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THE BIBLE TEACHER

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EDITORIAL

The Doctrine of Predestination

There are those in the religious world who teach the doctrine of predestination. As a result there are an amazingly large group of people who believe this doctrine. The word predestination itself is almost always associated with the teaching that one is born to be saved or born to be lost and there is nothing that the individual can do to change his position once it has been settled as to which group he will belong. Those who preach this theory say that there are two classes of people in the world and that God has predestinated one group to be saved and the other group to be eternally lost. They further teach that there will be some sign given to one to indicate which group he is in. However, to put it in plain language, this doctrine is false, being a man-made doctrine.

This teaching would put all of the responsibility on God to both save and condemn without giving man any choice in the matter. The question of God being a respecter of persons would therefore arise. But to the contrary, God has given man a choice as to whether he will be saved or lost. A merciful God has provided salvation for all but he would not force that salvation on any one. At the same time, he would not withhold salvation from those who want to be saved. There are a number of conditions that man must comply with to be saved and to remain saved. These conditions are in the reach of every living soul. Those who comply with them will be saved but those who refuse to do so will be lost.

The word predestinate means to pre-determine. In this case, it means that even before the foundation of the world God decided who would be saved and who would be lost. Predestination is therefore a Bible subject, but the Bible teaching is different to what man teaches. The predestination that the Bible talks about pertains to classes rather than to individuals. To explain more fully, God has predestinated the righteous to be saved and the evil to be lost. As to the individual, it is up to him to decide of which group he will become a part.

Let's go to the scriptures and see for ourselves. Paul writes to the Ephesian brethren thus : "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ : According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love : Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will. To the praise of the glory of his grace, wherein he hath made us accepted in the beloved. In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace ; Wherein he hath abounded toward us in all wisdom and prudence ; Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself : That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven. and which are on earth ; even in him : In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will : That we should be to the praise of his glory, who first trusted in Christ. In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation : in whom also after that ye believed, ye were sealed with that holy Spirit of promise, which is the earnest of our inheritance until the

redemption of the purchased possession, unto the praise of his glory." (Ephesians 1:3-14).

Now in this setting Paul points out that we (he himself, the Ephesian Christians, and all other Christians) have been predestinated to be the children of God. But he goes on to tell us how we became such, and that being through hearing the word of truth, belief in Christ, acceptance of the gospel, and with the forgiveness of sins, we thus entered Christ to become a part of that righteous throng who has been predestinated to be saved. We have therefore acted as individuals and have thus complied with the conditions of salvation and consequently we are saved. This certainly does not leave the impression that one is predestinated to be saved without any response on his part.

Let us sum the matter up by noticing a number of biblical truths :

1. Every human being enters the world without any sin whatsoever and therefore remains in a safe condition until he reaches the age of accountability or he knows what is right and what is wrong. Now a child may do things that are wrong but he doesn't realize that it is wrong in the sense of being accountable for it. The laws of the land will not hold a young child responsible for his deed even though he should pick up a gun and kill someone. Therefore, God knows his own creation and he knows that the first few years of one's life that he is in the state of developing his body and his mind and cannot therefore make an intelligent decision until he grows up to a reasonable age. Even Christ recognized this when he told the disciples that unless one became as a little child, that is, pure and innocent, that he could not enter into the kingdom of God. (Matthew 18:1-3).

2. On reaching the age of accountability one becomes a sinner. Of such a class of people, Paul tells us that all have sinned. (Romans 3:23). And with sin one is therefore accountable to God for that which he does and is therefore in need of salvation. Christ died for such people. (Romans 5:8).
3. God gave his Son to die for the sins of the world on the basis of "whosoever" believeth in him should not perish but have everlasting life. (John 3:16). This would therefore suggest that anyone who desires to do so can leave one state and enter into another. Man is therefore a free moral agent and has been given the opportunity of choice or the ability to decide for himself whether he will be saved or lost. God is dealing with intelligent beings, not with people who cannot even make a decision for themselves.
4. God has provided salvation for all by his grace, but at the same time he has required that each one meet certain conditions to be saved. (Ephesians 2:8,9). Some of the conditions are that one must hear God's word (Romans 10:17), repent of his sins (Acts 17:30), confess Christ as the Son of God (Matthew 10:32), and be baptized to be saved or to have the remission of sins. (Mark 16:16; Acts 2:38). There are conditions also for remaining a true Christian: Worship on each first day of the week (Acts 20:7), purity of life (1 Timothy 5:22), and faithfulness unto death. (Revelation 2:10). We could go on and on with many other conditions. However, be it understood that this does not buy salvation or lead one to the point where he can feel that he has merited salvation, but rather it is an expression of ones faith in the Lord, and a love that one manifests for him, that leads Him to obey.

5. The Lord is no respecter of persons. Listen to these words: "Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons: But in every nation he that feareth him, and worketh righteousness, is accepted with him." (Acts 10:34,35). Notice that he puts it on a personal basis and that regardless of where an individual is if he will fear God and work righteousness then he will be accepted of God. This is just another way of saying that if one will obey the gospel of Christ and be faithful to him that he can be saved and go to heaven. But the decision is left up to the individual. Then Peter says again, "The Lord is not slack concerning his promise, as some men count slackness: but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance." (2 Peter 3:9). Now the question is: Do you believe that? If you do then you cannot believe that the Lord would predestinate people to be lost without giving them an opportunity to be saved.

In conclusion, let it be remembered that the Lord has provided salvation for all. If you are therefore lost then it will not be because the Lord predestinated you as an individual to be lost against your will, but it will be because you did not take advantage of your opportunity to be saved. The wicked have been predestinated to be lost and if you choose to be counted with them then you will be lost. But if you choose to obey Christ then you may be counted among the righteous who have been predestinated to be saved. This then is the doctrine of predestination as taught in God's word.

*ASSOCIATE EDITORIAL****The Garment of Salvation***

When Adam and Eve sinned in the garden of Eden, and thus their eyes were opened, they knew that they were naked. They took some of the fig leaves and made aprons for themselves. Later, however, God made coats of skin and clothed them. In spite of their disobedience to their maker, God, He provided them with the necessities. However, it was up to Adam and Eve whether to choose to refuse or to accept the garments that God had made for them. The thing that we should note here is this that God sees the need of men and provides accordingly. Just for a while, for instance, think first of all how wonderfully we are made, think of the sun that warms us, the moon and stars which gives us light, and hundreds of others things without which we would have been so miserable. How thankful we should be to God who not only made us but also provided us with everything that we need.

But more than that, the Bible, God's book, tell us that He so loved the world that He even gave His only begotten Son, Jesus Christ, for the world. That he being obedient to his Father, God, and without any sin, and thus a perfect man, should suffer death upon the cross for every man. So that all man-kind might not suffer eternal death because of their sins. Oh, the great love of God that "while we were yet sinners, Christ died for us." Please read in your Bible John 3 : 16 ; Hebrews 5 : 8-9 ; Romans 5 : 8.

When Jesus was upon the earth, he taught people how they could be saved, how they could go to heaven, and how they could escape eternal death upon the day of judgment. He usually spoke in parables, so that people might understand his teaching easily.

In the first 14 verses of Matthew, chapter 22. Jesus spoke of a wedding day. In this parable he described God as a

certain king who made a marriage for his son. He said before the wedding ceremony the king sent his servants to tell people of the marriage and to invite them. However, many people overlooked the message and would not come. Several others, because of their prejudice and wickedness, took the servants and entreated them spitefully, and slew them. This Jesus said to show the Jews among whom God had sent many of His servants, who preached God's message, how they had not received their words but had insulted and killed them. Jesus, in this parable, goes on to say that the king again sent his servants, and this time he instructed them to go everywhere and to invite all people to participate in the marriage. The servants went and preached the message of the king. And many people responded to it, and those who had accepted the call were all gathered together upon the wedding day. Jesus continued, and said, that the wedding was furnished with guests. And when the king came in to see the guests, he saw there a man which had not on him a wedding garment (As it was a custom in the ancient days). The king questioned him and asked, why he had come in without a wedding garment. And the person was speechless. Then said the king to the servants, Bind his hand and foot, and take him away, and cast him into outer darkness, and there shall be weeping and gnashing of teeth. And he said, For many are called, but few are chosen. Thus Jesus illustrated the fact that the Lord had sent his servants every where in the world to preach the message of the gospel, and those who heed and respond to the call of God, shall all be gathered together upon the day of the judgment. And then the Lord will inspect those who have accepted his call to come into His house. He will see if anyone among those who are called is without the garment of salvation. (Acts 4 : 12 ; 2 Timothy 2 : 10). And those who do not have on them the garment of salvation, to them He will pronounce His judgment, and they will be cast into outer darkness. For they are called but not chosen to

enter into the Lord's joy because they are without the garments of Salvation.

God has provided us the garment of salvation to cover our sins, just as He gave skin coats to Adam and Eve to hide their nakedness. However, it depends upon us whether we wish to go to Him with the garments on us or without them.

The inspired writer, Paul, in speaking to his Christian brethren at Galatia said, "For as many of you as have been baptized into Christ have put on Christ." (Galatians 3 : 27). Those who have put Christ on them, are clothed with the garment of salvation. They need not fear outer darkness, the place of eternal torment. But what about those who have not put on the salvation garment. They certainly will be cast away into outer darkness to weep and gnash their teeth for ever. How sad.

Have you, my friend, put on you Christ, the garment of your salvation? Perhaps you might be one of those who is called, But if you have not been baptized into Christ, as the Bible teaches, to put Christ on you, you are without the garment of salvation, and thus you will never be chosen to live with God for ever. Why not be baptized into Christ today, that you might be clothed with the garment of Salvation? Then you can surely proclaim with Isaiah, the Lord's prophet, "I will greatly rejoice in the Lord, my soul shall be joyful in my God : for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels." (Isaiah 61 : 10).

Let the Bible Speak

About the Thief on the Cross

By **W. C. "Bill" Johnson**

When discussing God's plan of salvation and how baptism in water is necessary for salvation, many people often ask about the thief on the cross. Many say "He was not baptized and yet Jesus said unto him, "Verily I say unto thee, Today shalt thou be with me in paradise" (Luke 23:43). How then can you teach that water baptism stands between an individual and salvation ?

Our answer will help us understand other scriptures which are often appealed to in an effort to eliminate God's teaching on water baptism. Examples of such are found in the following passages : Mark 2:5-12; Luke 19:9, 10; Luke 7:48-50; John 8:3-11; Luke 18:18-23.

Please open your heart to the Word of God and let us :

**"LET THE BIBLE SPEAK ABOUT THE THIEF ON THE
CROSS"**

STATEMENT ONE

**THE BIBLE TEACHES WE MUST RIGHTLY DIVIDE THE
WORD OF TRUTH.**

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (2 Timothy 2:15).

We conclude from this passage that in order to be approved unto God we must rightly divide the Word of God. We cannot be casual in our study but must seek to arrive at the understanding God intended.

STATEMENT TWO

**THE BIBLE TEACHES UNDER WHAT LAW THE THIEF
LIVED AND DIED.**

"But when the fulness of the time was come, God sent

forth his Son, made of a woman, made under the law. To redeem them that were under the law, that we might receive the adoption of sons" (Galatians 4:4,5).

"Wherefore then serveth the law ? It was added because of transgressions, till the seed should come to whom the promise was made ; and it was ordained by angels in the hand of a mediator" (Galatians 3:19).

"For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us ; Having abolished in his flesh the enmity, even the law of commandments contained in ordinances ; for to make in himself of twain one new man, so making peace ; And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby : " (Ephesians 2:14-16).

"And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance. For where a testament is, there must also of necessity be the death of the testator. For a testament is of force after men are dead : otherwise it is of no strength at all while the testator liveth" (Hebrews 9:15-17).

"Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost. he hath shed forth this, which ye now see and hear" (Acts 2:33),

"Who was delivered for our offences, and was raised again for our justification" (Romans 4:25).

we conclude from these important passages that the New Testament or covenant did not go into effect until Jesus had died, been buried, was raised from the dead and ascended back to the Father. It was necessary for Jesus,

the testator of the New Testament, to die before His testament could be put into force. Our conclusion briefly stated is that the thief lived and died under the Old Testament, commonly called the law of Moses. Sincere students of the Word of God realized that the thief died prior to Christ's burial, resurrection and ascension. He lived under the Old Testament and was responsible for its teachings.

STATEMENT THREE

THE BIBLE TEACHES THAT TODAY WE LIVE UNDER A DIFFERENT LAW—THE LAW OF JESUS CHRIST

"For this is my blood of the new testament, which is shed for many for the remission of sins" (Matthew 26:28).

"Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second. By the which will we are sanctified through the offering of the body of Jesus Christ once for all" (Hebrews 10:9,10).

"For the priesthood being changed, there is made of necessity a change also of the law....For it is evident that our Lord sprang out of Juda; of which tribe Moses spake nothing concerning priesthood" (Hebrews 7:12,14).

Individuals living since the death of Jesus Christ and the establishment of His church are either forgiven or condemned by the terms of the New Testament and not by the Old Testament. Christ came to fulfill the Old Law (Matthew 5:17), and then through His death instituted His New Testament (Matthew 26:28). Jesus, our High Priest (Hebrews 3:1) was born of the tribe of Judah and not of the levites, the priestly tribe of the Old Testament (Hebrews 7:5). This change in the priesthood made of necessity a change also of the law. We shall all be judged by Jesus Christ and His words, not by the Old Testament as was the thief on the cross (John 12:48-50; Acts 17:30,31).

STATEMENT FOUR

THE BIBLE TEACHES JESUS COMMANDED HIS FOLLOWERS TO BAPTIZE IN WATER FOR THE REMISSION OF SINS BY HIS AUTHORITY AFTER HIS RESURRECTION.

“And Jesus came and spake unto them, saying, all power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost : Teaching them to observe all things whatsoever I have commanded you : and, lo, I am with you alway, even unto the end of the world. Amen” (Matthew 28 : 18-20).

“And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved ; but he that believeth not shall be damned” (Mark 16 : 15, 16).

“And said unto them, 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” (Luke 24 : 46, 47).

“Then Peter said unto them, 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).

“Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death ? Therefore we are buried with him by baptism into death : that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life” (Romans 6 : 3, 4).

“And as they went on their way, they came unto a certain water : and the eunuch said, See, here is water ; what doth hinder me to be baptized ?” (Acts 8 : 36).

We conclude from these passages that after His resurrection Jesus commanded His followers to baptize in water for the remission of sins. We realize this to be true because that is what they practiced. It was a burial into His death where He shed His blood (John 19 : 34 ; Romans 6 : 3, 4). Since Jesus gave this commandment after his resurrection, the thief could not have obeyed it because he was already dead. Only those who lived after Jesus' resurrection and ascension were subject to this command of Jesus (Acts 8 : 36, 37 ; Acts 10 : 47, 48 ; Acts 22 : 16 ; Acts 18 : 8 ; Acts 16 : 31-34). You are subject to this commandment and you must seek to obey Christ in order to receive eternal life (Hebrews 5 : 8, 9).

In summation, the Bible teaches that when we preach the gospel of Christ today, God calls people to Him that they might be His sons (Mark 16 : 15, 16 ; 2 Thessalonians 2 : 14). Anyone who hears the gospel (Romans 10 : 17), believes the facts of the gospel which are the death, burial and resurrection of Jesus (Mark 16 : 15, 16 ; I Corinthians 15 : 1-4), repents of sins (Acts 17 : 30, 31), confesses the Lord Jesus Christ as the Son of God (Romans 10 : 9, 10) and is baptized in water for the remission of sins (Acts 2 : 38 ; Acts 8 : 36) becomes a son of God (Galatians 3 : 26, 27).

When we obey Christ he adds us to the church (Acts 2 : 47). We will belong to no denomination. You then can enjoy the greatest blessings in life by being just a Christian and worshipping God upon the first day of each week, as we find recorded in His Word. This inspiring and acceptable worship includes the Lord's Supper each first day of the week (Acts 20 : 7) ; the privilege of giving as you have been prospered (I Corinthians 16 : 1, 2) ; hearing the Word of God ; praying together ; and singing praises to God (Acts 2 : 42 ; Ephesians 5 : 19). We should continue by faith as we worship in spirit and truth (II Corinthians 5 : 7 ; John 4 : 23, 24). This is the New Testament pattern of acceptable worship.

Remember it is God's desire that you obey Him and be saved (I Timothy 2 : 4).

Churches of Christ are humble, seeking to return to the teaching of God's Word, and serve Him as He would have us in this day and age.

"And now why tarriest thou? arise and be baptized, and wash away thy sins calling on the name of the Lord" (Acts 22 : 16).

The Work of the Holy Spirit

"But the Comforter, even the Holy Spirit, whom the Father will send in my name, he shall **teach you all things**, and bring to your remembrance all that I said unto you." (Jno. 14:20).

- A. THE HOLY SPIRIT IS A PERSON (Jno. 16:13,14)
1. He shall **teach** you all things. (Jno. 14:26)
 2. He shall **bear witness**. (Jno. 15:26)
 3. He shall **guide** you into all truth. (Jno. 16:13)
 4. The Spirit **gives life**. (Gal. 6:8)
 5. He makes **intercession** for us. (Rom. 8:26)
 6. The Holy Spirit **convicts**. (Jno. 16:8)
 7. The Holy Spirit **speaks**. (Jno. 16:13, 1 Tim. 4:1)
 8. The Spirit is **truth**. (1 Jno. 5:7)
- B. THE HOLY SPIRIT AND THE WORD
1. The scriptures furnish the man of God **completely**. (2 Tim. 3:16, 17)
 2. He that hath **heard** and **learned**.....cometh unto me. (Jno. 6:45)
 3.these are written that ye might **believe**..... (Jno. 20:31)
 4. The Word **enlightens**. (Ps. 19:8)
 5. The Word makes wise unto **salvation**. (Ps. 19:7)
 6. The Word is perfect, **converting** the soul. (Ps. 19:7)

7. The word **saves**. (Jno. 17:17 ; Acts 11:14; 1 Pet. 1:22)
8. The soul is **begotten** by the seed which is the word of God. (1 Pet. 1:23)
9. The Word produces **faith**. (Rom. 10:17)
10. The Holy Spirit did His work **perfectly and completely** when he guided the Apostles **into all truth** (Jno. 16:3-16)

The Holy Spirit and Conversion

1. The gospel is **the** power of God unto salvation. (Rom. 1:16)
2. The law of the Lord is **perfect**, converting the soul. (Ps. 19:7)
3. Everyone that hath **heard** and **learned** of the Father cometh unto Christ. (Jno. 6:44-45)
4. ".....for in Christ Jesus **I begat** you through the gospel." (1 Cor. 4:15)
5. "Of his own will he **brought us forth** by the word of truth. ..." (James 1:18)
6. "Having been **begotten** again.....through the **word of God**, which liveth and abideth." (1 Pet. 1:23)
7. Faith comes by **hearing** the word of God. (Rom. 10:17)
8. The word of God is the **sword** of the Spirit. (Eph. 6:17)
9. "Ye shall know the **truth** and the truth shall make you free." (Jno. 8:32)
10. It is clear that the Holy Spirit always operates upon the heart of the sinner in conversion **through the truth** and the truth is the gospel. (1 Pet. 1:25)
11. If the theory of the direct operation of the Holy Spirit separate and apart from the word of God were true, then, either all would be saved or God is a respecter of persons. (Acts 10:34) **The theory is false.**

The Holy Spirit and Sanctification

1. The Holy Spirit dwells in **Christians**. (1 Cor. 3:16 ; Rom. 8:9)
2. He was sent into our hearts. (Gal. 4:6)
3. He bears witness with our spirits. (Rom, 8:16)
4. He promised to dwell in us. (Rom. 8:11)

How Does The Spirit Dwell In Us ?

1. **God** dwells in us. (2 Cor. 6:16 ; Col. 3:16 ; 1 Jno, 4:15)
2. **Christ** dwells in us. (Eph. 3:17 ; Col. 3:16)
3. Both dwells in us **through** the word. (2 Jno. 9 ; Gal. 3:2)
4. Neither dwells in us personally. God is in heaven and Christ is at the right hand of God. (Acts 2:33)
5. The Holy Spirit through the Word represents God and Christ on earth. (Matt. 10:40 ; Lk. 10:16 ; 1 Thess. 2:18)
6. When the Holy Spirit dwells in Christians, God and Christ dwell in them also. (1 Cor. 3:16, 17 ; James 4:5)
7. The Spirit speaks through the written word (Rev. 2:1, 29)
8. The **Father**, the **Son** and the **Holy Spirit**, **all**, dwell in the people of God. (Eph. 2:20-22)
9. God, Christ and the Holy Spirit dwell in us through the word (Jno. 16:13-15 ; 2 Pet. 1:3 ; 2 Tim. 3:16)
10. The Holy Spirit dwells in Christians in exactly the same way that the Father and the Son dwell in them—that is, **through the word**. (Rom. 8:11 ; Gal. 2:20 ; Eph. 3:17 ; Col. 1:27 ; 2 Cor. 6:16) **One is no more miraculous nor mysterious than the others.**

The Indwelling of the Spirit

The Word of God is the sword of the Spirit, and the theory that the Spirit operates independently of the Word is erroneous. (Eph. 6:17) The Spirit does not **convict**, or **guide**, or **reveal**, or **dwell in**, or **operate** in any way, except **through the Word**. (Eph. 5:18, 19 ; Col. 3:16) The indwelling **Father**, **Son**, and **Spirit**, all three dwell in the same **place**. (Eph. 2:20-22 ; 2 Jno. 9) They all dwell in the **heart** where the word of Christ dwells richly.

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