

# THE BIBLE TEACHER

Vol. 2.

No. 6.



*Editor*

**J. C. CHOATE**

*Associate Editor*

**SUNNY DAVID**

**FREE**



*Published by*

**CHURCH OF CHRIST**

**C-22, SOUTH EXTENSION-2**

**NEW DELHI-49, (India)**

**YOU ARE INVITED TO  
WORSHIP EVERY SUNDAY  
WITH THESE CONGREGATIONS :**

**Church of Christ**

C-22, South Extension-2

NEW- DELHI-49

WORSHIP TIME : 9:00 A.M.

Sunny David, Preacher

Also Bible Study on each Wednesday at 7:00 P.M.

★ ★ ★

**Church of Christ**

1/46, Nirankari Colony

DELHI - 9

WORSHIP TIME : 6:00 P.M.

P. A. Chatterjee, Preacher

---

**Study the BIBLE at home**

numerous Bible Courses for all

BRIEF—SIMPLE—SCRIPTURAL

ENGLISH & HINDI

**Admissions open to all**

**F R E E**

Write to :

**NEW DELHI BIBLE COLLEGE**

C-22, South Extension-2

NEW DELHI-49

## **Can a child of God so sin as to finally be lost ?**

There are many things taught in the name of religion. Some of these things are true, but many of them are not. That is why it is important that we personally search the scriptures to see what is taught on each question. For instance, the question is often asked, can a child of God so sin as to finally be lost ? There are those who say that this is impossible. To support this belief they go to such verses of scripture as 1 John 3 : 9. But what about the verses of scripture that indicate that it is possible for a child of God to sin, and thus to risk being lost for all eternity ? Such people by-pass these scriptures entirely. That is why they are able to deceive some people—people who do not read and study the word of God for themselves.

In this study we want to consider those scriptures that would indicate that a child of God *can* sin to the point of being lost, and also read those scriptures that seemingly teach the opposite. At the same time, however, let us keep in mind that the word of God does not contradict itself, but rather fully agrees and harmonizes when properly used. It is only when men attempt to mis-apply and misuse the scriptures in order to teach a false doctrine that it would appear to contradict itself.

To say that it is possible for a child of God to so sin as to finally be lost does not mean that he *will* sin or that he *has to* do so. We are merely saying that the possibility is there. That is why so much of the New Testament is directed to the Christian, admonishing him to be faithful to the Lord. It is only reasonable to conclude that if it were impossible for a child of God to so sin as to finally be lost then it would not be necessary to deal with the subject of faithfulness.

Now let us go to the Bible to see what it teaches on this

subject. Let us begin with the case of Adam and Eve. (Genesis 3). In what state do we find them? In a perfect state-without sin. But what happened? They were tempted by the serpent and therefore sinned. As a result they died that day spiritually and were therefore cast out of the garden to eventually die physically. If it were impossible for a child of God to sin, then Adam and Eve would have found it impossible to sin. But they *did* sin, and that is the whole point. Does this not teach that a child of God *can* sin? Surely this case alone establishes this fact. Yet, there are many other such examples that we want to consider. Take, for instance, the case of Judas. He was chosen of the Lord (Matthew 10) to be one of the Apostles but later he betrayed his Master (Matthew 26 : 47-49) and eventually went out and hanged himself. (Matthew 27 : 3-5)... Not only so, but Peter also denied the Lord three times. (Matthew 26 : 69-75). Surely he was not faithful to Christ in doing this.

In Acts 5 we have the story of Ananias and Sapphira. They were Christians, but when they lied to the Holy Ghost they fell down dead and were taken out and buried. Going on to Acts 8 we have the story of Simon the sorcerer. Philip had come to Samaria to preach the gospel. The record says that many believed and were baptized. Simon was also among this number and therefore was saved. (Mark 16 : 16). Later, when Peter and John came down to lay their hands on certain of the Christians that they might have the power of the Holy Ghost, then Simon tried to buy this gift with money. But let us read the story as it happened : "And when Simon saw that through laying on of the apostles' hands the Holy Ghost was given, he offered them money, Saying, Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost. But Peter said unto him, Thy money perish with thee, because thou hast thought the gift of God may be purchased with money. Thou has neither part nor lot in this matter : for thy heart is not right in the sight of God. Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee. For I

perceive that thou art in the gall of bitterness, and in the bond of iniquity. Then answered Simon, and said, Pray ye to the Lord for me, that none of these things which ye have spoken come upon me." (Acts 8 : 18-24). Please note that when Simon tried to buy the gift of God with money that he was dealt with on the basis that he was a child of God, and indeed he was, having believed and having been baptized. He also responded as an erring Christian by asking that Peter pray that he might be forgiven. Surely, then, this is a case of a child of God committing sin. Consider further : what if he had died in his sin ? Would he not have been lost ? Certainly so. (Romans 6 : 23).

Please notice these statements directed to Christians : "Christ is become of no effect unto you, whosoever of you are justified by the law ; *ye are fallen from grace.*" (Galatians 5 : 4). After Peter admonishes the Christians of his day to add certain basic attributes and principles to their lives, he continues by saying, "For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. Wherefore the rather, brethren, give diligence to make your calling and election sure : for *if ye do these things, ye shall never fall* : For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ." (2 Peter 1 : 8-11). Listen to him again : "*For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning. For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them. But it is happened unto them according to the true proverb. The dog is turned to his own vomit again ; and the sow that was washed to her wallowing in the mire,*" (2 Peter 2 : 20-22). These verses speak for themselves, don't you think ?

Christ told the story of the prodigal son in Luke 15. This is a perfect example to illustrate what the scriptures teach on this question. Here was a son with his father, but he had the freedom to choose to remain with his father or to leave. In this case he chose to leave. Then he spent all of his goods in riotous living. Later, finding himself in a destitute condition he made a decision to return to his father, and he did so. But the point is that he left, and had he remained away from his father then he would have eventually died without him. However, it was not only possible to leave but it was also possible to return, and in this case he did.

Surely we have established the fact then that it is possible for a child of God to sin, and if he remains in his sin, that he will be lost eternally (Matthew 13:41), but you may want to know what verses like 1 John 3:9 mean. Does this mean that the Lord is contradicting himself? First, let us read the statement: "Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God." No, this does not contradict what the other verses teach inasmuch as it is not saying that it is impossible for one to sin. It is saying that as a Christian one cannot sin and remain a faithful Christian, that one cannot sin and obey God at the same time, that one cannot sin and be faithful to the Lord. A Christian might be encouraged to drink a bottle of whiskey or to do something else that is definitely wrong, but he might reply that he could not do so. This does not mean that he does not have the ability to do so, but that he *cannot* and remain a faithful Christian. A father might say to his children: "You cannot go to visit your friends today." The friends might then call up and ask the children to come for a visit, but they would explain that they could not. Now does that mean that it would be impossible for them to go? No, but it would mean that they could not go and remain obedient to their father's instructions. Should they choose to go anyway, it would not mean that they would no longer be their father's children or that they had never been their father's children, but it would mean that they had

disobeyed their father's wishes and would therefore have to suffer the consequences. This is how it is with God and his children.

Finally, let us read 1 John 1 : 8-10 : "If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say that we have not sinned, we make him a liar, and his word is not in us." Surely then this would settle once and for all the position that we are in as God's children. We should not sin, and cannot sin if we are going to be true to the Lord, but it is possible for us to do so, and therefore we should be careful lest we fall. (1 Corinthians 10 : 12). Remember too that the Lord has promised to give a crown of life only to those who remain faithful to him. (Revelation 2 : 10). This means that there is more to being saved than becoming a child of God—one must live daily for the Lord, being faithful unto death—only then can he be eternally saved. Otherwise he will be lost.

---

#### *ASSOCIATE EDITORIAL*

### ***Faith Only***

In the third chapter of his book, Apostle John wrote of the tremendous love of God for all mankind. He said, "God loved the world so much that he gave his only Son, that every one who has faith in him may not die but have eternal life." (Verse 16, N.E.B.). This passage, however, does not teach that one who has faith in Christ will not die or cannot perish, rather it teaches that the believer may not or should not die or perish. John did not mean that one can be saved by faith only, but he was speaking of an active faith, faith which works by love. (Galatians 5 : 6). And he made it very clear in verse 36 of the same chapter, when he says, "He who puts his faith in the Son has hold of eternal life, but he who disobeys the Son shall not see that life ; God's wrath rests upon him." (N.E.B.) Now, he says, we lay hold of eternal life when we put our faith or trust in Jesus

Christ, but we shall see or have that life when we obey the Son. (Hebrews 5 : 8, 9).

Salvation, as it is taught by many, is a mental act, but not according to the Bible. It cannot be obtained through an individual's prayer. One is saved by faith in Christ and obedience to Christ's commands. In so-called religious meetings it is vividly taught that one can be saved by merely accepting Christ as his or her personal Saviour. However, there is not a single instance in the Bible to indicate that one was ever saved by faith only. Neither did Paul, Peter or any other of the apostles exhort sinners to accept Christ as their personal saviour to be saved. Let us take the first case of conversion mentioned in the book of Acts. After Peter had preached the gospel to the great audience, the people asked what they should do : "Then Peter said unto them, Repent, and be baptized everyone of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." (Acts 2 : 38). Now, note, he did not encourage them to accept Christ as their personal saviour to be saved. Neither did he ask them to raise their hands so that they might be saved. He told them to do exactly what Christ had commanded. (Mark 16 : 16 ; Luke 13 : 3 ; Luke 24 : 46, 47).

The absurdity of this man-made doctrine (saved by faith only) becomes very obvious when we study several different cases of conversion mentioned in the book of Acts. A careful reading of each case of conversion reveals that all of the people were required to believe in Christ and to obey his commands to be saved.

Not only under the law of Christ, but since the beginning of the world, all people were required to do the same. For example, we read that Noah was a just man and perfect in his generations, and Noah walked with God. Yet God required obedience of him to be saved. In Genesis the sixth chapter we read of the flood that came upon the earth because it was corrupt before God and full of violence. Since Noah believed in God, He planned to save him and his family. God commanded Noah to



build an ark and gave him a pattern for it. And we read, "Thus did Noah ; according to all that God commanded him, so did he." (Genesis 6 : 22). He did not add to or take away from the command of God. But Noah DID ACCORDING TO ALL THAT GOD COMMANDED HIM TO DO. Now, if Noah had been a modern man he would have said, "Well, I believe in God sincerely and He will save me any way. There's no need to do what He said. There's no need to work and toil to make such a big ark." No, he did not so reason. He did the very thing that God asked him to do. Likewise, there are many more examples we could take from the Old Testament which teach the same principle.

Moreover, nowhere does the Bible teach that one can be saved by faith only. But it does clearly say that one is not saved by faith only. (James 2 : 24). Christ did not teach that one can be saved by only believing in Him. He said, "He that believeth and is baptized shall be saved ; but he that believeth not shall be damned," (Mark 16 : 16).

My friends, let me once again encourage you to read and study your Bible and do what it teaches, since it is the word of the Lord which will judge us in the last day. (John 12 : 48). Do not be deceived by those who teach and preach errors. You have the Bible, you can read and understand its teachings. Your salvation depends upon your faith and obedience to Jesus Christ, and not upon the teachings and commandments of men.

---

## ***Salvation By Grace***

**Charles E. Stovall**

There is no theme in which man should be more interested than that of the grace of God. Webster defines "grace" as meaning favour, kindness and mercy. All that we have in this life is an expression of God's grace of favour toward us. All material blessings, the sunshine that shines upon the earth and does its part in sustaining life, the rain that cools the summer

breezes, the food we eat, the water we drink...all these might well be labeled, "The Grace of God Toward Man." Certainly for God's grace in the material world we should be exceedingly grateful.

However, above all of the expressions of God's grace in the material universe we should be grateful for His grace in the spiritual realm. It was about such grace that the apostle spoke when he said: "For by grace are ye saved through faith; and that not of yourselves; it is the gift of God: not of works, lest any man should boast." (Ephesians 2:8). This passage has been terribly misapplied by religionists in their attempts to prove that man is saved by the grace of God separate and apart from human obedience.

That we are saved by grace—and that no one can be saved except by grace—is too clearly taught in the Bible to be questioned by anyone who accepts the Bible as the true word of God. But, the question is, will all to whom His grace has been offered be saved by the grace of God? In thinking about God's way of salvation, is grace the only thing that need concern us? If so, then ALL will be saved. Hear Paul, an apostle of Jesus Christ, at this point: "For the grace of God that bringeth salvation hath appeared to all men" (Titus 2:11). Notice that the grace that has appeared to all men is grace which brings salvation. But, the Bible clearly teaches that many will be lost. Jesus said: "He that disbelieveth shall be condemned." (Mark 16:16). From this passage we see that faith, upon the part of man, is essential to his salvation. In fact, the very text which we are studying in this tract says as much; "For by grace are ye saved through faith." (Ephesians 2:8) This text suggests the two sides to the plan of salvation—GOD'S side and MAN'S side. God's grace is accepted by man's faith. "We have access by faith into this grace," says the apostle Paul. (Romans 5:2). God's grace is freely extended to the whole world and is certainly capable of saving every person who has ever lived, or will ever live, upon the earth; but God has decreed that only those who accept His grace, through faith, will be saved. It is God's grace that saves, but faith is

essential in order for His grace to be applied. Food satisfies hunger, but it takes eating to apply the food. Water quenches thirst, but only the thirst of the person who drinks it. So grace saves ... but only the person who applies it through faith. Salvation is God's gift to man ... but it is NOT an unconditional gift.

We need not worry about God's grace—His part of man's redemption. His part has been perfectly done. All failures will be due to the failures of man ... to failure of faith. How are we saved by faith? What kind of faith does it take to reach God's grace? Certainly a dead faith would not reach His grace. James tells us that "faith, if it hath not works, is dead, being alone." (James 2:17). In John 12:42 we read of many of the chief rulers in the synagogue of Jesus' time who believed in Him, but would not confess Him because they loved the praise of men more than the praise of God. These people believed, they had faith in the fact that Christ was the Son of God ... but we feel sure that they were not saved. (See Matthew 10:32-33). It takes more than mere faith to save us. In fact, faith that stands alone is dead, and therefore incapable of saving us. Paul tells us the kind of faith that it takes to save, when he says that the faith which avails is "faith that works by love." (Galatians 5:6).

However, one need not guess about what the apostle means by the statement of our text: "... by grace through faith." Remember Paul addressed the Ephesian Christians when he made this statement. Thus, if we can learn what these people did in being saved, we will then know what is required in being "saved by grace through faith." In trying to learn what these people did in being saved, let us turn first to Ephesians 1:13. Here we learn that the people at Ephesus heard the gospel. But they were saved by grace through faith. Therefore, we conclude that in being saved by grace through faith we hear the gospel. The same verse also tells us that the Ephesians believed in Christ. So we conclude that in being saved by grace through faith we must believe in Christ. Now let us turn to the twentieth chapter of the book of Acts. Paul is here addressing

the elders of the church of Ephesus. He is recounting his work among the Ephesians. In the twenty-first verse of this chapter, he says : "Testifying both to the Jews and also to the Greeks, repentance toward God and faith toward our Lord Jesus Christ." The people of Ephesus were taught to repent. But they were saved by grace through faith. Therefore, we decide that in being saved by grace through faith men must repent. In Acts 19:18, we read more about the people at Ephesus. There it is said that "many who believed came and confessed." Thus, we decide that in being saved by grace through faith men must confess Christ. (See also Romans 10:9-10). If we read the first few verses of the nineteenth chapter of Acts, we read of the beginning of the church at Ephesus. We have here a record of the first people to be converted to Christ at this place. Verse five of this same chapter informs us that they "were baptized in the name of the Lord Jesus." It was to these same people that Paul said, "One Lord, one faith and one baptism," (Ephesians 4:5). Let us not forget that he was talking to the same people of whom it was said in our text (Ephesians 2:8) that they were saved by grace through faith. Thus, we are safe in concluding that in being saved by grace through faith men must be baptized.

This point should be made clear to every honest student of God's word ... the word of God teaches that the Ephesians, in being saved by grace through faith, **HEARD** the gospel, **BELIEVED** in Christ, **REPENTED** of their sins, **CONFESSED** Christ as the Son of God, and were **BAPTIZED**. If this is what these people had to do in being saved by grace through faith, can we do any less and obtain the same salvation? The Bible is its own best interpreter. On this matter the Bible has interpreted itself ... the grand old apostle has told us what he meant by the statement of our text. Since God is no respecter of persons (Acts 10:34), we can know that this is the way He will save every one who is saved during the Christian age.

As we continue our investigation of the Bible in our endeavor to learn the meaning of salvation by grace, we would like to shift our attention to another passage which bears upon

the subject of salvation by grace. "The grace of God that bringeth salvation hath appeared to all men ..." (Titus 2:11). Now let us read the next verse: "Teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously and godly in this present world." From this verse we see that when the grace of God appears to man—it teaches. Now how does God teach man?

Is it not through His gospel? In fact, are we not safe in saying that—so far as man's salvation is concerned—whatever the Bible ascribes to grace, it also ascribes to the gospel? That is to say that whatever the Bible says grace does, it also says the gospel does relative to man's salvation. Let us here consider a few examples: (1) From Ephesians 2:5 we learn that we are saved by grace. In I Corinthians 15:2 we learn that we are saved by the gospel. (2) Romans 5:2 teaches that we stand in grace. I Corinthians 15:1 teaches that we stand in the gospel. (3) Acts 20:32 refers to "the word of grace." Acts 15:7 uses the expression "word of the gospel." (4) Titus 2:11 says grace has appeared to all men. Colossians 1:23 says the gospel had been preached to all men. (5) In Galatians 1:6 Paul uses the words "grace" and "gospel" interchangeably. Hear him: "I marvel that ye are so soon removed from him that called you into the GRACE of Christ unto another GOSPEL." Notice the contrast between "the grace of Christ and 'ANOTHER gospel.'" The opposite of the grace of Christ is another gospel. Thus, the grace of Christ and the gospel of Christ in this passage are one and the same thing. God's grace has appeared to all men teaching them—but how? Through the gospel of Christ. When Christ gave the great commission (Mark 16:15-16), authorizing the apostles to preach the gospel to every creature, he was thereby sending the grace of God to all men. The grace of God comes to men through the preaching of the gospel—there is no other way by which His grace which brings salvation can come. Hence, men are saved by the grace of God when they accept the Gospel of Christ by faithful obedience unto the same. (See Romans 6:17-18).

In stressing what man must do in being saved, we have not

forgotten that he is not saved by his own righteousness. Paul said: "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast." (Ephesians 2:8-9). There is no work which man could do which would merit salvation. Man does not earn his way to heaven. If he did, it would not be by the grace or favour of God. The Bible makes a distinction between man's righteousness, and the righteousness of God. Of the Jews of his day Paul said: "For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God." (Romans 10:3). Our part in the scheme of redemption consists of "submitting" to God's righteousness. When we do this and thus obtain the pardon which God extends we do not merit salvation... but rather receive the benefits of His grace. From John 6:29 we learn that faith is a work of God. Thus, while to believe is an act of man, it is declared by Christ to be a work of God. This is true of anything which God has commanded. In Romans 1:16-17 we are reminded that the righteousness of God is revealed through the gospel. We learn from Psalms 119:172 that the commands of God make up His righteousness. From Romans 5:21 we learn that grace "reigns through righteousness unto eternal life." When we do this we are not being saved by our own righteousness—but by the righteousness of God which we have obeyed in doing His will.

The late Dr. Hall L. Calhoun relates the story of a man who fell over Niagra Falls. He managed to catch on a ledge of rock far below. He could not save himself. Neither could those above save him by letting a rope down to him. Being back under the ledge of rock, the rope would not reach him. It was necessary for someone to go down on a rope, swing over to the unfortunate man, taking the rope to him. Finally a volunteer for the job came forward. He made his descension on the rope, succeeded in swinging over to the man, and gave him the rope—extended to him the opportunity of being saved.

Who would say that this man was not being saved by others? Still, he had to grasp the provided means of salvation. So it is with man, he is lost in sin. He could not save himself. From the glorious heights of Heaven, God sent His Son to earth, to bring a means of man's salvation. The Son of God pleads for lost men to come to him and find salvation. Have you taken hold of God's provided means of salvation, dear friend? If you have not, you may do so by obeying His will just as the Ephesian Christians did of whom it is said, "By grace are ye saved through faith." (Eph. 2:8). God is willing to save every soul who is willing to accept His offered grace. But remember, dear reader, we accept His offered grace, as those in Ephesus did, by a full obedience to His will. Remember that these people in being saved by grace through faith heard the gospel, believed the gospel, repented of their sins, confessed the name of Christ, and were baptized into Christ. This is God's plan for saving by grace every accountable person living upon the earth today. Why not obey His will that you may know God in the forgiveness of your sins? (I John 2:3, 4).

## ***You can believe the Bible is the word of God***

By Pence Dacus

Most people who know the Bible and its teaching want to believe it. They realize they will die some day and knowing this they would like to think they will live again. The Bible tells men that they will live again and that the next life will be far better than the present one. With these comforting thoughts, the dread and fear of death is greatly decreased. But wanting to believe something is insufficient grounds for believing it. The believer is often asked "What proof do you have that the Bible is a book from God?" He may answer, "I believe by faith." But the problem is to convince the person who has no faith that there is much evidence at his disposal upon which faith can be firmly fixed. True faith is the "substance of things hoped for the evidence of things not seen".

(*Hebrews 11: 1*). Thus, it is not blind but rests upon reasonable foundations in many respects.

**Why do men believe the Bible ?**

Because our parents believed it ?

Because we have been told we ought to believe it ?

Because many have suffered and died for it ?

Because it alone, among religious writings of the world's religions seems to answer great questions like :

Why am I here ?

Where did I come from ?

Where am I going ?

Why believe ?

**Reasons you can BELIEVE the Bible is the Word of God.**

1. You can believe the Bible—**BECAUSE OF ITS OBVIOUS ORIGIN.** The Bible is in the world—how did it get here ? Where did it come from ? Men ? There are two kinds of men—Those whose basic motives are good and those whose basic motives are bad. Good men would not have written the Bible and made it to lie by having it say, "Thus saith the Lord", if it was strictly their invention. Bad men would not have made a book which commands good duties, forbids sin and condemns their own souls to eternal punishment. Thus, the Bible must have come from another source, a supernatural source, God.

2. You can believe the Bible—**BECAUSE OF ITS WONDERFUL UNITY.** There is a unity of doctrines concerning sin, salvation, God and Man. Its unity purpose is to find man, to befriend man, to benefit man, and to redeem man from sin and death. A unity of attitude is always apparent in its not hating man but condemning his sin.

3. You can believe the Bible—**BECAUSE OF ITS FULFILLED PROPHECY.**

Over 100 prophecies made in the Old Testament were fulfilled in the New Testament (many over 400 years old, and some over 1,000 years old). These prophecies were fulfilled through the hand of God. Man cannot predict the future and control future events in this manner.



4. You can believe the Bible—BECAUSE MAN UNAIDED COULD NOT HAVE WRITTEN IT. If the Bible were from men, some man at sometime would have completely mastered its contents. But, the greatest scholar of all ages have failed to do so.

What man has done, man can do again and do a better job next time. If the Bible came from men only with his past experiences to help him he could produced another one like it, or superior to it. However, history reveal that no one has ever come near duplicating the Bible.

5. You can believe the Bible—BECAUSE OF ITS EDITIONS AND TRANSLATIONS. Most books come out in editions. After a few years, the number sold decreases and in a short time they usually drop out of print. A few editions are issued later as reprints, such as Shakespear's works. But the Bible has never gone out of print. Millions of copies are sold anually. Also, the Bible exists in over 1000 different languages and dialects-rarely is a book by man translated into as many 10 languages.

6. You can believe the Bible—BECAUSE OF ITS FORE-KNOWLEDGE OF SCIENTIFIC MATTERS.

A. In 150 B.C. Hipparchus counted 1022 stars and announced that was all. In 120 A.D., Ptolemy counted 1026 stars. Today, powerful telescopes count over 400,000,000 but it is belleved by the best authorities that the number exceed 2 septillion (To many to count). The Bible has had this information for thousands of years. (See Genesis 15:5 and 22:17).

B. There have been many strange ideas about the earth's support such as how the earth rested on the back of a giant turtle or the shoulders of Atlas. All the time the Bible said "He ... hangeth the earth upon nothing". Job 26:7.

C. In the north astronomers have discovered a great empty space with no stars or planets. But, the Bible had the information long ago—"He stretched out the north over empty space." Job 26:7.

7. You can believe the Bible—BECAUSE OF ARCHAEOLOGY TESTIFIES TO ITS CREDIBILITY. For example, skeptics doubted the existenc of Sodom and Gomorrah for a long time but they have been discovered at the bottom of the Dead Sea. The walls of Jericho have been found and they did fall outward as the Bible states. Skeptics said no such a city as Nineveh ever existed but its remains have been unearthed. In 1872, the Babylonian tablets were foud by George Smith, of the British Museum. They tell of the Flood and uphold the Bible record. They were dated at 688-626 B.C.

There are many other examples of how the archaeologist's spade has provided evidence of the truth and validity of the Bible as a record of human history.

8. You can believe the Bible—BECAUSE OF ITS POWER OVER ITS ENEMIES. Near the close of the 3rd century, the Roman Emperor Diocletian launched relentless attack against the Bible. After two years of burning Bibles and portion of the Bible, he erected a monument on the ashes of a burned Bible, with the inscription Extincto nomine Christianorum—"Extinct, is the name Christian." Twenty years later Constantine asked for copies of the New Testament—50 copies were brought out of hiding and presented to him in 24 hours. The Bible and the name Christian have existed 1600 years after Diocletian's death.

Voltaire, the famous French infidel, boasted that within 100 years the Bible would be a forgotten book. Within 100 years of his death, his home had been turned into a depot for the distribution of Bibles.

The American agnostic, Robert Ingersoll, once held a Bible in his hand and stated that in fifteen years he would have that book in the morgue. Within 15 years Ingersol was dead ; but the Bible still lives : (Matthew 24:35).

Lew Wallace, striving to discredit the Bible in the final analysis wrote **Ben Hur** in its defense.

For these reasons and many more YOU can believe the Bible is from God. Each fact proves its point to the unprejudiced mind and when these certain facts are tied together, they form an unbreakable cable. The Bible is no more man's book. Its supernatural revelations and majestic truths show us the infinite Power, Mind and Love of an Almighty God. Please read : (2 Peter 1:20-21).

Are you interested in studying more about this wonderful Book ? For a FREE Bible correspondence course write to : Church of Christ.

## CHURCHES OF CHRIST IN YOUR AREA

Church of Christ  
C-22 South Extension II  
New Delhi-49

Church of Christ  
37 M.S.O. Colony  
Bansawadi Road  
Bangalore-33.

Church of Christ  
1/46, Nirankari Colony  
Delhi-9

Church of Christ  
37 Thambuswamy Road  
Madras

Church of Christ  
508/32 Balda Road  
New Hyderabad  
Lucknow (U.P.)

Church of Christ  
Nongrim Hills  
Shillong-3, Assam

Church of Christ  
Box 6543  
Cumbala Hill  
Bombay-26

Church of Christ  
Ketti, P.O. Nilgiris  
Madras State

Church of Christ  
Sugnu  
Manipur

Church of Christ  
No. 50-753-177  
Gooty Road  
Kurnool-2 (A. P.)

These are but a few of the addresses of the churches of Christ located in India. Contact the one nearest you for information about worship services, Bible Correspondence Courses, and tracts.

**BOOK POST**

**Church of Christ**

C-22 South Extension-2,

New Delhi-49 (India)

*From*

*To:*