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THE BIBLE TEACHER

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EDITORIAL

THE GREATEST BOOK OF ALL

The world is full of books. There is every kind of book imaginable. Most of them have very little value and soon disappear. There is one book, however, that lives on and on. It has stood the test of time. Instead of losing ground, it is becoming more popular all the time. It wouldn't be very difficult for the average person to guess that that book is the Bible.

Every major religion would no doubt point to its own book as being a great book. But what book can compare with the Bible? Some other books would include some of the principles to be found in the Bible but none of them would come anywhere close to its story of man's origin, the history of civilization, the moral teachings to guide man, and the revelation of what the future holds.

The Bible is a simple book but at the same time one with great depth. It is the story of man and his relationship to his Maker. It is a logical and believable book. It is a book of hope.

The Bible is a book of truth. It tells the good side of man but it also tells the bad side. It tells of man's lost condition and also of how he can be saved.

The history, facts, and stories of the Bible have never been successfully denied. Rather they have been confirmed by secular history and archaeological findings.

Its characters actually lived and were not myths and stories passed on from generation to generation. The world accepts and believes that Noah, Abraham, Moses, David, Solomon, Christ and Paul really lived. Christ fulfilled the many prophecies foretold of him in the Old Testament sections of the Bible.

Millions around the world believe the Bible and numerous countries are governed by it. Many of those countries that espouse another religion and believe in another book obey laws and follow principles that originally came from the pages of the Bible.

The world is good to the extent that it has accepted the Bible's principles of living. Think what the world might be today if it believed and obeyed the full teachings of this book.

The Bible does not ask any man to do anything that would not be for his betterment or for the betterment of his fellow-man. It does encourage him to reject and abstain from those things that will hurt him and eventually destroy him. The Bible is opposed to war and all kinds of violence. Its moral teachings are designed to upgrade man. Its spiritual emphasis is intended to lead man out of sin to a higher plane if believed and followed. It gives man something to live for, to work for, and to die for. That is, it gives hope for man in this world and in the world to come.

The Bible is the inspired word of God. (Timothy 3:16, 17). To receive the benefits and blessings of its pages, one must believe it and obey its teachings. (Romans 10:17 ; James 1:22).

You are encouraged to read and study this book for yourself. Compare it with any book that you care to, but you will never find another like it. If you will believe it and obey it, it

can change you and give you a new life. Give it a chance in your life and see what it will do.

ASSOCIATE EDITORIAL

WHO IS A PARROT ?

When I was a young boy we had a parrot in our home who could speak only two statements that we had taught him. He could say, "Roti de do" (give me some bread), and "Good morning". He didn't know any other words to say but to repeat those two expressions several times each day. However, he was a parrot. Parrot is defined as an unthinking repeater of the words of others.

But I have seen several people who act just like a parrot. They repeat many things, without giving any thought, just because someone has taught them to do so or they have heard of them somewhere. A few days ago I met a young man in a Hindu religious meeting, and during our conversation I asked him why he was a Hindu. His reply was, because his parents were Hindu therefore he is Hindu. When I asked him to tell me something about the Hindu religion, he said frankly, he didn't know anything about it. He even told me that he didn't understand what the pandit (priest) was saying during the meeting as he was repeating some words.

Then there are thousands of those who profess to be Christians. They belong to several different religious groups and wear different names religiously and follow different doctrines and teachings. They are either Catholic or Protestant. If someone asks them what Catholic or Protestant means, most of them would express their ignorance. If someone wants to know from them as to why they are Catholic or Protestant, the answer would be the same old one, that their parents were so.

All of them claim to be followers of the Bible but most of the things they believe and practice are not found in the Bible, but in fact the Bible condemns them clearly. The denominational names that they wear religiously are not mentioned in the Bible and many other things that they do in the name of religion are contrary to what the Bible teaches. They repeat senselessly exactly the same words or prayers every Sunday as they come to worship. Most of the things that they repeat were written in different books by several men. They also repeat again and again a few other things simply because they are written in the Bible. For example, most of them say a prayer, which according to them is the Lord's prayer. This is found in Matthew the 6th chapter. This particular prayer, in fact, was a prayer of *example* that Jesus taught his disciples. Moreover, in this prayer Jesus taught his disciples to pray also for the coming of the kingdom of God, as it had not come up to that time. However, a constant study of the scripture reveals that His kingdom has been in existence now since A.D. 33. (See Acts 2 ; Colossians 1:13 ; Hewrews 12:28). Therefore it is not sensible to pray today for its coming ! On Sundays in their worship services they also repeat the Ten Commandments. The Ten Commandments, actually, were given to the Jews through Moses, and not to Christians. And the Bible teaches that the law of Moses, including the Ten Commandments, is done away ; it has been abolished. (See 2 Corinthians 3:7-11 and Colossians 2:14).

We can list a number of other things too that people do religiously without actually understanding them, though some of them are sincere in doing these things, but that does not mean that they are doing the right thing. But why do people do such things on and on ? Most of them do all of these things because they were taught to do so since their childhood, and they had seen that their parents were practicing them. They have, however, never questioned their parents or teachers about the things they were taught to do. They have never even asked themselves whether it is right or wrong ! They are

just like a parrot ; they are repeating what they were told to do. They have never searched or investigated for themselves, whether they are doing right or wrong.

But why should a man act like a bird or an animal ? The Genesis record in the Bible states : "So God created man in his *own* image, in the image of God created he him ; male and female created he them. And God blessed them, and God said unto them, Be fruitful and multiply, and replenish the earth, and subdue it : and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth...And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is life, I have given every herb for meat : and it was so." (Genesis 1:27-30). Thus, God made man in his own image, and therefore man is a superior being. He has ability to think, to make decisions, and to reason, and to act by intelligence. Why did God create man as such ? It is because He wanted man to follow him, and to do His will that he has given all mankind. The Bible is God's will for men.

However, man through the ages has turned his back upon God. He made several gods for himself ; he began to worship idols, animals, and other things that God had created for man's use. Today men are following other men, they are following what their parents, religious teachers, and others think is right, regardless of what God says in His Word. The Bible states : "There is a way which seemeth right unto a man ; but the end thereof are the ways of death." (Proverbs 14:12). Friend, which way are you following ? Have you ever thought or investigated whether you are doing God's will or you are walking in man's way which merely seemeth right but leads to destruction of souls ? Are you sure that you are walking in *the* way which will lead you to heaven ? Jesus said, "I am the way, the truth, and the life : no man cometh unto the father, but by me." (John 14:6).

A RESEARCH SCIENTIST SPEAKS ON EVOLUTION

The director of the Schellenger Research Laboratory at Texas Western College in El Paso, Texas, recently prepared a statement of facts about the theory of evolution. Dr. Thomas G. Barnes, speaking out of the context of the recent biology textbook controversy, had some pointed and sensible observations to make. The material has come to our attention through exchange church bulletins and we feel Dr. Barnes' remarks should be given wide circulation.

The scientist said : "I have not read the books in question, but as a scientist, I believe these facts are needed to reach a proper conclusion and understanding about evolution. The complexities of present day science make it necessary for the average layman to dig into the roots of all the sciences. Hence the scientist has a moral responsibility to label the degree of confidence that can be placed in his writing.

"It is unfortunate that authors of evolution often bypass this responsibility. One great philosophy teacher states it this way : 'Entirely too many dogmatic statements appear in too many textbooks in support of the Evolution Hypothesis : propositions of proof or disproof. We object to this. Intellectual honesty is as great a virtue as any other form of honesty.'

"I have prepared the following statement on facts about the theory of evolution. It would be interesting to check out the proposed biology text to see how many of these facts are bypassed.

1. What is the theory of evolution ? It is the theory that all plants, animals and man have descended from very simple types : roses from algae, peacocks from amoeba, etc.

2. Has science shown evolution to be a fact ? No, it is only theory. No real scientist can honestly classify it as a fact.

3. Do all scientists subscribe to this theory? No. Many scientists do, but thousands of reputable scientists do not. Over a hundred research scientists representing various fields of successful scientific accomplishment have recently jointed together to re-evalute science from the viewpoint of creation as opposed to evolution.

4. Natural selection (survival of fittest, etc.) is supposed to be the means by which evolution works. Is there any evidence that natural selection has produced evolutionary change in the lifetime of any observer? No.

5. Can the selection process be speeded up artificially? Yes.

6. Can artificial selection produce changes? Yes. Variations are observed, but no true evolution has been observed.

7. What is the difference between variation and evolution? Variation is change within restricted limits. It may include change in size, color, texture, etc. This type of change is common. Evolution, in principle, could cause change without limit. For true evolution to take place, a simple organism would have to change to a more complex organism: fish to land vertebrate etc. This has never been proved.

8. Have any experiments with artificial selection been carried to their limit? Yes. There have been many such experiments.

9. Give an illustration of such experiments. The process of artificial selection in sugar beets was pursued to its limit in an experiment which began in 1800. Only the seeds from the sweetest beets in each crop were planted for the next crop. By 1878 this selective process had increased the sugar content from 6% to 17%, but this was the ultimate. No further increase in sugar content was attained even though the experiment was continued 40 years more. Variations had been produced, but not evolution.

10. Does this ultimate limit of variation indicate that there are barriers to true evolution? Yes.

11. Does the fossil record confirm the limits to the variation on each type of plant or animal? The fossil record indicates barriers, not continuous evolution.

12. Can evolution be classified as a law? No. We have already mentioned that it is only a theory. Laws have to be consistent with all the evidence. Evolution is not supported by satisfactory evidence.

13. Is evolution consistent with most accepted physical laws? No. The laws of Thermodynamics contradict the theory of evolution. Attempts by evolutionists to show that living matter is not governed by the laws of thermodynamics have not been successful.

14. Is evolution based on the probable or the improbable? On the improbable. The knowledgeable evolutionist admits that it is based on the improbable, but he says that if it is given enough time the improbable will happen. He uses the time element as an excuse for the failure of all experiments to verify without qualification any phase of evolution (as distinguished from variation)."

THE LORD OWNS BUT ONE CHURCH !

L. O. Sanderson

The religious world, traditioned deeply by human ideas, decries the contention that the Lord sanctions but one church—and the charge of bigotry is oft hurled at those who believe and reason for it. Perhaps we may not be able to thwart completely the conflict between divine truth and denominational

concepts, since there are so many who champion "many churches," so that everyone may "join the church of his choice," but certainly we can continue to urge, thoughtfully but persistently, the truth of God on the subject, and hope that sincere souls will at least give consideration thereto.

The presence of many varying bodies, called churches, does not and cannot be reckoned evidence that the Lord has a plurality of kingdoms, any more than that the presence of the god of mammon, the god of pleasure, and the god of this world proves that we have a plurality of acceptable Gods. It is far more reasonable and easy to believe that there is one Lord who has one body, the church, than it is to think that many differing and conflicting bodies could be the products of a perfect God. If the Bible is true, and it certainly is, God unmistakably sets forth and sanctions only one church. He claims but one !

Christ intended that it should be so. His prayer to God (John 17) forces this conclusion—it was "that they all may be one"—yea, as much one and alike as God and Christ (Verse 21). Christ taught the same oneness when to Jews he declared : "Other sheep (i.e., Gentiles) I have which are not of this fold ; them also I must bring...and there shall be one fold, and one shepherd" (John 10 : 16.) The fold, or flock, is the church (Acts 20 : 28) ; Christ is the shepherd (1 Pet. 5 : 4) ; hence, one Lord and one church.

Jesus again affirmed the oneness of his church when he reasoned that "if a kingdom [or house] be divided against itself, that kingdom [or house] cannot stand." (Mark 3: 24, 25.) "Kingdom" and "church" refer to the same spiritual building (Matt. 16 : 18) ; "house" and "church" likewise mean the same (1 Tim 3 : 15) ; therefore, the church, if divided or denominated, cannot stand—the Lord will see to this.

Necessary inferences provoke this view. Christ said "my church" and "my kingdom"—never did he say my churches or

my kingdoms. The plural, kingdoms, always refers to the kingdoms opposed to the kingdom of Christ. Christ gave himself for "the church"—not churches (Eph. 5 : 25), and he is the Saviour of "the body"—not bodies (Verse 23). The Lord adds to "the church" (Acts 2 : 47)—not to the churches. True enough, Paul refers to "churches of Christ" (Rom. 16 : 16), but these were local congregations, all established by the same divine pattern, and alike, and they compose the church universal. There is no hint of anyone ever being baptized into a local congregation—rather we are baptized into "one body" (1 Cor. 12 : 13), the one church.

Inspired writers spoke of the church in the singular—the kingdom, the bride, the house, the body, the flock, the church of the firstborn, the church of God which he (God the Son) purchased with his blood. Since Christ is the head, does the head have many bodies? Since the church is the bride of Christ, dare we charge Christ of maintaining a plurality of wives? The truth is, there is one church—Christ owns no more.

Divine truth plainly says one church. Paul declared that "the body" and "the church" are one and the same (Col. 1 : 18, 24), and "the church...is his body" (Eph. 1 : 22, 23). With this, consider this simple four-word sentence : "There is one body." (Eph. 4 : 4.) How much plainer could it be made? But again, Paul in one verse alone (1 Cor 12 : 12) states the church is one three times, and then, as if to reach the climax of all reasoning, he avers in verse 20, "many members, yet but one body." Still again, "For as we have many members in one body.....so we, being many, are one body in Christ." (Rom. 12 : 4, 5.) If this does not teach that the Lord owns but one body, what kind of language would he have used to do so?

Rather, therefore, than to try to adapt conviction to what the world offers, or condone the opinionated arrangements of men, why not try to understand what Christ sanctions and what pleases the Lord, then put forth every effort to reproduce

this in this modern time? Surely the Lord will be with those who do his will.

SPOILED SOULS

Albert Gardner

“Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ” (Col. 2:8). This warning is as fresh as the morning paper or the average TV program. There is such a desperate attempt being made to capture the minds of people. Christians should be alert and not think they are beyond reach. There is a danger or the apostle would not have given this warning (1 Cor. 10:12).

There is nothing worse than a spoiled soul. A soul that has been spoiled can hardly be reclaimed. Judas went bad. He had been with Jesus for about three years, during which time, he heard the Lord give his parables, perform his miracles, and live a perfect life. Then, Judas betrayed the most precious soul ever to live on this earth. This spoiled soul could not be reclaimed. He went out and hanged himself. Peter, too, had been with the Lord and had seen evidence that he was the Christ, but he denied, cursed, and swore. When he saw the Lord's look he went out and wept bitterly. He came back and became solid in character.

Satan will use things that appear to be desirable as a means of deception. Much stress is placed on worldly learning as the solution to all of man's problems. Paul told Timothy to avoid “science falsely so called” (1 Tim. 6:20).

Paul was teaching in a time when some were claiming superior knowledge. They were “intruding into those things which he had not seen, vainly puffed up by his fleshly mind” (Col. 2:18). This is always the result when people become wise above that which is written. Philosophy is an attempt to arrive at truth through human reason. The gospel did not

come through human reason but by revelation (1 Cor. 2:13). We cannot learn our origin, mission, or destiny by philosophy. It was necessary for God to reveal these matters to us. Many have had their souls spoiled through philosophy. Their faith in God and the supernatural has been taken away from them. Of this, Paul gives stern warning.

Any number of things rob people of the only thing they have, the soul, but Paul gives a short list. He names philosophy, vain deceit, tradition, and rudiments of the world. Jesus said some are choked out by cares, riches, and pleasures of this life" (Lk. 8:14)

The true nature of Christ must be taught. "And ye are complete in him" (Col. 2:10). Since we are complete in Christ, philosophy, traditions or wealth, can not add anything that we need. All of our needs are supplied in Christ. Any truth taught by anyone is found in Christ. All things are summed up in Christ. All promises are in Christ (2 Cor. 1:20).

Since we are complete in Christ, it is necessary to be in Christ. We should not fail in any respect but do whatever it takes to get into Christ. After one has proper faith in the gospel, repents of his sins, confesses his faith in Christ (Mk. 16:16; Acts 2:38; Rom. 10:10), he is to be baptized into Christ. "For as many of you as have been baptized into Christ have put on Christ" (Gal. 3:27).

The eunuch was an honest religious worshipping Bible reader returning home in a chariot. Philip the evangelist began a study of Isa. 53 and preached unto him Jesus. On coming to a certain water he wanted to be baptized. It was necessary for Philip to know if he were a believer, so the eunuch made the good confession. "I believe that Jesus Christ is the Son of God." They stopped the chariot and both of them went down into the water and he baptized him. When they were come up out of the water the eunuch went on his way rejoicing. (Acts 8:26-39). This man was now in Christ and had just cause to rejoice. He had full access to all blessings that God has provided for man through Christ.

Some that have come into Christ are later led astray. Peter describes their condition as "the latter end is worse with them than the beginning" (2 Pet. 2:20). They not only turn away from Christ, their only hope, but they turn from their knowledge of this hope. The soul that is led away from the simplicity in Christ has permitted his soul to be spoiled. There is no condition of man any worse.

A stranger came upon a town,
 Inquired if folks were friendly there.
 An old man asked this in turn,
 "What kind are they from whence you fare?"
 The stranger growled, "Unjust and bad;
 For all my woes they are to blame."
 The sage remarked, with meaning tone,
 "You'll find these folks are much the same."
 Another stranger fared that way,
 Inquired if folks were friendly there.
 The old man asked him in turn,
 "What kind are they from whence you fare?"
 The stranger smiled, "Most kind and good,
 The troublesome are very few."
 The sage replied with kindly tone,
 "You'll find these folks good neighbors too."

—Ethel P. Travis.

CHRIST THE MEASURE OF MORALITY

James D. Bales

Wherever we find man we find that he is morally sensitive. That is, he realizes that there is a difference between good and evil. Good exists and evil exists. There is often a difference between what *is* and what *ought* to be. Through improper teaching or through a lack of teaching, men may draw the line between good and evil in different places, but all men agree that there is a line to be drawn somewhere. It would be difficult, if not impossible, to find a man who would stoop to anything and everything. Where is the man who is proud of the idea that nothing is beneath him; that there is no depth to which he would not sink?

Man not only believes that there is a difference between good and evil but man believes that he is obligated. The realm of duty exists. And man's obligation is to the good and not to the evil. Even in those cases where he feels that he must do evil temporarily he feels that he is obligated only because he thinks that it is essential in these conditions in order to achieve the good goal.

Even the problem of evil testifies to the reality of the moral realm. There are some who say that God does not exist, or that if he exists he is either not good or very weak for he permits evil to exist. Here we shall not discuss the problem of evil, except to say that its possibility seems bound up in the fact of the gift of freedom to man. Man can use his freedom to go contrary to God's will. The thing, however, to which we want to call attention here is that without the moral realm the problem of evil could not exist. There is no evil if there is no standard of good and evil. To say that there is evil is to say that there is a moral realm and that man is obligated to live morally. The atheist has the problem of good, for there could be no moral good, and thus no moral evil, in a realm where matter in motion is the sole reality.

But if the moral realm exists there are moral laws and man needs to know these moral laws. Man needs to have the standard held before him. There are several lines of evidence which show that this standard is found in the person and teaching of Christ. Christ and his will constitute the measure of morality. In this short article we shall not examine the lines of evidence, except that which is found in the acknowledgment of some eminent unbelievers. These men who were not biased in the favor of Christ yet acknowledge that there is no higher standard than that found in him.

George Bernard Shaw was a cynical unbeliever. And yet he said: "I see no way out of the world's misery but that way which would have been found by Christ's will." (Preface to *Androcles and the Lion*.)

John Stuart Mill rejected the Bible, and yet he wrote: "Above all, the most valuable part of the effect on the character which Christianity has produced by holding up a Divine Person as a standard of excellence and a model of imitation, is available even to the absolute unbeliever, and can never more be lost to humanity." Mills was wrong, however, in his last statement. The consistent unbeliever must end up by rejecting Christ. For if there is no God, if man is nothing but matter in motion, if there is no moral law and no time of judgment, if there is no life to come, then the life that Christ lived is irrational since it is based on all of these premises. And those who are brought up on unbelief, and who in turn rear another generation of unbelievers, generally demonstrate in their lives the repudiation of Christ and of morality. Thus today communism affirms that there is no moral law and that anything is right if it advances the interests of the party. And in our own country there are many people who accept the doctrine of

moral relativity. But the degradation and destruction which this brings shows that moral law is being violated and positively points to the need for the recognition of morality and the acceptance of Christ as the measure of morality. But let us continue with the quotation from Mills. He said: "Nor, even now, would it be easy, even for an unbeliever, to find a better translation of the rule of virtue from the abstract into the concrete, than to endeavour so to live that Christ would approve our life."

W.E.H. Lecky was an unbelieving English historian of the nineteenth century. Of Christ he wrote: "It was reserved for Christianity to present to the world an ideal character, which through all the changes of eighteen centuries, has filled the hearts of men with an impassioned love; and has shown itself capable of acting on all ages, nations, temperaments, and conditions; and has not only been the highest pattern of virtue, but the highest incentive to its practice; and has exerted so deep an influence that it may be truly said that the simple record of three short years of active life has done more to regenerate and soften mankind than all the disquisitions of philosophers, and than all the exhortations of moralists. This has been the well-spring of whatever is best and purest in the Christian life. Amid all the sins and failings, amid all the priestcraft, the persecution, and fanaticism which have defaced the church, it has preserved in the character and example of its Founder an enduring principle of regeneration."

In another place he spoke of himself as a rationalist, and thus denied the miracles and supernatural teaching of the Bible. But of rationalism he said: "In its eyes the moral element of Christianity is as the sun in heaven and dogmatic systems are the clouds which intercept and temper the exceeding brightness of the sun." Again: "But the great characteristics of Christianity and the moral proof of its divinity is that it has been the main source of the moral development of Europe ... The moral progress of mankind can never cease to be distinctively and intensely Christian as long as it consists of a gradual approximation of the character of the Christian Founder." (James J. Auchmuty, *Lecky: A Biographical and Critical Essay*, Longmans, Green & Co., 1945, pp. 56, 57.)

When Immanuel Kant tried to state the supreme moral good will, he could go no higher than that which is contained in the golden rule. He said that one is acting out of moral good will when he so acts that he would be willing to legislate into a universal principle of action the principle on which he himself acted. The golden rule says that one should set the

standard in his own life which he wants others to follow in their lives.

Bertrand Russell undoubtedly considered himself more highly educated, and much further advanced, than the uneducated carpenter in Palestine. And yet, Russell could say no more than that: "The supreme moral rule should, therefore, be: *Act so as to produce harmonious rather than discordant desires.* This rule will apply wherever a man's influence extends: within himself, in his family, his city, country, even the world as a whole, if he is able to influence it." (As quoted in Lester E. Denonn, Editor, *Bertrand Russell's Dictionary of Mind, Matter and Morals*, New York: Philosophical Library, 1952, p. 153.)

Of course, it is one thing to say that a certain rule would result in certain benefits to others, but it is another thing to say that I am duty-bound to act in that way. Christ places morality on the firm, authoritative basis of the character and will of God. It is one thing for a philosopher to point out some good moral ideal, but it is another thing to show that these have authority over human life. Christ is more than a philosopher; he is the revelation of God and his will to us.

Christ's moral teaching embodies all the good that is found in other teachings, and he leaves out the errors which other systems contain.

Christ also furnishes the perfect example for he lived the sinless life. He is the measure of morality.

Christ furnishes the highest motivation for carrying out these ideals.

Christ reveals the fact of judgment and of the life to come.

And, thank God, Christ is more than a moral teacher. We have fallen short and the more we understand the perfection of his life the more keenly conscious we become of our failures. Thus we need mercy and redemption. Christ extends that mercy and makes possible that redemption. We need morality and we find the standard in Christ, but we also need more than morality and we find the motivation and the mercy we need in Christ.

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