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EDITORIAL

The Theory of Evolution

How was the world created? Where did man come from? What is the source of life? These questions have been asked again and again. Some think they know. They point to the theory of evolution as the answer.

Most of our schools, colleges, and universities teach this theory as fact. Our museums resort to the theory of evolution as an explanation for life and the development of the species. Scientific books are full of this teaching.

Is the theory of evolution true? Can it be that man came from lower forms of life such as the monkey? If so then why aren't these animals gradually developing into higher stages of life now? If the theory of evolution is correct then why is man not progressing beyond his present state? Or is man at the highest point that can developed? These are some good questions that all would do well to ponder.

The truth is that a theory is but an opinion of some man. It is not a fact. To teach a theory as a fact is to be deceitful. The theory of evolution is taught as a fact, but it has never been proven and therefore should not be so taught. Those who teach it should make it clear that this is what some men think, but that others reject it as being false.

If evolution was a proven fact then it would no longer be a theory but it would be the truth and therefore should be taught. But until this has been proven-which we feel cannot be done—then we had better be careful lest we be led to believe something that is not true. Furthermore, we must be on guard as to what our children read and are taught on this subject. Often times older people are left to believe what they

will but their children are quietly indoctrinated in those things that are contrary to all the truths their parents stand for. We cannot allow this to happen to our children.

The theory of evolution is designed to destroy the concept of God and the supernatural creation of all things. But really the only possible conclusion that we can reach when we think of the world is that it was divinely and miraculously created by a higher power, by God.

"In the beginning God created the heaven and the earth." (Genesis 1:1). "The heavens declare the glory of God; and the firmament sheweth his handywork." (Psalms 19:1). These statements tell us of God and His creation. They offer the answers to our questions concerning life and the existence of the world and all things there in, and accepting these statements by faith requires much less faith than the acceptance of the basically unscientific theories of evolution.

One is not expressing his ignorance to acknowledge his faith in God. Rather, he is showing his wisdom in doing so. It is only logical to conclude that a creation presupposes a creator. Our faith is well grounded on the many proofs and evidences of creation, whereas even those who accept evolution must admit that it is only a theory.

ASSOCIATE EDITORIAL

What Should a Man Preach?

Once someone asked a Christian, "What do you count the greatest thing that a human being can be or do?" The Christian immediately replied: "The greatest thing is for one human being to bring another to Christ Jesus, the Saviour." Writing to Christians at Rome, Paul stated the great need for all mankind to be saved. But he questioned, "How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?" (Romans 10: 14). Since faith comes by hearing, and people believe what they hear, therefore, we should preach so that they might hear, but at the same time we must remember that we should preach Christ because only then men will believe in him and call on him to be saved.

When Philip went into Samaria and preached Christ and his gospel to people there, the record says, "But when they

believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women." (Acts 8:12). It is amazing to see that Philip preached unto them the kingdom of God and Jesus Christ but people responded to his preaching were baptized! We do not read that Philip said that they should be baptized. Or do we? But we read that Philip preached Christ unto them. However, faith comes by hearing (Romans 10:17), and therefore we conclude we cannot preach Christ and exclude baptism in His name. (Mark 16:15, 16; Matthew 28:19, 20).

Again we read that Philip came to a certain man who was travelling in his chariot and was reading from the scriptures. The things written were interesting but he did not understand them. When he asked Philip, "Of whom speaketh the writer this? of himself, or of some other man? Then Philip opened bis mouth, and began at the same scripture, and preached unto him Jesus." (Acts 8:35). And then the next verse states: "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). Now do we read that Philip said to this man that he should be baptized? He simply preached unto him Jesus. But then why did this man say that he wanted to be baptized? Also note that immediately after hearing what Philip had preached to him, he said; "See here is water; what doth hinder me to be baptized?" Obviously this must be an important thing to do, else he would not have cared for it. And with this once again we conclude that preaching Jesus includes baptism in water.

In the 16th chapter of the book of Acts we read of Paul and Silas that they were beaten up and were thrust into prison. However, at night they were miraculously released by the Lord. Seeing all that had happened the jailor of the prison got afraid and "Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas, And brought them out, and said, Sirs, what must I do to be saved? And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." (Vs. 29-31). But how shall they believe in him of whom they have not heard? And the next verse tells us, "And they spake unto him the word of the Lord, and to all that were in his house." But then want happened to the Jailor and to those who were in his house? Did they state, "We accept the Lord Jesus as our personal Saviour," as many do today? Or did they go to a mourners bench? Let us see what the Bible says. We read, "And he (Jailor) took them (Paul and Silas) the same hour of the night, and washed their

stripes; and was baptized, he and all his, straightway." (Acts 16:33). The important thing that I want you to note is this that Paul and Silas preached the Word of the Lord, but those who heard were BAPTIZED! Surely, they were baptized because they had heard the Lord's word: "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." (Mark 16:16).

The Lord has commanded his disciples to preach the gospel. However, he did not commission them to preach without telling them what to say. He did not leave them free to preach just any thing. Today there are several men who claim to be preachers of the gospel of Christ; they have a zeal to preach but not according to knowledge. Remember, there will be many preachers upon the day of the judgment who will be punished by the Lord because they do not do the will of the Lord. (Matthew 7: 21, 22, 23). Therefore take heed what ye preach.

Neither Catholic, Protestant nor Jew

By Batsell Barrett Baxter and Carroll Ellis

People will talk, and much of our time is spent in talking about other people. In fact, it is almost impossible to keep personalities out of our conversations. The same was true in Jesus' day. When Jesus became a public figure, he was talked about and discussed as perhaps no other person in his day. The following passage of scripture reflects' these discussions: "When Jesus came into the coasts of Caesarea Philippi, he asked his disciples, saying, Whom do men say that I the Son of man am? And they said, Some say that thou art John the Baptist: some, Elias; and others, Jeremias, or one of the prophets. He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of Hell shall not prevail against it" (Matthew 16: 13-18).

Jesus asked his disciples, "Who do men say that the Son of man is?" And they said, "Some say John the Baptist, some Elias, and others, Jeremias, or one of the prophets." The rash

and weak Herod thought Jesus was John the Baptist risen from the dead, for he had had no peace of mind since the day he had allowed a woman's revenge to go unchecked (Mark 6:13-15). Some thought he was Elias, considered by many to be the greatest of all Old Testament prophets. Others thought he was Jeremias, who played so large a role in the restoration of Israel after the Babylonian captivity. It is striking that wherever Jesus went, wherever people saw him work miracles and heard him teach, they thought about someone who was great. Yet, in spite of the unintentional compliment implied in their discussions, they did not recognize Jesus as the Son of God.

Fixing Labels

When Jesus came he said some things which were rather difficult for the people to accept for they would require many basic changes in behaviour. Consequently, as they heard him speak and as they watched him work miracles, their tendency was to give him a label, to put him into some already existing, familiar, and convenient category and to dismiss him from their thoughts. This saved them the trouble of really looking at Jesus and making a fresh, independent evaluation of him. "Who is Jesus?" they asked. Each reply was some familiar classification. Each reply was wrong, but each was completely satisfactory to the one who made it. Their minds were operating like the skilled arm of a mail clerk tossing letters into pigeonholes.

Have you ever stood before an open window of a large Post Office and watched the men "case the mail"? Each man picks up a handful of letters, tosses each into one of the many pigeonholes in front of him until all the mail is in its proper category. So far as the content of the mail is concerned, it means absolutely nothing. He reads none of it, but simply sorts it, classifies it, and puts it in its pigeonhole. It is all right for a man sorting mail to do that, but when a man sees Christ it is not enough just to label him and forget him.

The categories into which these people put Jesus were all wrong. He was not John the Baptist, he was not Elias, he was not Jeremias, he was not one of the prophets. It was easy and convenient for them to pigeonhole him. The tragic part of the story is that they never seemed to realize that Jesus was new, that he was unique, and that he did not fit into any of the categories that had ever been made. Having failed to realize that, these people missed Christianity. Jesus was different from anyone who had ever lived. There was no category big enough,

nor adequate enough for him. Jesus faced the problem of being too lightly considered.

On another occasion Jesus said, "No man putteth a piece of new cloth unto an old garment, for that which is put in to fill it up taketh from the garment, and the rent is made worse. Neither do men put new wine into old bottles: else the bottles break, and the wine runneth out, and the bottles perish: but they put new wine into new bottles, and both are preserved" (Matthew 9: 16-17). What did these examples mean? They were simply Jesus' way of saying, "The teachings that I bring, and the life that I live before you cannot be fitted into old forms. My teachings will not go into the old bottles nor onto an old garment." Jesus fought against the tendency of people to consider him too quickly and too lightly.

Pigeonholing the Church

We face the same kind of problem. There is a tendency among men now to consider the church too quickly and to pigeonhole it without giving it due considerations. We, who are members of the church of Christ, particularly have this problem. We find it difficult to convey to our neighbours and friends the distinctive position of the church.

Today many people ask about churches of Christ. The rapid growth in the past few years, coupled with extensive preaching in America and Europe, has brought to the attention of the public those of us who call ourselves only Christians—members of the church of Christ. To dismiss this more than one and a half million people with a label is to miss our uniqueness. In fact, such a procedure is to follow those of Jesus' day who had ears to hear but would not hear (Matthew 13:15).

There are three great categories into which men normally classify anything religious. They say it is either Protestant, Catholic or Jewish. Our radio and television networks give free time in terms of these three categories, so that countless hours

of costly broadcast and telecast time are given to Protestants, to Catholics, and to Jews. When a boy in the Army or in the Navy or in some other branch of the service looks for a chaplain, he finds him labeled Protestant, Catholic or Jewish.

There is a tendency to classify churches by putting them into these same familiar pigeon-holes. It is a common practice of people of our day to classify the church of Christ as just another denomination of the Protestant group. We would like to convey to them that the category does not fit.

A Hard Saying—Who Can Hear It?

When Christ explained his purpose and mission he said, "Verily, verily, I say unto you, He that believeth on me hath everlasting life. I am that bread of life. Your fathers did eat manna in the wilderness, and are dead. This is the bread which cometh down from heaven, that a man may eat thereof, and not die. I am the living bread which came down from heaven: if any man eat of this bread, he shall live forever: and the bread that I will give is my flesh, which I will give for the life of the world" (John 6: 47-51). Many of the disciples said. "This is an hard saying; who can hear it?" And "From that time many of his disciples went back, and walked no more with him" (John 6:60, 66). Thus, when Jesus refused to slip into their pigeonholes, they rejected him. Today, when followers of Christ say, "We are neither Catholics, Protestants, nor Jews" they experience the same reaction. Our friends say to themselves, "Since you are not Catholics you must be Protestants whether you admit it or not." Whether it is recognized or not such are guilty of doing the same kind of thinking which caused the people to reject Jesus in his day. Those who seek to follow Christ may possess some of the characteristics of Catholics, Protestants, and Jews, but we are not members of any ecclesiastical group. We are just Christians only, members of Christ's church.

Will you take a few minutes to consider how our plea does not fall easily within any of the familiar categories? As Christ did not fit the categories to which he was assigned, so the church of Christ does not fit into the pigeonholes into which men normally place it.

Are We Jewish?

Those who seek to follow Christ today without a human creed are related in a remote sense to the Jews. We worship the God of Abraham, Isaac, and Jacob. We read from and

believe in the Old Testament scriptures. We believe in the same basic principles of morality. Nine of their ten commandments have been incorporated into the law of Christ. Of the ten only the commandment concerning the sabbath day has been left behind. Many of the other great principles of the Old Testament have been incorporated into Christianity, for we share with the Jew his faith that the Old Testament is the inspired word of God. Yet, we are not followers of the Jewish religion.

The differences which keep the church of Christ from being Jewish are numerous and significant. The Bible presents Christ as the divine Son of God, and on Christ is Christianity based. The New Testament is also an inspired part of God's Word (I Corinthians 2:13). We are no longer under the law of Moses for the apostles, by inspiration, taught that it had been nailed to the cross, fulfilled, and done away (Colossians 2:14). Obviously then the church of Christ does not fit into the pigeonhole marked Jewish.

Are We Catholic?

Look next at the big category marked Catholic. While we share the same God, while we believe in the same apostles and in the same great characters both of the Old and New Testaments, we do not in many other instances believe and worship alike. We share with the Catholics the great breadth of Christian virtues, faith in morality, and faith in decent, wholesome living. We both believe the Bible to be God's word. We share the belief that the church is universal or catholic in its scope, for Jesus said, "Go ye into all the world, and preach the gospel to every creature" (Mark 16:15).

Yet, when we go far enough, we come to the crucial dividing line over the position that should be given to the traditions of men. Our Catholic friends say, "We believe the Bible; we also believe in the traditions of the fathers." It is their conviction that those traditions of the fathers are equally authoritative with the inspired Word of God. At that point we part company. The true church today is governed by the Bible alone for, "If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness; he is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings..." (I Timothy 6:3-4).

The traditions of the fathers down through the centuries have developed a rather elaborate system of church government. The pope stands at the top, with the cardinals, archbishops, bishops and parish priests beneath. Since we are pledged to stand with the Bible and only the Bible we cannot accept that system of church organization. The church acknowledges Jesus as its head: "And hath put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fulness of him that filleth all in all" (Ephesians 1:22-23). The Roman Catholic church recognizes the pope as the head of the church.

The Catholic has an elaborate system of worship, involving the use of incense, the lighting of candles and the use of images. Since we do not follow the traditions of the fathers, we must leave these alone also. The church of Christ obviously does not fit into the pigeonhole labeled Catholic.

Are We Protestant?

The third and final category under which men are wont to classify religious matters is the term Protestant, the pigeonhole where so many are grouped together. We believe in the same God, we believe in the same Saviour, we believe in the same apostles and in the same worthies both of the Old and New Testaments. We believe in the same basic moral principles. We believe in the same Bible. We believe in the Fatherhood of God and the brotherhood of man. We also join in protesting against the un-scriptural practices and doctrines of the Roman Catholic church. We agree that it is an apostate church. One wonders at times, however, how much of a protest modern Protestant churches are making against Catholic innovations, for the Roman church's celebrations of Christmas, Easter, Lent and other special days are now widely copied in Protestantism.

But here, too, there comes the parting of the ways. God has not approved modification and change in his original New Testament church (11 John 9). We do not believe in the decrees

of religious councils, nor in the creeds which men have written (I Corinthians 3:4). Rather, we believe that the only authoritative and dependable guide to heaven is the Bible.

The Bible Way

In order to be a Christian a man must hear the message of Christ and must believe that he is the divine Son of God (Hebrews 11:6; Mark 16:16). Having believed in Jesus, he must make the decision to change the course of his life, or repent (Acts 17: 30). Having done that, he must heed Jesus' instruction to confess him before men (Matthew 10: 32, 33). Finally, as the apostles believed and taught, in order to be a Christian a man must be baptized for the remission of his sins (Acts 2:38). When we have done these things, we have merely done what was done in the first century and for generations thereafter by those who knew the will of God most directly and most intimately. Any modification in this method of becoming a Christian is not approved of God. Paul said, "But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed" (Galatians 1: 8-9).

When a Christian worships God he must do it in the way prescribed in the inspired Word of God (I John 3: 18). When man adds other elements he is adding things which God did not wish to be included in his worship, else he would have included them from the beginning. We believe that in regard to church government and organization we are to follow the divinely given blueprint as found in the New Testament.

We believe, of course, in living clean, upright Christian lives; in accepting and following the leadership of the Holy Spirit, as He guides us through his message—the New Testament. In short, we are saying that we do not believe that men

or councils have the authority to modify the doctrines, teachings or principles which God gave us in his inspired book.

Christians Only

We are attempting to be in truth in fact just what people were in New Testament times, Christians, members of the church. If Paul were here today and someone would ask him if he were a Protestant, he would not understand the question. Paul never claimed to be a Protestant. He refers to himself in I Corinthians 4:1 as a "minister of Christ," and that is a follower of Christ, a Christian. He sought to persuade Agrippa to be a Christian, nothing more (Acts 26: 28-29). The church cannot be called Protestant in the ordinary sense of the world because Protestant churches did not exist in New Testament times. Neither then nor now is the church a party within a party, built around a powerful personality or built upon one passage of scripture to the neglect of others. Paul states the reason why this could not be the case when he condemns the people of Corinth for their party divisions by saying, "Therefore let no man glory in men. For all things are yours; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come : all are yours : and ye are Christ's and Christ is God's" (I Corinthians 3:21-23).

The church, as the pillar and ground of the truth, protests just as much against Protestantism as against Catholicism. Christ's prayer was for unity (John 17:20,21). Religious division is a prevalent cause of infidelity. Division as it is practiced today is a mark of carnality (I Corinthians 3:1-4). Therefore the church, if it is the church of Christ, cannot succumb to party names, to human ordinances, to a pope, or preach a denominational message. It is impossible for the church to perpetuate a system which necessarily causes and cements division and discord. There are points of similarity between the church which Christ established and modern day Protestantism, but the church is not Protestant. It is the undenomi-

national church of the living God.

Danger of a Partial Gospel

There is a tendency among men to preach only a partial gospel, tailoring the Lords's message to suit their own personal inclinations. This has sometimes led men to stop far short of the full gospel of Christ. It has also sometimes led them to go far beyond the teachings of the Lord. Either error is disastrous. The Apostle John once wrote: "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him Godspeed: For he that biddeth him Godspeed is partaker of his evil deeds" (II John 9:11).

Visualize a man wearing the badge and the uniform of the police department, officially representing safety and law enforcement, finding a child on the corner of a busy traffic-filled street, and saying, "Son, let me help you get across safely." Across one lane of traffic he leads him, across the second, and across the third. Then, while a fourth of the distance to the farther curb and safety still remains, he says, "Son, you are all right now," and leaves him to swim alone against the traffic of a great busy street. It would be criminal to treat a child so! Is it any less serious to lead sincere men and women to believe that they are saved when they have only partially obeyed their Lord?

Conclusion

As Jesus was neither John the Baptist, Elias, nor Jeremias, so the church of Christ is neither Catholic, Protestant, nor Jewish. We are unique and different for we are endeavoring to go all the way back to the original New Testament church, Using the New Testament as our blueprint we have re-established in the twentieth century Christ's church. It fits no

modern label. It is not just another denomination. We believe in the restoration of New Testament Christianity, speaking where the Bible speaks and being silent where the Bible is silent. We believe in calling Bible things by Bible names and insist on having a "Thus saith the Lord" for all we do. Being neither Catholics, Protestants, nor Jews, we aspire to be Christians only.

The attempt to consider the followers of Jesus Christ under the labels of Western Civilization obscures the Christ, and the beauty of New Testament Christianity. Is it possible to be just a Christian today? Can a person be a Christian and not be a Catholic? Even the Catholics will admit that he can. Is it possible to be a Christian and not be a Protestant? Most Protestants spend much time in proclaiming that this is true. Is it possible to be a follower of God and not be a Jew? The Jews today will answer in the affirmative. Then why not be just a Christian, not bound by human tradition not enslaved by human ecclesiasticism, not tied to any sect or party? Be loyal to Christ. Study the Bible and see him as he is, Qbey his commandments, It is only when we stop pouring the new wines of Christian truth and love into the old bottles of tradition that we will be Christians in the New Testament sense. Why not be a Christian and neither Cntholic, protestant, nor Jew?

The All-Sufficiency of the Bible

by Wendell Winkler

The Bible is an all-sufficient guide in matter of faith and practice. That the Bible is all-sufficient, can be seen from the following observations:

1. The Bible claims to be all-sufficient. Paul affirmed, "All scripture is given by inspiration of God, and profitable for doctrine, for reproof, for correction, for instruction in righteous-

ness: that the man of God may be perfect, thoroughly furnished unto all good works." (2 Tim. 3: 16, 17.) And, Peter wrote, "According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue." (2 Pet. 1: 3.)

- 2. The Bible instructs man in his every relationship. The Bible has a message for man in his every relationship. It instructs him as a child (Eph. 6: 1-3); as a husband or wife (Eph. 5: 22-33); as a parent (Eph. 6: 4); as a citizen (Tit. 3: 1); as an alien to the kingdom of God (John 3: 3-5); as a Christian (Eph. 4: 1-6); as an employee or employer (Eph. 6: 5-9); as an aged individual (Tit. 2: 2-4); as a young person (Tit. 2: 4-8).
- 3. The Bible meets man's every need. There is not a moral need man may experience but the Bible meets such. Note: (1) Man is sinful and spiritually sick; the Bible reveals to him the Saviour and the Great Physician. (Matt. 1: 21; 9: 12.) Thus the need is met. (2) Man is an intelligent being; the Bible meets this need by instructing him in righteousness. (2 Tim. 3: 16, 17.) (3) Man is a worshipful being, and the Bible supplies his need here by teaching him how to worship acceptably. (John 4: 24.)
- 4. The Bible contains a message for every state of the mind of man. When grieved, the Bible gives us comfort. (1 Thess. 4: 18.) When we are happy it adds to our joy. (1 Thess. 5: 16.) When we are discouraged, it supplies courage. (Gal. 6: 9.) When we are weak, it gives us strength. (Eph. 6: 10; Psalm 46.)
- 5. The Bible reveals God's complete will. Jesus promised the apostles, "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." (John 14: 26.) Also, to them he said, "Howbeit when he, the spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but

whatsoever he shall hear, that shall he speak: and he will shew you things to come." (John 16:13.) Jude affirms that the faith, the gospel system (Gal. 1:23), was "once for all delivered unto the saints" (Jude 3). Truly, the Bible reveals all the truth, not just some of the truth.

- 6. The Bible produces marvelous results in man's life—yea, every spiritual and moral change necessary. The word of the Lord is exceedingly and infinitely powerful. (Rom. 1: 16; 1 Cor. 1: 18; Heb. 1: 3; 4: 12). It has the power to work the following results in the lives of men: (1) salvation (1 Cor. 15: 1-4); (2) cleansing (John 15: 3); (3) sanctification (John 17: 17; Eph. 5: 26); (4) freedom (John 8: 32; James 1: 25; 2: 12); (5) conviction (Acts 2: 37; Rom. 3: 20; Acts 18: 28; Tit. 1: 9); (6) conversion (Psalm 19: 7); (7) life (Psalm 119: 50; John 6: 63; Phil. 2: 16); (8) understanding (Eph. 3: 3-5; Psalm 119: 130); (9) the new birth (James 1: 18; 1 Cor. 4: 15); and (10) reconciliation (2 Cor. 5: 19, 20).
- 7. The Bible is to man everything he must have to lead a saccessful life. The Bible is his food, feeding his soul. (1 Pet. 2: 1-3; 1 Cor. 3: 1-3; Heb. 5: 12, 13; Matt. 4: 4; 5: 6; Psalm 19: 8-10.) It is his mirror, reflecting his every sin which blots his character. (James 1: 22-25.) It is his lamp and light; like the star of Bethlehem, leading him to Christ; like the candlesticks in the tabernacle, illuminating things divine; and, like the fiery pillar, it brightens the path he should travel. (Psalm 119: 105, 130; 2 Cor. 4: 3, 4, 6.) It is his sword, with which he rages a victorious battle against Satan and sin. (Eph. 6: 17; Heb. 4: 12; Acts 2: 38-41; 7: 54.) The Bible is man's hammer, breaking his hard heart and bringing it into subjection to the will of God. (Jer. 23: 29; Matt. 16: 24.) And, it is his fire, burning out the dross of sin and refining and purifying his holy virtues and qualities. (Jer 20: 9; 23: 29.)
- 8. The Bible contains information to refute every false doctrine, regardless of what it is and regardless of when it was started. The foreknowledge concerning false doctrine, as evi-

denced by the irrefutable and abundant information provided in Holy Writ to expose religious error, whether it be Catholicism, Communism, denominationalism, materialism or any other ism, is a definite proof of both the inspiration and all-sufficiency of the Bible. For example, notice how clearly and convincingly Gal. 5: 4 refutes the "once in grace, always in grace" theory. Too, observe Mark 16: 16 and how it exposes the idea "you can be saved and never be baptized."

The preceding points being true, the following inescapable and inevitable deductions can be made.

- 1. The Bible is diviue. The all-sufficiency of the Bible is one of the many unanswerable internal evidences of its divinity. No other book in the world can justifiably claim the aforementioned characteristics. Being divine, the Bible is called "the word of the Lord" (1 Pet. 1: 25) and "the word of God" (Heb. 4: 12) and many other such names indicative of its divine origin.
- 2. There were no subsequent revelations of truth after the close of the apostolic age, and there will be none in the future. This deduction can be logically and scripturally reached when we remember that the apostles were to be guided "into all truth." (John 16: 13.)
- 3. The Bible needs no—yea, must have no—interpolation. To change the Bible by addition, subtraction or modification is a serious offense. (Rev. 22: 18-19; Deut. 4: 2; 30: 6.) To do so is to prevent it. (Gal. 1: 6-9.) Being all-sufficient, why would one desire to change it, anyway?
- 4. The Bible must be read to ascertain and understand the way of life. Since the Bible is God's complete and final revelation to man (John 14: 26; 16: 13; Jude 3), and since the Scriptures thoroughly furnish us (2 Tim 3: 16, 17), if we ever ascertain and understand the way of life (John 14: 6), we must study the word (2 Tim. 2: 15; 1 Tim. 4: 13, 15).

"Thanks be unto God," for his all-sufficient word. Let us "read it to be wise, believe it to be safe, and practice it to be holy!" Let us let it "fill the memory, rule the heart, and guide the feet." For, by it we will be judged. (John 12: 48; Rom. 2: 2, 16; James 2: 12.)

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Church of Christ Box 120, Camp Poona-I.

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, etc.

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