

# THE BIBLE TEACHER

*Pleading for the Restoration of Pure New Testament Christianity*

**Vol. 55**

**March 2025**

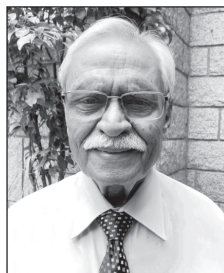
**No. 11**

## Editorial

### **What Does the Bible Teach?**

#### **ONE BECOMES A CHRISTIAN AFTER, AND NOT BEFORE, ONE IS BAPTIZED INTO CHRIST**

PEOPLE IN MOST DENOMINATIONAL churches do baptize those whom they think are already Christians, by virtue of their belief or faith in Christ, and acceptance of Him as their personal Savior, hence they use the term "Christian baptism." The term "Christian baptism," however, is nowhere used in the Scriptures. Scripturally speaking, baptism is not for those who are Christians, but for those who want to become Christians. The denominational concept of salvation through "faith only," and later as a consequence, not as a prerequisite, one may be baptized as a sign of declaration that one was saved at the point of believing in Christ and accepting Him personal Savior, is completely unscriptural.



According to God's way of salvation, the Bible teaches, to be saved one must believe in Christ with whole heart that He has died for the sinners as the propitiation for our sins (John 3:16; 8:24; 1 John 4:10), and, secondly, must repent or turn away from all sins and ignorance, and thus become dead to sin (Luke 13:5), and thirdly, must confess Christ to be the Son of God, as eunuch was asked by Phillip to do before he baptized him. (Acts 8:35-39). This is the scripturally authorized process by which a person is born anew spiritually, and thus becomes entitled to enter God's kingdom, as Christ had taught Nicodemus, in John 3:5, "Most assuredly I say to you, unless one is born of the water and the Spirit, he cannot enter the kingdom of God."

One believes in Christ with the heart, repents in the mind, that is, changes his mind to follow Christ, confesses with mouth Christ to be

the Son of God, (Romans 10:10), and is baptized in water by the authority of Christ, (Matthew 28:18, 19), to be saved. Christ has promised, "He who believes and is baptized will be saved." (Mark 16:16). Who can deny this? Baptism is preceded by faith in Christ, repentance of sins and confession of Christ as the Son of God. The apostle Peter, in Acts 2:38, told all those who had become believers in Christ to, "Repent and let every one of you be baptized in the name of Jesus Christ for the remission of sins." (Acts 2:38). At the point of baptism God saves an individual from all his past sins, all those sins the person had committed till the time of baptism. But to remain in that saved state, the baptized believer is told to walk in the newness of life received in Christ. The Bible says, "for as many of you as were baptized into Christ have put on Christ." (Galatians 3:27). Those in Christ, are rightfully called Christians, or followers of Christ. (Acts 11:26). To Christians at Rome, the apostle Paul wrote, "What shall we say then? Shall we continue in sin that grace may abound? Certainly not! How shall we who died to sin live any longer in it? Or do you not know that as many of us as were baptized into Christ Jesus were baptized into His death? Therefore we were buried with Him through baptism into death that just as Christ was raised from the dead by the glory of the Father, even so we also should walk in the newness of life." (Romans 6:1-4). Note: newness of life in Christ begins after, and not before one is baptized into Christ. Baptism is one of the most beautiful and important acts of obedience for salvation. Through the act of baptism the good news of Christ's death, burial and resurrection is proclaimed, as one is lowered into the body of water, as one who has died, and is brought up from the grave of water to portray the resurrection of Christ from the tomb, one is ready to walk in the newness of life in Christ. Before forgiveness of sins is gained, and salvation is attained, one must be baptized. Ananias, therefore, encouraged Saul, by saying, "And now why are you waiting? Arise and be baptized, and wash away your sins, calling on the name of the Lord." Saul was told to arise and be baptized to wash away his sins. It is the blood of Christ that washes away sins. (Revelation 1:5). Christ shed His blood when He died on the cross for the remission of sins. (Matthew 26:28). When one is baptized, according to the Bible, he is buried with Christ through baptism into His death, (Romans 6:4), where he comes in contact with the blood of Christ, which washes away one's sins.

In Luke 7:30 we read of those "Pharisees and lawyers who had rejected the will of God for themselves, not having been baptized by him." Just as they had rejected the will of God in refusing the baptism of John, so today there are many who reject the will of God for themselves by refusing to be baptized for the remission of their sins.

Man is not responsible for baptism being so forcefully taught in the Scriptures, which are given by the inspiration of God (2 Timothy 3:16). Man did not place baptism between the alien sinner and salvation, this is the will of God. Man cannot alter that divine arrangement. He can accept it or reject it, but he cannot change it. (1 Peter 1:24, 25).

---

## PRAYER

**J.C. Choate**

PRAYER IS ANOTHER GREAT SUBJECT of the Bible. It is important because it is a part of worship and likewise a phase of the Christian life. In either case, prayer could not be left out.

Christ said, "... men ought always to pray, and not to faint" (Luke 18:1). Paul wrote, "pray without ceasing" (1 Thessalonians 5:17). In both cases, Christ and Paul are saying that one should pray at every opportunity. Well, how can this be done? If we pray like some people think we must, then this would be impossible because they would have us going through a lot of ceremony. But one may pray publicly or privately. He may pray audibly or he may pray silently. Anywhere, at anytime, one may breathe a prayer. This is what the Bible teaches.

When we pray we should always pray according to the will of the Lord. Hence, John says, "And this is the confidence that we have in him, that, if we ask anything according to his will, he heareth us" (1 John 5:14). Some people cannot understand why God doesn't answer their prayers. Well, here is the answer. In order for God to hear and answer prayers, they must be in keeping with his will. We may think many times they are, but they may not be. It could be that we are asking for something that we ought not to have, or are asking contrary to the teaching of God's word.

Someone has said that God answers every prayer. To some prayers he says yes and to some he says no, but he answers every one. There is a truth to that because God most surely hears us but before he will answer our prayers as we prayed them, they must be in harmony with his will. This is why we need to study the scriptures more and learn how to pray better, for so many times we do not know how to pray and therefore our prayers are weak and amiss from the beginning.

Jesus condemned praying when it is done only to be heard and to be seen of men. Neither must our prayers be long in order for the Lord to hear them and they most certainly do not have to be full of repetition.



Christ would have us to pray from the heart, sincerely, and not only to ask his blessings upon us but to likewise express gratitude for all that he has already done (Matthew 6).

What about the sinner? Does God hear a sinner's prayer? Will he save one through prayer only? The best answer is the one that is recorded in John 9:31: "Now we know that God heareth not sinners: but if any man be a worshipper of God, doeth his will, him he heareth." Hence, the Bible does not teach that God will hear the sinner in the sense that he will answer his prayer and save him. If the sinner wants to be a Christian then let him obey the gospel so that he can pray as a child of God. But notice, he must meet two conditions. First, he must be a worshipper of God, and second, he must be a doer of his will. This is plain enough, isn't it?

Another important role that prayer plays is in the case of the erring Christian confessing his faults and praying to God that he might be healed spiritually. James says, "Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much" (James 5:16). Remember when you pray:

1. Pray for the sick and afflicted.
2. Pray for the leaders of your nation, and all nations.
3. Pray with thanksgiving for all that God has done.
4. Pray for the Lord's people everywhere.
5. Pray for the necessities of life.
6. Pray for the forgiveness of your sins.
7. Pray for the strength and courage to carry on.
8. Pray always in the name of Christ.

Worship the Lord through prayer and serve God through prayer. It can be a mighty weapon for you and others. You'll find that you can remove mountains of problems through it. It can make a great difference in your life if only applied as it should be. Remember, God speaks to us only through his word, and the only way in which we can speak to him is through prayer. It is a wonderful privilege, and we need to take advantage of it often.

---

## PRECIOUS FAITH (2 PETER 1:1-4)

**O.P. Baird**

*"SIMON PETER, A SERVANT AND apostle of Jesus Christ to them that have obtained a like precious faith with us in the righteousness of our God and the Savior Jesus Christ" (2 Peter 1:1). The Christian's faith*

now is as precious as the faith of Peter and the other apostles and all the early Christians. It is precious because of the righteousness of God and our Savior, Jesus Christ.

Faith brings a person into the grace and peace of God and our Lord Jesus, *"Grace to you and peace be multiplied in the knowledge of God and of Jesus our Lord"* (2 Peter 1:2). As our knowledge of God and His will increases His grace and peace increase in us, and our faith becomes more and more precious.

God's power gives us life and godliness, *"Seeing that his divine power hath granted unto us all things that pertain unto life and godliness, through the knowledge of him who called us by his own glory and virtue"* (2 Peter 1:3).

The Christian's faith is precious because God's promises are precious, *".... he hath granted unto us his precious and exceeding great promises"* (2 Peter 1:4a). Faith becomes more precious as we lay hold of the promises.

Peter gives another reason why the Christian's faith is precious. Speaking of the promises, he says, *".... that through these ye may become partakers of the divine nature ..."* (2 Peter 1:4b). What is the divine nature like? Speaking of Christ, the writer of the book of Hebrews says, *"Thou hast loved righteousness and hated iniquity"* (Hebrews 1:9). That also describes the person who has become partaker of the divine nature.

What was man like when God created him? *"And God created man in his own image, in the image of God created he him; male and female created he them"* (Genesis 1:27). When the man and woman whom God created listened to the devil and believed what he said and did what he suggested they became unlike God. Some people are more corrupt than others, but all responsible people have sinned (Romans 3:10,23). But God, because He loved us, sent His Son Jesus to save us from sin (John 3:16). When God saves a person He remakes him in His image. *"Ye have put off the old man with his doings, and have put on the new man, that is being renewed unto knowledge after the image of him that created him"* (Colossians 3:9,10). Notice that this work of God is not yet completed. The new man is "being renewed."

There is something that must happen before we can receive the divine nature, *".... having escaped from the corruption that is in the world by lust"* (2 Peter 1:4c). Lust or evil desire is part of human nature, and it is natural for a person to do what he desires. The nature of man leads to greater and greater corruption, and he must escape from this before he can receive the divine nature. He escapes when his faith brings him into submission to Christ. When Peter preached the first

complete Gospel sermon, he said to the people, *“Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit”* (Acts 2:36-38). The forgiven person is in Christ, *“For we are all sons of God, through faith, in Christ Jesus. For as many of you as were baptized into Christ did put on Christ”* (Galatians 3:26,27). In Christ we have the new nature, the divine nature, *“If any man is in Christ, he is a new creature: the old things are passed away; behold they are become new”* (2 Corinthians 5:17).

Perhaps a warning is in order here. Some people might think it is not serious for them to sin if they plan to repent later. But that is not the divine nature, not the Spirit of Christ. *“But if any man hath not the Spirit of Christ, he is none of his”* (Romans 8:9). We cannot escape corruption if our minds are on the evil lusts, *“For they that are after the flesh mind the things of the flesh; but they that are after the Spirit things of the Spirit”* (Romans 8:5).

By faith we obtain forgiveness. Those who have faith are partakers of the divine nature. By faith we inherit the promises (Hebrews 6:12). How precious the Christian’s faith is!

---

## OUR KING IS COMING

Charles E. Cobb

JESUS CHRIST IS THE CHRISTIAN’S **King**. He lives, rules, reigns as *“King of kings and Lord of Lords”* (Revelation 17:14; 19:16). He is the head over all things to the church, and He is the Savior of the body. He lives today at the right hand of God while He waits for the time of His coming to claim His own — those who have been redeemed by His blood.

The majestic Jesus will come in His glory with all the holy angels with Him. What a spectacle of power, might, and splendor this will be. The nations of men will behold His glory and the announcement has already been made, *“Every eye shall see Him and they also who pierced Him....”* (Revelation 1:7). There can be no mistaking the event that is taking place when Jesus comes.

The idea that Jesus is coming back to THIS earth to set up His Kingdom and rule from Jerusalem for a thousand years is a popular theory, but is sadly lacking in genuine biblical proof. The Kingdom was to be established while some of the contemporaries of Jesus still lived (Mark 9:1). We learn from the Colossian letter that the Kingdom was in existence and people were being *“translated”* into it (Colossians 1:13,14).

The Kingdom, therefore, is already in existence, and Jesus now rules over it as its king.

Date setting for the coming of Christ has been a popular speculation down through the years. The plain teaching of the Scriptures is that no one knows when Jesus will come again. *"The day of the Lord will come as a thief in the night..."* (2 Peter 3:10), while men are saying, *"Peace and safety,"* and others, *"Where is the promise of His coming? All things continue as they were from the beginning,"* the Lord *"will descend from heaven with a shout, with the voice of the archangel and the trump of God. ..."* (1 Thessalonians 5:3; 2 Peter 3:3,4; 1 Thessalonians 4:16). But, we do not know the day nor the hour (Mark 13:32,33).

Just as surely as our Lord lives, just that surely He will come again. The faithful promise of the Son of God is, *"... I will come again..."* (John 14:3).

Jesus left the earth after suffering mockery, ridicule, unbelief, scourging, and crucifixion. He will come again in glory, power, honor, and judgment.

When our King comes, He will call forth all of the dead, both small and great (Revelation 20:12). Men who have gained prestige, prominence, and power will be called to stand before the Lord. Men whose lives have been a waste, who have lived a gutter-type existence, will stand before the Lord. The rich, poor, bond, free, all races from every walk of life will give answer to Christ (2 Corinthians 5:10). There will be no respect of persons and no escape when the King shall come.

Men may seek to hide. They may *"with one consent begin to make excuse."* Men may cry out in agony because they have been overtaken in their sins and discovered by the Lord. Their efforts to hide, make excuse, or cry in terror before the King will not prevail. The judgment of the Lord will be without mercy, for the mercy of God has been granted while men lived with opportunity to make ready.

The plan of God is that Jesus will, at His coming, deliver up the Kingdom to God the Father (1 Corinthians 15:22-28). The King of kings will have won the victory over Satan and his hordes. He will be the Conqueror over all and will present to the Father the victorious Kingdom. The citizens of the Kingdom of Christ and of God (Ephesians 5:5) will be forever blessed of the Father. All the trials and troubles of earthly life will be over and there will be peace — pure, beautiful, and lasting peace.

Knowing that the King is coming should cause every person to want to make ready for this glorious event. Those in Christ should live faithfully (Titus 2:11,12). Those who are not in Christ should obey the Lord and be in a state of readiness (Matthew 7:21; Mark 16:15,16; Hebrews 5:8,9). The message of the inspired apostle to those in sin on the day of



Pentecost was, *"Repent, and be baptized every one of you for the remission of sins ...."* (Acts 2:38). Those who obeyed were added to the church (Acts 2:41,47).

Our King is coming. If Jesus is not your King, if you are not in His Kingdom, if you are not serving Him as your Master and Lord, it is time NOW that you should obey His will while time yet affords you the opportunity.

Why not plan to be one of the celebrants at the coming of the King, rather than one who will be confined to an eternity of misery and punishment? The coming King wants you to belong to Him (Matthew 11:28-30).

---

## FAITH IS OUR VICTORY

Randall Caselman

***"... This is the victory that has overcome the world, even our faith" (1 John 5:4).***

*"FAITH IS THE SUBSTANCE OF things hoped for, the evidence of things not seen"* (Hebrews 11:1). One translation says, *"Faith is the assurance of things hoped for, the conviction of things not seen."* There is a lot of talk in the religious community today about faith, what it is and is not. An understanding of this subject is important to us as Christian people.

**Faith is a knowledge of God.** There can be no biblical faith without knowing God. Ignorance is the antithesis of faith, and is its enemy. Our faith is a result of knowledge. *"So then faith comes by hearing, and hearing by the Word of God"* (Romans 10:17). Hebrews 11:6 tells us we must believe that He is. Genuine, victorious living is impossible without a faith in God. Don't even try it.

**Faith is mental assent.** Faith is acceptance, acknowledgement of God as God, as the Supreme Being, Creator of the universe, Sustainer of life, Grantor of salvation. *"In the beginning God created ..."* (Genesis 1:1). *"In Him we live, move and have our being..."* (Acts 17:28). *"For God so loved the world that He gave ..."* (John 3:16). Many know about God but fail to acknowledge Him as Supreme and Sovereign.

**Faith is trust and confidence in God's promise.** This is where many of us fail. We know the Bible, we acknowledge Him as Sovereign with our lips, but we are still not sure we want to trust Him with our hearts. *"They honor me with their lips,"* Jesus said, *"but their hearts are far from me"* (Matthew 15:8). Yes, we know about Noah's salvation, Abraham's blessings, Israel's deliverance, David's confidence, Elijah



being fed by ravens, and the Sea of Galilee being calmed, but we fall short of letting God work in our lives. Faith is relying on God in our daily walk. Friends, God will see us through. Trust Him. Believe that *“He is a rewarder of those who diligently seek Him”* (Hebrews 11:6).

**Faith is obedience.** Even the casual Bible student knows that genuine faith is not complete until it is moved to act in accordance with the will of God. **By Faith** Abel offered a more excellent sacrifice than did Cain (Hebrews 11:4). **By Faith** Enoch walked with God (Hebrews 11:5). **By Faith** Noah prepared an ark (Hebrews 11:7). **By Faith** Abraham, who, when he was called, obeyed (Hebrews 11:8). *“We are saved by grace, through faith ...”* (Ephesians 2:8). Christ died for all, but all will not be saved. Universal salvation is not taught in the Bible. We must, *individually*, do what *all* have been asked to do—submit to the will of God. Jesus said it best: *“I came to do the will of the Father.”* James put it this way: *“Faith without obedience is dead”* (James 2:17). The devils know about God, acknowledge Him as Sovereign. They have confidence in His Word, but they do not keep the commandments. There is no submission, no contrite heart. How can we read the Bible and not see that faith demands a response? It always has. *“Everyone who believes that Jesus is the Christ is born of God. This is love for God: To obey His commands. This is the victory that overcomes the world, even our faith”* (1 John 5:1,3,4).

**Faith is our victory over guilt of sin.** *“To open their eyes and turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and an inheritance among them which are sanctified by faith that is in me”* (Acts 26:18).

**Faith is our victory over temptation.** *“Above all taking up the shield of faith, wherein you shall be able to quench all the fiery darts of Satan”* (Ephesians 6:16).

**Faith is our victory over ignorance.** *“That from a child you have known the Holy Scriptures which are able to make you wise unto salvation through faith which is in Christ Jesus”* (2 Timothy 3:15).

**Faith is our victory over impatience.** *“Knowing this that the trying of your faith worketh patience”* (James 1:3).

**Faith is our victory in prayer.** *“Ask in faith, nothing doubting. The prayer of faith shall save the sick. The effective fervent prayer of the righteous avails much”* (James 1:6; 5:15,16).

**Faith is our victory over death.** *“He that believeth and is baptized shall be saved. He that believeth not shall be condemned. 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. Receiving the end of your faith, even the salvation of your souls”*

(Mark 16:16; John 3:16; 1 Peter 1:9).

The victory is ours. Praise God! What changes would be made in my life and in yours if we had this victorious faith! I need it, don't you?

---

## **JESUS CHRIST: Fact Or Fantasy?**

**Hershel Dyer**

THERE ARE FEW PERSONS IN the world whose lives, directly or indirectly, have not been influenced by Jesus Christ. Yet, unknown millions of these are unwilling to grant that He is the Son of God. Moslems are willing to concede that He was a prophet, religious liberals will say that He was a good man, but these refuse to acknowledge His divinity.

This raises the question: What shall we do with the Christ who is set forth in the four Gospel records? He is therein revealed to be the Son of God descended from heaven and who afterward ascended back to heaven where He now lives and reigns.

Is it reasonable to suppose that these writers, devoid of scholastic attainments, would or even could invent a Christ they did not comprehend? Imagine Peter contriving that incident where he boasted so vainly that he would never deny the Lord, then relating how he cowardly denied Him with cursing and swearing, even saying that he did not know Jesus! If Peter, as an imposter, wanted to convince anybody that Jesus was the Son of God, a confession that he reputedly had made more than once, why would he then relate how he so completely disavowed that faith? And, remember, it is recorded of all the apostles that they *"forsook Him and fled"* (Matthew 26:56).

The ring of truth and honesty is heard in all they wrote. If men had conspired in their thinking and efforts to invent such a divine character for human belief, surely they would have revealed themselves as His unswerving, indefatigable followers. The fact that they show themselves faltering and weak in their faith gives a greatly increased credibility to their accounts,

---

## **WHAT IS GOD LIKE?**

**Willard Collins**

THE BIBLE DECLARES THE EXISTENCE of God in its first verse, which states, *"In the beginning God created the heaven and the earth"* (Genesis 1:1).

The human mind cannot fully comprehend the meaning of God. The best picture man has of the Creator is in the person of His Son, Jesus Christ, who said, *"He that hath seen me hath seen the Father"* (John 14:9).

### **God Sees In Secret**

The Almighty is able to see in secret, according to Christ. In describing an acceptable manner of prayer, the Lord told the disciples to *"enter into thine inner chamber, and having shut the door, pray to thy Father who is in secret, and the Father who seeth in secret shall recompense thee"* (Matthew 6:6).

David recognized the omnipresence of God, because he wrote: *"If I ascend up into heaven, thou art there: if I make my bed in Sheol, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; Even there shalt thy hand lead me"* (Psalm 139:8-10).

There is the story of the very poor father who took his little son with him to steal some corn. As the man prepared to put the corn in the bag, he looked around to see if anyone was watching. The little boy replied, "Daddy, you didn't look in one direction." Frightened lest the boy had seen someone, the father asked, "Where? Where?" The son answered, "Daddy, you didn't look up." The father dropped the bag, and taking the little boy by the hand, returned home without the corn.

Men may hide their sins from each other, but God sees and knows everything. There are eyes above which watch our conduct.

### **God Makes Heaven Possible**

In describing the judgment to come, the Lord revealed Jehovah as the one who makes heaven possible. The saved in that day of decision will receive the message, *".... Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world"* (Matthew 25:34).

A seventy-five year old friend of mine told me recently that she was just waiting to live in a happier existence. This lady has been submissive to God for fifty-six years, and she is happy because of her hope in the future. Heaven seems nearer to her now than it did fifty years ago.

I read a story of a ship which was being tossed about by the winds and waves of the sea. Passengers were frantic; that is, all but one little girl who sat calmly in her cabin. Another passenger asked her, "Why are you not frightened?" The child replied, "Because my daddy is captain of the ship."

Christ, the captain, can lead man to heaven, the existence made possible by God for His children.

## God The Father

Jesus and Paul referred to God as the Father. There are one hundred sixty-one instances recorded in the New Testament in which Christ referred to God as Father. Paul wrote to the members of the church in Corinth, *"Yet to us there is one God, the Father, of whom are all things..."* (1 Corinthians 8:6).

The late W. L. Oliphant told a story of a young father who lost his wife in death. He was left to be both mother and father to a little girl.

After the funeral the father and young daughter returned home. That night he took his baby girl to her room and tucked her into bed, turned out the light, and requested that she go to sleep. Through her tears she said, "Daddy, it is so dark. I am afraid. I can't go to sleep."

The child continued to cry until late in the night. Finally, in an effort to be brave, she asked, "Daddy, will you stay with me all through the night?" "Yes, dear," replied the heartbroken father, "I will stay with you." "All right, Daddy," said the little one. "It's so dark I can't see you, but I know you are here in the room and will stay with me, because you are my father and because you promised not to leave me, so I can stop crying and go to sleep."

The young man knelt beside his baby's bed and said, "Yes, God, it is dark — so dark I cannot see You, but I know You will stay with me, because You are my Father and because You promised not to leave me. So, I too, will stop crying and go to sleep."

The Christian can find great comfort in the realization that the God of the universe is his Father, and that he can talk to such a God in prayer.

---

## *I STAND AMAZED*

**Michael L. King**

IT HAS BEEN OBSERVED BY a gentleman named Thompson that time is "the narrow vale between the mountain peaks of two eternities." Creation is that moment in which eternity touched upon time. The thought has been advanced that the advent of Jesus is another occasion when eternity invaded time. Eternity is not time stretched out, but rather, timelessness.

God is infinite and is regulated by no boundaries other than by His own immutable nature, for *"he is the same yesterday, today, and for ever"* (Hebrews 13:8). God is not concerned about time, for "He transcends all the limitations of time"; therefore, it is not difficult to accept the fact that with God *"one day is with the Lord as a thousand years,*

*and a thousand years as one day*" (2 Peter 3:8). God, Christ, and the Holy Spirit are eternal beings represented by the "mountain peaks" aforementioned. Humanity is plagued by limitations, living in the "narrow vale," being valley people. We here see the infinite contrasted with the finite. The infinite has no limitations regarding time, power, knowledge, presence, etc. We speak of the "omni-attributes" of God — all-powerful, all-knowing, and present everywhere. But man, on the other hand, is finite and burdened with limitations. Paul spoke of the "*bounds of our habitation*" being determined by God (Acts 17:26). There are limits beyond which we cannot reach and abilities we cannot achieve — "*With men this is impossible; but with God all things are possible*" (Matthew 19:26). In this passage, Jesus was referring to salvation.

Moses called Him the "*eternal God*" (Deuteronomy 33:27), Isaiah declared that He is the "*everlasting God*" (Isaiah 40:28), and Jeremiah said that He was the "*everlasting King*" (Jeremiah 10:10). John revealed that God was the creator of all things (John 1:1-3), and David says that He is from "*everlasting to everlasting*" (Psalm 90:2).

Christ left the "mountain peak" to visit the "narrow vale" to help the "valley people" in making the transition from finite and temporal to infinite and eternal. Paul taught that a change would occur because of the visit that Jesus made to the earth (Philippians 3:20,21; 1 Corinthians 15:51-58). The purpose, according to John, for Jesus' coming to the earth was to convey God's love in the form of a sacrifice, that finite man might become "everlasting," which is another way of saying, "to share the infinite" where time and limitations are removed and man conquers time and the grave to become a "mountain peak" person like those of the godhead!

Why should the Christian have problems seeing himself/herself as being able to "*do all things through Christ who strengthens me*" (Philippians 4:13), or that "*we are more than conquerors through him that loved us*" (Romans 8:37), and that we are to be thankful to God "*which giveth us victory through the Lord Jesus Christ*" (1 Corinthians 15:57)? We have an infinite God, limitless in every way, guiding, empowering us to salvation (Romans 1:16) and enabling us to overcome every obstacle, even the fearfulness of death and the grave. Our primary fear should be what the devil can do to us (1 Peter 5:8) to negate the privileges through the hope of becoming eternal and in the resurrection, being raised to "*eternal life*" as opposed to "*eternal destruction*" (John 5:28,29).

May our lifelong ambition while here in this "narrow vale" be "*to seek those things which are above, where Christ sitteth on the right hand of God. Set your affections on things above, not on things of the earth. For*

*ye are dead and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory"* (Colossians 3:1-4).

Do you not find this **amazing**?

---

## *Christianity Is True Because The Early Disciples Of All Cultures Were Religiously United*

**Roger E. Dickson**

IN THE BOOK OF ACTS Luke gives one of the strongest arguments that can be launched against man-made religions. If religions are man-made, then any man that comes along can add to the teaching, and thus, cause division among the followers. If the followers of any particular religion cannot find divine authority for the teachings of the religion, then they will divide over the pronouncements of great teachers of that religion.

Any religion that is closely linked to any particular culture is subject to isolation and division. Its own cultural orientation makes world propagation very difficult. Man-made religions are often tied to the culture from which they spring. Because they are culturally linked, it is most difficult for such religions to be propagated to other cultures.

The problem also arises with the culture from which a particular religion may have arisen. If the culture changes — and all cultures do change with time — the religion is often divided from within because of struggles between conservatives and liberals within the religion and culture. Luke argues that Christianity is above the culture of man. And by being above the culture of man, it is applicable to all cultures of the world. This is a most convincing argument to prove that Christianity is the revelation of the one God of heaven who is the Father of all humanity.

Luke seeks to prove that Christianity is a God-revealed religion simply because the foundation principles of Christianity were based upon the simplicity of one gospel message and the few fundamental beliefs which Christians must maintain in order to be saved. That one gospel message, he affirms, originated from God, and not man.

### **The Disciples Preached One Gospel**

The central message of the disciples was the coming of Jesus to die for man's sins, His burial, resurrection to give hope, and reign over all things at the right hand of God. Men must obey this Gospel by immersion into the death, burial, and resurrection of Jesus (Acts 2:38;

8:12,38; 10:47,48; 16:15,33; 18:8; 19:5; 22:16). Jesus is also coming again and will judge the world (Acts 17:30,31). Because Jesus is coming again to judge all, men must maintain a moral life of integrity and righteous living (Acts 24:25).

The message of the death, burial, and resurrection of Jesus permeates the preaching of the disciples. Luke records several major sermons which include these central events of the Gospel. Peter preached the death, burial, and resurrection on Pentecost (Acts 2:22-32). He preached the same in the temple (Acts 3:14,15). Peter and John preached this good news to the Sanhedrin (Acts 4:10). The apostles preached the same message every day in the temple and from house to house (Acts 5:42). The disciples' belief in and preaching of the Gospel united them in their outreach to the world.

### **The Disciples Preached Jesus As Messiah**

Luke centers his defense for Christians on the basis that they believed Jesus fulfilled Old Testament prophecies concerning the Messiah. The apostles preached "*Jesus as the Christ*" (Acts 5:42). Paul preached "*Jesus is the Christ*" (Acts 9:22; 17:3; 18:5). Apollos also preached that "*Jesus is the Christ*" (Acts 18:28). The disciples' stand on this belief united them into one body of believers. They maintained their unity because they believed that this Jesus fulfilled all prophecies about the Messiah.

### **The Disciples Were Together And Expressed Unity On Fundamental Teachings**

After Jesus had ascended, the apostles returned to Jerusalem. "*These all continued with **one accord** in prayer and supplication ...*" (Acts 1:14). On the day of Pentecost "*they were all with **one accord** in one place*" (Acts 2:1). Those who were baptized "*continued steadfastly in the apostles' doctrine and fellowship ...*" (Acts 2:42). "*Now all who believed were **together**, and **had all things in common***" (Acts 2:44). The "*multitude of those who believed were of **one heart and one soul**...*" (Acts 4:32). "*And they were all with **one accord** in Solomon's Porch*" (Acts 5:12). In Samaria, "*the multitudes with **one accord** heeded the things spoken by Philip*" (Acts 8:6). Luke's defense on this point is clear. The community of disciples throughout the Roman Empire were united as a group. The Christians came from many different cultures. However, they were united by one Gospel into one church.

When unconverted and legalistic Jews attempted to destroy the united fellowship of the disciples by binding Old Testament laws on the church, the church rose up as one to rid itself of this divisive influence. Thus in Jerusalem "*the apostles and elders came together to consider*



*this matter*" (Acts 15:6). They made a decision to send a letter to the Gentile churches in order to inform them that those who went out from Jerusalem to bind circumcision on the Gentiles had received no such commandment (Acts 15:24). *"Then it pleased the apostles and elders, with the whole church, to send chosen men"* to Antioch to deliver this letter (Acts 15:22). One of these men was Paul, who labored in agreement with all the disciples.

Luke has already written to Theophilus concerning fundamental moral teachings in the book of Luke. In Acts he is showing the difference between the unifying fundamentals of the church as opposed to the diversity of beliefs which are so characteristic of man-made religions.

Luke unceasingly delivers to all who would question the validity of Christianity the argument that the one church was unified in its struggle against Jewish persecution. The church was unified in its evangelistic outreach to the world. It was unified on the fundamental doctrines concerning salvation.

---

## LET THERE BE LIGHT

**Wayne Jackson**

ON THE FIRST DAY of the creation week, God said, *"Let there be light"* (Genesis 1:3). For the very first time light existed. What is light? It is a form of energy that exists in "rays." God once asked Job, an ancient wise man, *"Where is the way to the dwelling of light?"* (Job 38:19). It is an amazing fact that light does exist in a "way" (a path), and it moves in a straight line. Light travels at the speed of over 186,000 miles per second (640 million miles per hour). It takes the sun's light more than eight minutes to come to earth (the sun is 93 million miles away).

Everything that God made was *"very good"* (Genesis 1:31), and that includes light. Light is good because without it we could not see the clouds, the birds, the green grass, or the words on this page. We see objects clearly or dimly, depending upon how many light rays fall upon them.

Light is good because without it plants could not grow and we would not have good vegetables to eat. Nor would we have meat to eat, for animals must eat plants in order to live. Light is good because it kills many germs which would be harmful to us if they grew as rapidly as they sometimes can in the dark. Doctors are even using light to perform surgery. Have you heard of laser surgery? How thankful we should be that God made light.

# CURES TO CASUAL CHRISTIANITY

David Thurman

JUDE WROTE HIS LETTER TO combat the problems of complacency and creeping corruption in the Christian faith. Teachers had come arguing that anything they did would be forgiven: after all, “God’s grace is big enough to forgive anything.” This attitude had resulted in turmoil and confusion. Jude mentions that they were corrupting the Lord’s super, they were divisive, they were arrogant. All these qualities had arisen from the attitudes and teachings of the false teachers.

Churches today find themselves combating the same problems. Some are convinced any lifestyle they choose will be all right with God, or that His grace will forgive them anyway. Others treat people so badly that division and arrogance prevail. Churches split, worship services are ruined, and only Satan wins. Jude writes not only to tell us of the problems of a casual approach to Christianity, but to show us how to avoid that problem. There are some simple cures to casual Christianity.

## Contend For Real Faith

*“I felt the necessity to write to you appealing that you contend earnestly for the faith which was once delivered to the saints”* (Jude 3). Jude begins by stating the most obvious need, that we stand up for the revealed word of God. This word was *“once delivered,”* that is, it was final and complete in its message even as Jude spoke. There was no new information to come, no new directions for the word to go. Complacency is fought by appealing to and relying on the scripture for our teaching, our practice, our standards.

However, some reduce this *“contending for the faith”* to merely holding certain positions on matters of faith. The false teachers were corrupting doctrine so they could live a lifestyle of indulgence and sin. We combat that problem by teaching what is right, but more powerfully we combat it by living right. What mattered as much as the corrupt teaching these men brought was the corrupt way of life they lived. Jude is telling us to honor and follow the once revealed word. He is also telling us to put our faith into action. He is encouraging us to live a genuine Christian life. That sort of life will do as much to oppose these false teachers as anything else we might do.

Too often believers get into battles over the word. In their zeal to *“contend for the faith”* they abuse or mistreat others. That is the same sort of corruption Jude is fighting. To contend is not merely to insist on a certain teaching, but it is to insist on a certain lifestyle while teaching. Contending for the faith is not merely having all the “right positions” on

the issues, but is living right before God.

This sort of contending would not only treat people right, but would result in a severe rebuke to those who want to indulge themselves in sensuality. What better argument against selfish pleasure seeking than the gentle, kind and pure life of a saint? What better proves the reality and power of the Christian life than someone who is living as Jesus did? The best cure for a casual approach to Christianity is the genuine article, lived and taught by people of faith.

### **Anyone Can Be Wrong**

Several years ago a jetliner crashed, killing everyone aboard. The plane went down because a bolt had been mishandled. Due to the mistake with the bolt, the engine fell off at take-off. The plane lost its ability to maneuver and crashed. A bolt is not a big thing. On a multi-million dollar airplane, it probably is fairly minor. But sometimes a minor mistake can be fatal. We must learn that this same lesson applies spiritually as well. Although I do not think God will condemn everyone who fails to live perfectly, I do think serious believers will strive to avoid mistakes, big or small. They know even a small mistake can be fatal.

Jude warns his readers that these false teachers *"are hidden reefs in your love feasts"* (Jude 12) and that they *"reject authority"* (Jude 8). Sometimes the people who corrupt us are people we have known for years. Other times they are new people, strangers to us. Whether friend or newcomer we must accept the fact they can be wrong. Too many of us rely on what "brother So and So said" back in the good old days instead of relying on the revealed word. Anyone can be wrong, even the greatest preachers we have known. Anyone can be wrong, including you or me. Because we can each be wrong, we must be careful to know and follow what God says.

Admitting we can be wrong relieves us of many of the problems Jude writes to correct. We will not be arrogant about our understanding of scripture if we know we can be wrong. We will not be haughty or demanding if we admit we can make mistakes. Jude is not writing to tell us to doubt our convictions, but to be open minded enough to admit that however convinced we are, we could be wrong. Our task is to return to the word, over and over again to study again and again even those things we know to be true. There was probably a mechanic who attached a bolt as he had many times. But hundreds of lives would have been saved had he been open minded enough to admit he may "have done it wrong. Had he checked one more time what might have been the difference? Let each of us, when confronted with new teachings, new people, new ideas from old friends, have the courage and confidence in the revealed word to go back and study it through, one more time.

Perhaps it will be your own soul you will save.

### **Be Merciful With Everyone**

The false teachers had a basic style. They *“defile the flesh, reject authority, revile angelic mysteries.... revile things they do not understand”* (Jude 8,10). Their approach was simple: criticize and bad mouth others. Be critical toward things you do not understand. The more hateful you are, the more abusive you become, the more powerful you seem to be. I hate to admit this, but often believers who want to contend for the faith stoop to the same level in their efforts to serve God. Sometimes in our efforts to win a point, or to persuade an opponent we use abusive, hateful or mean spirited tactics. This is wrong.

*“Keeping yourselves in the love of God, waiting anxiously for the mercy of our Lord Jesus Christ to eternal life. And have mercy on some, who are doubting”* (Jude 22). We cannot contend for the faith using methods that are of Satan. What is our most powerful weapon in the battle against casual Christianity? Jude tells us it is love and the mercy that accompanies that love. Earlier Jude had explained that even an angel of God would not stoop to pronouncing judgment against the devil himself! (Jude 9). If an angelic being will not be harsh toward Satan himself, how can we justify being harsh toward anyone, including those who corrupt the grace of God into sin? In this sense, contending for the faith means having the mind of Christ. Jesus put up with a lot of sin, He endured a lot of corruption, He went through many frustrations even with His own followers. But He was kind, patient and merciful. That is our calling as well.

What will set apart real Christians from casual ones is this simple attitude. What makes us different? *“By this all men shall know you are my disciple, if you have love for one another”* (John 13:35). What makes us unique? *“Love your enemies, pray for those who persecute you”* (Matthew 5:44). These two attitudes, practiced and applied in all our churches, would do more to convince our skeptical world that we are the genuine article. Too often we have settled for right doctrine, and ignored the more powerful lesson of right living. Let us learn to be merciful and loving, even to those with whom we disagree.

### **Seek To Save The Lost**

Jude offers one more cure to casual Christianity. *“Save others, snatching them out of the fire; and on some have mercy with fear, hating even the garment polluted by the flesh”* (Jude 23). Self indulgence arises in people and in churches only when there is time to dwell on self. When people are busy in God’s service, selfishness becomes less likely. Once we have learned to contend for the revealed word, to contend

with the right attitude and without cruelty, then we can get to the real work of the kingdom — seeking and saving the lost. Too many churches are caught up in arguments over this or that, criticizing each other and being harsh on others who might disagree with them. Jude tells us how to get out of the trap and avoid the stagnation that accompanies it. Seek to save the lost.

Seeking the lost reminds us that church work and our individual walks with God are built on one premise: the forgiveness of sins. We have been forgiven and now we are to be merciful to others as we seek to bring them to our savior. Churches that have grown cold, churches that have fallen into bitterness and division, churches that have become self centered, can all reclaim the passion of salvation by getting back into the business of saving souls

This will require some flexibility. Not everyone we seek to save will have our grasp of truth. This will test our ability to be merciful since they will be ungrounded and new. Many we seek to save will be selfish and doubting, which will test our ability to be patient and loving. Many will reject our message entirely, testing our ability to treat our opponents as we should. But when churches get back to the business of seeking to save the lost, many of the side issues that preoccupy our energies will get lost in the zeal to share our salvation with others.

### **Simple Cures To Casual Faith**

Jude wanted his readers to be true to the calling of God. This meant they needed to rely on the revealed word and not listen to new ideas. It also meant they were to live a certain kind of lifestyle, one that was genuine and unselfish. They were to be merciful and humble, knowing they could be wrong. They were to be kind and loving, even toward those who were bringing the false teaching into their midst. Finally, to avoid complacency they were to return to a first love of seeking and saving the lost. How can you and the church where you serve avoid the traps of casual Christianity? Be true to the word, be humble, be merciful and reach out to the lost. No one can stay complacent and do these things.

---

## ***Victory over Persecution***

**Johnny Ramsey**

GOD HAS PROMISED HIS LOYAL devotees to provide “a way of escape” when temptation comes (1 Cor. 10:13), and Paul clearly stated that persecution often brings us open doors (1 Cor. 16:9). The Savior told the oppressed congregation in Philadelphia of Asia many years ago that their fidelity in the midst of adversity prompted Him to open a

door of opportunity that no man could shut (Rev. 3:8). Jeremiah reminds that there truly is a balm in Gilead for every troubled soul. The Lord of light and life brings sunshine to this darkened world (2 Tim. 1:10). He gives us purpose in living, reason for existing, hope in dying and a golden street of glory for the redeemed of all ages (Rev. 21:21). Let us so live and love, so work and pray, that heaven's door will always be open as the Father beckons us home. There is a beautiful spiritual hymn that challenges our attention:

*Green pastures are before me,  
Which yet I have not seen.  
Bright skies shall soon be o'er me  
Where the dark clouds have been.  
My hope I cannot measure,  
My path to life is free:  
My Savior has the treasure  
And He will walk with me.*

Somewhere out yonder beyond the blue awaits a robe, a crown and a golden street. Let us press on!

Victory in Christ is the glorious theme of the grand and eloquent book that closes the Bible story. Written to persecuted saints at the end of the first century concerning things that would shortly come to pass, the thesis of Revelation is found in Rev. 2:10, "*Be thou faithful unto death.*" The Lord promised the crown of life to those who remained loyal even in the face of imminent death. To be a faithful child of God in the persecution days of the Roman Empire was no easy task. Seventeen times in 22 chapters we will find the key word of the Revelation: "*overcome.*" The salient point of the brilliant treatise was: "*Overcome, and you can come over to live with God.*" In fact, Rev. 3:21 says just that. Jesus, who had to overcome Satan, self and sin, promises the beautiful home of heaven to His followers who do the same!

The background to Revelation is found in such passages as Matt. 5:10-12, Jno. 15:16ff, Rom. 8:18 and 2 Tim. 2:11-12. Those verses, along with Jas. 1:2 and 1 Pet. 4:12-16, promised early Christians that tribulation, duress and death would be a part of serving the Lord. No statement is more directly to the point of suffering for Christ than Phil. 1:29, "*We not only believe on him, but we also suffer for his sake.*" Paul admitted that as a loyal devotee of the Savior he stood in jeopardy every hour and the sentence of death always hovered over him (2 Cor. 1:9).

In the opening stanza of the book, we learn that congregations of the Lord's people in Ephesus, Smyrna, Pergamos, Thyatira, Sardis, Philadelphia and Laodicea originally received the Revelation. The first three chapters contain specific material which is addressed to each

church by the Lord. Five of the seven are rebuked. Only two of them (Smyrna and Philadelphia) are praised. Ephesus had lost its earlier zeal for things divine, Pergamos allowed false teachers, Thyatira had compromised on morals, Sardis claimed to be strong but was spiritually dead while Laodicea boasted of wealth — although in the Lord's view was "*poor, miserable, wretched, blind and naked*." They had everything but Christ, and that equals zero!

The book of Revelation is unique in that it is a compilation of the things John saw and wrote in a book (Rev. 1:1,19). Similar to Ezekiel's "*valley of dry bones*," wherein God taught the prophet through a vision he recorded, so is this final book of the Bible. When we read Revelation, we can "see" what John "saw" 1900 years ago. This last book in Holy Scripture is not a narrative in chronological order like Matthew or Acts. It is a section of the Bible much like parts of Ezekiel, Daniel and Zechariah filled with imagery and symbolism that emphasize the important principle: **Truth will triumph.**

In the opening chapter Christ is introduced as one who has walked in a fiery furnace (Rev. 1:15). Did not such a Friend walk with Daniel's friends and deliver them (Dan. 3:17)? He is also shown to be the Redeemer who was alive, then dead, and now is alive forevermore (Rev. 1:18). What a comfort to first century Christians who were being intensely persecuted, imprisoned and killed for the cause of the Lord. They might be put to death by gladiators in the arena at Rome, or devoured by wild beasts to please the Caesar of their day, but by the power of God they too would be raised from the dead (Rom. 1:4). The bars of death could not hold the Christ (Matt. 16:18), nor could they prevent Christians from living with the Master forever!

---

## *Forgiveness In Christ*

**Hans J. Dederscheck**

FORGIVENESS IS TO BE defined as "to remit, to cancel, or a remission of a debt" (Psalm 32:1; Matthew 9:2; Luke 7:48). As we talk about remission of sins and forgiveness we also need to refer to the expression of "*not to impute*" (Numbers 12:11).

Thus, forgiveness is seen as the act of the Lord which puts an end to the unhappy situation created through the transgression of God's laws by disobedient men, a situation that is offensive to God Almighty and which is grievous to man. Sin destroys the real relationship between a holy God and man. Man, as such, cannot do much to obtain the forgiveness of sins. Here it is God who acts in full sovereignty. In His



mercy and longsuffering He refuses to execute a judgment which is deserved, and He grants man a reprieve.

In the New Testament, emphasis is placed on the unmerited character of forgiveness. Matthew 18:23-35 gives us an excellent example of God's forgiveness of sins. Sinful human beings are unable to rehabilitate themselves before God. Man cannot save himself. *"And they were astonished out of measure, saying among themselves, 'Who then can be saved?' And Jesus looking upon them said, 'With men it is impossible, but not with God: for with God all things are possible'"* (Mark 10:26,27).

God loves man and wants to forgive him his transgressions if he fulfills the conditions to obtain the forgiveness of sin through God's grace. *"Thy sins are forgiven"* (Mark 2:5). The forgiveness of sins is the good news to men as a free gift from God if man accepts the conditions God granted: faith, repentance, confession of faith, and baptism in water (Acts 2:38; Romans 6:1-10). God is looking forward to seeing man return to the fatherly home (Luke 15:11-32). God's compassion makes it possible for man to return to God even though he is an unworthy creature. His return to the paternal home and to life makes it possible for fallen man to be restored.

Forgiveness of sins and restoration of life would be impossible without Jesus Christ, the Son of God. Only Christ has the power to forgive sins. The death of Christ is presented as a redemptive act which makes possible the remission of sins. Jesus said: *"For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many"* (Mark 10:45). Only Jesus Christ can restore a spiritual life through His forgiveness of sins. Thanks to Him, every sin will be forgiven, except the sin against the Holy Spirit.

As we look upon the church of the Christ, we will see that the forgiveness of sins is related to Christ and the Christian life. This grace is specially significant in baptism. *"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 2:38). *"And that repentance and remission of sins should be preached in his name among all nations ...."* (Luke 24:47). Paul said: *"Therefore we are buried with him (Jesus Christ) by baptism into death .... 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"* (Romans 6:1-10).

It is a must for Christians to forgive the sins of those who offend them. The real atmosphere of a Christian community is that of a permanent forgiveness of sins. It is impossible to please God without forgiving others their transgressions (Matthew 6:12-14; 18:21-35; Mark 11:25). *"And when ye stand praying, forgive, if ye have ought against*

*any: that your Father also which is in heaven may forgive you your trespasses. But if you do not forgive, neither will your Father which is in heaven forgive your trespasses."*

There is no way to live with God's forgiveness without forgiving the sins of our fellow men. Thus for the church of Christ forgiveness does not concern only the things of the past. It is the living action of God which man knows in forgiveness and which unceasingly opens the future to him.

*"In whom we have redemption through his blood, even the forgiveness of sins" (Colossians 1:14). "In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace" (Ephesians 1:7).* As God in Christ forgave our sins, so it is a must to forgive the sins of our fellowmen. It is impossible to imagine a Christian community without a permanent forgiveness of sin from all our heart.

---

**FORM IV**  
(See Rule 3)

- |   |  |
|---|--|
| 1. Place of publication   | Church of Christ<br>Near Market No.4<br>C.R. Park, New Delhi-110019  |
| 2. Periodicity of its publication                               | Monthly  |
| 3. Printer's name   | Sunny David<br>Church of Christ<br>C.R. Park<br>New Delhi-110019     |
| 4. Publisher's name   | Sunny David<br>Church of Christ<br>C.R. Park<br>New Delhi-110019     |
| 5. Editor's name  | Sunny David<br>Church of Christ<br>C.R. Park<br>New Delhi-110019     |
| 6. Name and address of<br>Individuals who owns<br>The newspaper | Church of Christ<br>Near Market No. 4<br>C.R. Park, New Delhi-110019 |

I Sunny David, hereby declare that the particulars given above are true to the best of my knowledge and belief.

Dated: March 2025

Sunny David