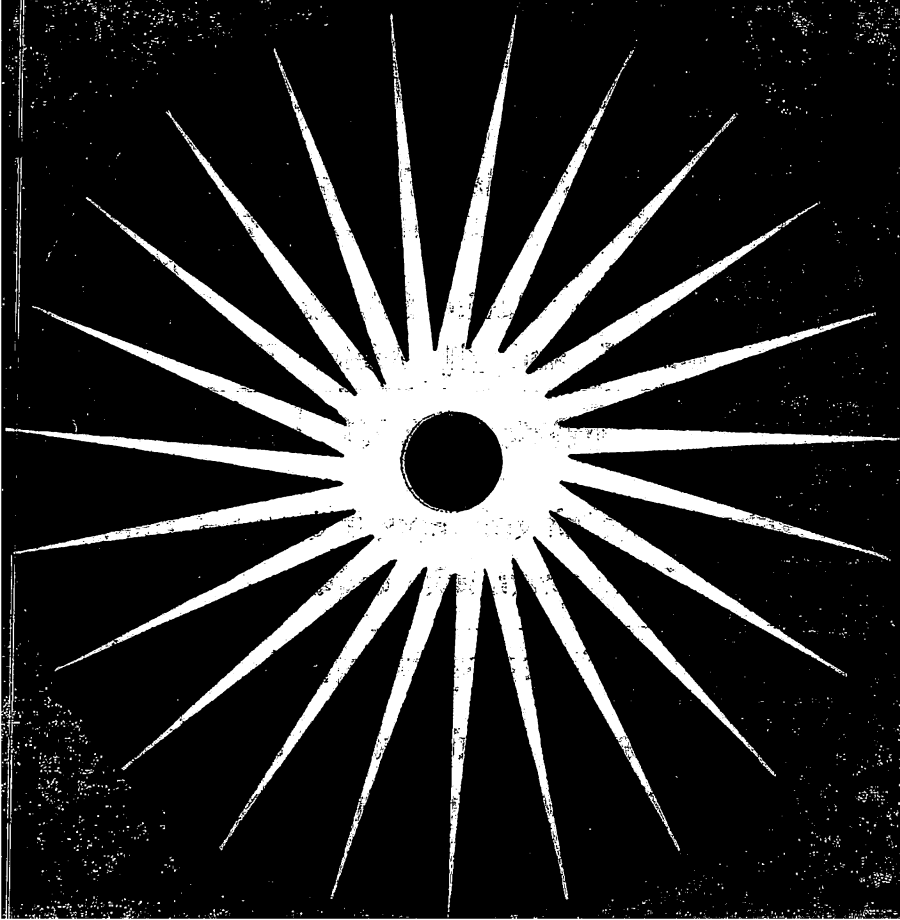


the bible teacher



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THE BIBLE TEACHER

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No. 2



Bible Classes

In all of the time that I have spent in India I have seen very few Bible classes conducted and most of them were not very effective. This has been primarily due to the fact that for some reason it seems that most members of the church are not conscious of the need for Bible classes. The main emphasis is placed on preaching. Therefore, there may be no effort whatsoever put forth to meet early enough to have various classes according to age groups and therefore to meet the needs of those who attend. Instead, the meeting is conducted in an haphazard way with the service beginning whenever there are enough present to begin to sing. After some singing and prayers, the Lord's Supper and contribution may be engaged in, and then the sermon is presented. But what has been accomplished in the way of really teaching those present? For

example, what have the children derived from this ? Not only them, but what have others learned ? What about the non-Christian ? As good as the sermon may be, it can do very little if the sermon alone is the only method that is used through which to teach. The sermon rather should come after classes have been conducted and should serve to sum up, to exhort, to persuade, and to encourage those present to act on that which they have learned and thus to obey God and to be faithful to him.

Where there are no classes the children of the community are not encouraged to attend. There is little purpose for them to attend. No effort is made to encourage them. The teaching is above their level and so even when they do attend they end up in becoming restless, playing, or going to sleep. In such cases the parents are not encouraged to bring them and so they may decide to leave them at home. Because there are no efforts put forth to have ladies classes, or to use the ladies to teach the children, they often feel left out, unnecessary, and therefore end up having no interest and they too may stay at home. Even the young people may feel neglected where there are no classes and it is difficult under these circumstances to get them interested and especially to keep them interested. This need not be the case with any of these. A few classes would change the whole meeting. Of course classes will not solve every problem by any means but they will help in many areas if only given an opportunity to do so.

Brethren, every congregation in India needs to have Bible classes every Sunday morning, Sunday evening, or whenever you meet for worship. Plan your meetings. Set your meeting time and then put forth every effort to be there on time. Use the members. Arrange your classes according to the number you have attending, according to the facilities that you have available, according to age groups or according to the needs of those coming, and according to the teachers that you have. Let each teacher and class decide what they will study. May be they will study a book of the Bible or some Bible subject. Perhaps they may want to make a study of Bible characters.

And it should be pointed out just here that we have a large variety of study booklets available and we would be happy to send you a supply for this purpose. We have material on Bible characters, Church history, Bible topics, Church studies, False doctrines, etc.

The teacher should not wait until class time before he or she begins to think about the lesson. Anyone can say something, but in a Bible class you need to be prepared to say the right thing. Therefore, the teacher needs to make adequate preparation well in advance. Regardless of the age group being taught, or the number in the class, this should hold true. If this is not done, the teacher can kill the class. But if he will do the kind of job that needs to be done he can help his students to learn and grow in the grace and knowledge of the Lord.

Likewise, the students should be given material to study. If some book in the Bible is being studied, or if a series of scriptures are being used, then the student should be assigned to do some reading and study before coming to class. Involve the student as much as possible so he can feel that he is deriving some measureable benefit from the class and indeed he will be helped.

Lecture type classes are usually not as interesting and helpful as those where the teacher seeks to draw the members of the class into a discussion of the material being used. Allow the members to make comments, to ask questions, and so on. If they are slow to speak up, then ask questions of various ones and help them to get involved. This will mean that they will not only enjoy the class more but also it will make it possible for them to learn more. The teacher must remember, however, that he has the responsibility of keeping control of his class. If not handled properly it can end in confusion and with a great deal of harm being done.

It has been found that most of the real teaching in a congregation is done through Bible classes. This is where the majority learn the truth. This is where their questions are answered. This is where children are given a Bible foundation

that stays with them through life. Children and young people who attend Bible classes will remember for the rest of their lives what they were taught during their younger years and this can have a great impact on their lives.

Now in those congregations where Bible classes are conducted Sunday after Sunday on a regular schedule, and in an efficient manner, then with this as a background, the remainder of the worship service can be conducted in a more spiritual and constructive manner. For instance, the preacher can speak to a group who has a better foundation on which he may build his lesson. They are better informed in God's word, have more interest in the worship, and will be more eager to hear what he has to say. Therefore, he can be more effective in his sermon presentation. He can also deal with a variety of subjects over a period of time rather than to feel that he must do all of the teaching in one lesson. He can use his sermon to cover special and specific questions and needs of the members, to exhort, to inspire, to encourage, and to invite those present who may not be Christians to obey God, to encourage the unfaithful Christian to return to the Lord, and to challenge the faithful Christian to go on to render greater service to God.

So I want to emphasize again that every congregation of the Lord's church in India needs to have Bible classes every first day of the week. If you already have them, then that is wonderful, but continually be aware of their importance and seek means and ways to better them and to make them more effective. To those of you that do not have Bible classes then you need to realize that you are already way behind in meeting the needs of the local congregation and you need to take immediate steps to correct this mistake. Start one or more Bible classes and add to them as you grow.

You may think that such is not necessary, but what about the secular schools, colleges, and universities? Don't they have classes? Why? Because they are in the business of teaching their students and the students are trying to get an education. Listen, we are in the greatest business in all of this

world and that is the Lord's business. We are dealing with souls and we need to use those methods of teaching that will get the best results. Those who attend want to study and learn or they would not be attending. It would be a shame for us to fail them and for them to end up not being taught that which they sought. We therefore have a tremendous responsibility and a wonderful opportunity in the Bible class situation and may the Lord help us to take advantage of it, and woe be unto us if we fail.



***associate
editorial***

Infant Baptism

Baptism is a definite command of Christ. He did not only teach that people should be baptized but he also said that they should be baptized to be saved and to have their sins forgiven. (Mark 16:16; Acts 2:38). As long as his disciples lived in the world this teaching of Jesus was carried on faithfully. (Acts 8:35—39; Acts 22:16). Before people were baptized the gospel was preached to them and when they believed they were told to repent of their sins and confess Christ as the Son of God, and only when they did so were they baptized. (Acts 2:38, 41; Acts 8:37, 38).

As time passed it was predicted by the Apostle Paul, "For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; And they shall turn away their ears from the truth, and shall be turned unto fables". (2 Timothy 4:3, 4). History reveals that from the beginning of the second century A.D. many Christians began to turn away from the

original teachings of Jesus Christ as they were written in the New Testament. For instance, in the first century, and during the time of the Apostles, there was no such thing as infant baptism ever taught. But then in the third century some Christians began to think that an infant also needed the forgiveness of sins. They maintained that even though an infant had committed no personal sin but nevertheless he needed forgiveness of the sins that he had inherited from Adam. And since the baptism was administered for the remission of sins (Acts 2:38), and to be saved from sins (Mark 16:16), they also began to baptize little children.

The doctrine of *original sin* alone, however, would not have made infant baptism acceptable but the doctrine of *baptismal regeneration* also played a vital roll in its acceptance by the people. This view grew out of the New Testament teaching on baptism for the remission of sins. But actually it went further and included the idea that baptism itself apart from faith, repentance and confession is sufficient for the remission of sins. And as a result, this view made baptism as valuable to the infants as to the adults.

The fact is, however, the both of these doctrines, *i.e.*, the doctrine of original sin and the doctrine of baptismal regeneration are completely and absolutely foreign to the Bible. The Bible teaches that every individual is responsible for his or her own sins. Neither would the child be counted responsible for the parent's sins nor the parents would bear the iniquity of children. (See Ezekiel 18:20). To show that little children are pure and without sin, Christ taught his disciples that unless they become like a little child in spirit, they could not enter into the kingdom of heaven. (Matthew 18:3). And in Matthew 19:14, speaking about little children, he said again, "For of such is the kingdom of heaven". Needless to say, no sinners will be allowed to enter into the kingdom of heaven and only the saved will be in heaven. Now baptism is for the remission of sins (Acts 2:38), and since little children are without sin, therefore they do not need to be baptized.

Again, baptism is an act of faith. It is taken for the re-

mission of sins. But it cannot be for the remission of sins if it is not preceded by faith in Christ, repentance of sins, and confession of Christ. As already noticed, according to the doctrine of baptismal regeneration, baptism alone, apart from faith, repentance, and confession, saves. But when Christ gave the great commission to the disciples, he said, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and the Son, and of the Holy Ghost". (Matthew 28:19). Note, they were to teach people first and he said those who taught them were to baptize *them*. An infant, however, cannot be taught the gospel and therefore he cannot be baptized. And again, he said, "He that believeth and is baptized shall be saved; but he that believeth not shall be damned". (Mark 16:16). Notice, one should believe before he can be baptized. And again, an infant cannot believe in Christ and his gospel. Therefore, we conclude that a little child cannot be scripturally baptized.

In the time of the Apostles, when people asked what they should do to be saved, they were told to "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). So one must not only believe in Christ but he must also repent of his or her sins before baptism. Now again, a little child cannot repent, of his sins (In fact, he has no sin to begin with). Therefore, we conclude that an infant is not the subject of Biblical baptism. Finally, in the book of Acts chapter 8 we are introduced to "... a man of Ethiopia, an eunuch of great authority under Candace queen of the Ethiopians, who had the charge of all her treasure, and had come to Jerusalem for to worship, was returning, and sitting in his chariot read Esaias the prophet. Then the spirit said unto Philip, Go near, and join thyself to this chariot. And Philip ran thither to him, and heard him read the prophet Esaias, and said, Understandest thou what thou readest? And he said, How Can I, except some man should guide me? And he desired Philip that he would come up and sit with him. The place of the scripture which he read was this, he was led as a

sheep to the slaughter; and like a lamb dumb before his shearer, so opened he not his mouth: In his humiliation his judgment was taken away: and who shall declare his generation? for his life is taken from the earth. And the eunuch answered Philip, and said, I pray thee, of whom speaketh the prophet this? of himself, or of some other man? Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus. 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? And Philip said, if thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him". (Acts 8:27—38). Here again it should be noticed that he was required to make the confession before he was baptized. So, not only faith and repentance are necessary before baptism, but confession of Christ by mouth is also equally important. (Romans 10:10). However, an infant cannot make this confession, and therefore, we once again safely conclude that a little child cannot be baptized scripturally.

The plain truth is that baptism is for the people who are old enough to believe in Christ, repent of their sins, and confess Christ as the Son of God. Now, if you were baptized as an infant then you should know that you were never baptized as the Bible teaches. You are therefore still in your sins, you need to be saved, and you need to prepare yourself before the Lord comes again to judge all people according to his word. Friend, do not hesitate or feel ashamed. Get ready and be baptized scripturally for the remission of your sins. Remember, in this matter if you need our help, please let us know and we shall be happy to assist you in your sincere obedience to the Lord's command.

Christian Giving

No. 2

Vipul Rai

How to give and how not to give. Christ's law does not tell us *how much* to give, but it teaches us *how* to give.

1. Sacrifice. The Oxford Dictionary defines 'sacrifice' as "to give up something for the sake of a higher cause". The Simplified Dictionary defines the same word as "to suffer loss to help another". Re-read these two definitions and then ask yourself the question, 'Do I *sacrifice* when I give to the Lord ?'

King David in II Samuel 24, was given offerings that he may offer them to the Lord, but he wanted to *buy* these offerings. This is what he said, "No, but I will buy it of you for a price; I will not offer burnt offerings to the Lord my God which cost me nothing" (II Sam. 24:24). To sacrifice, means to pay a price or to suffer loss. Do we sacrifice so as to give more ? Or do we give to the Lord that which costs us nothing ?

Abraham was willing to sacrifice his only son, Isaac. God has not demanded this of us. He does not ask us to sacrifice our son. But He asks us to sacrifice our money !

God was willing to give his only begotten Son, Jesus Christ for us (Jno. 3:16). He did not give one of His *many* sons. He had only *one* son, and was willing to sacrifice him. What about us ? If we have *several* ten Rupee notes in our pocket and we give just *one* ten Rupee note to the Lord, are we giving as God gave us ? But if we have only one ten Rupee note and we give *that* to the Lord, then we can truly say that we have sacrificed.

Do you realise what Christ has done for you ? He died for you. He bore the punishment that you deserved. In the beginning Christ was equal with God but then he will be subject to God (I Cor. 15:28). Christ paid an *eternal price* to redeem you. Have you ever thought of this ? Christ has given you eternal life. May I ask, 'What are you giving him ?'

We need to be grateful for God's uncountable blessings. He has given us homes, sunshine, food, water, loved ones and so many other things. Those under the Old Testament law were commanded to give tithes of all they had. We are not commanded to give tithes of all we have. But should we not at least give one tenth of our income? Why not give more? Why not give twenty per cent? Why not give even more than that?

Let me try to illustrate *sacrifice* in a practical way. One man earns one-thousand Rupees a week and he gives ten Rupees to the Lord. Another man earns seventy-five Rupees a week but he gives five Rupees to the Lord. Now who is sacrificing? The one who gives five Rupees is giving *less* than the other, yet it is a *sacrifice*. The other who gives ten Rupees is giving *more*, but it is not a *sacrifice*.

Reasons For Marital Failure (2)

(1) WE ARE TOLD THAT MANY MARRIAGES FAIL BECAUSE PEOPLE GET MARRIED FOR THE WRONG REASON—

Unless people get married for the right reason, there are going to be some problems to overcome. What then are some examples of wrong reasons for marriage? Some people get married to whoever comes along so that they can escape their own unpleasant home situation. If parents are not loving and understanding and are harsh and make life miserable for the children, which happens sometimes although most parents today are not strict enough (at least this is true in the U. S.), a young person may up and marry most anyone that comes along not because of love but because of wanting to get away from home. This kind of marriage obviously is going to have some problems.

Other people get married as a result of physical attraction, and this is usually the case in those marriages where the couple has only known each other for a short time. They fall

madly in love with each other almost at first sight—they think. But there isn't really any such thing as love at first sight. Love is something that is learned and cultivated. Now there is such a thing as infatuation at first sight which is based upon physical attraction, and upon this many people get married. But before long they learn that although physical attraction was enough to get them married, it is not enough to keep them married that there is going to have to be more than that in their marriage.

Still others get married because of pregnancy, and such marriages have many, many obstacles to overcome. And I am not saying that when pregnancy occurs that the couple should not get married. If they marry anyone, it seems that they ought to marry the one that they have been sexually involved with. If people are old enough to commit sin, they are old enough to accept the responsibility for their actions such as the support and raising of the child they have conceived. But this kind of marriage is going to have problems to be dealt with.

Now, many times people that get married for these three reasons end up getting divorces BUT NOT ALWAYS. Those folks who are willing to give and to take, to work at it, to let the Lord guide them, can make their home into the beautiful refuge and haven of love and happiness that God intended, but it takes work. Whether it is the actual reason that marriage is entered into or not, love must become the basis of the home if it is to last and to be what God expects. And if you want to know what true love is, read I Cor. 13—because there God tells us.

(2) WE ARE TOLD THAT OTHER MARRIAGES FAIL BECAUSE THEY ARE ENTERED INTO UNREALISTICALLY—

A great many people enter into marriage with the Hollywood illusion of life and love in mind. The mass media have given the impression that love is a mysterious encounter between two souls that are destined for each other and that love, arrival and departure are quite beyond the control of human

beings. Two people therefore may marry supposing that they were meant for each other from the beginning of time, that it's just fate, and that they will live happily ever after in a state of ecstasy. But before long they find out how unreal that conception really is. Marriage is an adult relationship with many responsibilities that people are not prepared for when they enter into marriage unrealistically. God has placed responsibilities on both the husband and the wife, and each must recognize and each must carry out their God given responsibilities in the home.

Others get married with the unrealistic view that their mate is perfect. The fellow looks on his new bride as an angel, and the gal looks upon her new husband as being perfection on feet. But before long they learn that both are human, and both make mistakes, and both have weaknesses. We need to be realistic in marriage. There are responsibilities, and our mate is not perfect. And we must recognize that happiness is something that we obtain by working at it. It's not an accident. But on the other hand, some people enter into marriage expecting to be a failure which is likewise just as unrealistic as expecting too much is. These are the people who think, "If it works out-fine. If it doesn't work out--we'll get a divorce and try again." And consequently they do not work at their marriage like they should, and therefore they do not enjoy the love and happiness and success that God intended. So we need to be realistic in marriage.

(3) WE ARE TOLD THAT SOME MARRIAGES FAIL BECAUSE OF IMMATURITY—

God set forth His will at the very beginning of Genesis in Ch. 2, and Jesus repeated it in Matt. 19. When a couple get married, they are to leave and to cleave. They are to leave their parents, and they are to cleave to each other. When people get married, they assume the responsibility to make their own decisions, to work out their own problems together and NOT to run home to Dad and Mom or to have Dad and Mom to make their decisions for them. If people are not ma-

ture enough to leave and cleave, to make it together, then they are not mature enough to get married. Far too many times marriages break up or have problems because either the husband or the wife or both involve too many outsiders in their marriage. And the best thing that parents can do is to slam the door in the face of a child that comes running back home after they've gotten married to let them know that they now have a responsibility to their own independent family.

Parents must completely push children out of the nest, they must be sure that they do not succumb to the temptation to be a meddler in the home of their children. God's plan is very clear, and it works a lot better than ignoring it does, "For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh," Now—that doesn't mean that children cannot visit parents because they should; that doesn't mean that they can't ask for advice because they need advice sometimes; but it does mean that there is a very real separation that must take place when it comes to dependence, decision making, allegiance, etc. Those that get married need to be mature enough to assume the tole and responsibilities that marriage demands.

In our third article on this subject, we will go into some other reasons for marriage failure in the light of God's Word.

The Good Samaritan Revisited

John Hudson Tiner

The story of the Good Samaritan is one of the classic stories of all time, and it has been retold in all kinds of ways, from children's stories to serious books. Recently, "at Princeton University, Dr. John M. Darley and Dr. C. Daniel Batson, both psychologists, set up a modern day Samaritan story as an experiment.

In their experiment they used students who were studying to become ministers. The students did not know they were

part of an experiment. Each student was instructed to prepare a short talk on a specific subject. Some were to talk about why he had been called to serve God. Others were to prepare comments on the parable of the "Good Samaritan."

The students were also told that they were to have their talks taped at a recording studio on campus. Before leaving for the studio, the students were divided into three groups. The first group was told they would probably be late, so they should hurry. The second group was told they were expected right away. Members of the third group were told that time was not a consideration; they could walk to the recording studio at their leisure whenever they finished preparing their material.

Meanwhile, as the students walked across the campus toward the studio, they saw a groaning, caughing "victim" slumped in a doorway. This was what the experiment was all about. Would the students stop?

Sixty percent of the students kept right on walking! This included those about to speak on the parable of the Good Samaritan. Most of the passersby belonged to the two groups who were in a hurry. In fact, only one student in the first group stopped. The group in the least hurry contained the largest percentage of Good Samaritans.

Actually, the use of the word "Good" before Samaritan is not used in the parable as Jesus tells it, and the actual force of the parable is diluted because of the use of "Good." Today, a Good Samaritan is a person who gratuitously gives help to someone in distress. But this was not the case in the time of Christ. For, in fact, to the Jews, Samaritans were not good. They were hated and despised. They were contemptible heretics with whom no good Jew would have anything to do.

The enmity came about after the Jews returned from Babylonian captivity. At first the Samaritans were a break-away group of Jews of the Northern Kingdom. They offered to help rebuild the temple and the wall of Jerusalem, but were refused. (Read Ezra 4:1-6). Angered by this rebuff, the

enmity continued to develop, for in the New Testament times Jews would journey from Galilee to Jerusalem by way of Peraea instead of going through Samaria, simply in order to avoid any contact with the hated Samaritans.

In New Testament times, Samaria referred to the middle of three provinces west of Jordan, the others being Galilee to the north and Judaea to the south. The religious division between Jews and Samaritans still remains even today.

When this is understood, Jesus story of the Good Samaritan in Luke 10:25ff becomes even more meaningful. The parable was an answer to a question which a student of the law of Moses put to Jesus: "Teacher, what does a man need to do to live forever in heaven?"

As He did upon many other occasions, Jesus answered the question with a question: "What does Moses' law say about it?"

The lawyer's answer ended with a paraphrase of Leviticus 19:18 which includes the statement:....." but you shall love your neighbor as yourself....." The lawyer then asks who is his neighbor. Jesus replied with the well-known parable. At the end, the Jewish lawyer is forced to admit that the Samaritan was the neighbor, because the Samaritan had showed kindness.

Jesus knew of the Samaritans because He had brought His message to them firsthand. In John 4:4 and following, Jesus stopped at a well in Samaria. A woman marvels that He would speak to her. But Jesus did speak with her, and she brought the men of the city to hear Him. At length the men of the Samaritan city said. Now we believe.....and know that this is indeed the Christ, the Savior of the world."

All men are equal in the sight of God. And this is the main point behind the parable of the Good Samaritan. No one should be excluded from hearing the gospel on the basis of his birth, breeding, or position on earth. The story of the Good Samaritan teaches the lesson that every person is a neighbor, even a member of a hated race.

Finally, the story is an example of the power of Jesus' teaching. With a single parable He erased centuries of evil connotation from the word "Samaritan." Until then the word was a term of abuse; after the parable it became forever linked with the word "Good."



bible questions and answers

QUESTION :

A letter comes from a friend in Andhra Pradesh: "We are in a discussion about the place of a woman in the church. If a woman can sing, why is it that she is not allowed to speak like man in the congregation?"

ANSWER :

We are happy to have this letter and this question. It is a timely question since much emphasis is being placed on a woman's role in various fields. In politics, women are beginning to fill more and more important positions around the world. In the different professions, they are moving into areas that have been traditionally dominated by men. Even in religion, the organizations and churches are beginning to accept them into their leadership. Is all of this good? Is it according to God's will?

Certainly women have their rights as well as men. they are to be respected, properly treated, and recognized for their great worth. But if woman is to be given the respect that she deserves then she must realize that she has a God given place and she Must Stay in her Place. The same applies to man. When she steps outside the boundry line that God has drawn then she is out of place and therefore she will end up in only harming herself and women in general. Again, the same is likewise true with man.

For example, God made woman for a purpose. She is to be man's companion, his wife, mother of his children, and keeper of the home. It is for man to be the head of the wife, head of the home, and it is up to him to give leadership to his family and to go out and to make a living for them. It is the wife's place to care for the home, take care of the children, and to do her part in training them. God knew that in a family situation that it would not be good for both the Father and Mother to be out working, and thereby to leave the children with no one to see after them, and so he has designated the stronger of the two to make the living and for the weaker of the two to stay at home. So under normal conditions the wife does not, and should not, work. Of course there are exceptions. The husband may be dead or may be sick and unable to work. There may be other exceptions, but ordinarily the woman should be at home caring for her children. This is not to belittle her as a woman or to render her as a slave or anything of the sort. Rather, it is a very important position. It has been said that the hands that cares for the children rules the world.

When it comes to religious matters, the Lord very clearly shows that it is the man that is to take the gospel to the world. It is man that is to do the preaching and to give leadership to the church. Christ chose twelve Apostles. None of these were woman. In all of the examples of public preaching found in the New Testament, not one time do you find a woman serving as a preacher. When the seven were chosen in Acts 6 you will note again that they were all men. In I Timothy 3 and Titus 1 when Paul gave qualifications for the elders of the church, it is not difficult to see that he considers men and men only for this office. The same thing is true for the office of deacons. Some qualifications are also laid down for the wives, but never as elders and deacons.

Does this mean that a woman is not important in the church? Certainly not, but it does show that that once more that the Lord has recognized that some-one must give leadership to his cause & he has not chosen to have men and women to compete

for the job. His wisdom is seen in that he has given both something to do. For the man, he has given him the responsibility of giving leadership to the church and that includes all of the public preaching. For the woman, he has given her the job of helping and encouraging her husband and of teaching the children and likewise of teaching the young women. She is also to involve herself in good works and to set a good example for all by her godly living.

While women may participate in the public singing, she can do this only as a member of the congregation. (Ephesians 5:19; Colossians 3:16). She is not, however, authorized to publicly lead the singing or to sing a solo. Neither is she permitted to publicly preach or teach a mixed audience of adults. Paul wrote to the church at Corinth, "For God is not the author of confusion, but of peace, as in all churches of the saints. Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law. And if they will learn any thing, let them ask their husbands at home: for it is a shame for women to speak in the church." (1 Corinthians 14:33-35). To Timothy, he wrote, "I will therefore that men pray every where lifting up holy hands, without wrath and doubting. In like manner also, that woman adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array; But (which becometh women professing godliness) with good works. Let the woman learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence. For Adam was first formed, then Eve. And Adam was not deceived, but the woman being deceived was in the transgression. Notwithstanding she shall be saved in childbearing, if they continue in faith and charity and holiness with sobriety." (1 Timothy 2:8-15).

Please notice that it is a shame for women to speak in the church. Why? Because they are to be in subjection to their husbands or to the men who are to give leadership to the church, if they usurp authority and try to take charge then

they are not only opposing God's will for them but the men who permit this are likewise shamed and disgraced since they have allowed this to happen.

Again, let it be understood that this is not an attempt to take advantage of woman or to degrade her. To the contrary, she has an important position and can do a great work if she is willing to humble herself and to abide by the Lord's teaching. If she is not willing to do this, she will end up in only making a spectacle of herself and this will not be used to further elevate her but to bring shame and disgrace to her and women in general.

If you will read through the New Testament you will find the stories of many great women. They are mentioned there, and are set forth for their good works, because they were willing to put God's will before their own ambitions. All women today would do well to follow their example.



Who Will Go To Orissa ?

Some work has been done in this State. As a result there are some Christians and congregations of the Lord's church already there. This work though is small in comparison to what needs to be done.

Recently the State got a great amount of publicity due to the fact that some laws were passed to restrict preachers from converting the local people to Christ. This is regrettable. Any time the law has to step in to forbid freedom of religion then the religion it is trying to protect is in greater danger than the

one it is attempting to oppose. Christians must obey God rather than man.

The Capital of Orissa is Bhubaneswar and other important cities are Cuttack, Puri, Balasore, Sambalpur, and Bhawani-patna. Bhubaneswar and Puri are strong seats of Hinduism. The denominational churches have also been quite active throughout the State.

Who will go to this large coastal State in south-east India. This may be the very place for you. It is there waiting for the gospel to be preached. Perhaps some of the Christians in near-by Andhra Pradesh can go.

Although we cannot send you or support you financially, we can call this State to your attention with the prayer that one or more will go.

The Judgment

B. Asirvadam

The final verdict to be passed on the universe by the great tribunal is based on the rejection or acceptance of light which was sent into the world. Expressly the judgment is that the light has come into the world but people loved darkness rather than light because their deeds were evil. For everyone who does evil hates light lest his deeds be exposed (John 3:19, 20).

None can rightly deny that Jesus brought light and life into the transient state of humanity which is in the shadow of death and darkness, of course. For man is prevented by his senses the knowledge to praise God for the blessings of life and pray as well for the things unknown to him.

It is evident from the scripture that man has come short of the divine nature with which he was created by violation of the law of God. This violation of law or deviation from the line of rectitude was declared to be the sin of condemnation. But a most noteworthy thing of all is that the sin of rejecting the Son of God is to be met with a greater condemnation as portrayed in Hebrews 10:29.

Man's tendency for worship shows his craving for the favor of a higher Being, with whom he is at discord because of his derelictions.

Despite multifarious ways and means to find God and obtain mercy he could not achieve his purpose. The power of the Spirit of truth and the joy of light of eternal life were found to be lacking in him. Moreover, his conduct and character prove that he is faithless to the fatherhood of God and brotherhood of his fellowbeings. Knowledge he acquired from his five senses made him sceptical of God's existence aloof from the creation.

So, the infinite God had to place Himself under certain limitations and become a finite Being in order to enlighten the heart of man as a great teacher and save his soul as a Saviour from eternal destruction. It appears as though man has no other way to know of himself or of the divinity unless God comes in human form to decipher the mystery of life.

Nearly two thousand years ago, a man named Jesus lived on earth, laid down his life on the cross and arose from death. This is not a spurious myth but a fact of history beyond the shadow of doubt, as it was recorded in the annals of the Roman Empire. Who is this cosmopolitan and philanthropist? Is he man or God incarnate?

The fullest revelation of light of life in Jesus entitled Him worthy of adoration and praise for the Glory of God and for salvation of mankind. In fact he is nothing short of the image of the invisible God. For in him the fulness of the Godhead dwells bodily. Here stands out on the phenomena of the universe a broad and universal personage possessing in Himself all the divine attributes and claims our faith and worship. The destiny of humanity is hanging on accepting or rejecting this unique personality. He demonstrates that He is the way, the truth, and the life. To believe on Him and accept His Lordship appear to be the greatest of all the requirements essential for the salvation of man. (John 6:28,29).

Jesus Christ the beginning and end of all life is but the

ultimate reality. Those who do not recognize and realize Him will forego the gift of eternal life promised by God. It is obvious that life in Christ is eternal and life in chaos is ruinous. (1 John 5:11,12).

Lastly, it is construed that the rejection of Jesus is sure to bring about great calamity of which it was foretold in the scriptures. (John 8: 24; John 3:36; Hebrews 10:30, 31).

“What Has The Church Ever Done For Me ?”

Recently while visiting in another country I was told that a local member of the church had asked, “What has the church ever done for me ?” when he was told that the church could not give him any support. This particular man had translated some and also had served as the song leader in the worship services. He just couldn’t stand to think about doing things like this without getting something. It was pointed out that if he was paid for song leading for instance, that the Bible teachers would no doubt ask that they be paid for their work, and so on with the other members.

When this man asked the question, “What has the church ever done for me ?”, he was reminded of the fact that the church had done a great deal for him. Because of the church he was taught the truth, saved, had the privilege of prayer, had many brothers and sisters in Christ around the world, received numerous spiritual blessings in Christ, enjoyed a clean richer life, had the hope of eternal life, and on and on with so many other blessings. With this in mind then how could he have ever concluded that the church had never done anything for him ? Yet, with all of this, he could not see that he had been helped or benefitted by being a member of the Lord’s church. All he could see was the possibility of financial gain and if there was none forthcoming then he felt that he had been cheated as a church member.

It is so sad for an individual to look on the church, and to be a member of the church, only with the thought in mind of

bettering himself with material gain. When one so reasons he always loses because his motives are wrong. It is true that some of these do manage in one way or the other to gain materially by being in the church, but in this case that is all they will get from it. If one is genuine in his motives, though, then his attitude will not be, "What can the church do for me?", but "What can I do for the church?" In this context one will be blessed, not because he sought ways to receive, but because of his giving. (Matthew 6:33).

The Lord's church is not in the business of buying popele, hiring people, paying people, and so on. It does support some men and it does help those who are in need, but not everybody. It can't support or give to everyone, not even to all of those perhaps deserve it. The church has funds to work with based on the amonnt its members give. (1 Corinthians 16:1, 2). The more that is given then the more it has to do with. The less given then less it can give. Even then it has to be selective.

Why can't we see the blessings that are ours as a result of being a member of the Lord's church? We can if we are aware of what the church is, what its work is, how we became a part of it, our role as a member, and what God is doing for us as a member. Of course even this is dependent on our sincerity and genuine conversion.

Here in India we are faced with this very problem. Members of the church are constantly writing to us asking for support. As long as there is one foreigner here no doubt they will continue to reason that the church represents foreign money and therefore' they want to get their share. Those who so reason have not been converted to Christ but are thinking in their own selfish interests. Even if there were no foreigners here connected with the church, no doubt there would still be those who would be trying to get support out of the local leaders. They represent those who would actually stoop low enough to use religion for this purpose.

Do you remember in the New Testament of reading about

Paul and his work ? At times he did receive some support from various congregations, but at other times he worked with his own hands to earn his living. He knew that the brethren were poor that they didn't have much, and what they did have they needed that to help those who were in greater need than himself, and so he hated to have to take anything from them. Every Christian should feel this way and if that were the case many of our problems would automatically disappear. Paul told the church at Corinth that he had taken support from other churches to preach to them freely. (II Corinthians 11:7,8). On another occasion he spoke of working with his own hands. (1 Corinthians 4:12). As to the work he did, in Acts 18:3 we read where in Corinth he dwelt with Aquila and Pricilla because he was of the same craft as they were, "and wrought: for by their occupation they were tentmakers." Now if Paul could work with his own hands, and engage in a profession such as tentmaking, then why can't Christians do the same today ? For sure, his tentmaking, and making a living with his own hands, did not hinder his work for the Lord. Even when the brethren helped him, they certainly did not give very much because they didn't have much to give.

If your attitude is as a member of the church, that the church has never helped you or you have never been blessed as a result of being a member of the church, and that because you haven't been receiving any support from the church or you are not getting as much as you would like to have, then you are spiritually weak, blind, and probably dead as a Christian, that is, if you ever were a Christian.

Should you never receive a paisa from the church, and you should hope and pray that it will never be necessary for the church to have to give you something. but should this be the case, even then the church has already done more for you than you can ever do for the church. To understand this, however, you must understand the church as it is set forth in God's word.

How do you personally feel about the church ? What does it mean to you ? Regardless of how you answer these questions you are telling everyone by the attitude that you express and by the amount of work that you are doing for it.

Christian Literature

Until only recently most literature here in India was denominational and the book stores across the country carried a full stock of the same. Even then "Christian" Book Stores have been few and far between. Not only that, but most of their materials have been very expensive. So where has that left the Christian? With absolutely nothing in most cases or else dependent on literature that is full of error, provided he is able to get it and can afford it.

The Lord's church locally is still young. It is also relatively small in number. Because of this a literature program cannot be supported by Christians to the point that it can survive. This is partially true because it is not possible to adequately publicise the book that are available.

For this reason, here in New Delhi we have been concentrating on Christian literature for the past two years and we shall continue to do so in the future. So far we have printed more than thirty books by a number of authors on a variety of subjects. Although we have a price list for them, we have mostly sent them out over the country free of charge. We would like to be in a situation where all who receive them could help with both the printing costs and the postage required to send them out, but again because of the foregoing reasons we have ended up in giving most of them away. We feel that it is urgent that we get these books into circulation that they may be of help to the church now rather than to wait until we receive orders for them.

We are trying to send these books to all preachers and teachers in particular. We are also willing to send them to any faithful Christian that may want them. And finally, we are sending them to those who are interested in knowing God's will whether they are members of the church or not. Of course, they are in the English language and we are therefore attempting to send them to those who can use them in this language. We hope to do more printing in the Hindi language and perhaps other languages as time goes by.

We would make several special requests of you. First, if you are getting these materials, please realize that it has cost a great deal of money to print them and to send them to you, not to mention the work that was done to make them available to you, and therefore you should be thankful that someone cared enough to send them, and with this in mind you should treasure them, properly use them and share them with others. In the second place, we would be grateful if you would express your appreciation for them by sending a contribution to help with the printing and postage. You don't have to do this, and you may not be able to do so but if you can help it will be deeply appreciated. And third, if you know of those that you feel that they should get one or more of these books then if you'll send us their name and address we'll try to send them some of this literature.

Please keep in mind that we are not printing books just to be printing books. Neither are we sending them out just to get rid of them. Rather, we are trying to be of service to the Lord's church in India and to provide literature for those who may not as yet be Christians. We want to provide materials that will teach, convict, convert, help the Christian to grow, and to provide him with tools with which to teach others in his own area. Therefore, every book that is mailed out is done so with the prayer that it will accomplish the job it is being sent to do.

We want to encourage you not only to use these materials for your own personal study, but also these books can be used to conduct classes in homes, schools, and in your home congregation. If you will use them properly you'll find that they can render a great service to you and to others.

We are great believers in Christian literature and therefore we are not only working through these materials but also through Bible correspondence courses, our monthly magazine, The Bible Teacher, and tracts. We believe that through using such we can reach and help hundreds and thousands of people that we could never reach and help otherwise. We further believe that through the printed page the cause of Christ can be firmly established and strengthened throughout this great country. Please join with us in these efforts. Write us at this address: Bible Teacher Publications, Box 3815, New Delhi-110049.

मनुष्य की सबसे बड़ी आवश्यकता

लेखक : सनी भाई

यदि आपसे कोई प्रश्न करे कि मनुष्य की सबसे बड़ी आवश्यकता क्या है तो कदाचित् आप उत्तर देंगे, मनुष्य की सबसे बड़ी आवश्यकता है रोटी, कपड़ा और मकान। परन्तु लगभग दो हजार वर्ष पूर्व प्रभु यीशु मसीह द्वारा पूछे गए इस प्रश्न के उत्तर में आप क्या कहेंगे, “यदि मनुष्य सारे जगत को प्राप्त करे, और अपने प्राण की हानि उठाए तो उसे क्या लाभ होगा ? या मनुष्य अपने प्राण (आत्मा) के बदले में क्या देगा ?” (मत्ती १६:२६)।

वास्तव में मनुष्य अपनी आवश्यकताओं के विषय में केवल शारीरिक दृष्टिकोण से विचार करने का इतना अधिक आदी हो चुका है कि वह यह भी भूल जाता है कि उसके पास एक आत्मा है, जोकि उसका वास्तविक मनुष्य है। मान लीजिए किसी व्यक्ति के पास बहुतायत से खाने के लिये भोजन हो, पहिने के लिये बढ़िया से बढ़िया कपड़ा हो, और रहने के लिये अच्छे से अच्छा मकान हो, अब क्या इन सबसे उस व्यक्ति की आत्मा को भी कोई लाभ पहुंच सकता है ? क्या यह सब वस्तुएं, अर्थात् रोटी, कपड़ा व मकान, उसकी आत्मा को नरक के भयानक दण्ड से बचाने में सफल हों सकेंगी ? रोटी, कपड़ा और मकान ! निःसंदेह यह वस्तुएं मनुष्य के लिये शारीरिक दृष्टिकोण से तो बहुत ही आवश्यक हैं, परन्तु ये सभी वस्तुएं नाशमान हैं, ये सब शरीर के साथ ही नाश हो जाती है। परमेश्वर का वचन बताता है कि मृत्यु के बाद मिट्टी, अर्थात् मनुष्य की देह, मिट्टी में, मिल जाएगी, और आत्मा परमेश्वर के पास जिसने उसे दिया लौट जाएगी। (देखिये सभोपदेश १२:७)।

जब आपकी मृत्यु हो जाएगी तब आपकी देह तो निःसंदेह मिट्टी में मिलकर नाश हो जाएगी, परन्तु आपकी आत्मा अनन्तकाल तक बनी रहेगी। किन्तु, क्या आप जानते हैं कि आपकी आत्मा दो निश्चित स्थानों में से केवल एक में ही अनन्तकाल तक रहेगी ? ये दो स्थान हैं: नरक, अर्थात् जहां अविश्वासी तथा अधर्मी लोग अनन्तकाल तक दण्ड पाएंगे, और स्वर्ग, जहां विश्वासी तथा धर्मी लोग अनन्त-काल तक परमेश्वर के आनन्द में उपस्थित रहेंगे, जहां न तो रोना-होगा, न दुख, न शोक और न मृत्यु। अपनी मृत्यु के बाद आप यह अनन्त-काल का समय कहा पर बिताएंगे? जब तक आप इस पृथ्वी पर हैं, इसका निश्चय आप स्वयं कर सकते हैं। परन्तु इस पृथ्वी पर मृत्यु के बाद यह निश्चय करना पूर्ण रूप से परमेश्वर के पुत्र यीशु के हाथ में होगा, तब उस समय आप अपनी आत्मा के निश्चित स्थान को बिलकुल भी न बदल सकेंगे। पृथ्वी

पर रहते हुए तो मनुष्य अपने धन के बल पर ऊंचे तथा बड़े स्थान प्राप्त कर लेता है, कोई व्यक्ति किसी विशेष पद के लिये योग्य न होने पर भी घूस देकर उस पद को प्राप्त कर लेता है परन्तु न्याय के दिन प्रभु के निश्चय को कोई भी, किसी भी प्रकार से न बदल सकेगा । २ कुरिन्थियों ५:१० में लिखा है । “क्योंकि अवश्य है कि हम सब का हाल मसीह के न्याय आसन के सामने खुल जाए, कि हर एक व्यक्ति अपने अपने भले व बुरे कामों का बदला जो उसने देह के द्वारा किए हों पाए ।” और बाइबल में एक अन्य स्थान पर लिखा है, “उस समय जब कि प्रभु यीशु अपने सामर्थी दूतों के साथ धधकती हुई आग में स्वर्ग से प्रगट होगा, और जो परमेश्वर को नहीं पहचानते, और हमारे प्रभु यीशु के सुसमाचार को नहीं मानते उनसे पलटा लेगा । वे प्रभु के सामने से, और उसकी शक्ति के तेज से दूर होकर अनन्त विनाश का दण्ड पाएंगे ।” (२ थिस्सलुनीकियों १:७-९) ।

क्या आप परमेश्वर में विश्वास करते हैं ? क्या आप यीशु के सुसमाचार को मानने के लिये तैयार हैं ? याद रखिए, यह अवश्य है कि एक दिन हम सब का हाल यीशु के न्याय आसन के सामने खुल जाए—और जो परमेश्वर में विश्वास नहीं करते और यीशु के सुसमाचार को नहीं मानते वे अनन्त विनाश का दण्ड पाएं । तब क्या मनुष्य की सबसे बड़ी आवश्यकता अपनी आत्मा को अनन्त विनाश के दण्ड से बचाने की नहीं है ? और क्या मनुष्य की सबसे बड़ी आवश्यकता यह नहीं है कि वह परमेश्वर में विश्वास करें और यीशु के सुसमाचार को मानें ? वास्तव में स्वयं प्रभु यीशु कि यही इच्छा है कि सब लोग उसमें विश्वास करें तथा उसके सुसमाचार को मानें ताकि सबको अनन्त जीवन प्राप्त हो । यही कारण है कि हम मरकुस १६:१५, १६ में पढ़ते हैं कि यीशु ने अपने चेलों को यह महत्वपूर्ण आज्ञा देकर भेजा, “तुम सारे जगत में जाकर सारी सृष्टि के लोगों को सुसमाचार प्रचार करो । जो विश्वास करे और बपतिस्मा ले उसी का उद्धार होगा, परन्तु जो विश्वास न करेगा वह दोषी ठहराया जाएगा । परन्तु क्या आप अपनी आत्मा को बचाने की महत्वपूर्ण आवश्यकता का अनुभव करते हैं ? सैंकड़ों वर्ष पूर्व जब लोगों की एक बड़ी भीड़ ने यीशु के चेलों के द्वारा यीशु के सुसमाचार को सुना तो वे अपनी इस बड़ी आवश्यकता को अनुभव करके चिल्ला उठे, और प्रेरितों २:३७-३८ में लिखा है “वे पतरस और शेष प्रेरितों से पूछने, कि हे भाइयों, हम क्या करें ? पतरस ने उनसे कहा, मन फिराओ, और तुम में से हर एक अपने-अपने पापों की क्षमा के लिये यीशु मसीह के नाम से बपतिस्मा ले ; तो तुम पवित्र आत्मा का दान पाओगे ।” और आगे ४१ पद में लिखा है “सो जिन्होंने उसका वचन ग्रहण किया उन्होंने बपतिस्मा लिया; और उसी दिन तीन हजार लोगों के लगभग उनमें मिल गए ।”

क्या आप भी ऐसा करने के लिये तैयार हैं ? आज ही निश्चय कीजिए ।

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