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7-10 Deacons Colony (King Road)
New Delhi-110024

of services :
Bible Study
Prayer, Worship
Fellowship, etc.

THE BIBLE TEACHER

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Please attend our Services at :

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New Delhi-110024

Schedule of Services :

Sunday :	Bible Study	9 : 00 A.M.
	Morning Worship ...	9 : 45 A.M.
	Evening Service ...	6 : 30 P.M.
Wednesday :	Midweek Bible Study ...	6 : 30 P.M.

विशेष सूचना !

प्रत्येक मंगलवार तथा शुक्रवार
को रात्री ८:४५ से ९:१५ तक सुनिये

हमारा विशेष कार्यक्रम

“सत्य सुसमाचार”

यह कार्यक्रम रेडियो श्रीलंका से २५ तथा

४१ मीटर बैंड पर सुना जा सकता है ।

हमारे हिन्दी के प्रकाशन

१. सत्य सुसमाचार — लेखक : सनी डेविड
२. उद्धार की योजना — लेखक : सनी डेविड
३. क्रूस की कथा — लेखक : सनी डेविड
४. खाली कब्र — लेखक : सनी डेविड
५. सुसमाचार बोलनेवाला — लेखक : जे० सी० चोट

(अनुवादक: सनी डेविड)

आज ही प्राप्त कीजिए ! प्रत्येक पुस्तक को प्राप्त करने के लिये केवल
२५ पैसे का डाक टिकट भेजिए ।

पाँचों पुस्तकें एक साथ प्राप्त करने के लिये केवल रु० १ : २५ के डाक
टिकट भेजिए । कृपया अपना पता साफ़ लिखें ।

सत्य सुसमाचार

पो० बॉक्स ३८१५ नई दिल्ली-११००४६,

THE BIBLE TEACHER

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The Church and Its Money

No. 3

In these studies we are attempting to see how money fits in with the work of the church. While one is material and the other is spiritual, yet it may be used to further the cause of Christ.

We have already noted how God has commanded his people to give, when they are to give, how much they are to give, the spirit in which they are to give, and the purpose for giving. We have also discussed how money is to be used and who can be helped. Now we want to continue this line of thought with a few other observations.

First, should the local church ever save up its money over a period of time so as to be in position to have money on hand whenever it needs it? This would seem to be very unwise considering all that the church has to do in caring for its needs, helping those who are worthy, and in preaching and teaching the gospel to the masses of the people. It is true that there may be times when a congregation would find it necessary to save up its money over many months for the

Some time we see people that are born sight-less, dumb, or deaf, or with a withered or twisted hand and feet. Why are they born such? I have heard people say, that this is the punishment they are suffering for their sins committed by them in their past life. But this is incorrect. First of all, we should remember that it is appointed unto all men to die only once and then the judgment. There is no such thing taught in the pages of God's word such as a second or third physical birth or re-birth. So what is the answer to our question? In John 9, we read, "And as Jesus passed by, he saw a man which was blind from his birth. And his disciples asked him, saying, Master, who did sin, this man, or his parents, that he was born blind?" And we read, "Jesus answered, Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him."

When I see a person with a twisted leg or a withered hand, I give thanks to God from my whole heart that he did not allow me to be born with a twisted leg or a withered hand. This is true. When we see such a person, our hearts should be filled with gratitude and fear for God. We see in them the works of God manifested. God is teaching and admonishing us through them, that we should fear God and use our bodies for his glory.

But then, of course, there are those who suffer because of their own mistakes. For example, those who drink liquor, or gamble, or steal, or do many such other things. Also those who do not limit the size of their families according to their income. All of these suffer in one way or other because they do not use better judgment.

Then there are some who suffer because they are lazy. they do not want to work. Describing such a man, the wise man said, "The slothful man saith, there is a lion without, I shall be slain in the streets. (Proverbs 20 : 13). In other words, they make excuses, because they do not want to go out to work with their hands, they are slothful. And again the wise man said, "As the door turneth upon his hinges, so doth the sloth-

ful upon his bed." (Proverbs 26 : 14). So if such people lack, food, clothings, or shelter, they suffer because of their own slothfulness, they are lazy. In some cases even little children suffer because their parents are lazy or slothful. The Bible says, "That if one would not work, neither should he eat." (2 Thessalonians 3 : 10) And also, "But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel (*unbeliever*)" (1 Timothy 5 : 8).

But sometimes God's people suffer for the good. When Christianity began in Jerusalem in About A.D. 33, it grew like a fire. Thousands of people believed in Jesus and obeyed his gospel because of the witness and teaching the apostles of Jesus presented to them. But they were all in Jerusalem. Soon, we read, "And at that time there was a great persecution against the church which was at Jerusalem; and they were all scattered abroad throughout the regions of Judaea and Samaria, except the apostles.....Therefore they that were scattered abroad went every where preaching the word." (Acts 8 : 1, 4). And so we see Christianity spreading in all parts of the world. Why? Because there came one day a great persecution upon Christians at Jerusalem and because of that they were scattered abroad and wherever they went they preached the word of God.

So some times suffering is providential. It may be that God is teaching us a lesson because we may have become stubborn or presumptuous like Jonah, who did not obey God's command, but tried to escape from the presence of the Lord. However Jonah soon found himself in the belly of a great fish that the Lord had prepared to swallow Jonah. He was there like a prisoner for three days. And then, friends, we read, there in suffering, Jonah realized his great mistake, and he cried to God for mercy. So God allowed the great fish to vomit out Jonah upon the dry land. Now Jonah was a humble man, he had learned a great lesson at a tremendous cost. Then came the Word of the Lord unto Jonah, and He said, "Arise and go unto Nineveh that great city, and, preach unto it preaching that I bid thee." (Jonah 3 : 2). And it says, that he arose, and

money in this fashion. Somewhere along the way, with the money going through so many hands, surely the church must lose its control of it. But above all, to turn a large amount of money over to a local man and give him the authority to pay all of the local preachers each month is not only placing a lot of responsibility on him but it also puts him in a position where he may be faced with almost irresistible temptation. With all of that money, that within itself makes a big man out of him. Others must look up to him, please him, and so on. He could very easily be dishonest with the money he is handling. He could also very easily manipulate those who must come to him for their support and use them as he sees fit. Under such a system he would be in complete control. He could hire them or dismiss them at will. If anyone should dare complain with his handling of the money then he could shut them up through deducting some of their support. Surely then there would have to be a more direct way for a church to send its support and to see to it that it is used as intended.

The prime importance of the money of the church is that it is to be used to help the needy and to preach the gospel of Christ with the end results that souls might be saved and that the Lord might be honored. Certainly, money for money's sake is of no value to the Lord and his people. God has not intended that we save it, deep a big bank account, that we use it to gain power, that we glory in it, etc. Neither should we as Christians hold back that which belongs to the Lord, lie to him about it, or rob God. As the church we should not waste, abuse, or misuse that which is given. Rather, it should be spent wisely, in harmony with the scriptures, and solely to further the cause of Christ. Then and only then can the money of the church be worthwhile to the Lord.



associate editorial

Why Do All Suffer ?

The question is often asked, Why do all people suffer ? Why even good people suffer ? some say, I live a good life, I do not steal, do not lie, I go to church, give my offerings, but then why I am suffering so terribly when others, who are not as good as I, live happily ? Every year thousands of people around the world die because of cyclones, plane crashes, road accidents, different diseases and from many other calamities. In the last few years there have been several earthquakes in different parts of the world, which killed thousands of people of all ages and millions other lost their properties and homes. Sometime back, I read in a newspaper article that scientists claim that there will be a major earthquake of 7.9 magnitude in Tokyo, Japan, between 1978 and 1980. They say some ten million people in Tokyo, home of more than eleven million people, may die. 45,000 buildings may collapse, and fire may consume another 320,000 houses. If this be true, it will be a great suffering.

But why do people suffer as such ? Some think that they are being punished by God for their sins. When eighteen people died in Jerusalem after the tower in Siloam fell on them, some began to say that those eighteen were sinners above all people that dwelt in the city. But Jesus said to them, "Those eighteen, upon whom the tower of Siloam fell and slew them, think ye that they were sinners above all men that dwelt in Jerusalem ?" And he said, "I tell you, Nay : but, except ye repent, ye shall all likewise perish." (Luke 13: 4,5). So such things does not happen to people because God is punishing them for their sins, but they are accidental, or because of a certain situation, or natural.

purpose of taking care of a particular need, but it would certainly be out of place to save money just for the sake of making sure there will be funds available in the future to care for the local needs. It should also be kept in mind that when the church begins to save its money with no specific need in mind then this can quickly kill the desire on the part of the members to give as the Bible teaches. When they see that the church has an abundance of money in the treasury, and it is not being used, then their reasoning is that there is no real need for their giving. Surely a working church will find a place for all of the money that its members are willing to give and for sure that is the purpose for giving.

Second, provided a local congregation has grown to the point where it may begin to help in other places, then how may it go about doing this? If it is not possible now on a wide scale, the day will surely come when many congregations throughout India will not only have sufficient funds to take care of their own needs, but will begin to look around to consider good works that they may invest their money in and when this time comes this will be a wonderful day for sure. Some congregations who are not self-supporting have already begun to do this. That is, in addition to that of doing what they can at home, as special needs arise away from home, and as they are able to do so, even though it may be very small, still they sent their support to help with it. This is usually a joint effort with other congregations but still it is done. Some do this in helping some preacher with his support, providing some transportation to help an evangelist to get to his location for a meeting, to help with the printing of literature, giving some aid to people in time of a disaster, and so on. But with the growth of the church throughout the country, and as one after another becomes more independent financially, then there are gradually going to be more congregations wanting to reach out to other areas with their support to help further the cause of Christ. They may want to cooperate with other congregations in some good work or they may want to be the sole one to assist with a particular work. In any case these brethren should investigate the work that they are going to

help with, or the individual that they are going to support, and then and only then should they commit themselves to that work or to that individual. The church should be fully behind it, the commitment should be made, and then the commitment should be kept. To get the most benefit from the aid being given, the brethren should not only be aware of the fact that it is a worthy cause, and then send the money, but they should also keep up with the progress of the work, and keep the whole church informed about it. In this way both the ones who are receiving help, and the ones who are giving the help, can be blessed through such a noble effort.

The question then arises as to how the support can be given or sent. As indicated, a congregation may choose to have fellowship with a sister congregation in some good work. In this case, the money might be sent to that church, and in turn they will put it with what they are going to give, and possibly with what others may send, and do the proposed work. If the congregation is going to take the responsibility of a given work then there are several ways that it may send its support. If the local church has a bank account then it may send a cheque to the one or ones being helped or to the ones who are in charge of the work being done. It may send the support by some one who in turn will turn the money over to the ones who are to receive. If it is some material help, such as food or clothing, it may either be mailed to the ones who need it or again it may be taken by the elders or some of the men of the congregation and turned over to the needy party. In Paul's day the churches of Christ in Galatia, Corinth, and throughout Asia gathered up their goods and sent them to the poor saints of Jerusalem. (1 Corinthians 16).

Another question that arises is whether it is good, or even scriptural, for congregations in America for example, to send their money to a sponsoring congregation and then for the man they support to take that money and turn it over to a "key man" here in India and give him the authority to dole it out to any number of local preachers. If not outright unscriptural, it would certainly be unwise to use the Lord's

went, and did exactly what the Lord had commanded him. In this way God humbled Jonah.

And no doubt, sometimes we suffer because our way is perverse before the Lord, like of Balaam. (Numbers 22). Some times we get sick, for example. It may be that we have used some wrong thing, such as food, or it may be an infection, or accident. However, sometime God may even cause us to get sick. How often we have seen people who when they are physically in good health, never think of God, do not pray. But when they get terribly sick, they began to remember God, and pray to him, and they even ask others to please pray for me. It may be that God is then teaching us a lesson of humility. For when we are sick in bed for many days our attitude toward others changes, our attitude toward God changes, we become humble, we talk humble. Isn't it true?

However, sometimes the reason for our suffering may be that God is testing our faith in Him, like he did with Abraham.

But let me ask you, Are you suffering in any way? Why are you suffering? Apostle Peter says, "But let none of you suffer as a murderer, or as a thief, or as an evil doer, or as a busybody in other men's matter. Yet if any man suffer as a Christian let him not be ashamed; but let him glorify God in this behalf," (1 Peter 4: 15, 16). Sufferings usually are counted bad and evil, but my friend, if you are a Christian, and then if you suffer as a Christian then sufferings can be of a great blessing to you.

Creation Versus Evolution

OWEN COSGROVE

The first verse of the Bible declares, "In the beginning God created the heaven and the earth." This sentence so profound in power and meaning is simple that a little child can understand it.

Various assaults have been made upon faith in God as the Creator of the world. Such attacks are not new, modern, or original. Through the years men in blind disbelief have sought some means of ruling God out of the universe out of the lives and affairs of men.

Among the attacks of atheists and semi-atheists upon God and His word is the theory of evolution. Propounded largely by Darwin and Huxley in the middle of the nineteenth century, and boosted by Hugo de Vries near the end of that century, this theory attempts to explain the presence of all life by blind and accidental processes.

Evolution, a Theory

Evolutionists talk glibly about "natural selection" and "survival of the fittest." Surely all will agree that life thrives most in the habitat most suited to it and that the fittest specimens of life are likely to survive the others.

But generalities revolving around these two theses do nothing to explain the origine of the universe and the various forms of life that inhabit it. And though all will admit that there are minor changes that occur within the millions of species, no one has ever been able to prove any type of progresssion or evolution from phyla to phyla of living organism.

For this reason evolution is a theory. It takes scientific fact to a certain point and then it begins to theorize in order to arrive at its conclusions. Its proponents do not like to admit that evolution is a theory. Most of them would have society believe that they are dealing only with the facts. Dogmatic and bold "facts" are stated without [any opology or without any admission that "this is what we THINK happened."

Evolution, a Faith

We have no quarrel with true science. Science has blessed humanity in many wonderful ways. We do take issue with psuedo-science, "science falsely so called" (I Timothy 6:20), which proudly vaunts its theories and with supercilious, opi-

nionated arrogance chides those who reject its speculations. Evolution is a theory: it is a philosophy; it is a faith.

Christians readily admit that we walk by faith. (II Corinthians 5:7) We believe that our faith is much more reasonable than the faith of the evolutionist. In this tract we propose to contrast the faith of the Christian with the faith of evolutionist.

God Versus the Amoeba

We believe that man's life sprang from a Living God who always has lived and who is the source of all life. Evolutionists theoretically trace man's life back to a tiny, one called animal on the type of an amoeba. In fact they claim that the first living organism sprang spontaneously from non-life.

It is a theory (and a fantastic one) that life came from non-life without a Living Force to make it possible. Evolution has never proved this theory which lies at the very foundation of its faith. It only blatantly and dogmatically states. "It happened."

Spiritual Versus Material

Christians quickly admit that both the spiritual and material realms exist. But the evolutionist who is consistent denies the spiritual realm, and think that it is only matter in motion.

We believe that man has a spiritual nature; spiritual attributes, and spiritual capabilities. Such things as instincts, love, mentality, appreciation, and memories are more than mere manifestations and reactions of matter.

Design Versus Chance

We believe that the order and magnificent design of the universe point to a Designer, a Planner—a Power with wisdom and mind. This marvellous design can be seen from the smallest atom to the greatest galaxy of stars. The evolutionist believes that all of this came about by chance. He speaks swelling words about the WHAT of this great order, but he cannot explain the HOW.

If "chance" could explain any of the designs of the universe, it is unthinkable to try to make it explain all of the order that exists. For instance, if one had all of the over 800 parts of a human eye laid out before him, and if he were to compact them into one unit, the possibility of their falling together in the proper and necessary natural order would be one in over 100,000,000,000,000,000,000,000 !

When the laws of probability are applied to all of the order of the universe, evolution is seen as the most fanciful and extravagant theory ever devised by man.

Moral versus animal

The Christian believes that man is a moral being that is more than an animal—even a highly advanced animal. Man has an conscience. His sense of right and wrong however naive is so innate that when he tells a lie a polygraph machine can detect the repercussions of it within the body.

We believe that your father, your mother, and YOU are more than a beast. Belief in the creation gives humanity its proper dignity. Evolution treats man as a mere animal.

Revelation versus opinion

Jeremiah looked upon the broken Jewish nation and cried. "O Lord, I know that the way of man is not in himself: it is not in man that walketh to direct his steps." (Jeremiah 10:23). We believe that man needs guidance from the One who made him if he is to realize the great purposes of life. The evolutionist believes that man neither needs nor can obtain guidance from a source higher than himself.

Hope versus despair

The end of the Christian's faith is hope, and the end of the evolutionist's faith is despair. Christianity glorifies man, evolution degrades him. Christianity inspires man; evolution make him a skeptic and an infidel. Christianity makes a person mellow and humble; evolution makes him cynical and proud.

The Christian has nothing to lose and all to gain. The evolutionist in his skepticism and intellectual pride has all to lose and nothing to gain.

"Behold, the fear of the Lord that is wisdom; and to depart from evil is understanding." (Job 28:28).

Can a Child of God Smoke Cigarettes

Or use Tobacco in any form ?

H. L. Meeks

Your Health

Is cigarette smoking injurious to your health ? Cigarette manufacturers in the U.S.A. are required by law to put this statement on every package of cigarettes: "Warning : The Surgeon General Has Determined That Cigarette Smoking is Dangerous to Your Health." Can we afford to ignore this, and many other warnings ? Is suicide sinful ? Is slow suicide by cigarette smoking sinful ? Can we so destroy ourselves and hope to go to heaven when we die ?

Your Body

The Christian's body is a temple of the Holy Spirit (1 Cor. 6: 19). We should glorify God in our body (1 Cor. 6: 20). Do we glorify God in the tobacco habit ? Do we not defile the body ?

Your Influence

The church of our Lord is the house of God. (1 Tim. 3:15). God's people are the house of God, of course, not the material building. But the church building is associated in a special way with the worship. Should we lower the dignity of the church in the eyes of the world by smoking at the place of worship ? Increasingly we see No Smoking signs at various public places. Shall we post such signs at our places of worship ?

Your Breath ?

The Christian's voice is the voice Christ wants us to use in teaching the gospel to lost souls. Should we make our breath offensive by the use of tobacco ? A man once said of a gospel preacher who chewed tobacco: "A man who spits tobacco juice across the sidewalk can't teach me anything."

Your Children

Children take up the tobacco habit because they see grown-ups indulging in it, perhaps their parents, or even Bible school teachers and others who take public part in conducting the church services. Should we set such an example before those who look to us for guidance ? Some child might grow up to die of cancer or heart disease because of having seen you smoking cigarettes, some even at the place of worship.

Your Example

Perhaps some brother in the church has made a resolution to stop smoking. Will you have the kindness not to smoke around him so that it will be easier for him to quit the habit ? He can quit, if he wants to. But you can make it a lot harder for him to want to quit by smoking in his presence. Paul said : "It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak" (Rom. 14:21).

Your Responsibility

How many souls will you win for Christ this year ? Next year ? Ten years ? Jesus said, "The night cometh when no man can work." (John 9:4). How many souls will be lost eternally because cigarettes shortened your life of usefulness ?

Your Money

Cigarettes are expensive. Even at three rupees per pack one package a day will cost about Rs. 1,095 in a year. Can we afford to waste money like that ? Jesus fed five thousand men miraculously and had his disciples together up the fragments "that nothing be lost." (John 6: 12). Besides the cost of the cigarettes, how many thousands, or millions of rupees are

lost in fires started by cigarette smokers ? Can we find a better use for all that money ?

Your Soul

Now a word to all who may read this article: Whether you are at present a member of the church of Christ or not, whether you use tobacco or not, or whether you are dying of cancer or heart disease or not: all of us expect to die some time, perhaps much sooner than we think. We need to prepare now for death and judgment. The Bible tells how.

The Way to Heaven

Faith, John 8:24; Heb. 11:6.

Repentance, Luke 13:3; Acts 17:30.

Confession, Matt. 10:32; Acts 8:37.

Baptism, Mark 16:16; Rom. 6:3.

Now having been buried (immersed) with our Lord by baptism into death and raised to walk in newness of life, (Rom. 6:3, 4) let us walk that new life in Christ to the end. When one is baptized into Christ (Rom. 6:3; Gal. 3:27), he is added by the Lord to the church. (Acts 2:47). It will be the right church, the one he built on the rock. (Matt. 16:18), not a denomination. Then, in the Lord's church. His body over which He is the head (Col. 1:18), be faithful unto death (Rev. 2:10), and He will give you the crown of life. Will you do it ? It is urgent. Will you do it now ? Now is the day of salvation. (2 Cor. 6:2).

Instrumental Music in the Worship

George B. Curtis

"But in vain do they worship me, teaching as their doctrines the precepts of men." Matt. 15:9.

"Now these things, brethren, I have transferred to myself and Apollos for your sakes, that in us ye might learn not to go beyond the things which are written." I Cor. 4: 6.

“And whatsoever ye do in word and in deed, do all in the name of the Lord Jesus.” Col. 3:17.

“Whosoever goeth onward and abideth not in the teaching of Christ hath not God.” II. John 9.

“So then faith cometh by hearing, and bearing by the word of God.” Rom. 10:17.

“For whatsoever is not of faith is sin.” Rom. 14:23.

“The wages of sin is death.” Rom. 6:23.

Proposition I

Nothing can be Scriptural not found written in the Scriptures.

Proposition II

To practice anything in the worship of God not written in the Scriptures violates the following Scriptures : Matt. 15:9; 1 Cor. 4: 6; Col. 3: 17; II John 9.

Proposition III

The Old Testament (Covenant) was taken away at the cross. (Col. 3: 13-17; II. Cor. 3rd Chap.; Gal. 4th Chap.; Gal. 5: 4), therefore, we must not go back to it to justify a New Testament practice.

Proposition IV.

The use of instruments of music in the worship of God is not written in the New Testament. Therefore to use them is to go beyond the things that are written, and to fail to abide in the teaching of Christ. It cannot be in the Name of the Lord Jesus.

Proposition V.

Christ gave no authority for the use of instruments of music in the worship of God. None of the apostles authorized its use. Therefore, the use of instruments of music in the worship of God is without New Testament authority.

Proposition VI.

As the use of instrumental music is without New Testament authority, no one can practice its use by faith. Rom. 10:17.

Proposition VII.

As one cannot practice the use of instrumental music in the worship of God by faith he cannot practice its use in the worship of God at all without committing sin. Rom. 14: 23.

Proposition VIII.

To do anything in the worship of God not written in the Scriptures, is to go beyond the things that are written, (1 Cor. 4: 6) is vain worship, (Matt. 15:9) and is sin (Rom. 14: 23). Therefore, as "The wages of sin is death," (Rom. 6:23) it is a dangerous practice to use instruments of music in the worship of God.

Proposition IX.

Churches of Christ have been divided over the use of instrumental music in the worship. Its use is not authorized in the doctrine of Christ. Therefore any group claiming to be the church of Christ, using instruments of music in the worship, is guilty of the sin of division.

Proposition X.

No recognized translation has ever translated any passage of the New Testament to include the use of instruments of music in the worship. Therefore, the greatest Greek scholars in the world have failed to find its use in the original Greek, or have failed to give us a true translation.

Proposition XI.

The Holy Spirit was to guide the apostles into all truth (John 16:13). But the Holy Spirit did not guide the apostles into writing or saying anything about the use of instrumental music in the worship of God. Therefore the use of instrumental music in the worship of God is no part of the truth.

"Howbeit when he, the Spirit of truth is come, he shall guide you into all truth" (John" 16: 13).

Proposition XII.

Instrumental music was a part of the Old Law. It was used in the worship of God. It was actually used in the praise of God. But the whole of the Old Law was taken out of the

way at the cross. Therefore, it went the way of circumcision, animal sacrifices, the burning of incense, and other rites and ceremonies of worship under the Old Law.

“It came to pass, when the trumpeters and singers were as one to, make one sound to be heard in praising and thanking Jehovah; and when they lifted up their voice with trumpets and cymbals and instruments of music, and praised Jehovah, saying for he is good.” (II. Chron. 5: 13).

All the Old Law was taken out of the way.

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

“Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross.” (Col. 2:14).

Proposition XIII

The gospel of Jesus Christ is both inclusive and exclusive. It includes everything authorized by Christ and the apostles and excludes everything not divinely authorized. Singing is authorized. Playing upon instruments of music in worship of God is not authorized. Therefore, the use of instruments of music is by the law of exclusion forbidden us in the worship of God in a New Testament church.

Question

Does the New Testament have an explicit command forbidding us to use instruments of music in the worship of God ?

Answer

It does not. Neither does it forbid the baptism of babies. But it tells us that believers are to be baptized. This excludes the baptism of babies for they cannot be believers. The

New Testament commands us to sing. It says nothing at all in regard to our playing. This excludes the use of instruments of music in the worship of God. Baptizing babies originated in the Catholic church. Using instruments of music in the worship of God in New Testament times originated in the Catholic church. Both stand upon the same ground, they came from Rome and not Paul.

Spiritual Life

When Jesus said, "As Moses lifted up the serpent in the wilderness," he referred to the story found in Numbers 21:6-10. The Israelites murmured at the hardships which they had to endure while wandering in the wilderness. Because they murmured against God and against Moses, the Lord sent fiery serpents among them, and those who were bitten died. When the people repented, and cried to Moses, he interceded for them. God commanded Moses to raise up a serpent of brass upon a pole in the midst of the camp that whoever was bitten might look, and be healed.

Jesus said, "Even so must the Son of Man be lifted up." He thus pointed to the cross, which He foreknew He must endure. It is through the cross of Christ that we may have the hope of eternal life. The Israelites who were bitten by the serpents were marked for death, but when they looked to the serpent raised upon the pole, they were healed. We have been marked for death, eternal death, spiritually, by sin. But when we look to the cross, we also may be healed, we may have the promise of spiritual life.

The Apostle Paul wrote, "We preach Christ crucified, a stumbling-block to Jews and folly to Gentiles, but to those who are called, both Jews and Greeks, Christ the power of God and the wisdom of God." (1 Cor. 1:23-24) The cross has rarely been understood, perhaps, by the friends as well as the foes of Christ. Nevertheless, it has always stood as the symbol of hope for the Christian.

The fact that Christ, the Son of God, died on the cross should cause every person to pause. Why should this be? What does it mean? What should I do about it? The Scripture makes clear that Christ died for our sins, for the sins of the whole world (1 John 2:2). The Apostle Paul shows in Romans 3 that all are sinners, and that no one has hope through his own righteousness or through the works of law. Therefore, God has prepared a different way to save us from the eternal consequences of our sins. He has offered His Son as a Sin offering for our sins, that He might forgive our sins in righteousness. (Rom. 3:20-26). The wages of sin is death. (Rom. 6:23) Since Christ died for sin. God can now forgive our sins, while at the same time upholding this immutable principle which says the wages of sin is death. While God loves and forgives the sinner. He has, nevertheless, shown through the cross the just judgment of sin.

So in the cross of Christ two of the greatest and most powerful realities of life are demonstrated. the power of sin, and the depth of love. In no other way could God show man what sin does, and in no other way could God's love for man be portrayed.

In another passage, Jesus said, "And I, when I am lifted up from the earth will draw all men unto myself." (John 12:32) Christ died for all. The Gospel is for all. As all men are sinners, so Christ is the hope of the world. He says, "Come unto me all ye that labour and are heavy laden, and I will give you rest." This was God's purpose from the beginning, and the meaning of His promise to Abraham, when He said, "In thee and thy seed shall all the families of the earth be blessed."

Thus Jesus said to His disciples, "Go ye into all the world and preach the Gospel to every creature, he that believeth and is baptized shall be saved, he that believeth not shall be condemned." (Mark 16:15-16).

The preaching of the Gospel is the preaching of the cross, The Apostle Paul wrote, "When I came to you, brethren, I did not come proclaiming to you the testimony of God in lofty

words or wisdom. For I decided to know nothing among you except Jesus Christ and him crucified." And in this letter the Apostle indicates clearly the content of His preaching, as well as the meaning of the Gospel: "Now I would remind you, brethren, in what terms I preached to you the Gospel.....For I delivered to you as of the first importance what I also received, that Christ died for our sins according to the Scriptures, that he was buried, that he was raised on the third day in accordance with the Scriptures." (1 Cor. 15:1-4)

The cross was given its power by the fact that Jesus was buried, and arose on the third day. Thus the heart of the good news of salvation was the death, burial and resurrection of Christ. The forgiveness of sins and the promise of eternal life is offered on the grounds of God's mercy and grace, and the basis of the sinner's hope is the sin offering of Christ upon the cross.

So Jesus said. "Whosoever believeth in Him should not perish, but have everlasting life. "The cross has meaning only for the believer. The salvation offered by Christ can only be appropriated by faith. Faith is man's response to God's grace. Faith causes one to identify with the object of faith. Belief in Christ, in his death, burial and resurrection, causes me to recognize my own sinfulness, that Christ died for me.

True faith, therefore, brings a revulsion against sin, repentance. And this idea that faith identifies one with Him in whom he believes may suggest the reason Jesus said, "He that believeth and is baptized shall be saved. "The act of baptism, as taught in the New Testament, was a burial in water, signifying one's death to sin and resurrection to a new life. (Rom. 6:1-5) "We were buried therefore with him by baptism into death, so that as Christ was raised from the dead by the glory of the Father, we too might walk in newness of life." (vs. 4) "We know that our old self was crucified with him." (vs. 6) We must therefore consider ourselves "dead to sin and alive to God in Christ Jesus." (vs. 11)

So it is through faith expressed in baptism that we become identified with the death of Christ, and are made heirs of eternal life.

Imagine This If You Can !

Peter———a Roman Catholic

Paul———a Methodist

John———a Mormon

Matthew——a Baptist

James———a Presbyterian

Judas———a Pentecostal Holiness

Andrew——a Jehovah Witness

Thomas——held to the Jewish faith

Philip———a Quaker

James———a Seven Day Adventist

Simon———a Unitarian

Bartholmew——a Lutheran

Judas Iscariot——thought one church was as good as another——

Sounds foolish doesn't it ? That's because it **IS** foolish. There were no denominations in the apostle's day, and no denomination has any Bible authority for existence **NOW** !

The Lord said, "I will build **MY** church." Matthew 16:18

And the Bible says, "The churches of Christ salute you." Romans 16:16

Christ's church is the only one authorized in your Bible. The apostles **ALL** belonged to Christ's church, so let us all be just Christians and reject every church except the Lord's church.

Bible Answers to Twenty Important Questions

Compiled by Monroe E. Hawley

1. How did God give us the Bible ?

For no prophecy ever came by the will of man : but men spake from God, being moved by the Holy Spirit. (2 Peter 1:21.)

Then shall the king say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. Then shall he say also unto them on the left hand, Depart from me, ye cursed, into the eternal fire which is prepared for the devil and his angels ... And these shall go away into **eternal punishment** : but the righteous into **eternal life**. (Matt. 25:34, 41, 46.)

Why I Am a Member of the Church of Christ

L. O. Sanderson

The word "church" means *called out*—"out of darkness into ...light" (1 Pet. 2 : 9), "from the power of darkness...into the kingdom" of Christ (Col. 1 : 13). The church is the Lord's "household" (Eph. 2 : 19), his "family" (Eph. 3 : 15) ; and the Scriptures describe it as a building, a flock, a body. The term "church of Christ" is used, not to be sectarian, but to be respectful and scriptural—to honor Christ, and reverence divine names. The church belongs to Christ—it is "the church of the firstborn" (Heb. 12 : 23), but Christ is the firstborn (Col. 1 : 15) ; so, it is the church of Christ. Christ built his church (Matt. 16 : 18), purchased it (Acts 20 : 28), and is its foundation (1 Cor. 3 : 11) and head (Eph. 1 : 22, 23)—it just has to be the church of Christ.

A "member" of the church is a Christian—with respect to the kingdom, a citizen, (Eph. 2 : 19) ; as to the flock, a sheep (Heb. 13 : 20) ; in the building, a vessel (2 Tim. 2 : 20) or part of the structure (1 Cor. 3 : 12) : of the body, he is a member (1 Cor. 12 : 12-14), and, as such, is as vital to the spiritual body as the hand or foot is to the physical body (verses 15-26). Members compose the body, the church (Rom. 12:4) and though many members, "yet but one body" (1 Cor. 12 : 20). I am a member of the church of Christ, but why ? :

BECAUSE THE LORD MADE ME A MEMBER

The Lord sets members in his church. This is plainly affirmed : "And God hath set some in the church." (1 Cor. 12 : 28.) In this same chapter, the spiritual and physical are compared, and "God set the members every one of them in the body, as it hath pleased him." (Verse 18.) The Lord sets in whom he will ; men dare not assume this prerogative. The only part one has in the translation into his kingdom is to meet divine terms for admission. This I have done, the Spirit hearing witness with my spirit that it is so. (Rom. 8 : 16.) I was set in the body, or his word is unreliable.

The Lord adds the saved to his church. This is the same truth, stated another way. "The Lord added to the church daily such as should be (were being) saved." (Acts 2 : 47.) Observe also verses 38-41 : Those who met divine orders were added. This is equal to being "added to the Lord" (Acts 5 : 14), since, as the body, so also Christ, (1 Cor. 12 : 12), and "the body is of Christ" (Col. 2 : 17). The saved are the church; their names are written in heaven as such (Heb. 12 : 23) ; and if not written, then not saved, and so devotees of the beast (Rev. 13 : 8). I met the terms to be saved (Mark 16 : 16) to be born again (John 3 : 3, 5), to be God's child (Gal. 3 : 26, 27), and, therefore, I am in his family, the church, or else the Lord does not do what he promised to do.

I AM A MEMBER OF HIS CHURCH BY CHOICE

I had the right to choose. I am a free moral agent for this life. As in the days of old, I could choose whom to serve (Josh. 24 : 15), just as Moses did (Heb. 11 : 25), and I elected to be the Lord's servant (Rom. 6 : 17, 18). Obedience to him is on the basis of "Who-soever will." (Mark 8 : 34.) I could elect to be with him or against him (Matt. 12 : 30), for him or opposed to him (Luke 9 : 50) ; I could be translated into his kingdom (Col. 1 : 13) or remain in Satan's synagogue (Rev. 3 : 9). Who would not choose to be in heaven's kingdom ?

I preferred the safety of his church. Daniel foretelling the establishment of the Lord's kingdom, the church, added,

And Jesus came to them and spake unto them, saying, All authority hath been given me in heaven and on earth. (Matt. 28:18.)

11. How many Churches Are there?

There is **one** body. (Eph. 4:4.)

12. Who established the Church?

And I also say unto thee, that thou art Peter, and upon this rock I will build **my church**. (Matt. 16:18.) (Jesus speaking.)

Take heed...to feed the church of the Lord which he purchased with his own blood. (Acts 20:21.)

13. What is the Church called in the new testament?

And he is the head of the **body, the church**. (Col. 1:18.)

All the **churches of Christ** salute you. (Rom. 16:16.)

For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the **church of God**. (1 Cor. 15:9.)

14. What are Christ's disciples called?

The **disciples** were called **Christians** first in Antioch. (Acts 11:26.)

But if a man suffer as a **Christian**, let him not be ashamed (1 Peter 4:16.)

Paul...to the **saints** and faithful **brethren** in Christ that are at Colossae. (Col. 1:1, 2.)

15. When should Christians Assemble to worship?

And upon the **first day of the week**, when we were gathered together to break bread, Paul discoursed with them. (Acts 20:7.)

Not forsaking our own assembling together, as the custom of some is. (Heb. 10:25.)

16. How must Christians worship?

God is a Spirit: and they that worship him must worship in **spirit and truth**. (John 4:24.)

And they continued stedfastly in the **apostles' teaching and fellowship**, in the **breaking of bread** and the **prayers**. (Acts 2:42.)

Let the word of Christ dwell in you richly ; in all wisdom teaching and admonishing one another with psalms and hymns and spiritual songs, **singing** with grace in your hearts unto God. (Col. 3:16.)

17. How must a Christian live to please God ?

I beseech you therefore, brethren, by the mercies of God, to present your bodies a living sacrifice, holy, acceptable to God, which is your spiritual service. And be not fashioned according to this world : but be ye transformed by the renewing of your mind, that ye may prove what is the good and acceptable and perfect will of God. (Rom. 12:1, 2.)

Keep thyself pure. (1 Tim. 5:22.)

18. What are a Christian's responsibilities toward Others ?

So then, as we have opportunity, let us work that which is good toward all men and especially toward them that are of the household of the faith. (Gal. 6:10.)

All things therefore whatsoever ye would that men should do unto you, even so do ye also unto them : for this is the law and the prophets. (Matt. 7:12.)

19. How will Christ return ?

Behold, he cometh with the clouds ; and every eye shall see him, and they that pierced him. (Rev. 1:7.)

For the Lord himself shall descend from heaven, with a shout, with the voice of the archangel, and with the trump of God : and the dead in Christ shall rise first ; then we that are alive, that are left, shall together with them be caught up in the clouds, to meet the Lord in the air : and so shall we ever be with the Lord. (1 Thess. 4:16, 17.)

20. Will there be reward and punishment after death ?

All scripture is given **by inspiration of God**. (2 Timothy 3:16 - K.J.V.)

2. What is sin ?

All **unrighteousness** is sin. (1 John 5:17.)

Sin is the **transgression** of the law. (1 John 3:4 - K.J.V.)

3. Why do we need Jesus Christ ?

For all have sinned, and fall short of the glory of God. (Rom. 3:23.)

For the wages of sin is death ; but the free gift of God is eternal life in Christ Jesus our Lord. (Rom. 6:23.)

4. What has Christ done for us ?

But God commendeth his own love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now **justified by his blood**, shall we be saved from the wrath of God through him. (Rom. 5:8, 9.)

In whom we have our redemption through his **blood**, the **forgiveness** of our trespasses, according to the riches of his grace. (Eph. 1:7.)

Apart from shedding of **blood** there is no **remission**. (Heb. 9:22.)

5. What must I do to be saved ?

Believe on the Lord Jesus, and thou shalt be saved. (Acts 16:31.)

And Peter said unto them, **Repent ye, and be baptized** every one of you in the name of Jesus Christ unto the remission of your sins ; and ye shall receive the gift of the Holy Spirit. (Acts 2:38.)

He that **believeth** and is **baptized** shall be saved ; but he that disbelieveth shall be condemned. (Mark 16:16.)

6. What must we believe ?

Because if thou shalt confess with thy mouth Jesus as Lord and shalt believe in thy heart that God raised him from the dead, thou shalt be saved. (Rom. 10:9)

7. Why must we be baptized ?

Repent ye, and be baptized...**unto the remission of your sins.** (Acts 2:38)

Arise, and be baptized, and **wash away thy sins.** (Acts 22:16.)

For as many of you as were baptized **into Christ** did put on **Christ.** (Gal. 3:27.)

The like figure whereunto even baptism doth also now save us. (1 Peter 3:21. K.J.V.)

8. How should one be baptized ?

We were **buried** therefore with him through baptism into death. (Rom. 6:4.)

Having been **buried** with him in baptism. (Col. 2:12.)

And they both went down **into the water**, both Philip and the eunuch ; and he baptized him. And when they come up **out of the water**, the Spirit of the Lord caught away Philip. (Acts 8:38, 39.)

9. Are We Governed by the Law of moses today ?

Wherefore, my brethren, ye also were **dead to the law** through the body of Christ...But now we have been **discharged from the law.** (Rom. 7:4, 6.)

He taketh away the first, that he may establish the second (Heb. 10:9.)

Having blotted out the bond written in ordinances that was against us, which was contrary to us : and he hath taken it out of the way, nailing it to the cross. (Col. 2:14.)

10. Through whom does God now speak ?

God, having of old times spoken unto the fathers in the prophets by divers portions and in divers manners, hath at the end of these days spoken unto us in his **Son.** (Heb. 1:1, 2.)

And behold, a voice out of the cloud, saying, This is my beloved **Son**, in whom I am well pleased ; hear ye him. (Matt. 17:5.)

"which shall never be destroyed." (Dan. 2 : 44.) After the assurance "no weapon that is formed against thee shall prosper," Isaiah affirmed : "This is the heritage of the servants of the Lord." (Isa. 54 : 17.) Jesus pledged that he would build his church, and also promised, "the gates of hell shall not prevail against it." (Matt. 16 : 18.) One who reasons honestly should have no difficulty in making a choice—God is good, the devil is evil, and "who is he that will harm you, if ye be followers of that which is good?" (1 Pet. 3 : 13.) No other religious body on earth can claim these promises and protection.

I considered the destiny of the Lord's church. Christ "is the Savior of the body" (Eph. 5 : 23), and no other flock can claim his salvation, for all the saved are in his church and under his rule. Jesus gave his life for his church, sanctifying and cleansing it "with the washing of water by the word, that he might present it unto himself a glorious church" (Eph. 5 : 25-27)—no other body of people can or will be so presented ! At the end of the way, Christ "shall have delivered up the kingdom (the church) to God." (1 Cor. 15 : 24.) There will be those who have done much good, who think the church is unimportant, and who have not met divine terms, who will be denied heaven. (Matt. 7 : 21-23.) The Lord's church is heaven-bound ; be sure you are in it !

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