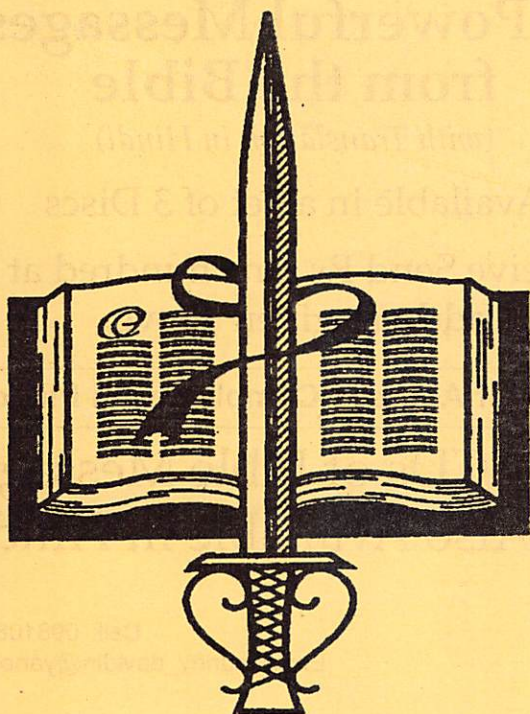


Monthly

August, 2011

Price: Rs. 2/-

The Bible Teacher



Video CDs

The Following Video CDs are Available

1. Must one be Baptized to be Saved?
2. Is the Church Important?

To receive the Set of 2 Videos
Send Rs. one hundred by Money Order to:

Sunny David
B-201, Sarita Vihar
New Delhi-110076

12 Powerful Messages from the Bible

(with Translation in Hindi)

Available in a Set of 3 Discs

To receive Send Rs. one hundred at the
address given above.

Write your Address Complete with Pincode

Video CDs of Bible Messages
are Also Available in Hindi

Cell: 09810896789
Email: sunny_davidin@yahoo.co.in

THE BIBLE TEACHER

Pleading for the Restoration of Pure New Testament Christianity

Vol. 42

August 2011

No. 4

EDITORIAL

What Does the Bible Teach?

Christians are a Peculiar people

The Bible teaches that Christians are a peculiar people (1 Peter 2:9). They are a peculiar people because they do not follow the standard set by the world, but are trying to live by following the steps of Christ, as they are taught (1 Peter 2:21). Christ said, His followers are in the world but are not of the world, as He also was not of the world when He was on earth. (John 17:14-16). The apostle Paul wrote, our citizenship is in heaven (Philippians 3:20). Sure, on earth we are citizens of the country we live in, and as Christians we are a responsible people in our nation. Our first responsibility, however, is to God, as Christ taught at Matthew 6:33. We must, therefore, try to live daily our lives on earth in such manner that through all our actions God's name may be glorified. (Matthew 5:16).

As Christians we are also responsible to our fellow being, Christ taught, "whatever you want men to do to you, do also to them." (Matthew 7:12). We want others to speak good of us, and do good for us, and so we should do likewise towards others. We don't want others to cheat us, or to lie to us or to harm us in any way, and so we must first do the same to others.

As Christians we owe a debt to our nation. We enjoy freedom and protection from evil and lawless men. Only a settled government can provide such. Then there are a wide range of public services all of us enjoy each day, and there is no way that each individual could provide for himself services such as, water,

electricity, sewage, etc. This places us under obligatory debt. As responsible citizens we know that to fail in good citizenship is to fail the Lord to whom we belong. We must, therefore, adhere to civil obedience. There may be things we may not like, or we might think those things should be handled or done differently than they are presently being done. But instead of grumbling, we should be thankful for those things we have and enjoy each day. Yet, if there is a law that violates the will of God, the Christian should resist and have no part in it (Acts 5:29). But the child of God will never take thought of vengeance or revenge. The Bible teaches, "Repay no one evil for evil. Have regard for good things in the sight of all men. If it is possible, as much as depends on you, live peaceably with all men. Beloved do not avenge yourselves, but rather give place to wrath; for it is written, "Vengeance is Mine, I will repay," says the Lord. Therefore, "If your enemy is hungry, feed him; if he is thirsty, give him a drink; for in so doing you will heap coals of fire on his head." Do not be overcome by evil, but overcome evil with good." (Romans 12:17-21).

As Christians we believe the government is divinely ordained of God. This means we are to discharge our duty as law abiding citizens, even if evil men are serving in high places. We believe that God is supreme and nothing is hidden from his eyes. As obedient children of God we try to live peaceably with all men, taking no thought of vengeance or revenge. We trust in God, and even if a tyrant is on the throne, we must follow what He has taught us in His Bible. Romans 13:1-7 says, "Let every soul be subject to the governing authorities. For there is no authority except from God, and the authorities that exist are appointed by God. Therefore whoever resists the authority resists the ordinance of God, and those who resist will bring judgment on themselves. For rulers are not a terror to good works, but to evil. Do you want to be unafraid of the authority? Do what is good. And you will have praise from the same. For he is God's minister to you for good. But if you do evil, be afraid; for he does not bear the sword in vain; for he is God's minister, and avenger to execute wrath on him who practices evil. Therefore you must be subject, not only because of wrath but also for conscience' sake. For because of this you also pay taxes, for they are God's ministers attending continually to this very thing. Render therefore to all their due: taxes to whom taxes are due, customs to whom customs, fear to

whom fear, honor to whom honor." Again, we read, "Therefore submit yourselves to every ordinance of man for the Lord's sake, whether to the king as supreme, or to governors, as to those who are sent by him for the punishment of evildoers and for the praise of those who do good. For this is the will of God, that by doing good you may put to silence the ignorance of foolish men—as free, yet not using liberty as a cloak for vice, but as bondservants of God. Honor all people. Love the brotherhood. Fear God. Honor the king." (1 Peter 2:13-17).

God fearing and law abiding Christians, therefore, will never join those who are involve in civil disobedience. We may disagree when a law is contrary to the law of God and is against the people in general, in such a case we can work to change that law to conform it with the divine law and for the betterment of all people, especially when we have the opportunity to exercise our constitutional right to vote, but we must never seek to bring such a change by becoming law-breakers.

New Testament Worship

Lesson One

THE MEANING OF WORSHIP

J.C. CHOATE

The word worship as used in the Bible means to serve, praise, honour, glorify, and to reverence. For it to be meaningful, it must be rendered by one intelligent being to another as stipulated by the one being worshipped. But let us take a little closer look.

1. We worship by serving

In this case the word serve means to minister, obey, work, worship, etc. The Bible pictures a child of God as a servant, with the Lord being his Master. Paul described himself again and again as a servant. He said, "Paul, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God." (Romans 1: 1). Peter and James did likewise in 2 Peter 1: 1 and James 1:1. What did they mean by this? They meant that they were now serving the Lord, having given their all to Him. We are to do likewise. Paul exhorted, "But now being made free from sin, and

become servant to God, ye have your fruit unto holiness, and the end everlasting life." (Romans 6: 22).

To see what kind of service the Lord wants, let us notice the following verses of Scriptures: "Serving the Lord with all humility of mind, and with many tears, and temptations, which befell me by the lying in wait of the Jews." (Acts 20: 19). "Let not then your good be evil spoken of: For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost. For he that in these things serveth Christ is acceptable to God, and approved of men. Let us therefore follow after the things which make for peace, and things wherewith one may edify another." (Romans 14: 16-19). "Not slothful in business; fervent in spirit; serving the Lord." (Romans 12: 11).

Concerning our service, Paul writes, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." (Romans 12: 1). "With good will doing service, as to the Lord, and not to men." (Ephesians 6:7). The Lord speaking to the church at Thyatira, said: "I know thy works, and charity, and service, and faith, and thy patience, and thy works; and the last to be more than the first." (Revelation 2:19).

We often times speak of the worship service. This is correct in that we are doing service unto the Lord. In another sense, all our lives are spent in service to God, and in this way we spend our lives in worship to him. How could we ever hope to worship the Lord either on Sunday, or through our life, if we failed to obey and serve him?

2. We worship the Lord by praising him

When Paul and Silas were in prison, the record says, "And at midnight Paul and Silas prayed, and sang praises unto God; and the prisoners heard them." (Acts 16:25). Speaking of how the Lord has blessed us, and of our duty toward him, Paul writes, "That we should be to the praise of his glory, who first trusted in Christ." (Ephesians 1: 12). We read again, "By him therefore let us offer the sacrifice of praise to God continually, *that* is, the fruit of our lips giving thanks to his name." (Hebrews 13: 15). Peter says, "That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ." (1

Peter 1:7). "If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth: that God in all things may be glorified through Jesus Christ to whom be praise and dominion for ever and ever." (1 Peter 4:11).

We are to praise the Lord daily in all of our actions, in all that we do and say, but especially when we come together on the Lord's Day for worship, we do so for the specific purpose of praising the Lord. We praise him to begin with by our presence, for the correct motive in being there, and then in that which we do while there. Our hearts are to be humbled, and through our study, prayers singing, giving, and partaking of the Lord's Supper, we are to praise him. How could we praise him if we refuse to do so?

3. We worship the Lord by honouring him

Christ said, "That all men should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent him." (John 5:23). Paul wrote, "Now unto the King eternal, immortal, invisible, the only wise God; be honour and glory for ever and ever. Amen." (1 Timothy 1: 17).

It is the Lord who has saved us, who blesses us, who gives us the hope of a better life, and it is the Lord that is to receive our honour.

4. We worship the Lord by glorifying him

To glorify means to exalt, to honour, to praise. This is in keeping with our theme concerning the meaning of worship. But let us again notice some scriptures that set forth this idea: "That ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ." (Romans 15:6). "For ye are bought with a price: therefore glorify God in your body, and your spirit, which are God's." (1 Corinthians 6: 20). "Yet if any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf." (1 Peter 4: 16).

It should be our desire in life to point to God, to magnify him, to exalt and glorify his name, rather than to take any credit for ourselves. In comparison to him, we are nothing. Our purpose in gathering on the Lord's Day is to focus all attention on him and thus to worship.

5. We worship the Lord by showing reverence

God is our maker and Christ is our saviour. We are to respect them. We are to hear them. We are to obey them. We are to humble ourselves before them. We are to reverence them. The Psalmist said in the long ago, "Holy and reverend is his name." (Psalm 111:9). Then the Hebrew writer said, "Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear." (Hebrews 12:28).

It is only when we love the Lord, humble ourselves before him in obedience, and with thankful hearts to come to him, that we can really and truly pour out our hearts and souls to the Lord in worship and praise. It is then that we can truly appreciate what Paul meant when he said, "And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him." (Colossians 3: 17).

So many go to worship only out of habit or because of the insistence of someone. Many just go through the routine of worship, but never actually worship. These are the people who have never discovered the meaning of worship and consequently never get anything from it.

In the future, when we worship, let it be done in all seriousness, in all sincerity, with a pure heart, and thanksgiving, going before the Lord to his honour and glory both for now and for ever more. When we learn to worship him with meaning, we will want to worship him, and therefore it will mean something to us and to him that is being worshipped.

WHAT MAKES GOD CRY?

JERRY BATES

We are all familiar with death. We also know the sadness and grief associated with the loss of a dear loved one in this life. We must never forget that God is concerned with our sorrow. In John 11:35 we find the shortest verse in the Bible which simply says, "*Jesus wept*". In only two words, tremendous meaning is conveyed.

This one verse shows the humanity of our Lord in a very tender way. Sometimes we wonder why He was weeping when He knew

that Lazarus would live again very shortly. Most likely Jesus, as God in the flesh, wept out of a sympathetic heart for the sadness in the hearts of those He loved. This is in contrast to the pagan concept of gods who are not touched with the feelings and infirmities of man. These gods may weep for themselves, but in the legends they never weep for man, nor do they sympathize with man. This verse should clearly remind us that our God still cares for us even in the greatest of tragedies.

I believe that a more important point needs to be made along this line. We normally think that the greatest loss and the greatest grief that can be experienced by man is the loss of a loved one due to death. I agree that indeed it is a deep loss, and it is right and proper that we mourn and weep over the death of a loved one, just as Jesus and Mary and Martha wept over Lazarus.

While we see Jesus weeping over the death of Lazarus, the word in Greek is not the one used to describe the strongest kind of weeping. In the Greek, the word translated "wept" in John 11:35 means to shed tears or to weep silently. Thus we see that Jesus' crying was not the loud wailing that we often associate with death.

There is another word that means to sob aloud. This is the strongest word for weeping in the Greek language and is used only one time in regard to our Lord. It is found in Luke 19:41: *"Now as he drew near, He saw the city and wept over it."* On this occasion Jesus was descending from the Mount of Olives from which there is a magnificent view of the whole city of Jerusalem. He knew what was going to happen to the city, but He also knew that the tragic destruction was unnecessary. The Jews could have been saved if they had only turned to Him and to God, but they refused. Even while Jesus was speaking these words, the religious leaders were looking for a way to kill Him without arousing the anger of the people.

As the commentator William Barclay aptly wrote, "The tears of Jesus are the tears of God when He sees the needless pain and suffering in which men involve themselves through their foolish rebellion against His will." The significant point of this is that while God is concerned with any grief of His people, it seems that He is most deeply grieved for their spiritual loss and their needless suffering.

I especially appreciate the picturesque language used in Matthew's account of this occasion. He wrote in 23:37, "O

Jerusalem, Jerusalem, the one who kills the prophets and stones those who are sent to her! How often I wanted to gather your children together, as a hen gathers her chicks under her wings, but you were not willing!"

There used to be a TV commercial depicting a Native American Indian sitting on a horse, looking over a polluted world. Tears were streaming down his face as he viewed the mess mankind had made. I imagine a similar scene in this passage in Matthew. We can see the tears in Jesus' eyes and hear the pain in His voice as He utters those words and views the sinful and spiritually polluted city of Jerusalem.

The greatest loss of man is not physical death or destruction, but the loss of our souls. God sent His Son to prevent that, but far too often men today are like the people of Jerusalem in the long ago. They *can* be saved, but they are not *willing*.

We grieve deeply over the loss of a family member or material possessions but seem to care little about the possible condemnation of souls. That is a loss which undoubtedly grieves God beyond our comprehension, and what makes the loss even more tragic is the fact that it is unnecessary. It does not have to happen if man will simply turn to Jesus and His Word. Will you not decide to obey Him today?

Overcoming Anger

TOMMY SOUTH

"Then the Lord said to Cain, 'Why are you angry? Why is your face downcast? If you do what is right, will you not be accepted? But if you do not do what is right, sin is crouching at your door; it desires to have you, but you must master it'" (Genesis 4:6-7).

The human race hadn't been around very long before anger became a serious problem. Cain had offered an unacceptable sacrifice to the Lord although his brother had offered one that God accepted. So Cain became angry. Despite God's warning about anger, Cain failed to heed it and killed his brother. Anger is an extremely powerful and sometimes dangerous emotion, one that must be controlled. As God told Cain, "You must master it." Because if we don't master anger (i.e., get control of it), anger will master us. And the consequences can be devastating. We

all have problems with anger at times, but for some it is an ongoing struggle.

Is All Anger Bad?

Anger isn't always a destructive force. After all, God Himself is said to be angry at times. Judges 2:16-23 describes how the nation of Israel continually went away from God by worshiping other gods and ignoring His laws. Although God had mercifully delivered them from their enemies time and again, they still defied Him. "Therefore the Lord was very angry with Israel and said, Because this nation has violated the covenant that I laid down for their forefathers and has not listened to me, I will no longer drive out before them any of the nations Joshua left when he died." He didn't, and Israel paid a heavy price. We know that God's anger was justified and that it was a "righteous" anger.

Mark 3:1-6 tells of an occasion when Jesus was angry. His enemies were looking for an excuse to accuse Him of something. In a synagogue, there was a man whose hand was shriveled, and they watched to see if Jesus would heal him. Knowing what they were up to, Jesus asked whether it was lawful to do good on the Sabbath. Naturally, they didn't want to say, "No," so they just said nothing. They were more interested in trapping Jesus than in what happened to the disabled man. Mark vividly describes Jesus' response: "He looked around at them in anger and, deeply distressed at their stubborn hearts, said to the man, 'Stretch out your hand.' He stretched it out, and his hand was completely restored." If Jesus got angry, it can't be all bad.

In fact, some things should make us angry. It's a sad commentary on the state of the world when injustice and the abuse of other people don't make us angry or when people display an arrogant attitude toward the God who made them and loves them. We sometimes call this "righteous indignation" or "righteous anger."

But let's face it, very little of our anger falls into this category. Most of our anger is the result of pride, selfishness, impatience and anxiety and therefore is sinful. We get angry when people cut us off in traffic or make us wait 5 minutes in a line. Sometimes we get angry over more serious things, too, but whatever the cause, the vast majority of our anger is not of the righteous variety.

What the Bible Says About Anger

In the Sermon on the Mount, Jesus taught that anger is a sin against another person, just as is murder, and that we do not have to commit the more extreme act to fall under God's judgment. "You have heard that it was said to the people long ago, 'Do not murder, and anyone who murders will be subject to judgment.' But I tell you that anyone who is angry with his brother will be subject to judgment" (Matthew 5:21-22). If anger can be put in the same category with murder, we know anger is something serious.

In Galatians 5:16-21, Paul identifies anger (or "fits of rage") as one of the works of the flesh that must be put away. Once again, anger is found in very bad company, along with sexual immorality, idolatry, drunkenness and orgies. "I warn you ... that those who live like this will not inherit the kingdom of God" (Galatians 5:21).

James cautions us to be "quick to listen, slow to speak and slow to become angry" (James 1:19). Why? "For man's anger does not bring about the righteous life that God desires." So what do we do about it? "Therefore, get rid of all moral filth [that includes anger] and the evil that is so prevalent and humbly accept the word planted in you, which can save you" (v. 21).

Likewise, Ephesians 4:26-27 cautions, "In your anger do not sin: Do not let the sun go down while you are still angry, and do not give the devil a foothold." Paul acknowledges that at times we will get angry, but we don't have to let that anger lead us to sin. This may be a warning not to let "righteous" anger degenerate into "prideful" anger. The best way to keep anger from leading to sin is to get rid of it before the day's end so that it doesn't fester into something worse. Otherwise, we are giving the devil an opportunity to invade and control our thinking, just as Cain did.

Common Myths About Anger

In thinking about these Scriptures, it becomes obvious that a lot of popular thinking about anger is simply mythology. Here are some of the common myths:

Anger Myth #1: "Anger is something inside me that I can't control." When we say this, we act as if anger were some sort of substance in our bodies rather than a moral choice. But the Bible teaches us that it can be controlled, put away and resolved at will.

A friend once confided to me that in his younger days he had

a horrible temper and would often "lose" it. He was content to excuse his fits of anger with this thinking until one day it dawned on him that he always managed to control himself around people who were bigger than he was!

In reality, anger is something that we can turn on and turn off at will. That may be vastly different from what you have always thought, but the Scriptures mentioned wouldn't command us to put anger away if it weren't possible for us to do it at will. That doesn't mean it will always be easy, even for Christians. But it does mean that (1) it can be done, and (2) we have no choice but to do it, or else we are guilty of sin.

Anger Myth #2: "The best way to deal with anger is to 'vent' it." This is one of the favorites of pop psychology, and some therapy methods encourage you to shout, curse and even hit inanimate objects, pretending they are the person you're angry with. Others suggest that a no-holds-barred confrontation with the object of your anger is the only way to get it off your chest.

The Bible offers an entirely different approach: "Put it away." "In your anger do not sin." Jesus taught us to resolve our anger toward someone by going to that person, frankly pointing out his/her faults, and seeking to lead that individual to repentance, even through the intervention of other Christians, if necessary (Matthew 18:15-18). But we are not to vent everything we feel. There is value in honestly facing the fact that we are angry and going in love to those with whom we are angry. This action is sometimes necessary in order to be able to resolve our anger and to heal broken relationships. Irreparable damage can be done by holding nothing back and translating those angry conversations going around in our heads into actual words. Didn't Jesus warn of the danger of anger in the context of murder? Venting anger is definitely not the way to deal with it righteously. Putting it away is.

Anger Myth #3: "It's okay to be angry with God." Some popular writers and speakers even suggest that we may need to "forgive" God for allowing the bad things that have come into our lives! Those who advocate this shocking idea point to some of the psalms where the writers speak to God quite frankly about their frustrations and disappointments.

For example, Psalm 22:1-2, part of which Jesus quoted while on the cross, says: "My God, my God, why have you forsaken me? Why are you so far from saving me, so far from the words

of my groaning? O my God, I cry out by day, but you do not answer, by night, and am not silent."

It is true that the psalmists sometimes expressed frustration to God and asked Him difficult questions (difficult for us, not for Him!). But they never vent or spoke disrespectfully to the Lord. The very next verses of Psalm 22 say, "Yet you are enthroned as the Holy One; you are the praise of Israel. In you our fathers put their trust; they trusted and you delivered them. They cried to you and were saved; in you they trusted and were not disappointed."

This is a far cry from the kind of "acknowledging anger toward God" suggested in some therapy sessions!

Job is one who spoke angrily against God, and he had to repent of it. "Surely I spoke of things I did not understand, things too wonderful for me to know. ... Therefore I despise myself and repent in dust and ashes" (Job 42:3, 6).

Think about it: If Scripture says it's not okay to be angry with each other, how could we ever believe that it's okay to be angry with God?

The idea that we need to "forgive God" is a serious distortion—even a reversal—of the gospel and arises from nothing but our own self-centeredness. It shows how really sinful we are that people could even think such a thing. We, and only we, are the ones who need to be forgiven.

Suggestions for Overcoming Anger

Here are some very basic suggestions about controlling and getting rid of anger:

(1) Acknowledge that anger is a decision. Knowing that, you can more readily resolve not to give in to anger by expressing it in inappropriate and damaging ways. Also, once you admit that being angry is an act of the will, you will be all the more determined to resolve it as quickly as possible, and you will give up on the notion that you can't help it.

(2) Pray. Especially you need to pray for two things: First, pray for the strength to resist the temptation to give in to uncontrolled or unresolved anger. Like any other sin, we need God's help to overcome it. Second, if you are wrestling with long-standing grudges (chronic anger), ask God to take the anger out of your heart. That may sound simplistic, but if you sincerely desire Him

to do so, He will. It may not happen immediately, but you will gradually find yourself being set free from the enslavement to habitual anger.

(3) Remember the potential consequences of anger. Anger can have devastating effects, not only on our relationships with other people but also on us personally. The emotional toll increases the longer we harbor anger toward someone. Carrying around anger or resentment in your heart is like carrying acid in your pocket in a plastic bottle. Eventually the acid will eat through the plastic, and you'll get burned. And the person you are angry with may not even know or care that you are angry, so you are only hurting yourself.

There can also be serious physical consequences to anger. Anger can literally kill you because it is a form of stress that disrupts the body's ability to function normally. Whatever you are angry about, it isn't worth it.

But far worse are the spiritual consequences of anger. Simply put, it is a sin that can keep you out of heaven! Remember Paul's warning: "I warn you, as I did before, that those who live like this will not inherit the kingdom of God" (Galatians 5:21).

The choice is yours—to live in continual anger or to resolve your angry feelings in a righteous manner. God can and will give you the power to overcome anger if you ask Him to. Otherwise, "sin is crouching at your door," and the results will be disastrous, just as they were for Cain. But with God's help, your story can end differently.

Christian Traditions or The Bible?

WAYNE BARRIER

Christian scholars often support their teachings and doctrinal positions using Christian "tradition". They attempt to determine the belief and behavior of Christians throughout history and to use these traditions as authority in the practice of faith today. In this case, traditions are given equal or greater weight than the Bible in defining doctrine and righteous behavior. This reasoning is flawed and dangerous.

First, traditions vary and are often contradictory. If one were to use the various doctrines and beliefs of today as a standard for one's faith and practices, he would be totally confused. There

are hundreds of denominations that claim to be Christian, and each is following a doctrine or belief that will be used in the future to define tradition. These beliefs are based on opinion rather than the standard of God's word.

Second, the use of tradition is condemned as the source of religious authority. Consider Mark 7:9 as Jesus says, *"all too well you reject the commandments of God, that you may keep your traditions."* Also, consider Paul's teaching in his letter to the Colossian church as he states in Colossians 2:8, *"Beware lest anyone cheat you through philosophy and empty deceit, according to the tradition of men, according to the basic principles of the world, and not according to Christ."* These traditions contradict Scripture and undermine the doctrine provided by God's word..

Traditions that are totally consistent with Bible teaching are mentioned and approved in 2 Thessalonians 2:15 as Paul writes, *"Therefore brethren, standfast and hold the traditions which you were taught, whether by word or our epistle."* The apostles' words or writings were adequate for establishing the traditions to be held. We have these writings and their inspired word today in the Bible. Other traditions, determined by historical study of the church, are not authoritative and are therefore not acceptable for doctrine.

The Bible is sufficient for our understanding of God's will. Jesus refers to the inspiration of Scripture as He states in John 16:13, *"...when He the Spirit of truth has come, He will guide you into all truth, for He will not speak on His own authority, but what ever He hears He will speak and He will tell you things to come."* Jesus was talking to the apostles about the coming of the Holy Spirit, following His death and return to heaven. According to His promise, the Spirit Himself would provide the guidance for the church, concerning the doctrine to be taught.

Paul's instructions to Timothy establishes the basis for total trust in the Bible for our spiritual guidance. He says in 2 Timothy 3:16,17, *"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be complete, thoroughly equipped for every good work."* Also consider 2 Timothy 2:15,16 which records, *"Be diligent to present yourself approved to God, a worker who does not need to be ashamed, rightly dividing the word of truth. But shun profane and idle babblings, for they will increase to more ungodliness."*

Man needs only to know, understand, and obey God, based on the clear teachings of the Bible. So-called "Christian" traditions too often are not consistent with the Bible.

What is the basis of your faith and hope?

"What Goes Around Comes Around"

ROY BEASLEY

You have heard the old saying, "What goes around comes around." Also, there is the familiar warning: "Chickens come home to roost." Sadly, most of us can attest to the truthfulness of these statements by our own human experience. Life does have a way of paying us back for the wrongs we commit.

This was certainly true in the life of Jacob. The name Jacob means "supplanter" or "trickster" or "schemer". By all evidence he lived up to that name. Esau, his twin brother, complained to his father Isaac: *"Is he not rightly named Jacob? For he hath supplanted me these two times: he took away my birthright; and, behold, now he hath taken away my blessing"* (Genesis 27:36).

Jacob cheated his brother Esau. However, Esau was not blameless. He is described as a "profane" person who did not appreciate his birthright. But, Jacob was sly and cunning. He took advantage of Esau. Later on, in the land of Padan Aram, Laban took advantage of Jacob. Jacob worked seven years for the hand of Rachel in marriage, but Laban put one over on him. He gave him Leah instead, and Jacob had to work another seven years for Rachel. Jacob complained to Rachel that her father *"hath deceived me, and changed my wages ten times..."* (Genesis 31:7). "What goes around comes around."

Jacob conspired with his mother to deceive Isaac when his father was old and nearly blind. In later years, when Jacob was old, his sons deceived him about the death of his favorite son, Joseph. They did not have to say anything. All they had to do was to take Joseph's coat of many colors and dip it in blood and show it to their father and let his imagination go from there. "What goes around comes around."

Jacob and his mother used the skin of a goat to deceive his father Isaac. Jacob's sons used the blood of a goat when they deceived him into believing that his son Joseph was dead. "What goes around comes around."

This principle is taught in God's Word, the Bible. Galatians 6:7 says: *"Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to the Spirit shall of the Spirit reap life everlasting."* The context shows that Paul was speaking of the use of our material wealth, but the principle applies to all of life. We shall surely reap as we have sown, not only in eternity, but in this life as well. "What goes around comes around."

In the great Sermon on the Mount Jesus said, *"Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again"* (Matthew 7:1,2).

Here Jesus refers to harsh, unkind judgments of others. This would include jumping to conclusions without enough evidence. It would involve placing the worst kind of interpretation upon facts at hand. It is the failure to give anyone the benefit of the doubt. It is to be hasty in pronouncing the guilty sentence. Jesus says that if we manifest such an unloving attitude toward others, we shall receive the same kind of judgments. He is not speaking of the final judgment here, but he is saying that this is the kind of judgment we will receive from our fellow man. "What goes around comes around."

Creation or Evolution?

JASON FOX

There are two major hypotheses on the origins of everything around us: Evolution and Creation. Most of those with a belief in Creation believe in a literal six-day creation found in Genesis 1 and 2.

Four major evidences bear out a literal Genesis account. What are they and how do they fit in with Genesis?

1. Genesis states in the very first verse, *"In the Beginning God created the heavens and the earth."* The Law of Cause and Effect

states, "every effect must have an adequate cause". Genesis is remarkable as it states that **God** is the cause, and creation is the effect.

Throughout the Bible the message is the same. Only God has the power to create everything that we see around us. **He is the un-caused first cause.** The very first verse of the Bible is in total harmony with the major scientific Law of Cause and Effect.

2. Genesis 1:11 states, *"And God said, 'Let the earth sprout vegetation, plants yielding seed, and fruit trees bearing fruit in which is their seed, each according to its kind, on the earth'."* From the beginning of creation, God established boundaries by which nature operates. The **Law of Biogenesis** states that "life comes only from pre-existing life, and each kind produces after its own kind". The Bible declares that God is the originator of all Life, a statement that is certainly consistent with this major scientific law.

3. On the sixth day God, completed the creation, *"Thus the heavens and the earth were finished, and all the host of them"*. Once God had finished His creation, that was it! There is nothing new being created, even today with man's creative intelligence. The **First Law of Thermodynamics** tells us that energy is neither created nor destroyed. Ecclesiastes 1:9, *"What has been is what will be, and what has been done is what will be done, and there is nothing new under the sun."* Again science bears witness to the accuracy of God's word, the Bible.

4. Genesis, chapter 3, is the account of the fall of man and the entrance of sin and death into the world. From this point onwards in history, God's creation has known death. Isaiah 51:6, *"Lift up your eyes to the heavens, and look at the earth beneath; for the heavens vanish like smoke, the earth will wear out like a garment, and they who dwell in it will die in like manner; but my salvation will be forever, and my righteousness will never be dismayed."* The **Second Law of Thermodynamics** states that "everything is winding down". The physical universe around us is going from a state of order to disorder, from complex to simple. Everything is dying, everything is wearing out. It is man that brought this curse upon himself and upon all creation through disobedience. Science has again proven the Bible to be correct.

"In the beginning there was nothing, and it exploded." From its very inception, the **"Theory of Evolution"** violates every one of these established scientific laws:

1. In the theory of evolution, there is no adequate cause for the effect.
2. In the theory of evolution, there was no life to beget life.
3. In the theory of evolution, there was no initial energy or matter, so none should exist today since no new energy is being formed.
4. In the theory of evolution, the billions of years required for the development of life and the universe would have, instead, seen its demise aeons ago, since everything is "winding down" and coming to an end.

Where does the evidence lead? To the conclusion that there was a six-day creation, or to a multi-billion year evolution?

THERE IS ONE LORD

DAVID THURMAN

The apostle Paul said, *"There is one body and one Spirit, just as also you were called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all who is over all and through all and in all"* (Eph. 4:4-6). Paul says there is one Lord, not many. What can we learn about that One Lord?

Only One Savior Is Available

"For there is one God, and one mediator also between God and men, the man Christ Jesus, who gave Himself as a ransom for all, the testimony borne at the proper time" (1 Tim. 2:5-6). The Bible says clearly that there is one mediator between God and man, and that mediator is the man Jesus Christ. You can think other ways are okay, but God says there is only one way to come to Him, and that is through His Son. No one else can intercede for you. No one else can gain you access into the Father's presence. Like it or not, there is only one way to find God, and that one way is Jesus.

Only One Savior Is Needed

The simple fact is Jesus is the only savior you need. You don't need to look to other "lords" or other sources of authority. Jesus is the ransom, not for some of the world, but for all. Jesus tasted death for every man (Heb. 2:9). God loved the world and sent

His Son, not an army of beings to save us. All you need is found in Him.

We Are Set Apart by Jesus

"Paul, called as an apostle of Jesus Christ by the will of God, and Sosthenes our brother, to the church of God which is at Corinth, to those who have been sanctified in Christ Jesus, saints by calling, with all who in every place call upon the name of our Lord Jesus Christ, their Lord and ours" (1 Cor. 1:1-2). We have been sanctified in Jesus, that is, we have been set apart for His service. Jesus does this for us, we could never do it for ourselves. Jesus saves us, not so we can live for ourselves, but for Him. As Christians, we have been set apart for the work of the Lord.

We Are Called to Be Holy

If Jesus is our Lord, our one Lord, then we should look and act differently. Paul says these words to a group of believers who looked and acted much like the society around them. The Corinthians were fussing, dividing, bragging and running each other down. Paul reminds them at the start of his letter, that as Christians, they (and we) are called to be holy, to be different. We do not go on acting like we did when we were in the world. Jesus didn't die just to take away your sin. He died to change you so you can reflect the righteousness of God.

Much of that has to do with how we treat people. As Christians we love our brothers and sisters in the Lord (1 Peter 2:17). We love our neighbours (Luke 10:27). We even love our enemies and pray for them (Matt. 5:44). How much easier would it be to maintain unity among Christians if we all, everyone of us adhered to this kind of love? We should look different, especially when it comes to our brothers and sisters. *"So then, while we have opportunity, let us do good to all men, and especially to those who are of the household of the faith" (Gal. 6:10).* When we fuss and fight among ourselves, we look like anything but holy.

We Are All Dependent on One Lord

Paul reminds us that we all call on the same Lord. Again, this is a church (Corinth) on the brink of schism, of breaking into small sects following different teachers (similar to what has happened today). Paul wants us to remember that there is only one Lord, and that all of us call upon Him. We are all dependent on Him.

And, if we are in Christ, then He is in us, everyone of us. We are all dependent on the same Lord.

There Are Other Lords Available

"Therefore concerning the eating of things sacrificed to idols, we know that there is no such thing as an idol in the world, and that there is no God but one. For even if there are so-called gods whether in heaven or on earth, as indeed there are many gods and many lords, yet for us there is but one God, the Father, from whom are all things, and we exist for Him; and one Lord, Jesus Christ, by whom are all things, and we exist through Him" (1 Cor. 8:4-6). Paul mentions "so called gods" referring to the hundreds and thousands of gods familiar to the Romans and Greeks, and all other cultures of the first century. He admits these gods are available, although they are not really gods at all.

We have to admit that we still have other gods available to us. I don't know of anyone who still worships Zeus or Apollo. But I do see people who worship science and all the things it can do. I see people who worship technology, or worship money, or honor and esteem sports above all else. We still have many lords to choose from.

All Other Lords Are Empty

Sadly, those other Lords we chase will leave us empty. Science can do marvelous things, but you will face illness and, eventually death. Technology is great, from IPODs to digital television. But, none of that will help you when you lose a loved one or when you are out of work. People certainly get passionate about sports. But, no team is there to provide comfort or encouragement when you are down and out. And, just how comforting is to think that you evolved from a lower life form? That won't help anybody sleep at night. That is why Paul stressed that we have one Lord, Jesus the Christ.

Paul goes further, telling us that this one Lord is who saves us and sustains us. We exist through Jesus. For Christians that means that we recognize and reject all other gods. We put all of those things in their proper place. We rely on science and technology, but put our faith in Jesus. We enjoy our sports and recreations, but we put the Lord Jesus first. We reject all other Lords.

There Is But One Lord

This is the bottom line for all of us. We must declare His status and His unique nature. All other gods are just a pretense, and empty promise that will not bring joy or peace or comfort or mercy. While our world chases all kinds of doctrines and philosophies, we Christians hold to the one Lord who saved us.

Put Your Faith in Him

"If you confess with your mouth Jesus as Lord, and believe in your heart that God raised Him from the dead, you shall be saved; for with the heart man believes, resulting in righteousness, and with the mouth he confesses, resulting in salvation" (Rom. 10:9-10). The first thing you need to do is put your faith in Jesus. This is the faith that comes from hearing of God's word and resides in your heart. It is your personal trust in Him to be the one Savior and Lord you need. Faith is the beginning point that leads to salvation. Without faith in Christ you will never see God.

Confess Him as Lord

You must also confess this faith in Jesus before others. That is, salvation involves a public declaration of your faith in Jesus. That confession says to all the world that your allegiance has shifted from whatever "gods" you were honoring to Jesus as the Son of God.

But, this confession is not a one time thing, it is a lifetime thing. *"Everyone therefore who shall confess Me before men, I will also confess him before My Father who is in heaven. But whoever shall deny Me before men, I will also deny him before My Father who is in heaven" (Matt. 10:32-33).* Jesus lets us know that there should never come a time we fail to confess Him. We are to spend our lives confessing and sharing our faith in Him.

Call on Him to Be Saved

Paul finishes with the simple truth: if you call on the Lord you will be saved. Some will say all you have to do is ask Jesus to come into your heart. There is more to it than that, since we already have seen that you must confess Him publicly with the mouth. If confession is needed, then we can see more is required than a simple "prayer of faith".

Notice what a preacher told Saul when Saul was blind and in desperate need of salvation. *"And now why do you delay? Arise,*

and be baptized, and wash away your sins, calling on His name" (Acts 22:16). Ananias tells Saul and us how to call on the name of the Lord,

Saul had seen Jesus three days earlier. He had realized then Who Jesus was. That is, he had come to faith in Jesus **three** days prior to Ananias coming to him. Saul was distraught, having discovered that instead of helping God, he had gone to battle against God. He may have thought of the people he had arrested or put to death, simply because they were Christians. Again, he has had three days to put his faith in Jesus and to repent of his sins. But, there is more for him to do to call on the name of the Lord.

Saul needed to be baptized. He needed this to wash away his sins and to call on the name of the Lord. How do you and I call on the name of the Lord? We do it by putting our faith in Him. We do it by confessing Him with our mouths. We do it by repenting of our sins. We do it by being immersed in water for the forgiveness of our sins. There is only one Lord. And there is only one way to be saved by Him. Call on His name, be baptized today, if you have never before obeyed the Lord.

Fruits of Repentance

W.A. HOLLEY

John the baptist was a great preacher of repentance (Matthew 3:1-11). John was called "the baptist" because God first gave through him the ordinance of baptism. John did not borrow this ordinance from the Jewish practice of proselyte baptism. John baptized his converts, but Jewish proselytes baptized themselves (Leviticus 14:9; Numbers 19:19; 8:7; Leviticus 15 and 16 chapters). Hence, the law required all unclean persons to wash or cleanse themselves. Hebrews 9:10 refers to "divers baptisms," or bathings.

John said to those sinful Jews of his day: "Bring forth therefore fruits meet" ("worthy of" ASV) "repentance" (Matthew 3:8). What John is demanding is proof of repentance in one's daily living. Is it possible for ordinary people to understand what repentance is? Yes, indeed. Repentance is a change of mind which results in the

reformation of life. It is doing an about-face, a turning from indulgence in wrong things, with sheer determination to follow truth and righteousness at whatever cost.

One of the finest examples of what repentance is, is found in Matthew 21:28-30 We quote: "But what think ye? A certain man had two sons; and he came to the first, and said, Son, go work today in my vineyard. He answered and said, I will not; but afterward repented himself and went. And he came to the second and said likewise. And he answered and said, I go, Sir, and went not." The man who repented is the person who first rebelled, but afterward changed his mind, and what was commanded of his father.

What is repentance? Let us listen to Jesus: "The men of Nineveh shall rise in judgment with this generation, and condemn it: because they repented at the preaching of Jonas; and, behold, a greater than Jonas is here" (Matthew 12:41). What did the people of Nineveh do when they "repented?" We shall permit the Bible to answer. "And God saw their works, that they turned from their evil ways; and God repented of the evil, that he had said that he would do unto them; and he did it not" (Jonah 3:10). So repentance involves a turning from evil ways. Why should you repent of your sins? Because God has commanded you to repent: "The times of this ignorance God winked at; but now commandeth all men everywhere to repent: because he hath appointed a day in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead" (Acts 17:30-31).

The Lord has been gracious unto you. He has extended the days of your life, thus giving you an opportunity to repent. We quote: "The Lord is not slack concerning his promises, as some men count slackness; but is longsuffering to usward, not willing that any should perish, but that all should come to repentance" (II Peter 3:9). For the responsible person, it is repent or perish (Luke 13:3,5).

Have you believed, repented of your sins, confessed Jesus' name, and have you been baptized into Christ for the remission of sins? If you performed these acts of obedience from your heart, you became a Christian (Acts 11:26; 26:28; I Peter 4:16). But, have you since sinned against the Lord's church? Hear Paul.

"Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God. Give no occasion of stumbling, either to Jews, or to Greeks, or to the church of God" (I Corinthians 10:31-32). Many have sinned and do sin, against the Lord's church. What are some sins committed against the church? Sowing discord, fussing and fighting, absenteeism, division, refusing to give as the Lord has ordained. Immorality, such as drunkenness, adultery, and fornication are sins against the church. A lack of zeal and enthusiasm for the Lord's work is also. No church should be subjected to backbiting, or gossip, or meddlers in other people's affairs.

If you have sinned against a brother or sister, correct that sin at once. Luke 17:1-4 reads, "it is impossible but that offences will come: but woe unto him, through whom they come. It were better for him that a millstone were hanged about his neck, and he be cast into the sea, than he should offend one of these little ones. Take heed to yourselves: If thy brother trespass against thee, rebuke him; and if he repent, forgive him. And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him."

Again, "Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that by the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican" (Matthew 18:15-17).

Here Jesus shows how to act when offense is received. The fault is to be pointed out to the offender, but it is to be done for the purpose of gaining him not to humiliate him. The offended is to seek the offender; and the offender is likewise to seek the offended (Matthew 5:23-24).

The lesson is: use other faithful brethren to help solve all problems. If such an approach does not work, then, involve the whole church. If the problem still cannot be solved, then such an one should have the fellowship of the church withdrawn from him.



HEAR THE VOICE OF TRUTH ON RADIO SRI LANKA

HINDI: Thursdays and Sundays 6:45 A.M.—7:00 A.M.
Speaker, Sunny David, Church of Christ, P.O.
Box 3815, New Delhi-110049

TELUGU: Sundays, Mondays, Tuesdays, Thursdays, 2:00
P.M.—2:15 P.M. Speaker, Joshua. Gootam, Box
80, Kakinada-533001.

TAMIL: Mondays, Tuesdays, Thursdays, Fridays 5:30
P.M. to 5:45 P.M. Speaker, P.R. Swamy, Box
8405, Bangalore-560084.

MALAYALAM: Fridays 3:45 P.M.—4:00 P.M. Speaker, P.K.
Varghese, P.O. Box 5540 Thiruvananthapuram-
695034 (Kerala)

Please write to these addresses for Bible correspondence courses,
magazines, and other Christian literature in your language.

**ALL OF THESE PROGRAMMES ARE SPONSORED BY
CHURCHES OF CHRIST.**

*Printed and Published by Sunny David for Church of Christ, B-350,
Chitranjan Park, New Delhi and Printed at: Print India, A-38/2, Mayapuri
Phase-I, New Delhi-110064. Editor: Sunny David (Cell: 09810896789,
E-mail: sunny_davidin@yahoo.co.in).*

Regd. No. 26921/71

Postal Regn. No.

DL(S)-17/3154/2009-2011

Licence to Post without Prepayment

No. U/SE/25/2009-2011

Posted at Lodi Road HO

on 10-11 August 2011

Total No. of pages 24+cover

**Welcome to the Services of
CHURCH OF CHRIST**

that meets at
**B-350 (L.G.F.)
Chitranjan Park
Near Market #1
New Delhi-110019**

SUNDAY

Bible Study	... 10.00 A.M.
Sunday School	... 10.00 A.M.
Worship	... 11.00 A.M.

English/Hindi

To:

From:

THE BIBLE TEACHER

P.O. Box 3815

New Delhi-110049