Forgotten Commandment

#### Dalton Key

Ours could well be labeled the age of rights, riots and rebellion.

We have exchanged submission for strikes and love for lawsuits. Society seems more concerned with taking than with giving. Popular philosophy says. "What's mine is mine, and what's yours is yours just so long as you don't have more than I have. In that case what's yours should be mine and I'll sue you for it!" Each man has become a law unto himself, concerned only with self and willing to fight by limb or by law for the right of self.

Society refuses flatly to submit to anyone or anything. Our culture admits to having outgrown God, and would demote Christ to the level of a mere man. All civil authority is sneered at, being preceived as crooked. Parents no longer know what is best for today's "enlightened" youngster, and only chauvinistic husbands expect submission from their wives. The younger feel no responsibility to submit to the will or wisdom of the older. And of course, in society, mutual submission is out of the question.

Yet, for the Christian, mutual submission is a binding, biblical principle. "Submitting yourselves one to another in the fear of God." "(Ephesians 5.21.) And again, "Yea, all of you be subject one to another" (I Peter 5:5.) After Christ had finished the demeaning, submissive job of washing his disciples feet, he said, "If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you." John (13:14, 15).

What does mutual submission involve? It involves putting your needs, wants and right ahead of my own. I will not insist upon having my own way, for love, "seeketh not her own." (I Corinthians 13:5). I will allow myself to be hurt before letting you suffer hurt. As Paul said, "why do ye not rather take wrong? why do ye not rather suffer yourselves to be defrauded?" (I Corinthians 6:7). I will not sulk, complain, or murmur when things don't go just as I would like them to go. In short, I will do my best to follow the Golden Rule (Matthew 7:12), and the second commandment which demands that I love my neighbour as myself. (Matthew 22:39).

This forgotten, oft neglected principle of mutual submission is

expressed beautifully in Romans 15:1,-2—"We then that are strong ought to bear the infirmities of the weak, and not to please ourselves. Let every one of us please his neighbour for his good to edification."

We fully expect the self crazed world to continue clamoring for rights, rights, and more rights. To insure rights the muscle of rebellion and riots will be used. Strikes and boycotts are growing in popularity and will continue to flourish as long as the "me first" philosophy persists. But then, we expect such behaviour from the world.

But the church is not the world and has no business acting like the world! Those in the world may run roughshod over others in the interest of self, but God's children would rather suffer wrong than do wrong. The world may fight, feud, fuss, and fume in the name of "rights", but the church will not. In Christ, we have gladly relinquished our rights in love of God and service to others.

May we learn to throw our rights to the wind and concentrate upon the will of God and needs of those around us. This would aid us in developing a larger measure of Christ's spirit.

Let us "be subject one to another". (I Peter 5:5).

## Attitude Toward Error

#### F. F. Conley

Error does not just die out. It must be fought and whipped out. When Judaising teachers would bind circumcision on Christians Paul didn't leave it alone. Error just left alone will not die for it has a tenacious quality of life in it. In sections of the country where crab grass grows it is most difficult to kill out. Everyone who has had any experience with it will attest to that fact. When I was a boy and working in the cotton fields attempting to kill out the crab grass, my father gave me an education in eradicating

it. I was prone to cut its roots loose and let it lie there, but that was not the way to do it. One could work all day hoeing up the crab grass and then it is rained the next day it would come back as strong as ever within two or three days. It had to be cut loose and then the roots were turned up to the sun and after a few hours of sun the crab grass died a sure death.

Error simply ignored or smiled at will live to do its work. Brethren in apostolic days did not ignore error. Certain came down from Judea with a false doctrine (Acts 15:1). What was Paul's and Barnabas' attitude? Did they just ignore it and hope it would go away? No! They disputed with them concerning the error taught (Acts 15:2). They said in clear concise terms what their attitude was concerning this matter of circumcision: "We gave no such commandment" (Acts 15:24). That false doctrine died then and there. Those brethren did not whimper and whine, apologize and do double talk. They said emphatically, "We gave no such commandment".

When false brethren tried to bring the Galatian church under the bondage of the law, Paul and those who stood with him would have no part of it. What was their attitude? "To whom we gave place by subjection, no not for an hour: that the truth of the gospel might continue with you" (Galatians 2:5). Had Paul had the spirit of some today concerning disturbing issues he would have said: "I don't know what my attitude will be. I will spend eight or ten years studying the issue." Paul and those who worked with him didn't feel that error would go away if it is ignored. They stamped it out. They blotted it out.

John the Baptist came into the wilderness of Judea with a clarion voice. He was not appreciated by some but he was not misunderstood. Those who heard him got the point. "Points are to stick out so they may be seen, and they are to stick in so they may be felt."

The record says "Jesus spoke as one having authority." God's word is authoritative. We may not like it but it is there. We may applogize for it but it remains.

What is your attitude toward error?

# The Only Foundation

#### Tom Bedichek

You and I, the average man, can expect to live less than 3,640 weeks. "So teach us to number our days, that we may apply our hearts to wisdom" (Psalm 90:12). We all want a concrete foothold in life.

Someone once remarked, "I don't want to own anything that won't fit into my coffin." So many find themselves on the crumbling edges of life, frantically grasping for security.

One proof of that is that every day Americans consume twenty-eight tons of aspirin, tranquilizers, and sleeping pills. Truly, this is the age of chemical escape...to nowhere.

Where can this bed-rock security be found? The New Testament biography of Peter doesn't stop at crumbling or collapse... but goes on to present him as a rock-solid individual. Why? His life was founded upon our Lord, the only concrete support of life at the precipice of disaster, the "foundation which no man can lay, which is Jesus Christ" (I Corinthians 3:11).

The Lord who transformed Peter's crumbling existence into granite can change you, too. Why not let Him?

#### YOUR ATTENTION PLEASE!

## Radio Sri Lanka Broadcasts

ENGLISH—The Voice of Truth—Speakers: Reggie Gnanasundaram J.C. Choate, John Stacy.

All correspondence should be sent to The Voice of Truth. Post Box 3815, New Delhi 110049.

Mondays-9:00 to 9:15 P.M.

Wednesdays-9: 00 to 9:15 P.M.

HINDI—Satya Susamachar—Speaker: Sunny David All correspondence should be sent to Satya-

Susamachar, Post Box 3815, New Delhi 110049.

Tuesdays-9:00 to 9:15 P.M.

Thursdays-9: 00 to 9: 15 P.M.

Fridays-9:00 to 9:15 P.M.

Sundays—1:30 to 1:45 P.M.

TELUGU—The Voice of Truth--Speaker: Joshua Gootam All correspondence should be sent to The Voice of Truth, Post Box 80, Kakinada 533001.

Sundays—2:30 to 2:45 P.M.

Tuesdays—2:30 to 2:45 P.M.

Thursdays—2: 30 to 2: 45 P.M.

Fridays-2:30 to 2:45 P.M.

Saturdays-2:30 to 2:45 P.M.

TAMIL-The Way of Truth-Speaker: P.R. Swamy.

All correspondence should be sent to The Way of

Truth, Post Box 3301, Bangalore 560033

Tuesdays-5:30 to 5:45 P.M.

Thursdays—6: 45 to 7:00 P.M.

Fridays-6: 45 to 7:00 P.M.

MALAYALAM—The Voice of Truth—Speaker:

John Chandy.

All correspondence should be sent to Church of Christ,

Thevally, Quilon—9 (Kerala).

Tuesdays—3: 45 to 4: 00 P.M.

Fridays-3: 45 to 4:00P.M.

### 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.

Print India New Delhi-110064.

## KINDLY NOTE

If you are receiving more than one copy of The Bible Teacher you are requested to let us know your Mailing Numbers written on the lable of your Address. This will help us check duplication of Addresses.

Thank you.

From:
The Bible Teacher
Post Box No. 3815
New Delhi-110049

TO: