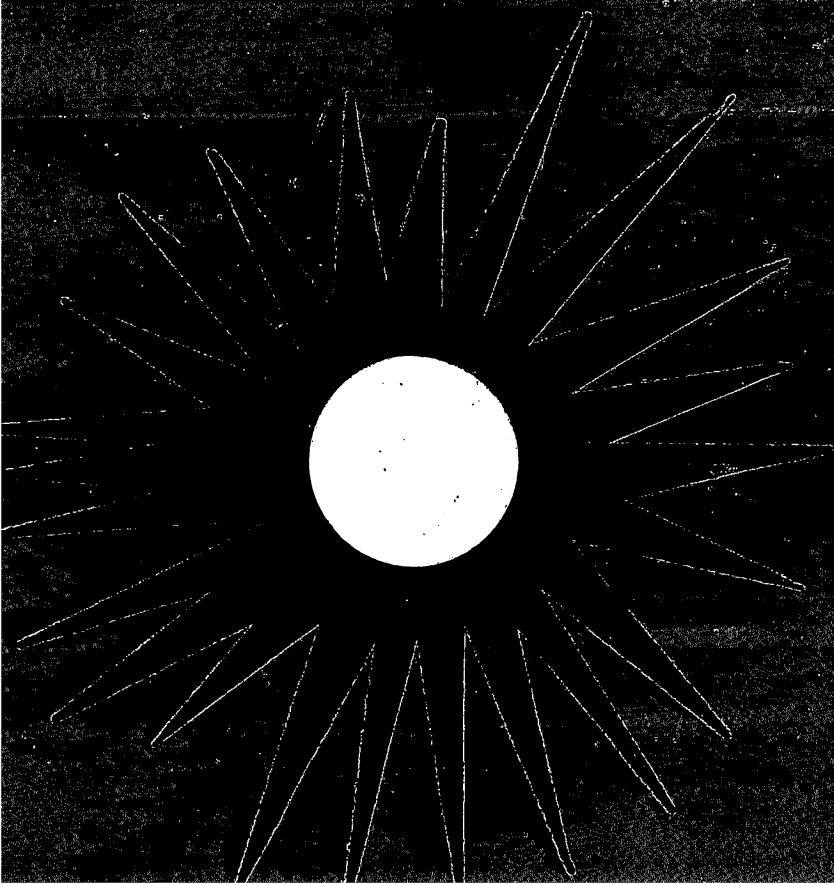


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Editor :

J. C. CHOATE

Associate Editor :

SUNNY DAVID

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Fear of Competition

One of the great hinderances to the cause of Christ is the fear of competition. With the church being young, and still without men who are qualified to be elders and deacons, and with congregations being few in number in most cases, then much of the leadership is left to the local preacher. With him possibly being untrained, inexperienced, and on foreign support then the tendency is for him to protect his position and his salary. This is especially true if he is nothing but a hireling, but even if he is a good, sincere, faithful preacher, he may also be tempted to protect his job. This being true, the congregations usually stay small, the men are not encouraged to develop their abilities, and neither are they used. This may discourage them to the point that they may eventually quit. The preacher therefore is often left not only to do the preaching but also to teach the classes, to lead the prayers, and even to direct the singing and to wait on the Lord's Table. A congregation that is so dominated by one person seldom grows to any size.

The idea is that the preacher is afraid of growth and development on the part of the local men. He fears that if they become capable of doing the things that he does that he may be even-

tually challenged. He is afraid that he may even lose his salary since someone might be able to do a better job than he is doing. Therefore, since he is in position to control the situation then he may do just that. He would then offer an excuse for others not developing by saying that they are not interested, that they are not faithful, and so on. Such a preacher is no leader and therefore he should be dismissed. He will never build a strong congregation. He will only make certain that he keeps his job.

The congregation that supports him or the foreign brethren who give his salary, should periodically take a good long hard look at their preacher and the kind of work he is doing. They should take note of his personal life, his family, the kind of friends he has, his study habits, his work load, whether he is converting anyone or not, if the church is growing or not, what kind of program the congregation has, if any plans have been made, if any goals have been set, if the members are developing, and if any progress is really being made. If a congregation goes year after year, and remain about the same, then obviously something is wrong. Perhaps this preacher doesn't have the knowledge and ability to do the job that he has been given to do. Or may be again, he is protecting his job. Or he may be doing an excellent job considering the given circumstances. In any case, the brethren need to take note and act upon their findings.

A good preacher, a capable preacher, one who really loves the Lord and his work, has nothing to fear. He will work hard, convert the lost, develop a program of work to involve the whole church, and train his brethren so they can work along side him to accomplish more for the Lord. He would welcome all the help he can get since it is impossible for one man to do all that needs to be done. Even if there are those who excel him in various ways, still he can take satisfaction in knowing that he has helped, encouraged, taught, and made it possible for such a person to develop his abilities so that he can do what he is doing. Fear of others, jealousy, envy, deliberately holding one back, failing to provide the church with proper leadership

is little, wrong, sinful and such is not the Lord's idea of a Christian leader.

We need strong leadership in the church here in India. It is going to take this if the church is to ever grow and spread throughout this country. It therefore must begin at the local level. We need men, both Preachers and non-preachers, who will grow and develop to the point where they have the respect of the people around them. We need men, two or more in each congregation, who will reach the place in their spiritual growth where they can be appointed as Elders over the local congregation. (I Timothy 3; Titus 1). We need likewise two or more men in each congregation who will develop themselves to the place where they can become deacons to work with the Elders. We need preachers who will be real leaders with the ability to convert the lost and to teach the members. We need preachers who will set the proper example, who will help each local Christian to reach his potential in Christian growth. We need preachers who are willing to give of themselves instead of always wanting someone to give them something. We need preachers who are more interested in saving the lost than they are in their salary. We need preachers who will help the church grow in number and in spirituality. We need preachers who are helping others to become preachers. We need preachers who are out with the people, preaching to them, helping them, starting new works. We need preachers who practice what they preach in their life, in their spirituality, in their giving, and in their work. We need preachers who are helping to solve the problems of the members instead of being one of the problems. We need preachers who are helping the church to grow to the place where they can be self supporting, to have their own meeting place, to send workers out, etc. We need preachers who will encourage the ladies to teach the children, to teach their family members, and their friends. We need preachers who will help to develop every member into an effective personal worker for the Lord. Yes, we need preachers, but the right kind. With such preachers, and men in general, who will assume the leadership of the church as they should, then we

are going to see some changes around over the country. We'll see an active church, an evangelistic church, and one that is known for its good work. My brethren, it is time that we begin to see such right here in India.

I ask that you take a look at yourself, and the congregation of which you are a part, and ask yourself what you are really worth to the Lord. Can't you improve? Isn't there more than enough to do? What a blessing we can be to ourselves, to our city, to our country, to the world, and to the Lord if we will but forget self, job and any and everything that might hinder us and let us rise up and go to work for the Lord and change things for the better.

Isn't it a shame that the very ones that should be the real preachers, teachers, and leaders in the church are the very ones who are often holding the church back? Please, I beg of you, don't you be one of those. Rather, you should be the opposite. If you are looking for position, for a title, want to be the greatest by the world's standard, you are in the wrong place. The Lord himself said that he came not to be ministered to but to be a minister. He came not to be served but to serve. Then he said that if one would be great then let him be your servant. (Matthew 23:11). That is a real leader.



**associate
editorial**

A Little word of the Scripture

One of the most frequently used verse of the Bible, both in preaching and in writing, is from the third chapter of the book of John in the New Testament. It states: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." In

this we see the wonderful planning of God for saving man's soul, the most precious thing in all the world. (Matthew 16:26). The word SO, however, in this verse is of much great importance, for it emphasises the kind of love God has for man. It didn't state, "God loved the world", but rather "God so loved the world." The word so means, in this or such manner; in this degree; to such an extent; in due course.

In this context, apostle Paul said, "For when we were yet without strength in due time Christ died for the ungodly. For scarcely for a righteous man will one die; yet peradventure for a good man some would even dare to die. But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." (Romans 5:6-8). Therefore, God so loved us that when we were weak in our sins, when we were without any hope, ungodly, unrighteous, and full of iniquities, loving God suffered His Son to be separated from him, and left him to die on the cruel Roman cross. There he made him the perfect sacrifice for whole humanity. For God so loved the world !

God so loved the world, as the apostle states again, "For he hath made him to be sin for us who knew no sin; that we might be made the righteousness of God in him." (2 Corinthians 5:21).

Then, what the prophet Isaiah declared in this context should also be considered of much importance. Speaking about Jesus, he said, "He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not. Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him: and with his stripes we are healed." (Isaiah 53:3,4,5.) No doubt, God so loved the world.

God so loved the world, as we see Jesus suspended between heaven and earth, tasting death for every person in the world, for sins of all people of the world were laid on him, therefore,

rejected and despised by God, and we hear him cry unto God, "My God, My God, why hast thou forsaken me?" (Matthew 27:46). there was, yes, but only one answer to this question, "For God so loved the world."

Friends, have you ever wondered and said, nobody cares for me, no body loves me. Remember, God loves you so much, yes, to such a great extent that he even emptied himself and gave His only begotten Son to die on the cross in your stead. Won't you accept God's precious gift? Won't you believe in Jesus and obey his commands so that your sins might be forgiven? Yes, God can forgive all your sins, because he loves you so much!

Facts You Must Face

Life is a reality. We are here and therefore we must face it regardless of conditions or situations that we find ourselves in. We can even better our plight in this world and have something to live for and to look forward to if we will but recognize some specific facts and decide to act on them. What are these?

1. There is a God in heaven and he is the creator of all of us. (Genesis 1:1). He is the one and true living God. (1 Thessalonians 1:9). He is Spirit. (John 4:24).

2. Each one of us have a soul that shall never die but will live on forever and forever. It has been created in the image of God. (Genesis 1:26, 27). It is more valuable than all the world. (Matthew 16:26).

3. All are sinners before God. Paul said, "For all have sinned, and come short of the glory of God." (Romans 3:23). From the context you will note that the sinners under consideration are responsible beings, knowing right from wrong. This does not include infants or irresponsible beings. But to show the consequences of unforgiven sins, the same writer says, "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." (Romans 6:23).

4. God sent Christ to save man from his sins. Christ said, "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." (John 3:16). Paul tells us, "But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." (Romans 5:8).

5. God has chosen to speak through his Son, Jesus, to make known his will to man. "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, Hath in these last days spoken unto us by his Son." (Hebrews 1:1,2). God said of Christ at the transfiguration, "This is my beloved Son, in whom I am well pleased; hear ye him." (Matthew 17:5). But how does Christ communicate with us? Through the written word. John wrote, "And many other signs truly did Jesus in the presence of his disciples, which are not written in this book: But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name." (John 20:30,31). Paul declared, "For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they call on him of whom they have not heard? and how shall they hear without a preacher?...So then faith cometh by hearing, and hearing by the word of God." (Romans 10:13-17).

6. The salvation that the Lord offers is by the grace of God. "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast." (Ephesians 2:8,9). "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost." (Titus 3:5). Man cannot be saved by keeping the law or through his own good works. Rather, man must comply with the Lord's terms of pardon in order to be saved. Even though he does so that does not mean that he is earning his salvation. Regardless of how many commands he may obey, or the good deeds he may do, if he is saved it will only be by

the grace and mercy of God. Compliance with the Lord's will does not nullify God's grace but instead it is a sign of one's acceptance of it.

7. One must obey Christ in order to be saved. We read, "Though he were a Son, yet learned he obedience by the things which he suffered; And being made perfect, he became the author of eternal salvation unto all them that obey him." (Hebrews 5:8,9). To obey Christ one must believe in God and that Jesus Christ is his Son. "But without faith it is impossible to please him....." (Hebrews 11:6). Christ said, "Ye believe in God, believe also in me." (John 14:1). Jesus also said, "Ye are my friends, if ye do whatsoever I command you." (John 14:15). Therefore the question is: Do you believe in the Lord enough, and love him enough, to obey him? What has he asked that we do? First, that we repent of our sins. (Luke 13:3). Next, he has invited us to confess him before men as the Son of God. (Matthew 10:32). Finally, he has commanded that we be baptized. (Mark 16:16). Faith will not question but it will obey. Those who obey will be saved from their sins. The apostle taught the same in Acts 2:38. See Acts 22:16.

8. Those who obey the Lord and are therefore saved by the grace of God are added to the Lord's church. This is what happened on the day the church had its beginning. (Acts 2:47). It will also happen to you or anyone else who does the same thing. If one finds himself in some man-made church then that is a sign that he has not obeyed the Lord but has rather obeyed the teaching of men.

9. As a Christian one must worship the Lord each first day of the week and live daily the Christian life. (Acts 20:7; Revelation 2:10). This involves more than just saying that you are a Christian. It is total committment with a life of service. (Matthew 16:24; Romans 12:1, 2).

10. All must die and face the Lord at the day of judgment. "And as it is appointed unto men once to die but after this cometh the judgment." (Hebrews 9:27). "For we must all

appear before the judgment seat of Christ....." (2 Corinthians 5:10).

11. The righteous will live with the Lord throughout all eternity. (Matthew 25:46).

12. Those who fail to obey the Lord will be cast into the lake of fire where they shall ever be punished. (Matthew 25:46; Revelation 21:8; John 5:28,29).

You are encouraged to consider each of these facts very seriously. You will have to deal with them now or latter. The wise will do so at this time.

J.C.C.

Divine Authority

Frank L. Cox

"And Jesus came to them and spake unto them, saying, All authority hath been given unto me in heaven and on earth. Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I have commanded you: and to, I am with you always, even unto the end of the world." (Matt. 28:18-20.)

Jesus had lived. He had been crucified on the Roman cross. He had been buried in Joseph's new tomb. By divine power, had been raised. And now, before his ascension, he gave utterance to the remarkable words of our text, laying claim to "all authority in heaven and on earth."

Christ's authority reaches up into heaven; angels and authorities and powers are subject unto him. (1 Pet. 3: 22.) His authority extends over all the earth; he is the rightful ruler of every man. When God raised him from the dead, he made him "to sit on his right hand in the heavenly places, far above all rule, and authority, and power, and dominion, and every name that is named, not only in this world, but also in that which is to come: and he put all things in subjection under his feet and gave him to be head over all things to the church."

(Eph. 1: 20-22.) And Christ's authority shall endure until time is no more, or "unto the end of the world." "He must reign," declared the apostle Paul, "till he hath put all enemies under his feet. The last enemy that shall be abolished is death."

As our high priest, Christ has "all authority" to forgive. You can forgive the sins your neighbour commits against you your neighbour can forgive the sins you commit against him but only the Lord Jesus can forgive the sins you and your neighbor commit against God. Since Jesus holds in his hand "all" priestly authority, surely there is no such authority left for the "preacher," the "priest," or the "pope."

"All" mediatorial authority belongs to Christ. "For there is one God, one mediator also between God and man, himself man, Christ Jesus." (1 Tim. 2: 5.) "There is one God." To this all agree and should agree. The same Book says there is "one mediator between God and man" and the mediator is named. There are not many mediators, not even two; there is only "one" mediator between God and man. It is the heavenly privilege of every child of God to go directly and immediately, even while alone, to the Father through our Lord Jesus Christ without the aid or assistance of another mediator, either in heaven or on earth.

Unto the risen Christ belongs "all" kingly authority. He alone has the divine right to rule and to reign over the hearts and lives of men. Since Jesus possesses "all" authority to rule and to reign, surely there is no such authority left for any man or angel. Though the elders or bishops are the rulers of the congregation, their authority is delegated—they rule under Christ. Only in the realm of "judgment" do they have the right to rule.

Unto Christ belongs "all" legislative authority. Not only is he our high priest, our mediator and our king: he is also our lawmaker. Since he has "all" authority to make law for the people of God, surely there is no such authority left for any man or any set of men. The law of the Lord is found in the New Testament. It is not found elsewhere. Woe unto that man who arrogates to himself the right to make laws for the

church. Let us not bind where the Lord has not bound. In this realm, every Christian must exercise extreme care. Let us take from no man the liberty the Lord allows.

"All authority" or power to raise the dead belongs to the triumphant Christ. When he appeared to the beloved John on Patmos, he said: "I am the first and the last, and the Living one; and I was dead, and behold, I am alive for evermore, and I have the Keys of death and Hades." (Rev. 1: 17, 18.) "Keys" symbolize authority. Having the "Keys of death and Hades," the triumphant Christ has the authority or the power over death and Hades. It is worthy of note that it was after Jesus had conquered death that he laid claim to the power over death. He alone can raise us from the dead and adorn us with the habiliments of immortality. All that are in their graves shall hear the voice of the Son of God and shall come forth. (John 5: 28, 29.)

"All" judicial authority belongs to Christ. "For neither doth the Father judge any man," said the Master, "but he hath given all judgment unto the Son." (John 5: 22.) He also said "The words that I spake, the same shall judge him in the last day." (John 12: 48.) He alone has the divine right to sit in judgment on the souls of men and determine their destiny.

"And I saw, and I heard a voice of many angels round about the throne and the living creatures and the elders; and the number of them was ten thousand times ten thousand, and thousands of thousands, saying with a great voice,

Worthy is the Lamb that hath been slain to receive the power, and riches, and wisdom, and might, and honor, and glory, and blessing.

And every created thing which is in the heaven, and on the earth, and under the earth, and on the sea, and all things that are in them, heard I saying,

Unto him that sitteth on the throne, and unto the Lamb, be the blessing, and the honor, and the glory, and the dominion, for ever and ever.

And the four living creatures said, Amen. And the elders fell down and worshipped." (Rev. 5: 11-14.)

The Way Up Is Down

Albert Gardner

"And whosoever of you will be the chiefest, shall be the servant of all." (Mark 10: 44). The way to be great in the kingdom of God is to go down in humility.

James and John asked the Lord to let them have the great places on his right and left hand in his kingdom. They were judging a spiritual kingdom by earthly standard, Jesus did not have a "pope" among the twelve. He said that in earthly kingdoms the great exercise authority over others "but it shall not be so among you". (Matt. 20: 25, 26.) Any practice that tends to exalt one and belittle another is of human origin. The way to greatness is not by making the other person look smaller than we try to appear.

Because there had been strife among the apostles as to which of them would be the greatest (Luke 22: 24), Jesus washed their feet to demonstrate that the way to true greatness is to go down in humility and serve. (John 13: 2-17).

Religious titles of men are designed to exalt and make "clergy" and "lay" classes. If anyone should know better than to wear such titles it should be preachers. Jesus condemned the Pharisees for exalting themselves with titles. "But be not ye called Rabbi: for one is your Master, even Christ; and all ye are brethren. And call no man your father upon the earth: for one is your Father, which is in heaven. Neither be ye called masters: for one is your Master, even Christ." (Matt. 23: 8-10.) Then, Jesus discussed this matter of greatness. "But he that is greatest among you shall be your servant. And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted." (Matt. 23: 11, 12.)

Some are too haughty to be saved. Humility comes first. "Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein." (Mark 10:15.) With child-like love and complete confidence and submission we must accept the kingdom, otherwise, we cannot enter it. As Peter

preached the first gospel sermon people were cut to the heart" and wanted to know what to do to be saved. They realized that they were sinners. They did not try to explain away their actions in killing Jesus but were convinced by that great sermon that they had killed the Lord of glory. Without that kind of humility they never could have entered the kingdom. Upon being told to "repent and be baptized" (Acts 2: 38), three thousand gladly received the word and were baptized. Don't you see their humility? Many will reject and fight the Bible teaching on Baptism (Mark 16: 16; Rom. 6: 4; Acts 8: 35-39), and will be lost because they will not turn loose of their pride and humble themselves to the simple teaching.

Many more that have gone far enough to submit to Bible baptism have been overtaken by self-seeking, selfishness, and pride. Is humility something we practice once and then forget? May we say with pride, "I was humble *once*, I have obeyed that command"? Jesus took a child in his arms and said, "Whosoever shall receive one of such children in my name, receiveth me: and whosoever shall receive me, receiveth not me, but him that sent me." (Mark 9: 37) The Christian life is a life of service. We must not be deceived into thinking that worship is all that is required. We are saved to save others. Our influence is to be felt just as salt is noticeable by its presence or absence. "Ye are the salt of the earth." (Matt. 5: 13.) By our influence the church is to grow. As soldiers of Christ we are to wage a spiritual warfare against spiritual wickedness. We must be on the march. We cannot retreat and there is no compromise with the enemy. But after the battle is over and we have kept all that has been commanded we must say: "We are unprofitable servants: we have done that which was our duty to do," (Luke 17: 10.)

"Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time." (1 Pet. 5:6.) Jesus did it as our example. "He humbled himself, and became obedient unto death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name." (Phil. 2: 8, 9.) Did you notice the order? First he

humbled himself, then, he was exalted. Many do not like the sound of these verses and go about trying to be great according to worldly standards but Jesus gave the only sure way to true greatness when he said: "And whosoever will be chief among you, let him be your servant."

"Pride goeth before destruction, and an haughty spirit before a fall." (Prov. 16: 18.)

Is Baptism Essential To Salvation?

Cleon Lyles

I believe there is no subject abused more than baptism. Several reasons might be given for this but none of them would justify any abuse of this command. Hence, instead of discussing abuses of it, we want to learn what the Lord said about it. The practice of baptizing was introduced by John. Because of this he was known as "John the Immerser." In the first six verses of the third chapter of Matthew we have this statement concerning him: "In those days came John the Baptist, preaching in the wilderness of Judea, And saying, Repent ye for the kingdom of heaven is at hand. For this is he that was spoken of by the prophet Esaias, saying, The voice of the one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. And the same John had his raiment of camel's hair, and a leathern girdle about his loins and his meat was locusts and wild honey. Then went out to him Jerusalem, and all Judea, and all the region round about Jordan, And were baptized of him in Jordan, confessing their sins."

When Christ was ready to go back to God, He instructed His disciples to baptize people. Matthew and Mark give us this information: "Go ye therefore, and teach all nations, **baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:** Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world" (Matt. 28:19, 20). "And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that **believeth and is bapti-**

zed shall be saved; but he that believeth not shall be damned" (Mark 16:15, 16). John relates an incident in the life of Christ that gives us more information concerning the importance of this command in the mind of Christ. "There was a man of the Pharisees, named Nicodemus, a ruler of the Jews: The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him. Jesus answered and said unto him, Verily, verily, I say unto thee, **Except a man be born again, he cannot see the kingdom of God.** Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born? Jesus answered, Verily, verily, I say unto thee, **Except a man be born of water and of the Spirit he cannot enter into the kingdom of God**" (John 3:1-6). There is no misunderstanding of these verses in the minds of the reasonable. Only when one has a theory foreign to the scriptures to support does he try to prove this is not water baptism, and then he makes himself ridiculous with all reasonable people.

The apostles were with Jesus when he gave them the instructions to preach to every creature and baptize them. In addition to receiving this information from his lips they were inspired by the Holy Spirit so that they would remember the instructions given by the Lord. "But the Comforter which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you" (John 14:26.) "Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself but whatsoever he shall hear, that shall he speak: and he will show you things to come" (John 16:13). Since this is true it would be impossible for the apostles to have received any information contrary to the desires of Christ. They heard him command them to baptize people, and the Holy Spirit has brought all things to their remembrance, therefore we know their instructions in this matter will be as infallible as heaven itself. Notice some things they

said about it: "Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do? Then Peter said unto them, **Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins**, and ye shall receive the gift of the Holy Ghost" (Acts 2:37, 38). This was not many days since he had heard the Lord say "Go teach all nations, baptizing them." In addition the Spirit had come. (Acts 2:4). So we can be as sure of these statements as we are of Christ and the Holy Spirit. This same apostle said at a later date: "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit: By which also he went and preached unto the spirits in prison; Which sometimes were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is eight souls were saved by water. The like figure whereunto even **baptism doth also now save us** (not the putting away of the filth of the flesh, but the answer of a good conscience toward God), by the resurrection of Jesus Christ:" (I Peter 3:18-22). "Baptism doth also now save us".... "Repent and be baptized for the remission of sins." Who could find language easier to understand? Who could misunderstand this language? What honest soul could say it is not necessary to be baptized?

When Paul was baptized he was told to "Arise, and be baptized, and wash away thy sins, calling on the name of the Lord" (Acts 22:16). He could not have misunderstood the purpose of baptism, since he had to understand in his own case in order to obey God. He said: "For as many of you as have been **baptized into Christ have put on Christ**" (Gal. 3:27). "Baptized into" and "have put on," are very strong statements. If they were "baptized into Christ," they were out of Christ before they were baptized. This, however, is easy to understand since Christ said, "He that believeth and is baptized shall be saved" (Mark 16:16).

John left us a statement that is as forceful as that of the other apostles. "This is he that came by water and blood,

even Jesus Christ, not by water only, but by water and blood. And it is the Spirit that beareth witness, because the Spirit is truth. For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one. And there are three that bear witness on earth, The Spirit, **and the water**, and the blood : and these three agree in one" (I John 5:6-9).

We believe any honest person who reads these statements from Christ and the inspired apostles will be convinced of the necessity of being baptized in order to be saved.

The Lord did not leave us to guess about how one is baptized any more than he did about why we are baptized. He said we were to be baptized to be saved. In just such plain language he caused Paul to tell us how it is done. "what shall we say then? Shall we continue in sin, that grace may abound? God forbid. How shall we that are dead to sin live any longer therein? Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? **Therefore we were buried with him by baptism into death:** that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection: Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin" (Rom. 6:1-7). We have a like statement in Col. 2:12, "**Buried with him in baptism**, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead." Since no other method of baptizing is even so much as mentioned in the Bible, and since we have these plain statements, there can be no confusion in the honest heart concerning how one is baptized.

Many do not realize how serious it is to fail to obey God. Paul said the Lord would in, "Flaming fire take vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ" (II Thess. 1:8). Concerning John's baptism we have this statement: "But the Pharisees and lawyers

rejected the counsel of God against themselves, being not baptized of him" (Luke 7:30). Now if by refusing John's baptism they rejected the council of God against themselves, what about the person who refuses Christ's baptism? The answer is clear to all.

Yes, baptism is essential to salvation. it is as prominently displaying on the New Testament as any other command of Christ, and we cannot afford to face God without obeying him in this act. Baptism is to save (Mark 16:16). It is a burial (Rom. 6:4). We are not baptized because we are saved, but are baptized in order to be saved (I Peter 3:21). May the Lord help us all to submit to his desires that we might receive eternal salvation from him.

How Religious Are You?

Hoyt Bailey

We are not dealing with the idea of merely being religious, but we are discussing the question: "How Religious Are you?" Those present on the first Pentecost after the resurrection of Jesus Christ were religious, they had gathered in Jerusalem for a religious feast, but about three thousand were religious enough on that day to obey the gospel of Christ. When they heard the gospel preached, they were pricked in their hearts, and cried out and asked what to do. Peter and the rest of the apostles taught them to repent and be baptized for the remission of their sins. They that gladly received His Word were baptized and the same day there were added unto them about three thousand souls. Those were religious enough to obey Christ, but "How Religious Are You?" (Acts 2:5-41).

The Samaritans, after having heard the gospel of Christ preached unto them, believed and were baptized, both men and women. (Acts 8:5-12). They were not only religious, but they were religious enough to obey Christ. Are you sufficiently religious to separate yourself from false religious systems and obey the gospel of Christ? "How Religious Are You?"

Saul of Tarsus was a very religious man before he became a

Christian. He advanced in the Jews religion above many of his equal. How religious was he? Was he satisfied to remain where he was religiously? Saul was religious enough to give up his former religious practice and to obey the gospel of Christ. Having been without sight, also without food or drink, and having been engaged in prayer, Saul was still in his sins. (Acts 9) Ananias said to Saul: "And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord." (Acts 22:16) Saul was sufficiently religious? to give up his former religious practice and to obey the gospel of Christ, but "How Religious Are You?"

Cornelius was religious: "A devout man, and one that feared God with all his house which gave much alms to the people, and prayed to God alway." Cornelius was sufficiently religious to make sure that he was right religiously. He sent for the preacher, but Cornelius was not one to accept merely what the preacher said. When the preacher came, Cornelius said: "Now therefore are we all here present before God, to hear all thing that are commanded thee of God." (Acts 10:33). He wanted to hear what God commanded. His religious zeal did not overlook the importance of his being right religiously. After the preacher had preached and his audience had heard and believed "Then answered Peter, Can any man forbid water, that these should not be baptized, which have received the Holy Spirit as well as we? And he commanded them to be baptized in the name of the Lord." (Acts 10:46-48). Cornelius was religious enough to cut loose from his former religious practice and to obey the gospel of Christ, but "How Religious Are You?"

Lydia and her household were religious enough to be gathered for prayer on a Sabbath day, but did they remain only that religious? She and her household were baptized (Acts 16:15). They were religious enough to make sure that they did what the Lord commanded, therefore, they were baptized, but "How Religious Are You?"

The jailer was not merely religious enough to fall at the feet of Paul and Silas. He was sufficiently religious to ask what he should do and he did it. He was not merely religious

enough to believe on the Lord Jesus Christ, but he was religious enough to obey the Lord. Paul and Silas "spake unto him the Word of the Lord, and to all that were in his house. And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, immediately." (Acts 16:30-33). The jailer was such a person as to repent of his former way of life, to forsake his former religious practice and to be baptized, but "How Religious Are You?"

Those in the city of Corinth were religious, they had the temple Venus in their city, when Paul went there. Several of those Corinthians were not satisfied to be merely religious, because "Many of the Corinthians hearing believed, and were baptized." (Acts 18:8). They were religious enough to obey the Lord in baptism, but "How Religious Are You?"

The goddess Diana was in Ephesus, and it was claimed that the whole world worshipped Diana. However, some were religious enough in Ephesus to not only turn from Diana, but they also turned from John's baptism to baptism in the name of Christ. When certain ones in Ephesus told Paul that they had been baptized "Unto John's baptism, Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is on Christ Jesus. When they heard this, they were baptized in the name of the Lord Jesus." (Acts 19:3-5).

All of these of whom we have studied were religious, had some religious affiliation before they heard the gospel of Christ. Upon hearing the gospel of Christ preached, they cut themselves loose from all former religious practices in order to become a Christian. Those of whom we read in the New Testament who obeyed Christ were not satisfied to be merely religious, but they not only wanted to be right for they became right religiously.

Inasmuch as it was necessary for them to give up all other religious practice or belief for what Christ commanded, is it not necessary for individuals to cut loose from all religious practices now which are not authorized by Jesus Christ? Those during the days of the apostles were religious enough to

loose from all former religious practices in order to obey Christ, but "How Religious Are You?" Are you willing to cut loose from twentieth century religious practices in order to become a Christian after the order of first century Christianity?"And the disciples were called Christians first in Antioch." (Acts 11:26) "Yet if any man suffer as Christian, let him not be ashamed, but let him glorify God on this behalf." (1 Peter 4:16).

Are you religious enough to respect the Lord's Word, to respect the Lord's order or arrangement? The Lord in his world-wide commission commanded the preaching of His gospel to every creature, admonished that we do whatever he has commanded, and he promised on that condition to be with those who do His commands, even unto the end of the world. (Matthew 28:18-20). We are plainly informed that the gospel is to be preached to every creature. (Mark 16:15-16) He did not limit the preaching of His gospel to a few years, neither did the Lord limit the preaching to only a few people, but he commanded that it be preached to every creature.

Inasmuch as God is no respecter of persons nor respecter of centuries during the Christian dispensation, it follows that His gospel is to be preached to every creature in every century until the end of time. For one to conclude that the gospel is for him, but not for all other creatures would be to conclude that the God of the Bible is a partial God. One cannot be genuinely converted to Christ without being interested in trying to convert as many others to Christ as possible.

Why not respect God's order or arrangement? Are you religious enough to do so? In the plan of salvation as given in the Bible, God arranged teaching first, faith second, repentance third, confessing Christ fourth, water baptism fifth then salvation. (Matthew 28:19; Mark 16:15-16; Luke 24:46-47). In the case of infants, man has baptism first, teaching second, repentance third, faith fourth, and salvation fifth, but infants are safe,

therefore, babies are not in a lost condition. (Matthew 18:1-4). Why try to save those who are not lost? In the case of grown ups, man has the sinner being moved upon by some unseen power first, then repentance, teaching third, faith fourth, salvation fifth and baptism sixth. But why not be religious enough to follow the Bible and leave off the teaching of men? The Bible has teaching, faith, repentance, confession, baptism then salvation.

Inasmuch as one professes to be religious, why not be right religiously? Why not be honest enough to take the Word of God as it is revealed in the Bible for our complete guide in religious matters? Are you religious enough to demand a "thus saith the Lord" for all that you do in your religious work, worship, and practice? Are you honest enough in your religious conduct to demand a scriptural name? Do you take thought respecting the religious name you wear as to whether it is or is not authorized in the Word of God?

You can know from the study of the New Testament that Christ built His church (Matthew 16:18), and that local congregations were known as "churches of Christ" (Romans 16:16). Are you religious enough to be a member of the church of which you can read in the New Testament? If you look into the New Testament, you will also see that the practice of the New Testament had to be conformed to by those entering the church. No one can read in the New Testament about the church of Christ having some human society connected therewith to carry on the preaching of the gospel of Christ. During the days of the apostles, the church of Christ preached the gospel of Christ. This was done without the aid of human organizations. It is scriptural to wear the name "church of Christ".

However, it should not be overlooked that the name without the scriptural practice does not meet God's approval.

One must be a Christian in name, and he must also be a Christian in living up to the requirements set forth in the New Testament.

When you see one church name on a corner stone, but a different name on the bulletin board, can you honestly conclude that such a church is trying to be loyal to the name? As you see church names not listed in the Bible, then, you can surely understand that such religious people are not loyal to the name.

When you look inside a church building and find therein the various mechanical instruments of music, you know that such is contrary to the practice in the church of Christ during the days of the Apostles.

Are you religious enough to be sure that you have the right religious name, a scriptural name, but are you also religious enough to be sure that you have the right religious practice, the scriptural practice as authorized in the New Testament?

Contd on Page 24

The Book of the Month

To help you to set up a home library of excellent Christian books, this month we offer you the book entitled "NEW TESTAMENT WORSHIP." It contains thirteen lessons on scriptural worship as set forth in the New Testament.

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If one wishes to be a member of the church of Christ, it will be necessary for him to be religious enough to demand the scriptural name, and to demand the scriptural practice, a "thus saith the Lord" for all that he does in his religious activities.

You can find in the New Testament authority for singing praises unto Jehovah, but you cannot find New Testament authority for playing praises in Christian worship. Scripture says: "Singing and making melody in your heart to the Lord" (Ephesians 5:19); "singing with grace in your hearts to the Lord." (Colossians 3:16); "sing with the spirit, and.....sing with the understanding also." (1 Corinthians 14:15).

The Christians of the first century were religious enough to be members of the church of Christ. They were religious enough to sing praises to the Lord, and religious enough to leave off playing in Christian worship, but "How Religious Are You?"

Sanctification, What is it?

Leon Sharp

"Sanctification" appears only ten times in the New Testament. However, various forms of the Greek word do appear a number of times throughout the entire New Testament. The root word and its forms are variously translated: "holy," "hallow," "hallowed," "holiness," "consecrate," "saint," "sanctify" and "sanctification." The words "cleanse" and "cleansing" also present ideas of very close kin to those words previously mentioned, and appear with noted regularity throughout the text. A simple definition of these words will give a greater insight as to the real meaning of "Sanctification" than most people possess. However, we have chosen a different examination of the question of Sanctification in the hope of stimulating greater appreciation for the subject on the part of everyone who may examine this paper.

Theologians and writers down through the centuries have given a number of definitions of "sanctification," "holiness," "holy," or "sanctify." We cite just a few just to stimulate our own appreciation of the truth. "Sanctification is God-likeness or being renewed after His image." "Holiness is conformity to the law of God, in the heart and life." "Sanctification is a freedom from the tyranny of sin, into the liberty of righteousness." "Sanctification is that work of the Spirit whereby we are fitted to be worshippers of God." "Holiness is a process of cleansing from the pollution of sin." "It is a moral renovation of our nature whereby we are made more and more like Christ." Much Truth is found in the foregoing statements, and should be the basis for much reflective thought concerning "Sanctification" and our spiritual development.

"Sanctify" or "holy" must mean more than "separation unto the service of God." This is the limit of the understanding of most in the church of our Lord in our age. A scripture to help our understanding in this regard is Hebrews 7:26, which says of Jesus, "For such a high priest became us, holy, guileless, undefiled, separated from sinners, and made higher than the heavens." The Lord was both "holy" and "separated" from sinners, and he was also guileless and undefiled. The terms "holy" and "sanctify" refer also to moral qualities, as is seen from a number of passages. For example, Romans 7:12 where the law is said to be "holy" and "just and good." From Titus 1:8 we see that a bishop (elder) must be "sober, just, holy, temperate." To be holy is a moral quality listed among other moral qualities of a man who serves God acceptably.

Sanctification is a many-sided subject. The Bible speaks of a child of God being sanctified by God the Father; also it speaks of one being sanctified in Christ and by His sacrifice; yet the Word also speaks of one being sanctified by the Holy Spirit, by the Word and by Faith. The Bible shows us that sanctification is God's work in changing us daily as we allow Him to refashion and re-make us after His own image. The child of God simply submits to God and allows Him to work in his life rather than set out on his own human course of selfim-

provement. The apostle Paul said that God called us in sanctification, not to uncleanness (1 Thess. 4:7). God has, then, called us from the realm of uncleanness, and bestowed upon us the realm of cleanness or sanctification. In Hebrews 10:10 we read "we are sanctified through the offering of the body of Jesus once, for all." By His sacrifice He has purged his people from the guilt of sin, separated them from the world, and consecrated them unto God. In 2 Thess. 2:13 Paul wrote, "God hath from the beginning chosen you to salvation, through sanctification of the Spirit, and belief of the truth." This refers to the work of the Holy Spirit in giving new life to those who are separated from sin and brought in Christ's kingdom. Paul was a "minister of Christ Jesus unto the Gentiles, ministering the gospel of God, that the offering up of the Gentiles might be made acceptable, being sanctified by the Holy Spirit" (Romans 15:16). The Holy Spirit sanctifies but his agent for this work is the Word which is ministered, in this case, by Paul. The Holy Spirit dwells in the child of God, and while dwelling in him He purifies him and makes his sacrifice acceptable to God. This is an ever progressing, ever increasing work by the Holy Spirit through the Word. We are purified through the purification and cleansing of our mind (Romans 12:1, 2; John 17:17; 15:3).

Sanctification includes the cleansing from sin's pollutions. In Romans 6:19, "As ye have yielded your members to uncleanness and to iniquity, even so now yield your members servants to righteousness unto holiness." "Holiness" is here used in opposition to "uncleanness." II Tim, 2:21 and 1 Cor. 7:14 show a very similar use. We are told that Jesus Christ gave himself for the church, "that he might sanctify and cleanse it," that he might "present it to himself a glorious church, not having spot or wrinkle or any such thing, but that it should be holy and without blemish" (Eph. 5:26). Herein do we see holiness contrasted with blemishes, clean with unclean, acceptable with unacceptable. This is the picture of sanctification. It is a cleansing of those who are dedicated to God's service and to God's use. Sin is the opposite of holiness, thus, those who serve God

must be cleansed from sin, both the guilt and the practice, and finally from the consequence. God provides that his children be free from the guilt of sin through the faith in His son, and that they be lifted to that realm wherein they may grow away from the practice of sin, that realm being in Christ (Titus 2:14; 2 Cor. 5:15; Hebrews 9:14; 1 Peter 2:24). Christ makes possible more than just deliverance from the condemnation which sin brought; He also provides those who are thus delivered with that power to escape the enslaving grasp of sin while living in this life. It is not enough to be redeemed from sin; one must also be prepared for heaven where all the final consequences of sin shall be escaped. It is just as important to become Christ-like as it is to become free from sin's hell-binding guilt. This God-likeness must follow freedom from sin in an ever increasing growth toward perfection in Jesus Christ, which is completed in Heaven.

Whatever is said in behalf of Sanctification must include the adorning or beautifying of those whom God cleanses from sin and sets apart to his own use. The redeemed must equip himself for spiritual service. "If a man purge himself from these he shall be a vessel unto honor, sanctified and meet for the Masters's use" (2 Tim, 2:21). The Lord also has a part in this adorning as is seen in Ephesians 5:26, 27. Obedience to the word of God from the heart encourages renovation of the spirit, making man holy—God-like—in this life. Adorning the heart through obedience to the Word produces love for God, which implies subjection to God. Holiness, then, is an inward conformity to the things which God has commanded. "For ye know what commandments we gave you by the Lord Jesus. For this is the will of God, your sanctification" (1 Thess. 4:2, 3). Thus, conforming to the will of God, the heart purposes to make God its chief good, and His glory its chief end.

The consecrated heart has as its steady desire and holy purpose to please God with honor. No man can be a Christian who does not desire to be holy, sanctified, and who does not constantly aim his life in God's direction. No man is a friend

of God who can slip back into sin, and who is satisfied and contended that he is not holy as God is holy. Terrible calamities may drive the unholy toward God—for relief. The fear of Hell may cause a man to beg for mercy—to be delivered. But the saint has his heart changed by the practice of God's will and comes to God because this change has produced in his heart a love and longing for God. This love for God produces such a change in the saint that he fits no other company but God's. The heart has been cast into the framing of God's word, Word. In a sense, the Word becomes flesh and "dwells among so that it becomes of the very same disposition as the us" every time a man's heart becomes the product of its moulding. The Roman Christians "obeyed from the heart that form of doctrine" (Rom. 6:17, 18) they had received and believed, by which they were made "free from sin and became the servants of righteousness." The saint is the same man as before, concerning his outward appearance, but his aims, purposes, desires are changed. When the heart is made meek and humble, it is enabled to perceive that good, and perfect, and acceptable will of God, and approves of it as good for him (Rom. 12:2).

Sanctification is a continuous process of life; it is a mutual reconstruction of spiritual life by the Father, Son and the Holy Spirit in conjunction with the best efforts of man. It is begun when one is born into God's family and it continues until he is ushered into that eternal realm for which he was redeemed and for which he is prepared. As the Lord is the author and finisher of our faith, even so he is also the author and the finisher of our sanctification. Our lives in Christ, progress and advance along a process of purification until we are seen in His likeness, full-grown in Christ. Saints are not holy by mere profession, but they must be holy in fact. Growth unto sanctification is attained by a constant, persistent effort; not only in a study of God's word, but in the practice of it in daily life. Holiness, a process of life, is also a resulting state based in two things: 1. ceasing to do evil, 2. learning to do well. We

क्या आप जानते हैं ?

रेडियो श्री लंका से प्रसारित प्रवचनों को अब आप पुस्तकों के रूप में प्राप्त कर सकते हैं। प्रत्येक पुस्तक को मुफ्त प्राप्त करने के लिये, डाक व्यय के लिये, केवल 25 पैसे का डाक टिकट हमें भेजिए। इसी के साथ पुस्तक का नाम भी लिखना न भूलें।

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3. क्रूस की कथा—लेखक : सनी डेविड
4. खाली कब्र—लेखक : सनी डेविड
5. 15 प्रमादशाली रेडियो प्रवचन—लेखक : सनी डेविड
6. 20 लघु रेडियो संदेश—लेखक : सनी डेविड
7. सुसमाचार बोनेवाला—लेखक : जे० सी० चोट

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must lead pure lives, abstaining from those things which debase, degrade and destroy the soul, and cultivate those positive principles of spiritual living.

Sanctification is a relationship, a moral quality, a position of honor to which God has appointed His people. It is a process of cleansing the spirit from all impurity and adorning it with the equipment necessary for spiritual service throughout life and eternity. It is a way of life, a course of devoted conduct in keeping with God's law of grace. It is a standard of moral perfection toward which saints continually struggle with God's unerring assistance. Sanctification is that realm wherein we are accepted of God, not because we are good, but because He is good, and wills to accept us through our faith in Jesus Christ.

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