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Introduction To The Book of Revelation

By M. L. Moser, Jr., Editor

**Message #1 — January
7, 1979**

[These messages are printed "as preached" and not as they would normally be in written form. These formed a total of 113 messages preached at the Central Baptist Church, Little Rock, Arkansas in 1979 - 1980, over a period of two years. We hope that they will be a blessing to each of you as you read them.]

For this study of the book of Revelation, I recommend that you read the entire book before we begin. I believe that it will be very helpful to you as you'll be able to understand it better if you have already read the book and have an overall viewpoint.

Simply because you read it through and did not

understand all of what you read, does not mean that you cannot understand the book. One should not jump to conclusions, and think that the Book of Revelation cannot be understood. It can! Let us now read the first three verses of this book:

"The Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John: Who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw. Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand" (Rev. 1:1-3).

As I contemplated the Book of Revelation, I realized that there are many who are prejudiced against this book, yet, we find that it is the greatest prophetic book within the New Testament, perhaps within the entire Bible. I have read that there are some preachers that say they are not able to understand the book, and therefore, they neither read it, study it, nor teach it. To me that is a statement contrary to the word of God. After all, why should a preacher take the position that he should warn people away from the study of anything that God has caused to be written for us. That's about what it amounts to.

After all, this Bible is God's Word. All of it is, not just the Gospels. Some people think we ought to just stay in the Gospels and that's all, but it is *all* the

Word of God. When the Lord inspired and caused this book to be written, He did it with the purpose and the intention that we would not only read it, but study it and use it. So if a preacher tells us that we are not to waste our time trying to read and study the Book of Revelation, it seems to me that he's trying to defeat God's purpose in giving us this book.

It may be a difficult book to study. It may be deeper than some other books, but that does not change its importance. It may amplify and add to its importance. So it is our responsibility to search for the full truth which God has given for our learning and for our profit. That will be the basis of our study during this series of messages.

(See **REV** on page 18)

Quiz The Pastor -- #6

Has Any Man Seen God?

By the late Nick Michalinos

Question: How could Moses see God when the Bible says that no man has seen God at any time (Jn. 1:18)?

Answer: Perhaps the scripture you may be thinking of which speaks of Moses seeing God is found in two verses, Numbers 12:7-8, where we read: "My servant (Moses) is not so, who is faithful in all mine house. With him will I (God) speak mouth-to-mouth, even apparently (plainly), and not in dark speeches (riddles): and the similitude of the Lord shall he behold." Again it is written, "Then went up Moses, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel: And they saw the God of Israel . . . also they saw God, and did eat and drink" (Ex. 24:9-11).

Seemingly, these scriptures seem to be at odds with one another, contradicting one another. Yet, we shall show they are actually in complete harmony by rightly dividing the Word of God.

We are told by Jesus Christ that "God is Spirit" (Jn. 4:24), and thus being Spirit, He cannot be seen by mortal eyes. He is the "invisible" God (1 Tim. 1:17; Col. 1:15), the unseeable God "whom no man hath seen, nor can see" (1 Tim. 6:16). Thus God in His eternal, divine essence has never been looked upon by human eyes for He is Spirit and not form.

However, this essentially invisible God has revealed Himself many times in bodily form, in a tangible way. He has clothed Himself in a form

that was visible to mortal eyes. Moses, Aaron, Nadab and Abihu, and the 70 elders of Israel looked upon such a manifestation on the mount (Ex. 24:9-11; see also Num. 12:7-8). His essential Deity was hid from view by the external manifestation. Isaiah said he "saw the Lord" (Isa. 6:1), but what he saw was a "theophany," a manifestation of God. So when John wrote that "No man hath seen God at any time," he had reference to God's invisible essential Being, and when it is said that Moses and others "saw God," they actually were looking upon a visible form which overshadowed or garmented the invisible. They saw a "similitude (form)" (Num. 12:8).

When our Lord Jesus Christ came unto the world, He, being God (Jn. 1:1-2), was "made flesh" (Jn. 1:14), thus was the invisible God "manifested in the flesh" (1 Tim. 3:16), for "He is the image (icon) of the invisible God" (Col. 1:15), for "In him dwelleth all the fullness of the Godhead bodily" (Col. 2:9).

Now, getting back to John 1:18, we quote the whole verse, "No man hath seen God at any time. The only begotten Son (Jesus Christ) which is in the bosom of the Father, He (Jesus) hath declared Him (God)." The word "declared" is the Greek word "exegesis" which means "to manifest, to bring out

Evolution At Center of Textbook Debate

Texas will be under the microscope in the fight over teaching evolution in public schools as the State Board of Education prepares to vote on biology textbooks that have been at the center of the debate. The board meets to consider proposed changes submitted by 11 publishers. The board's decisions, which could determine which textbooks publishers offer to dozens of states, will end a review process that has been marked by months of heated discussion over evolution. Religious activists and proponents of alternative science urged publishers to revise some of the 10th grade books and want the board to reject others, saying they contain factual errors concerning the theory of evolution. Most mainstream scientists assert that Charles Darwin's theory of evolution is a cornerstone of modern

(See **DEBATE** on page 24)

into the open," so Christ in human form made manifest and brought out into the open the invisible God, and as He told Philip, "He that hath seen me hath seen the Father" (Jn. 14:9).

The invisible God took on form and became visible and seeable. Thus, the apparent contradiction is resolved by comparing scripture with scripture. □

THE BAPTIST CHALLENGE

M. L. Moser, Editor
Pastor Emeritus
CENTRAL BAPTIST CHURCH
15601 Taylor Loop Rd.
Little Rock, Arkansas 72223
Church Phone: (501) 868-7703
Email: mlmoser1@juno.com
Editor's Phone: (501) 224-1942

Articles carrying the author's byline do not necessarily reflect the Editorial policy of the paper.



What Makes Your Blood Red?

By Arthur I. Brown

Thousands of years ago an old man wrote down some words in a book called Leviticus. This man was Moses and this is what he wrote in the seventeenth chapter: *"The life of the flesh is in the blood."* Our survey of this miraculous fluid must have given us some idea at least of the truth of this old statement, which, however, was not accepted by science until three hundred and fifteen years ago when Sir William Harvey enunciated practically the same truth. Before Harvey's pronouncement it was currently thought that the blood did not circulate, but that our arteries were filled with air. The word artery comes from a word which means "air." The reason the ancients did not understand that these tubes were for carrying blood was the fact which they had learned as they examined dead bodies, that after death these vessels are empty. The blood has been pushed by the last contraction of the muscular walls of the arteries into the veins which are not contractile.

This statement in Leviticus is just one of many startling scientific

affirmations which could not have been known by the writers, and no contemporary literature contains similar declarations. The obvious explanation is, of course, that God is responsible for these unusual bits of scientific truth, as the writers were supernaturally guided and controlled in their writing.

We know now that life is so constituted that it depends on blood, which must have so many red cells per unit of plasma, so many white cells, so many platelets, so much prothrombin, so much of each of the proteins, salts, and other ingredients. Disease results when there are gross departures from these standards. And since every part of the body depends on the blood circulating throughout, the diseases affect not only the blood, but also the organs, tissues, and cells bathed by this blood. Dr. Alexis Carrel once wrote that the most prolific cause of death among human beings is "alterations in the composition of the blood."

Next to water, the main constituent of blood is the multitude of red cells, called erythrocytes. Normal blood

contains about 5,000,000 red cells in each cubic millimeter, which is about the size of a pinhead. The main ingredient of the red cell is a scarlet-red protein known as hemoglobin, a very complex substance. Each protein contains the elements, carbon, hydrogen, oxygen, and nitrogen, and also sulphur and iron. It has an enormous molecular structure with each red cell having 300,000,000 molecules of this complex substance, the formula for which is supposed to be $C_{758}H_{1203}N_{195}S_3FeO_{218}$. This is, in each molecule of hemoglobin there are 758 atoms of carbon, 1,203 of hydrogen, 195 of nitrogen, three of sulphur, one of iron, and 218 of oxygen — 2,378 atoms in all. Each molecule of hemoglobin can carry a cargo of four molecules of oxygen.

It is not difficult to understand that, as these cells are in continuous collision during their journey through the blood vessels, they are being injured constantly. And it appears that about a million million of them are destroyed every twenty-four hours. This requires that at least that many new red cells must be launched into the stream daily, otherwise soon there will not be enough oxygen carriers to supply the cells with their daily quota. And this is what happens in anemia. In consequence, the starved tissue cells become suffocated, die, and slough off.

With the progressive death of the asphyxiated cells, the eventual death of the body is certain.

There are several kinds of anemia, the oldest known being chlorosis, or "the green sickness." It was given this name because of the greenish color of its victims. It was first described about 400 years ago and the patients were usually young girls. The mothers were in the habit of calling the malady "lovesickness." Various causes were blamed for the disease. Some said it was because of tight corsets, others thought it due to lack of sunlight, associated with the palpitation of lovesick hearts, causing their fair maiden to pine away.

At that time of course, nothing was known of blood cells, or of hemoglobin, or the fact that every molecule of hemoglobin must have a small quantity of iron. And yet, in spite of their ignorance of blood chemistry, the doctors of the sixteenth century somehow stumbled on the fact that remedies containing iron were a cure for lovesickness.

Today chlorosis is generally known as an iron deficiency anemia. A normal healthy adult has in the body about enough iron to make a small nail — that is, some 4.3 grams, of which 2.7 grams are in the red cells, .3 gram in various tissues, and the remaining

(See **BLOOD** on page 17)



**The First President
George Washington**

Can't you just hear George Washington, proud but humble, saying in his first inaugural address on April 30, 1789:

"...it would be peculiarly improper to omit in this first official act my fervent supplications to that Almighty Being who rules over the universe, who presides in the councils of nations, and whose providential aids can supply every human defect, that His benediction may consecrate to the liberties and happiness of the people of the United States a Government instituted by themselves for these essential purposes, and may enable every instrument employed in its administration to execute with success the functions allotted to his charge. In tendering this homage to the Great Author of every public and private good, I assure myself that it

God In Our Government

expresses your sentiments not less than my own, nor those of my fellow-citizens at large less than either. No people can be bound to acknowledge and adore the Invisible Hand which conducts the affairs of men more than those of the United States."

and again, confronting the people of this Nation with their duty to God with these words:

" ... we ought to be no less persuaded that the propitious smiles of Heaven can never be expected on a nation that disregards the eternal rules of order and right which Heaven itself has ordained; and since the preservation of the sacred fire of liberty and the destiny of the republican model of government are justly considered, perhaps, as deeply, as finally, staked on the experiment intrusted to the hands of the American

people."

Washington closed his historic first inaugural address with this paragraph:

"Having thus imparted to you my sentiments as they have been awakened by this occasion which brings us together, I shall take my present leave; but not without resorting once more to the benign Parent of the Human Race in humble supplication that, since He has been pleased to favor the American people with opportunities for deliberating in perfect tranquillity, and dispositions for deciding with unparalleled unanimity on a form of government for the security of their union and the advancement of their happiness, so His divine blessing may be equally conspicuous in the enlarged views, the temperate consultations, and the wise measures on which the success of this Government must depend."


Yes, this was a solemn occasion and these were solemn words. They marked the launching of a new nation and God was not forgotten.

On October 3, 1789, Washington called for a National Thanksgiving and opened his Proclamation with these words:

"Whereas it is the duty of all nations to acknowledge the providence of Almighty God, to obey His will, to be grateful for His benefits, and humbly to implore His protection and favor; and

"Whereas both Houses of Congress have, by their joint committee, requested me 'to recommend to the people of the United States a day of public thanksgiving and prayer, to be observed by acknowledging with grateful hearts the many and signal favors of Almighty God, especially by affording them an opportunity peaceably to establish a form of government for their safety and happiness'."

The following excerpt is from a letter Washington wrote to the governors of the several states in 1783:

"I now make it my earnest prayer that God would graciously be pleased to dispose us all to do justice, to love mercy, and to demean ourselves with charity and humility, and a specific temper of mind, which were characteristics of the Divine Author of our blessed religion, and without an humble imitation of Whose example in these things, we can never hope to be a happy nation." 

“But Thou O Man Of God”

By B. A. Wilson

“But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness” (1 Tim. 6:11).

1. God’s Man is God’s Property. He is God’s by Redemption. “Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot” (1 Pet. 1:18-19).

“What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God’s (1 Cor. 6:19-20).

God’s man is not *Reverend*. God’s man is not *Doctor*. God’s man is not *Cardinal*. Preachers go by titles of *Reverend* and *Doctor*. The word *Reverend* is only used once in the Bible. “He sent redemption unto his people; he hath commanded his covenant forever; Holy and reverend is his name” (Psa.

111:9). This is in reference to God Himself and not to a preacher. *Doctor* means teacher. As Jesus sat among the doctors and asked them questions they were doctors and teachers, but not God-called preachers.

God’s man is a servant: “Paul, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God” (Rom. 1:1).

God’s man is a bond slave. God’s man is an apostle (one sent). One may be a teacher and be a poison teacher. Poison teachers teach poison doctrine.

Some preachers are ear ticklers: “For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables” (2 Tim. 4:3-4).

Some preachers are Faith wreckers: “Holding faith, and a good conscience; which some having put away concerning faith have made shipwreck: of whom is Hymenaeus and Alexander; whom I have delivered unto Satan, that they may learn not to

blaspheme” (1 Tim. 1:19-20).

Some preachers are iniquity workers: “Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you; depart from me, ye that work iniquity” (Mt. 7:21-23).

Some preachers are hope blasters: “Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead? But if there be no resurrection of the dead, then is Christ not risen: and if Christ be not risen, then is our preaching vain, and your faith is also vain” (1 Cor. 15:12-14).

Some are preachers of contention: “the one preach Christ of contention, not sincerely, supposing to add affliction to my bonds” (Phil. 1:16).

Some preachers are wolves: “For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock” (Acts 20:29). You can know a wolf when he opens his mouth.

God’s promise to God’s man — “No weapon that is formed against thee shall prosper; and every tongue

that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord” (Isa. 54:17).

2. The Man of God’s Textbook is the Bible, The Word of God. “I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears” (2 Tim. 4:1-3).

“Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth” (2 Tim. 2:15).

All of God’s men should read books but they should not judge the Bible by books they read, but judge the books they read by the one Book, **The Bible**.

The Bible, the man of God’s textbook, is the only book that tells a lost man his condition before God and tells how God saves the sinner. Furthermore, the man of God’s textbook tells the saved person how to live and witness to the Lord

(See **WILSON** on page 6)



A group of Marines gather in Prayer in Iraq.

WILSON . . .

(Continued from page 5)

Jesus Christ.

3. The Man of God's Message. It is not a message about himself nor his family, neither some saint, nor some deathbed story, but Christ and Him crucified, buried and raised. O Man of God, the gospel is your message, it is always in season.

The banker and the boot black are saved exactly alike. The gospel meets the need of all men. The gospel is "Good News," O Man of God! If you tell a man to keep the law and he knows he does not keep it, is that good news? No, but if you tell men that Jesus Christ has suffered, the just for the unjust, the godly for the ungodly, the good for the bad, the righteous for the unrighteous, all their

punishment in hell He suffered in their place, that is good news. The gospel is God's dynamite, O Man of God. If you want men moved toward God, use God's Dynamite, the Gospel of Christ. "For I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek" (Rom. 1:16).

What the gospel will do, O Man of God: "To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me" (Acts 26:18).

The gospel in a nutshell, O Man of God is: "For I delivered unto you first of all that which I also

received, how that Christ died for our sins according to the scriptures; and that he was buried, and that he rose again the third day according to the scriptures" (1 Cor. 15:3-4).

The curse is upon the man who preaches another gospel. "Which is not another; but there be some that trouble you, and would pervert the gospel of Christ. but though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed" (Gal. 1:7-8).

4. The Man of God's Work is that of a Shepherd or an Overseer. "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood. For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock" (Acts 20:28-29).

The flock is God's not yours. You are a servant, O Man of God, to feed God's flock. O Man of God, you are a feeder. Put God's feed low and simple where God's lambs can get some of the feed. God does not say to feed my giraffes, but feed my lambs, or people. O Man of God, you are not to preach over the heads of the people, but in language simple and plain.

O Man of God, you are to be an example to the flock in doctrine, in morals,

in conduct, in giving. The Man of God must be an honest man. O Man of God, you are not to be a greedy money grabber. "But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows" (1 Tim. 6:9-10).

O Man of God be a patient man.

5. The Man of God's reward. "For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming? For ye are our glory and joy" (1 Thess. 2:19-20).

"Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing" (2 Tim. 4:8). ☐

It is easier to show respect for old age than it is to guide the young in a manner as to command respect in old age.

* * *

A crawfish can move backwards faster with its tail tucked under than many people can move forward with their eyes in front of their head.



Entertainment In Today's Churches

By Ernest D. Pickering

The bold newspaper ad read: "A Touch of Class — Raucous Comedy — Live Bands — Hot Dance Moves." Sound like a blurb for a local disco? Not on your life! It heralded a special rally sponsored by the Youth For Christ in Auckland, New Zealand. It was an effort, said the director, to reach young people in a "creative way."

There is a tremendous emphasis on entertainment


today in churches and organizations across the land. We have to provide a "thrill a minute." Nobody wants to be stuck with the accusation that their youth program or church service is "boring" because they simply worship God. Let's do something, anything, to liven things up and put "spice" into our services. let's have fun.

A plethora of gimmicks are being employed today

by those craving to catch the attention of the multitudes. Rock concerts, laser light shows, and assorted catchy programs are designed to appeal to the jaded tastes of a TV-drugged society.

Young preachers are often tempted. "Let's do something to get a crowd. The church across town is beating us." Sadly, some of them succumb.

Charles Spurgeon, the great English Baptist,

declared with feeling, "The devil has seldom done a cleverer thing than hinting to the Church that part of their mission is to provide entertainment for the people, with a view to winning them ... providing amusement for the people is nowhere spoken of in the Scriptures as a function of the Church ... The need is biblical doctrine, so understood and felt that it sets men on fire." 

The Saboteur

He has been a member of the church for years, and always a generous contributor. He is in his place in the house of worship regularly, and lives a life of unquestioned moral quality. He can always be relied upon to be at a meeting of the board, and in matters of doctrine and belief he is altogether orthodox. He will lead in public prayer when called upon to do so, and no man surpasses him in private helpfulness to the widow and the orphan. He puts his church ahead of his lodge, his committee duties ahead of his own personal

business, and his missionary pledge ahead of his club dues.

But he is guilty of sabotage!

Among his business friends who are not churchmen, he complains about "the way the church is run" — and thus alienates them further. He criticizes the preacher and the Sunday School teacher in the presence of his children— and thus incites them to rebellion against the church. He stirs up strife and spreads discontent among the people if he can not have his own way at the board

meeting — thus sinning against the fellowship. He complains about the apportionments, declaring that, "The overhead is too high." He becomes the center of a little group of malcontents and "fights for a principle" until the life of the entire congregation is disrupted.

His generosity, his dependability and his moral character entitle him to a place of honor in the life of the church.

His spirit of criticism, his disposition to peddle gossip, and his derisive attitude, combine to make him a dangerous saboteur.


The Authority For Faith and —

True New Testament Baptists believe that the Word of God is the rule of both *faith and practice*.

True New Testament Baptists believe that the Word of God is the rule of both *faith and order*.

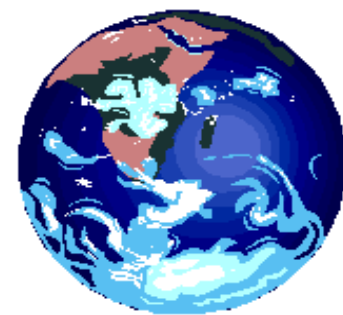
True New Testament Baptists believe that the Word of God is the rule of both *faith and works*.

True New Testament Baptists believe that the Word of God is the rule of both *faith and principles*.

True New Testament Baptists believe that the Word of God is the rule of both *faith and policies*. 



World News Roundup



we have pulled GE's advertisements from Mr. Harvey's show. We appreciate voicing your concerns to us." — CNS

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GE Cancels Paul Harvey. — General Electric, in response to Muslim complaints, has decided to pull its lighting advertisements from Paul Harvey's syndicated radio show, at least for the time being. On Dec. 4, the 84-year-old Harvey was describing cockfighting in Iraq when he made the following comment on-air: "Add to the thirst for blood a religion which encourages killing, and it is entirely understandable if Americans came to this bloody party unprepared. The Council on American-Islamic Relations (CAIR), a Muslim civil rights group, objected to the phrase "a religion which encourages killing," and it demanded an apology. CAIR distributed an e-mail that General Electric's Corporate Feedback Team sent to a Muslim who complained about Harvey's remark. "Thank you for your recent inquiry on ge.com. We have received your E-mail about the comments of Paul Harvey on December 4, 2003. GE certainly doesn't endorse the comment and regrets any offense that it may have caused. While we look into the matter further,

Somalia's Tiny Christian Community Reportedly Under Fire. — Christian persecution in Islamic Somalia is on the rise, and humanitarian aid workers from the West are also under attack by Muslim radicals, according to a Christian human rights organization. The UK-based Barnabas Fund is hoping to draw international attention to an unreported situation in the Horn of African country, which has been without a functioning administration for more than a decade. About 99.5 percent of the Somalia population is Muslim. The recent wave of violence began early last October, when two armed men killed Dr. Annalena Tonneli, an elderly Italian worker in front of a hospital in Borama. Tonneli had been involved in humanitarian work in Somalia for 30 years. Later that month, expatriates Richard and Enid Eyeington, were shot dead by several gunmen in their home inside a school compound. The Eyeingtons, a British couple in their 60s had been working for SOS Children's villages in Somaliland. Early last year

an extremist Islamist group in Mogadishu called Kulanka Culimada issued a statement saying all Somali Christians were apostates from Islam and should be killed. — CNS

* * *

Senate Ponders Marriage. — The move to protect the traditional definition of marriage within the U.S. Constitution took another step forward Nov. 25 when the Federal Marriage Amendment was introduced in the Senate. Sen. Wayne Allard of Colorado introduced the amendment on the Senate floor exactly one week after the highest court in Massachusetts legalized same-sex "marriage" in that state. Cosponsors are Sam Brownback of Kansas, Jim Bunning of Kentucky, Jeff Sessions of Alabama and Jim Inhofe of Oklahoma. This summer Rep. Marilyn Musgrave of Colorado introduced the amendment in the House, where it has 107 cosponsors. It needs passage of two-thirds of both the House and Senate and ratification of three-fourths of the states. The proposed amendment reads: "Marriage in the United States shall consist only of the union of a man and a woman. Neither this Constitution or the constitution of any State, nor state or

federal law, shall be construed to require that marital status or the legal incidents thereof be conferred upon unmarried couples or groups." — BP

* * *

Playboy Culture Treats Women as Sex Objects, Pregnancy As A Disease, Abortion As the Cure. — Statistics indicate the total cultural victory of pornography in America today. Hollywood releases 400 films each year, while the pornography industry releases 700 movies *each month!* Porn is, as a minimum, a \$10 billion a year business (12/3 CT). And online sex addiction is no longer just a male problem. Nearly one in three adult Web visitors is a woman. — CC

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Teens More Pro-life Than Adults. — American teenagers are more pro-life than the general adult population, a recent survey by Gallup shows. The survey of 517 teens, ages 13-17, found that on

(See WNR on page 11)

La Voz Del Desierto

Autoridad En Religión

Por J. B. Lawrence

Los cristianos primitivos confrontaron la cuestión de la autoridad ¿"Con qué autoridad hacéis estas cosas?" (Mt. 21:23-27; Hech. 3:7). Estas fueron palabras lanzadas al rostro de Cristo. De consiguiente debe haber alguna fuente original y definitiva de autoridad. Alguien que tenga la última palabra para fijar los puntos de diferencia y establecer lo que debemos creer y lo que debemos practicar. Sin tal

autoridad el cristianismo será una interminable confusión.

Pueden notarse tres fuentes posibles de autoridad en materia de fe y religión: 1. La conciencia del individuo. 2. La iglesia al expresarse por medio de una asamblea, conferencia, Colegio de Cardenales, o un Papa. 3. Jesucristo, al hablar por medio de las Inspiradas e Infalibles Escrituras Sagradas.

1. El Individuo. Si la

fuerza de autoridad es el individuo, luego cada hombre podrá establecer su propia norma de conducta. Todo lo que el hombre piense que es verdad y justicia eso será verdadero y justo para él y no se podrá fijar una norma universal de autoridad en religión. *No habrá contenido fijo de doctrina, o fe, ni credo universal.*

Esta es la norma que algunos quisieran establecer. Y nos dicen que el cri-

terio de toda verdad es la respuesta del alma del individuo a la verdad. Esto anula la Biblia y hace de la razón humana la autoridad final en materia de fe y práctica.

2. La Iglesia. Si la iglesia es la autoridad final, expresada por medio de Asambleas, Conferencias, Colegio de Cardenales, o el Papa, la fe y práctica religiosas serán cambiadas

(Vea **AUTO** en la pág. 10)

La Integridad de la Doctrina

Por Rafael Cepeda

Lo primero es la integridad de la doctrina. Hay que tener mucho cuidado con las adulteraciones, los sincretismos, los universalismos, las componendas, el "dejar hacer, dejar pasar." Todo no está bien. Todas las religiones no son buenas como dice la gente. Todas las creencias no llevan a Dios. Y si nuestra fe no significa para nosotros lo único realmente valioso que

tenemos algo digno de defenderse hasta con la propia vida, entonces es mejor no tenerla. Es cuestión de aferrarnos a la integridad de la doctrina y entonces vivirla íntegramente.

Después, cuidado en el hablar. Si la doctrina significa tanto para nosotros, hemos de vigilarlos, para que nuestra palabra sea "sana e irreprochable." Porque hay

quienes se descuidan y hablan en tono despreocupado — a veces hasta blasfemo — de las cosas más serias y más sagradas. Hay que ser un cristiano alegre, pero no esclavo del choteo. Mucho menos cuando estran en juego los misterios de Dios y la obra de su Espíritu en el hombre.

Y en esto del hablar, un consejo más: "que a nadie infamen," vale decir, que a nadie difamen," vale

decir, que a nadie difamen. Porque en veces se nos suelta la lengua — no ya juzgando a la doctrina, sino a los hombres — y lanzamos acusaciones más injustas y crueles que cabe imaginar. Yo he oído los absurdos y las suspicacias más infundadas acerca de una persona, y he sido impotente para contener tal avalancha de insensateces,

(Vea **DOC** en la pág. 10)

AUTORIDAD . . .

(Viene de la pág. 9)

al correr del tiempo. El cristianismo desde luego podrá tomar nuevas formas y las doctrinas bajo el control humano de la iglesia, cambiando sus opiniones por la presión de las circunstancias y al antojo de los directores. El juicio deliberativo de las convenciones y asambleas o la declaración ex-cátedra de papas serán la norma que gobiernen el sentido religioso de los hombres. Este es el mal de la época cuando muchas organizaciones de la iglesia están hoy practicando cosas que no están en la Biblia, porque la Iglesia, la Conferencia, Asamblea o Colegio de Obispos, o el Papa han decretado lo que deben creer y practicar. Si la Iglesia es la última palabra como autoridad, el contenido de la fe y la naturaleza de las ordenanzas podrán ser cambiadas a voluntad de los líderes de la iglesia. Y por lo tanto no puede haber estabilidad en doctrina y práctica.

3. Cristo. Si la autoridad en cuestiones de fe está centralizada en Cristo por medio de la Biblia como el infalible Libro Inspirado, habrá estabilidad en cuestiones de fe y práctica y no habrá ningún cambio a menos que Cristo cambie la Biblia.

Quizás los hombres no convengan con las enseñanzas de la Biblia, pero

tal desacuerdo no puede cambiar la palabra infalible de Dios. Quizás las organizaciones de la iglesia no se inclinen a la voluntad de Cristo, pero eso no cambiará las doctrinas y prácticas que El estableció en el Nuevo Testamento.

Si Cristo es la suprema autoridad y la Biblia es el mensaje autorizado por El para el mundo, entonces El siempre tendrá la norma correcta y la medida justa de la fe y de la práctica. Esto nos da la estabilidad de fe cristiana. Es el único modo que podemos tener seguridad y estabilidad de la fe cristiana.

Yo personalmente perteneczo a la Escuela que cree que la autoridad final y única autoridad en todas las cuestiones de fe y práctica Cristiana es Cristo, y que él ha dado a conocer su voluntad por medio de la revelación inspirada e infalible. Creyendo tal cosa es que acepto la Biblia como la Palabra Revelada de Dios. Y con esto afirmo que no hay otra posición que nos dará pureza y permanencia al Cristianismo. No hay otra salvaguarda contra la herejía.

Y siendo que Cristo hace tiempo no está aquí en persona para fijar las normas de fe y práctica debemos volver a la Biblia y a la Biblia solamente como nuestra guía en cuestiones de fe y prácticas, reconociéndola literal, actual y de hecho como palabra de Dios. Espiritualizar, simbolizar, o alegorizar las

El Cristiano Perseguido


Por Patria L. Gracia
Pagán, Redactora

Escuché una anécdota de un cristiano perseguido por unos delincuentes en un lugar muy aislado de la ciudad, donde habían muchas cuevas.

Luego de caminar hasta agotarse se refugió en una de las cuevas. Allí se quedó callado, pero comenzó a pedirle al Señor que lo protegiera de los perversos hombres. De momento escuchó la voz de ellos acercarse cada vez más a la cueva donde se encontraba. El sintió cierto temor, pero continuó orando y su fe se fortaleció.

Abrió sus ojos y vio una gran araña tejiendo una red. El temor se apoderó nuevamente de él, al oír las voces acercarse más y más a la cueva. Continuó orando con más fuerzas y le pidió al Señor que le pusiera una muralla frente a la cueva donde él se encontraba. Abrió sus ojos y lo que vio fue la red de la araña terminada.

De pronto los hombres furiosos comentaron vamos a entrar en esta cueva, era la cueva donde él estaba. Sintió que el Señor lo había

Escrituras, es destruir la única autoridad que tenemos, para seguir al gareté sin rumbo y dirección. 




abandonado, pero cerró sus ojos y dijo: “Señor hágase tu voluntad.” En ese instante escuchó a uno de los hombres decir: “en esa cueva no entremos hay una gran tele de araña, no hay nadie en ella, sigamos a las otras cuevas.”

El hombre lloró de alegría y bendijo el nombre de Dios, y su fe aumentó.

DOCTRINA . . .

(Viene de la pág. 9)

hasta que mucho tiempo después las he oído de nuevo, corregidas y aumentadas. Mucho cuidado hemos de tener antes de hacernos juicio definitivo: hemos de captar todos los elementos de juicio, sus fuentes, las circunstancias ambientales, el sentido de la acusación. Y si hemos de hablar del asunto, hagámoslo primero con la persona acusada. Si es culpable, se abre el camino para el arrepentimiento, la rectificación y el perdón. (“Creo en el perdón de los pecados.”) Si no lo es, la persona acusada estará sobreavisada, y actuará de modo que pueda probar su inocencia. 

WNR . . .

(Continued from page 8)

every abortion-related question they are more conservative when compared to all adults in a separate Gallup poll. Thirty-two percent of teens, but only 17 percent of all adults, said abortion should be illegal in all circumstances. Forty-seven percent of teens, compared to 55 percent of all adults, said abortion should be legal only under certain circumstances. Also, 19 percent of teens and 26 percent of adults said abortion should be legal in all circumstances. Just as encouraging to pro-lifers, 72 percent of the teens in the survey said they believe abortion is “morally wrong.” — BP

* * *

Religious Displays Must Go, Court Says.

— A federal appeals court ruled That three counties violated the Constitution by posting the Ten Commandments in public buildings, even though the religious laws were accompanied by other historical documents. Officials in McCreary and Pulaski (Kentucky) counties hung framed copies of the Ten Commandments in their courthouses and later added other documents, such as the Magna Carta and Declaration of Independence, after the display was challenged. Harlan County had similar displays in its schools. The

6th U.S. Circuit Court of Appeals panel upheld U.S. District Judge Jennifer Coffman’s 2001 order to remove the displays from public view.

* * *

Preacher, Or Worship Leader?

— Churches are now hiring “worship leaders” to bring the modern audiences into the “spirit of worship” that is supposedly missing in old-fashioned congregations. Church musicians are the leaders of worship and pastors are secondary to that worship. Pastors have largely become puppets doing whatever their people want (*The Projector*) — CC

* * *

N.C. Affirms Expulsion of Church.

— North Carolina Baptists twice affirmed a decision to oust McGill Baptist Church of Concord from the state convention for baptizing two men presumed to be gay. Messengers to the Baptist State Convention of North Carolina voted down a motion Nov. 11 to reconsider the ouster. A day earlier, the convention’s Executive Committee affirmed the earlier decision by Jim Royston, executive director, to remove the church. The committee’s Nov. 10 vote followed a lengthy discussion and an interview with church representatives. McGill’s

baptism of the two men led to the church’s ouster from the Cabarrus Baptist Association last April. — ABP

* * *

Homosexual Unions Are Brief.

— A recent study on homosexual relationships (Wash. Times/Door-Step Evangel) finds they last 1½ years on average — even as homosexual groups are pushing nationwide to legalize same-sex “marriages.” The Dutch study — which focused on transmission of HIV — found that men in homosexual relationships average eight partners a year outside those relationships. Most couples have arrangements whereby the partners may have sexual activity with others. AIDS kills about 6,000 people a day in Africa — more than wars, famines, and floods. Yet it is a largely preventable, politically-protected disease.) — CC

* * *

Texas Monument Ruled “Constitutional.”

— The Fifth Circuit Court of Appeals recently issued an opinion that a stand-alone Ten Commandments monument on the Texas State Capitol grounds in Austin, Texas is constitutional. The Fifth Circuit covers the states of Texas, Louisiana and Mississippi. The 42-year-old monument

was originally donated to the state by the Fraternal Order of Eagles in 1961 as part of a youth guidance project “to give the youth of the nation a code of conduct by which to govern their actions.” The granite monolith is more than six feet high and three feet wide and is one of 17 monuments and memorials on the grounds of the State Capitol. The Court began its decision by saying “The Ten Commandments have both a religious and secular message ... Even those who would see the Decalogue as wise counsel born of man’s experience rather than as divinely inspired religious teaching cannot deny its influence on the civil and criminal laws of this country.

* * *

Catholicism & Islam.

— Catholicism and Islam each have over one billion adherents, nearly all of whom enter their faiths as infants. Over 16 million babies are baptized into the Catholic Church each year. Though baptism is not part of Islam, all children born into a Muslim family *are* Muslims. Their official “confirmation” follows as soon as they are able to confess the *shahada* (“There is no God but Allah, and Muhammad is his messenger”). Islam is the fastest growing religion in the world today;

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(Continued from page 11)

Catholicism the largest religious body among professing Christians. — CC

* * *

Illustration of Succession. — The old bee-hive parable, used more than a century ago, is, that in the beginning God created one colony of bees, and from that all other colonies have swarmed. Likewise in the beginning of the gospel dispensation, one church was established, and from that all New Testament churches have come. Again: One train of cars enters a tunnel made through a mountain. The train has an identity of its own, and can be recognized wherever seen. On the other side of the mountain there emerges a number of trains. All have striking resemblances and well-defined differences. A minute inspection with descriptive book in hand clearly recognizes the train which entered the mountain from the other side. The church established by the Savior is the train entering the mountain, which is history; the descriptive book is the New Testament.

* * *

Christians Have Rights Too. — In a strongly worded opinion

issued last month, Detroit Federal Judge Gerald Rosen upheld the right of a Christian student to express her religious beliefs in opposition to homosexuality during her high school's "Diversity Week" program that was designed to promote the homosexual agenda. The case involved a federal lawsuit filed on behalf of a student whose religious views against homosexuality were censored and excluded from the 2002 "Diversity Week" program. This is a big victory for the First Amendment rights of Christian students and a big defeat for those who consider public schools as their private platform to advance the homosexual agenda. — CC

* * *

WICCA Is Becoming Popular. — Wicca (witchcraft) is a fast-growing New Age pagan religion. Though commonly viewed as a female activity, males accounted for over 15,000 people executed for witchcraft in early modern Europe. Two Australian pastors, accused of vilifying Islam, recently were being tried under new "hate laws" being used by a witch. — CC

* * *

Clergy Leadership Network. — A newly launched Clergy Leadership Network coalition of

liberal/radical religious leaders (including William Sloan Coffin, Rev. Joan Campbell Brown) hopes to become "the Christian Coalition of the left" and seeks to counter the influence of conservative Christian organizations (*New York Times*). The 24-member founding group will also include Catholic and Jewish members, and they hope, Muslim members as well. — CC

* * *

Fundamentalism: "Pass It On." — The history of fundamentalism must be passed on to the next generation with accuracy and passion. The issues and reasons that engendered the movement must be inculcated, and its primary causes of failure — disobedience and compromise — must be clearly and specifically pointed out and warned against. Fundamentalist distinctives, emphases, and biblical foundations must be regularly taught. Opportunities must be provided for these to also be presented, especially from the chapel pulpit and classroom teaching. Its practical work departments and musical program must be thoroughly consistent with and support and promote fundamentalism. Churches must keep close watch on the schools it relies on to train its young people. They cannot blindly trust what a school *says* — attention

must also be paid to its *practice*. The leadership of both the local church and educational institutions must be willing to make the tough decisions necessary to preserve purity of doctrine and testimony, even if it would involve a loss of constituency. [This is an excerpt from an excellent 43-page paper by Daniel Greenfield, Detroit Baptist Theological Seminary, analyzing GARBC's partner Cedarville University's fall to new evangelicalism.] — CC

* * *

Supercomputer. — IBM is building the world's fastest supercomputer. Code-named Blue Gene, it uses 130,000 processors and runs six times faster than today's speediest machine. Engineers are to install it in 2005. — CC

* * *

Pro-Abortion Lobby "Loves To Deceive." — An abortion-rights group's strategy memos, which were recently published in the Congressional Record, specify not only the goals of the organization but also the deceptive language to be used in arguing for those goals, according to several pro-life activists. The Center for Reproductive Rights (CRR) and the rest of the pro-abortion lobby "loves to deceive, use

(See WNR on page 24)



What Is Your Attitude Toward Jesus?

By Foy M. Moser

This question is vitally important. One before which all other questions fade into insignificance, for upon its answer depends the destiny of your soul. We become quite concerned over other questions, how shall I be able to support my family if I should lose my position, my health; or what shall become of my family if I should die; and yet many leave this most important of all questions unanswered and go into eternity without Christ, and therefore without hope, unprepared to meet God.

When Jesus was born in Bethlehem of Judea He was not wanted, there was no room for Him in the inn, the world's attitude toward Him was antagonistic. We read "When Herod the king had heard these things, he was troubled, and all Jerusalem with him. And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born" (Mt. 2:3-4). Then in the same chapter "Then Herod when he had privily called the wise men, enquired of them diligently what time the star appeared. And he sent them to Bethlehem and said, Go and search diligently for the young child; and when ye have found him, bring me word

again, that I may come and worship him also" (Mt. 2:7-8). Oh the subtlety, the deceitfulness of the human heart. Herod did not want to worship Christ, but to put Him to death.

The very announcement of the birth of Christ caused rulers to tremble, all Jerusalem to be troubled, for when Jesus comes He interferes with the nefarious practices of rulers, the sinful life of men, the rulership of religious bosses. These did not want Jesus, and only the hand of God and the necessity of the fulfillment of His eternal purpose preserved Him from their wicked hands.

During His public ministry He was unwanted, and the world's attitude toward Him was antagonistic. We read "The foxes have holes, and the birds of the air have nests; but the Son of Man hath not where to lay his head" (Mt. 8:20). Think of it, the wickedness of the human heart, He who created the world could find no place to lay His head. He was the unwanted One, and thus men said we do not want God with us.

Then we come to the closing days of His earthly ministry, and we see Jesus and the twelve gathered for the last supper. One among that number is the betrayer,

and he is expressing the world's attitude toward Jesus. This one for all these years had companioned with Jesus, had witnessed the marvelous works of His hands, and had seen Him deal so tenderly with the lost, the afflicted and the suffering, yet he is to sell Him for thirty pieces of

silver. What a small price to place on the head of the Creator of the universe, the One who is the Redeemer, the God Man. Yet the world has ever held the value of Jesus lightly. But thank God we read "Now before the feast of the

(See **FOY** on page 14)

Thy Way Is Best

I know not where my Lord may lead—
O'er barren plain or grassy mead,
Through valley, or mountain crest:
But where He leads, I know 'tis best.

I know not what a day may bring
Of perfect health or suffering;
Of rich delight, or deep distress—
Keen disappointment or success.

Nor do I know at morning sun
If life shall last till day is done,
But this I know — come toil or rest,
God always sends me what is best.

God often sends me joy through pain;
Through bitter loss, Divinest gain,
Yet through it all, dark days or bright,
I know my Father leads aright.

And when life's evening shadows fall,
And I shall hear the final call,
I'll lay my head upon His breast,
And say, "Dear Lord, Thy way is best!"

FOY . . .

(Continued from page 13)

passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end" (Jn. 13:1). Yes Jesus loves unto the end regardless of the world's attitude.

Then it is evening, and we see a lone figure bowed under a gnarled olive tree in Gethsemane, and we heard Him as He poured out His heart to the Father while the world cares not that the Son of Man is preparing to die. Even those who went with Him to the garden are fast asleep, while the Son of God is in such anguish of soul that He sweated as it were great drops of blood.

Suddenly we hear the clashing of swords and of spears, the noise of the mob, and we look and see one in the lead who comes and plants the traitor's kiss on the cheek of the Son of God. The blackest, most diabolical Satanic piece of treachery the world has ever known. Hear the voice of Jesus as He speaks "I am he, if therefore ye seek me, let these go their way." Oh the love in those words, "Let these go their way." Only one can die for the sins of the world; there is only one upon whom is to be poured all the hatred of a godless world, "I am he, let these go their way."

Then hear him say to

Peter "Put up thy sword into the sheath, the cup which my Father hath given me, shall I not drink it?" In that cup was all the anguish of the human life, all the sin, despair, grief and tears; He was willing and ready to drink it all to its last bitter dregs for you and for me.

Next we see a great multitude leading out from the city going toward a hill outside the city gates known as "Golgotha, the place of the skull." Leading this procession is one bearing a cross on His shoulder, a cross prepared for another, one by the name of Barrabas, a murderer, a seditionist, a guilty one, but to soon be occupied by the sinless one as our substitute. We see Him stumble and fall, and under the abuse of His captors He arises and trudges a pace farther, until He goes down under the load and weakness of His physical body. So intent are these upon killing the Christ, so anxious are they, that they call another to carry His cross that they might rush to the culmination of their hellish desires.

At last they come to Calvary and louder and louder grows the cry of the multitude, until the ancient hills catch the cry and send it back and forth, "Crucify Him. If thou be the Christ, save thyself." See them as they strip Him of His robe, and place upon Him in mockery the scarlet robe of royalty, little knowing that here stands the King of

Kings before whom all the earth's kings must some day bow.

At last they have Him outstretched on the cross and we hear the nails as they tear through flesh. They drop the cross with its victim into the hole prepared for it and as the weight of the body bears down on the nails, flesh tears and rips; pain flashes across the face of the sinless, perfect Son of God while the multitude laughs with glee. See them as they kneel at the foot of the cross; not for salvation, but to gamble for His garments, and see the multitude sitting down watching Him there. This was and is the world's attitude toward Jesus.

That old cross tells out a wonderful story, the glad news God would proclaim. It tells out the story of the awfulness of human sin; Oh how we need to understand the awfulness of sin and what it did to Jesus when he hung betwixt heaven and earth on Calvary's cross. We cannot understand the awfulness of human sin until we stand and gaze at Calvary's cross. When we look at the cross we know that sin is real; that it is not a quirk of personality, nor a poor behaviouristic pattern as the psychologists would have us believe, but a real disease of the human heart that only the blood of Christ by the mercy and grace of God can heal. What an incomparable scene, as the accumulated guilt and sin of

the ages past, present and future was concentrated upon the Son of God. Truly all the waves and the billows passed over His head, the storm of God's wrath broke upon Him, yea the very breath of Hell blew upon Him, until He cried out "My God, My God why hast thou forsaken me?" Heaven was silent to that question, for He was dying in the sinner's place, He was bearing your sins and my sins, and that is why God had forsaken Him, and God will have to forsake every soul that goes out into eternity in their sins without Christ. Oh we shudder when we think of facing the wrath of God, facing eternity without Christ and without hope.

Then the cross of Christ reveals the love, mercy and grace of God. "For God so loved the world that he gave," gave His Son, His only begotten Son. Think of it, the matchless love of God giving His Son for rebels, for sinners. Go where you will; search where you may, but you will never find the love of God fully expressed except at the cross of Calvary. Nature cannot express God's matchless love, for nature is harsh and unkind; providence cannot fully express God's love; answered prayer cannot fully express God's love; only the cross, the place of shame can fully express the

(See **FOY** on page 15)

FOY . . .

(Continued from page 14)

matchless love, mercy and grace of God. "But God commendeth his love toward us, in that while we were yet sinners Christ died for us" (Rom. 5:8). While we were yet sinners He died for us. Human thought and reason cannot fathom that statement, only the cross of Christ can reveal it.

Then the cross of Christ expresses God's only means of salvation. "Neither is there salvation in any other; for there is none other name under heaven given among men whereby we must be saved" (Acts 4:12). Talk about your baptismal regeneration, your salvation by works, by moral living, the answer comes back, there is only one way and that is by way of the cross. It must be by grace for we were sinners without merit. It must be of God for it was God we sinned against, and He alone has the power to save. Thus we sing, "Nothing in my hands I bring, simply to thy cross I cling."

And one who has knelt at the foot of that cross, and gazed upon the suffering Son of God has come to the realization that it was for me. Thus we cry:

I saw One hanging on a
tree,
In agony and blood;
He fixed His languid eyes

on me,
As near His cross I stood.

Surely never till my latest
breath,
Can I forget that look;
It seemed to charge me
with His death;
Tho' not a word He spoke.

My conscience felt and
owned the guilt,
And plunged me in
despair;
I saw my sins, His blood
had spilt,
And helped to nail Him
there.

Alas I knew not what I
did,
But now my tears are
vain;
Where shall my trembling
soul be hid,
For I the Lord have slain.

A second look He gave
which said,
"I freely all forgive;
This blood is for thy
ransom, paid,
I die that thou mayest
live."

Oh can it be, upon a tree,
The Savior died for me?
My soul is thrilled,
My heart is filled,
To think He died for me.

Yes, it is almost un-
believable that Jesus died
for me, but He did, and that
for all who are lost.
But the question now

comes, "What is your
attitude toward Jesus?"

To the unsaved your attitude is known, you have said with the world, "I want none of Him." There is no place for Him in your life. Still He calls, still He pleads, and today if you hear His voice harden not your hearts, but with all your guilt, sin and shame come to Him; come under the shadow of Calvary, come under the blood and be saved.

To the saved "What is your attitude toward Jesus?" We are not asking what your mouth says, but what do your actions proclaim? Perhaps even now I am speaking to someone, someone who one day looked longingly at Calvary's cross, your heart broke, you cried out in despair and Jesus saved your soul, but even now you are planning to stay at home today and not go yourself to the House of God for worship and service, saying that the weather is too severe or friends are visiting, or some other reason. I urge you, I challenge you to look once again to Golgotha's hill and see the suffering Christ, then prove by your actions what you think of Christ.

I want you this morning to hear Him say "Even so send I you," then think of those opportunities to go for Jesus, that you have lost. The opportunities of telling others of His great love. I want you to hear Him say, "My Beloved," and you

answer back, yea Lord, I love Thee; and then hear Him says "Feed My Sheep." Oh may the cross of Christ challenge you to give your all, to lay yourself on the altar, to lay aside the world and all it holds and sing, "Take the world but give me Jesus."

Must Jesus bear the cross
alone
And all the world go free?
No, there's a cross for
every one,
And there's a cross for me.
The consecrated cross I'll
bear,
Till death shall set me free,
And then go home my
crown to wear,
For there's a crown for me.

Wasted Years

By G. P. Raud

At the close of a meeting in Estonia an elderly man came to me and with tears broke into a bitter exclamation: "Oh, my wasted life, my wasted life! How can I atone for my wasted life?"

I could hardly get his entire story, but little by little as I questioned him I pieced together the reason for his distress. When a boy of sixteen years he had accepted Christ; at twenty the Lord called him definitely to His service, but he ignored the call. Soon he did well in business and

(See **WASTED** on page 16)

Demonology

By Jimmy A. Millikin

Time was when you would rarely hear the subject of demons mentioned or discussed in Christian circles. This is no longer true today. There is presently a very lively interest in the subject. In fact, there seems to be a pre-occupation with the whole realm of the spirit world, especially with demonology. More than ever before in modern times Christians need to be informed concerning the biblical teaching about demons.

Their Existence

Many feel that there is no such thing as demons, that they are merely the creation of superstition and imagination. However, the New Testament presents unrefutable evidence for the existence of demons. The Gospels relate a mighty outburst of demon activity during the public ministry of Jesus. They opposed the mission of Christ (Mt. 4:1-10; Mk. 5:1-10). The casting out of demons was one of the most frequently performed miracles of Jesus (Mt. 15:22, 28), and He gave His disciples authority to do the same (Mt. 10:1). Their existence is also witnessed in the rest of the New Testament (cf. Jas. 2:19; Eph. 6:10-20; 1 Tim. 4:1; Rev. 9:11; 16:14).

Their Nature

The New Testament gives us a great deal of information concerning the nature of demons. We know that they are real personalities. They are capable of intelligent, voluntary actions, such as thinking, speaking, and acting (Mk. 5:10; Lk. 4:34; Acts 19:15-16). We know also that they are spiritual beings (Mt. 8:16; Lk. 10:17, 20; Eph. 6:21). They are beings with great power (cf. 2 Pet. 2:11; Mt. 12:29; Eph. 6:10ff). Demons are "unclean" spirits, which means they are depraved and wicked in their nature (Mt. 10:1; Mk. 1:27; Lk. 4:36; Acts 8:7).

Their Work


The work of demons is essentially the same as that of Satan. Their main occupation is that of opposing the will and purposes of God. In this work, people often become the victims of their evil deeds. They oppress, influence, and subject the minds of men. Demons had control of the mind of the maniac of Gadara, and only after they had been expelled was he in his "right mind" (Mk. 5:15). They also oppress the body and hinder man's general well being (Mt. 9:32-33; 12:33;

Lk. 13:11-17). They use men to hinder the work of God (cf. Acts 16:16-18; 19:11-20).

Demon Activity Today

There can be no doubt concerning the existence and activity of demons in New Testament times. But what about the activity of demons today? As far as the biblical record is concerned there is nothing in it which would cause us to believe that demon activity ceased after the New Testament age. In fact, the Bible indicates the opposite. There is indication that demon activity will increase in the last days (cf. 1 Tim. 4:1; Rev. 9:1-21).

Christ's Authority Over Demons

With all the talk about demons today, one might get the impression that man is a helpless victim of demons. Not so! God is still sovereign and in perfect control of the universe. The healthy Christian has nothing to fear from demons, for in Christ our victory is complete. This does not mean that believers will never be confronted with demonic power. Indeed, they will. But ours is the victory in the Lord (Eph. 6:10ff). 

WASTED . . .

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married. Once more, when he was twenty-two, God called him; again he paid no heed.

"Do you not teach a Sunday school class?" I asked.

"Yes," he replied, "but God wanted my whole life!"

"Do you not read your Bible?"


"Yes, but what about my forty wasted years?"

"Have you not given money to the Lord's work?"

"Yes, but oh, those forty wasted years!" With tears running down his cheeks he pleaded, "Tell young people wherever you go to give themselves early to the service of Christ. How can I ever atone for my forty wasted years?"

He accompanied me to the railway station, and the last thing I heard before the train pulled out was his cry:

"Now the best of my life has gone! How can I work for Him now?"

Dear young people, your life is ahead of you. Give yourself to the Lord. Let Him use you. You can never live your life over again. Let Him fill your days, your years with glory to His name. 

S o m e t i m e s
s u c c e s s i s y o u r
g r e a t e s t e n e m y , a n d
f a i l u r e y o u r g r e a t e s t
f r i e n d

. — Billy Sunday

BLOOD . . .

(Continued from page 3)

1.3 in storage for emergencies. One of the functions of the spleen appears to be the recovery of iron from worn-out red cells. This small organ, situated near the liver, seems to be a sort of shop for reclaiming scrap iron. It breaks down the red cells, extracts metal from their junked molecules, and releases the iron into the circulation for transport to the bone marrow. Here in the soft tissue within the hollow of the bones are the factories, the nurseries where baby cells are being constantly born by the million, and launched into the blood stream — about a million million of them daily. When blood is lost, and the iron reserves in the liver and other storage places are exhausted, the workers in the bone marrow factories cannot get enough metal to keep their assembly lines moving — and the result is iron deficiency anemia.

Chlorosis is not common today, because it is so easily cured and there are at least five different salts of iron available to supply whatever is needed by capsule or tablet. It is true that iron deficiency is complicated usually by deficiencies in vitamins and other nutritional factors, so that careful attention must be given to diet.

There is another blood disease which is not due to

the shortage of iron, but in which the flotilla of oxygen carriers is much below the body needs. I refer to what is known as pernicious anemia. Twenty-five years ago a diagnosis of pernicious anemia was to pronounce the death sentence. Today the disease has little terror and is susceptible of complete cure by using fresh liver or liver extract. The patients are usually past thirty years of age and the blood examination presents distinctive characteristics. The number of red cells may be as low as 500,000 per cu.mm. although more usually between 1,500,000 and 2,000,000, sometimes increasing to 3,000,000 or 4,000,000 and then relapsing, if not treated. The cause is still unknown, even though the treatment is so effective. There are other forms of anemia which need not take our attention.

The white cells also are subject to disease. It will be recalled that the red cells are not living, having lost their nucleus before they enter the blood stream. They have no power of movement, but are at the mercy of the stream in which they travel. The white cells, or leucocytes, on the other hand are living bits of protoplasm possessing the essential nucleus. The red cell does not grow, nor feed, nor breathe. But these white cells require food, they breathe oxygen, and have the power of independent

movement even against the stream in which they find themselves.

The functions of the white cells are much more varied than those of the reds whose principal office is to transport oxygen. White cells serve as carriers of certain nutrients, especially fat globules from the digestive centers through the walls of the intestine. They are also scavengers of dead tissue, able to secrete a digestive fluid which breaks down such debris and dissolves it. And then they possess the remarkable power of attacking and destroying bacteria by literally engulfing them.

The number of white cells is a matter of age and condition. Infants have more than children and children more than adults. Physical exercise, mental excitement, and the presence of infection will cause an increase in the number in circulation. A sudden rise in their number is often the signal which tells the physician of hidden inflammatory condition: appendicitis, emphysema, or pneumonia. In good health an adult has about 7,500 white cells per cubic millimeter, and when the number falls below 5,000 or rises above 10,000 disease is to be suspected.

Reduction of white cells below normal is known as leucopenia, and is frequently a complication of other diseases. It is common in certain kinds of

allergy, notably in sensitivity to food. Then there is leukemia, the white cells increasing much above the body needs, the blood overcrowded with leucocytes in various stages of immaturity and degeneration. This is a kind of cancer in which the wild growth is confined to this kind of blood cells. Much of great interest could be discussed, but this is not an attempt to cover the subject of disease. I am simply trying to show you the dangers to which all these tissues are exposed and how man is constantly endeavoring to ward off death, striking from various quarters at our most vital point, the blood in which dwells the all-important life principle.

We are very familiar today with the wonderful results in certain dangerous conditions, of transfusion of blood or blood plasma. Impurities and disease are eradicated when fresh supplies of pure blood are supplied to the patient. This is spectacular and one of the great discoveries of all time.

But there is another and older cure for a disease which spells death for the individual who is infected. I refer to the disease of sin. And every individual in the world is doomed because the infection is universal. Listen to Romans 5:12: "Wherefore as by one man sin entered into the world, and death by sin; and so

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REVELATION . . .

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We will go through it on a verse-by-verse basis. We will attempt to learn what was meant for that day and time, as well as what is meant for us today. The Book of Revelation, as do many of the prophecies of the Old Testament, has a two-fold fulfillment, an immediate fulfillment and purpose, and then a long-range fulfillment and purpose.

Just as many of the prophetic books of the Old Testament had a special meaning and a special purpose for that day and time, there is a second fulfillment, much of which is still future and has not yet been fulfilled. As we read and study this book, we must recognize that it was written for believers and Christians of the first century. It had a purpose for them, but its major purpose is its second fulfillment that is still future.

By way of introduction to the book, first, who is the author of this book? We read, *"The Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John"* (Rev. 1:1).

God is the author. It is God who gave this revelation as a gift to the Lord Jesus Christ. Notice

the sequence of events. God gave it to the Lord Jesus Christ, who sent it by an angel to John, who wrote it down, and then John was commanded and did communicate this revelation to the churches. Verse 4 tells us: *"John to the seven churches which are in Asia"* (Rev. 1:4). So if you want to know who is the author of the Book of Revelation, it is God. God is the one who has given us this revelation. It came to us through these channels that God used. What we have within our possession, is a special message which God gave to us as members of His churches on the earth. This is the revelation of Jesus Christ which God gave. Does that not show the importance of this book, that God Himself has given it and that John recorded it and has now communicated it unto the churches?

As far as the human author is concerned, the human author is John. There's more than one John mentioned in the Bible and this John is identified for us as the Apostle John, the same one who wrote the Gospel of John, along with 1st, 2nd and 3rd John. He was one of the inner-three close to the Lord Jesus Christ while He lived here upon the earth. Remember that Jesus called His twelve disciples, and there were three of them that were the closest to Him, the inner circle, Peter, James and John. This is that

John. Verse 2 makes this identification very clear, for it says: *"Who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw"* (Rev. 1:2). When you go to the Gospel of John you find that this is exactly what John says. Verse 4 says: *"John to the seven churches."* Verse 9 says, *"I John."* In chapter 22:8 he mentions again *"And I John saw these things, and heard them"* (Rev. 22:8). This then is John the Apostle, the beloved disciple, the son of Zebedee who wrote this book after he had been banished to the Isle of Patmos.

As John is writing this book, he is aware of what he is doing. John knows that he is writing Scripture. John knows that he is writing the actual words of God that are to be perpetuated to all generations so that all might have the prophecies of this book. If you will turn to the 22nd chapter of this book, John shows us that he knows that what he is writing is God's word. He quotes God in verse 9 saying: *"Then saith he unto me, See thou do it not: for I am thy fellowservant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God."* He knows that he is one of the prophets. Notice also what he says concerning his book.

"For I testify unto

every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book" (Rev. 22:18-19).

As John writes these words he knows what he is writing. He knows that these words come from God and he quotes these words from the Lord Jesus Christ Himself, *"I Jesus have sent mine angel to testify unto you these things in the churches"* (Rev. 22:16). At the very beginning, as John writes this Book, he knows that what he is writing is to be placed on a par with the Old Testament Scriptures, the Gospels, the books of Acts, Romans, and with all the Church Epistles or Pastoral Epistles. John knows that he is writing the word of God, and we are to understand it as God's Word also. So John is the author as he has received it from the angel sent by the Lord Jesus Christ, after He had been given this by God.

The date of this book is also a point of dispute. The liberals, the modernists, the unbelievers, have pro-

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REVELATION . . .

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blems with the Bible. Their problems are with the parts that deal with either miracles or prophecies. As far as history is concerned, that doesn't bother them, but for a modernist or a liberal, he is bothered by miracles and prophecies. He is bothered by miracles because he is not able to explain them. He has already ruled out supernaturalism; he has already ruled out the fact that God could perform a literal miracle in contradiction to what are called natural laws. He doesn't believe in miracles, so miracles have to be explained away in some manner.

In like manner, the modernists and liberals are worried about prophecies. They do not like prophecies, because it is God injecting Himself into the affairs of men whereby He reveals to man, supernaturally, events that are to take place. Prophecies relate events sometimes hundreds of years before their fulfillment. Because a modernist automatically repudiates supernaturalism, he automatically repudiates the fact that God would (or could) reveal to mankind these things. Then he has to try to find a way out of his problem of fulfilled prophecy.

In the Old Testament they do it in this fashion. The book of Daniel has prophecies that are beyond

dispute, and they just can't accept them as prophecy, so what do they do? They have determined that since Daniel wrote these words and was so accurate in all the things that he wrote, then he must have written it *after* it took place rather than *before* it took place. They say the date commonly accepted for the Book of Daniel must be in error. The commonly accepted date for Daniel is before the events, and he writes in such detail, that the modernists say, that it couldn't be that way, he must be writing after the event, and he writes it as history. In this fashion, they eliminate the supernatural and the prophecies. His writings no longer are prophecy, they simply become Daniel, the historian, writing about things that have already taken place.

Now they make two errors about the Book of Revelation. The first error is assuming that the Book of Revelation is written about current events taking place under the Roman Empire, primarily under Titus and Nero. They say that the Book of Revelation could not have been written before these events, but during these events. So they try to change the dates and put it earlier, so that he is writing it as it takes place rather than afterwards.

When we read the Book of Revelation, he is not writing about the things of Titus. He is writing

about the things that are to occur on this earth that have not yet taken place. I don't know how much Titus sacked the city of Jerusalem, and the destruction brought upon that city, but there are many things in the Book of Revelation that did not take place then. One cannot say that these prophecies have been fulfilled, and yet the liberals and modernists do say they have. They try to "update" the writing of John to an earlier rather than a later time.

We know, however, that the Book of Revelation was written somewhere around the year 96 A.D. John is not writing about events that took place in the days of Titus, which is what the liberals say. He is writing about events, quoting Jesus Christ, that are to take place at the end times, and are still future even today. They were not fulfilled during the times of Titus or Nero.

What is the purpose of the book? When you read a book, you need to understand what the purpose of the writer is. Why is the book written? What is his purpose? What is he trying to get across? He tells us the purpose of the Gospel of John. He says: "*But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name*" (Jn. 20:31). When you read the Gospel of John, you

need to remember the purpose of the Gospel. John tells us what his purpose is. His purpose is "*that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.*" That is the purpose of the Gospel of John. If we take that into consideration as we read the Gospel of John the book will have much more meaning to us, we'll understand it better, and the same is true of any other book of the Bible if we understand what its purpose is.

The Book of Revelation is a very necessary book to the Bible. It is just as necessary as is the Book of Genesis, for everything must have a beginning and everything must have an end, and the Book of Genesis is "*In the beginning.*" It is the beginning of all things, and the Book of Revelation is that which gives us the climax of all things. God's work of redemption had its beginning with the first Adam found in the Book of Genesis and God's redemptive work will have its conclusion, consummation or its end with the Last Adam, Jesus Christ, which we read about in the Book of Revelation.

The primary figure, and the primary revelation of the book is Jesus Christ. He is supreme. It is Jesus Christ that we are to see

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throughout this book. This is what the book tells us. As John writes this book, he gives us "*The Revelation of Jesus Christ*" (Rev. 1:1). This then is the purpose of the book. It is a revelation of Jesus Christ and the book is named "The Revelation."

The name of God expresses what God is, and the name of the Lord Jesus Christ expresses what He is. "Lord" meaning "the anointed one," "Christ" meaning the "Messiah," "Jesus" being His earthly name, so when we say He is the Lord Jesus Christ, His name expresses who He is. Jesus identifies Himself as the Son of the virgin Mary. By saying He is Lord, we say He is the anointed of God. By saying He is Christ, we are saying that He is the promised Messiah, so we have identified Jesus Christ as the anointed Messiah that God sent into the world to fulfill all the prophetic Scriptures concerning the Messiah. So the name of the Lord Jesus Christ expresses what and who He is.

The books of the Bible do the same thing. The word "genesis" means "beginnings." The word "exodus" means "going forth." The word "gospel" means "good news." Here we find the title of this book "The Revelation," and that expresses exactly what

this book is.

The word revelation, contrary to what the modernists and liberals have to say, does not mean a hiding or a concealing, but a revelation in every sense of the word. The modernists and liberals who say that they can't understand it, do not study it, nor teach it, say that it is a book that is hidden in symbols and impossible to understand. They do not even understand the title, for the title says that it is a revealing and not a concealing. It is not a hiding.

Often this book is referred to as the apocalypse. If you had a Spanish Bible, you would find that the title of this book in Spanish is *Apocalypses*, and it is an apocalypse. Every time someone uses the word apocalypse, some people, not knowing the meaning of the word, are confused. They are confused, not only with the word "apocalypse" but they confuse it with the word "*apocrypha*," and sometimes interchange these two words as though they are the same.

We want to define these words at this point. The Book of Revelation is an apocalypse, not an apocrypha. The word apocrypha means "something that is concealed, not set forth, not authentic." So it means "hidden" or "to hide away." The word apocrypha is the name used for some 14 (some say 15)

books that are included in the Roman Catholic Bible that are not in our King James Bible. Books of the Apocrypha are: 1st and 2nd Maccabees, the book of Judith, the book of Tobit, 1st and 2nd Esdras (Greek for Ezra), additions to the Book of Esther, The Wisdom of Solomon (an imitation of the Book of Proverbs), The Prayer of Manasseh (a compilation of Old Testament passages), Bel and the Dragon (placed at the end of the Book of Daniel), Susanna (added as a prefix to the Book of Daniel), Ecclesiasticus, or the Wisdom of Jesus the Son of Sirach, the Book of Baruch, The Prayer of Azariah and the Song of the Three Young Men which is an addition to Daniel 3, and the Letter of Jeremiah. 1st Maccabees is valuable as a history of the Maccabean rebellion which occurred between 175-130 B.C. However, 2nd Maccabees has very little historical value. Portions of this book advocate prayers and offerings for the dead, and other parts justify suicide. These are called "the apocrypha." These books were written either a short time before the birth of Christ or a short time after the birth of Christ.

The Apocrypha is not inspired. In some of the early editions of the King James Version they were included but for historical references only and were not considered as Scripture. Later they were totally

removed. Until recently this didn't concern us, because they were not included in our King James Version, so we were never confused by it. However, because of these new modern versions, many of them not only contain the 66 books of our Bible, but they are now beginning to include the Apocrypha. **Good News for Modern Man** has come out with an edition that includes the Apocrypha. The **New English Bible** also includes the Apocrypha. I repeat, these books are not inspired. They are false books. God is not the author of them, and yet, because some of the newer versions include the Apocrypha, the people who have these new Bibles are going to read them and give them the same credence as though they were the Word of God. They are not! I hope that every one of you will remember that, because you may have a version of the Bible that includes these books, and they are not labeled the Apocrypha (in some they are), and you may read them and accept them as though they are Bible and inspired. They were written in Bible language, and translated in 15th century language as the Bible is; they might seem like Bible as you read them, but they are not. There were many books written during and before the first century, and because the Bible was

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written in common every day Greek and Hebrew that the people would understand, then the Apocrypha would be written in the same fashion as far as style and language is concerned. So if you find a book written back in that day and time, it would have an overall reading appearance as though it were Bible, but it is not. The only inspired books that we have are these 66 books in our King James Version, Genesis through the Book of Revelation.

The books of the Apocrypha are false books, spurious books. Some of them may be books of history, written by somebody writing as a historian. Some of the facts may be correct, but many of them are incorrect. As an example of these books, First Esdras contains an old Persian tale, along with the debate of three soldiers. Second Esdras is a book of apocalyptic visions. The book of Tobit teaches salvation by works, along with the use of magic and sorcery. It contains a false doctrine that people can buy salvation with money. It says: "For alms deliver from all sin, and from death and will not suffer the soul to go into darkness" (Tobit 4:11). This book also contains some weird accounts. In this book we find an angel named Raphael instructing Tobias to anoint

the eyes of his father Tobit with fish gall in order to heal him of blindness. This gall came from a fish he had caught in the Tigris River. The angel also told him to save the heart, the liver and the gall of the fish for the future, which he did. The book of Judith is a fictional narrative or an immoral tale which implies that the end justifies the means. Esther includes some seven chapters that were added to the authentic book of Esther in our Old Testament. The Wisdom of Solomon is an imitation of the book of Proverbs. This book teaches that one's parents, rather than God, produce his soul as well as his body. Others are just plain outlandish. Let me give you an example.

There's a larger group than just the Apocrypha. It is called the "*Pseudepigrapha*." It includes books that are such outlandish books that hardly anyone accepts them as genuine. They're called "the lost books of the Bible." The modernists and the liberals like to make fun of these "lost" books. They try to say that "we have discovered more books of the Bible." They try to give them the same credence or credibility as they do the Bible. Some of these books are supposed to tell us about the childhood of Jesus Christ. One of them says that while He was a boy about 4 or 5 years of age, He took mud and shaped it into the form of a

bird, then changed that bird into a live bird, just to entertain His playmates.

Let me mention another thing about the Apocrypha. St. Jerome (now he's no more a saint than anyone else as far as that goes, but that's what the Catholics call him) is the man who translated the Douay version or the Roman Catholic version of the Bible or the Vulgate. The Vulgate is the Latin translation. Jerome rejected the books of the Apocrypha because he said they were not valid scripture. He said the Jews rejected them and therefore they should be rejected, but the Catholics ignored what their supposed "holy St. Jerome" said. After Jerome said they were not Scripture, they included them in their Bible anyway. The Council of Trent in 1546 decreed that the canon of the Old Testament should include them with the exception of the Prayer of Manasseh and 1st and 2nd Esdras. Their decree stated "the decree pronounces an anathema upon anyone who 'does not accept as sacred and canonical the afore said books in their entirety and with all their parts'." The reason they include them is that there is a place they can twist to make it teach purgatory, and another place they can twist to make it teach limbo, the place they say unbaptized babies go when they die. They can't find these doctrines in the Bible, so

they use these false books. There are teachings in these books that are contrary to the 66 books of our Bible. Praying to the dead and making offerings on behalf of the dead is taught in the book of 2nd Macabees. This book also teaches that dead saints intercede in heaven on behalf of those on earth.

The word Apocalypse is the very opposite of the word Apocrypha. The Apocrypha is a hiding, a concealing. It means "hidden" or "to hide away." The word apocalypse means "something revealed, disclosed, manifested, shown." In other words "an unveiling" or "an uncovering." This book is the "revelment, manifestation and appearing" of Jesus Christ, an unveiling, an uncovering of Jesus Christ. Christ is therefore the subject of the entire book. Other writers express the same thought. All of these scriptures, (including Rev. 1:1), mean the personal appearing of our Lord at His second advent. This is what you are to see. It is not Jesus Christ as we saw Him in the Gospels. What we saw there was His humanity as He went to the cross and died. However, we have a foretaste of what we will see in the book of Revelation, when Jesus was on the Mount of Transfiguration and was transfigured before Peter,

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James and John. Here in Revelation we have the uncovering or the unveiling of the Lord Jesus Christ in all His majesty and in His glorious appearing. This is the one book that gives us details and shows us the glorious appearing of the Lord Jesus Christ when He comes back to this earth. This is not the only book that talks about it. In First Corinthians we read: “So that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ” (1 Cor. 1:7).

In Second Thessalonians we read: “And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; When he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day” (1 Thess. 1:7-10).

In the book of First Peter we read: “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: Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory: Receiving the end of your faith even the salvation of your souls. Of which salvation the prophets have enquired and searched diligently, who prophesied of the grace that should come unto you: Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, [that’s the first coming] and the glory that should follow [that’s the second coming]. Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into. Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ” (1 Pet. 1:7-13).

This is the purpose of the book. This book then is an account of the revelation of Christ in His personal coming from His present invisible state, for the

rapture of the saints, His marriage to His Bride, to judge the wicked, and set up His eternal kingdom on the earth. It is to reveal, to uncover, or to unveil for us, the Lord Jesus Christ in His second coming when He comes back in all of His majesty and glory, so that you and I will see Jesus Christ as He is in heaven today.

In this book of Revelation we have revealed prophecies, infallible prophecies, of the Lord Jesus Christ, revealing unto us the style, the manner, the order of events in which the revelation of Jesus Christ is to take place. If we read the book of Revelation and we do not see this, then we have missed the entire point of the book. [In connection with this, read Amos 3:7; Job 33:16; Dan. 2:22, 28-29; 10:1; Dt. 29:29].

Too many people, when they come to the Book of Revelation, are only interested in finding out about the Battle of Armageddon or the last days. They are interested in the last events. When is this going to take place? When is that going to take place? When is the other thing going to take place? They’re only interested in these things, but that is not the purpose. The purpose is that we might see what Jesus Christ is going to be like when He comes back to this earth as the King of kings and the Lord of lords. It is not the judgments upon this earth that we are to

look for, but it is the triumphs of Jesus Christ that are to come when He is to be revealed in all of His offices and all of His future works. It is Jesus Christ as the King of kings and the Lord of lords.

The second purpose is that it was written to encourage saints during the times of tribulation and persecution of all ages, and to explain God’s prophetic plan. While John wrote this book, churches and Christians were being unmercifully tormented and persecuted by the Romans. They had already undergone a severe persecution by the Jews. Titus, the Roman General destroyed the city of Jerusalem in 70 A.D. Nero, the Roman Emperor in 68 A.D. had many Christians thrown to the wild beasts, burned at the stake or thrown into prison. Believers were now discouraged, and thousands became martyrs for the cause of Christ. Following Nero, another cruel emperor, Domitian, came upon the scene around 94-96 A.D.

Christians are now undergoing a tremendous persecution under the Roman government, the heathen, pagan Roman government. John is given instructions by the Lord to write this book as a message of hope and strength, not only for himself but for all of God’s people during this time of

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intense persecution, and John is writing this to give encouragement to these saints. It must be written in such form that the enemy would not destroy it. This book, then, is written in signs and symbols of the Old Testament for these early Christians knew the Old Testament, but the enemy would not be able to understand or decipher it. The only Scriptures these Christians had was the Old Testament. Therefore, the Christians would associate the book of Revelation with the writings of the Old Testament while their enemies would not understand it at all. If we want to understand the book of Revelation, we must also have a good understanding of the Old Testament. The worship of Caesar was the one religion that covered the entire Roman Empire and because the Christians refused to worship Caesar, it led to their persecution and martyrdom. It was a choice of Caesar or Christ. They chose Christ.

John shows them that though Jerusalem has already been destroyed, many of the churches have been dispersed and driven underground, many of their preachers have been slain, killed or put in jail, yet the outcome of the conflict is to be victory, for Jesus Christ is to be victorious. Therefore the message of the Book of Revelation is a

message of hope.

It is written to give Christians the assurance that Christ will ultimately prevail; that all His enemies would be defeated and that the Messianic kingdom will ultimately be setup over the whole world (Mt. 16:18). Therefore, everything in the book looks forward to Christ's final triumph over all His foes and the establishment of His kingdom for a period of one thousand years over this whole earth (chaps. 21-22), and the deliverance of all the redeemed from sin and woe, and when all tears shall be wiped away from their eyes (21:4). This is accomplished by giving us just a glimpse of the future events and by giving us a brief outline of future events that will occur.

The first vision is a vision of the resurrected Christ triumphant in heaven. All of these visions that follow are designed to show us the course of this world and its final outcome with Jesus Christ gaining the final victory, with Satan put under foot, Satan sealed, and ultimately, Satan and all of his forces cast into the lake of fire. Jesus is to be victorious.

There is one keynote to the whole book, and this key note is that which needs to remind us of certain things. Note: "*Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail*

because of him" (Rev. 1:7). Another verse says, "*Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly*" (Rev. 2:5). Again, "*Repent; or else I will come unto thee quickly*" (Rev. 2:16). Also, "*Behold I come quickly*" (Rev. 3:11). Finally, "*For the great day of his wrath is come; and who shall be able to stand?*" (Rev. 6:17). [See also Rev. 2:25; 3:3; 16:15; 22:7, 12, 20.]

The keynote that permeates the whole book of the Revelation is that Jesus says, "*Behold, I come quickly.*" We're living on the brink of the fulfillment of the Book of Revelation. That shows it's importance for our day and time, for Jesus is going to come quickly.

We've already looked at many of the Scriptures that show events of the last days, what they are to be like, moral events, economic events, religious events, all of these things. We see that right now our world has already reached that state that Jesus said it would be in immediately preceding the second coming of the Lord Jesus Christ. In other words, the calendar of the Lord has now reached the point that the Day of the Lord is soon to come. The calendar page is just ready to turn. The clock of the Lord Jesus Christ is nearly at the midnight hour. When the clock strikes midnight,

the trump shall sound, and the dead in Christ shall rise. The saved, who are living, will be caught up to be with the dead in Christ. Thus shall we be evermore with the Lord.

All the unsaved are going to be left behind to suffer, endure, and undergo all the plagues that we read about here in the book of Revelation, because they did not know Jesus Christ as their personal Lord and Savior. Some will never make it through the Tribulation Period. At least two-thirds of the world's population are to be killed at one time, and the rest of those who do live through it, are going to suffer unmercifully — tribulation and anguish, the judgment of God upon this earth.


That's not all. At the end of time, the bodies of all the unsaved dead will be resurrected, and with those still living on the earth, will be brought before the Lord, and will be cast into the lake of fire. Why? Because they did not receive Jesus Christ as their personal Lord and Savior. You cannot reject Jesus Christ as your Lord and Savior and then expect to receive Him as the glorified coming King. If you are going to receive Him as the glorified coming King, you must receive Him now. He must become the King of your life now, else you will not receive Him in that day and time, but rather will undergo the

(See **REV** on page 24)

Discouragement

There are many discouraged people in the world among whom are some even who are saved, who know the Lord but are looking away from Him.

But remember, no matter what the cause of our discouragement is, “there is a God in heaven” who can help us and encourage us, a God who loves us, a God who desires our highest good and wants to give us anything necessary to our happiness.

He has opened wide the gates of heaven and from His throne comes the invitation to every discouraged one to come to Him and have all his needs supplied. The death of His Son, Jesus Christ, has purchased all these privileges for us. To reject them is a slight, an injustice, an ingratitude. 

WNR . . .

(Continued from page 12)

language like reproductive rights — all benign sounding words without definitions,” said U.S. Rep. Christopher Smith (R-NJ), who was responsible for placing the memos in the Congressional Record on Dec. 8. “The whole fight at the United Nations is over things like ‘reproductive health services.’ The whole thing at the United Nations

involves things like ‘menstrual regulation.’ What is menstrual regulation? It’s early abortion. They don’t say that. There are all kinds of euphemisms and half-truths out there.” — CNS

DEBATE . . .

(Continued from page 2)

research and technology. Board members can vote to reject books based only on factual errors or failure to follow state curriculum as mandated by the Legislature. Among those questioning the textbooks are about 60 biologists from around the country who signed a “statement of dissent” about teaching evolution and who say both sides of the issue should be taught. Several religious leaders also testified against teaching evolution. — AP

BLOOD . . .


(Continued from page 17)

death passed upon all men, for that all have sinned.”

You and I, then, must find a cure, and this certain cure is a transfusion of blood — the precious blood of the Lord Jesus Christ. I read in 1 John 1:7, “The blood of Jesus Christ cleanseth us from all sin.” Countless thousands have taken the cure and have found it works. Millions cannot be mistaken about this. We are not deluded fanatics. We know that “old things have passed

away; all things have become new.” You who are afflicted as we used to be and facing sure death and judgment — will you take Christ at His word when He says in John 5:24, “Verily, verily, I say unto you, he that heareth MY word, and believeth on Him that sent Me, hath everlasting life, and shall not come into condemnation; but is passed from death into life. Verily, verily, I say unto you. The hour is coming and now is, when the dead shall hear the voice of the Son of God: and THEY THAT HEAR SHALL LIVE?”

If you have just now listened to this word coming from Jesus Christ, you have heard His call and His promise to you. What will you do about it? There can be no one to blame but yourself, if your sin disease is not cured. Will you not try HIM — HE’S SO WONDERFUL!

[Next month: “Lymph — An Invaluable Body Fluid.” 

REVELATION . . .

(Continued from page 23)

judgment of Almighty God.

As we study this book we’re going to learn what’s going to happen to this old world under the terrible judgment of God. You think God is a God of love. Well, He is, but after a world has spurned His love, crucified His son, rejected His offer of salvation, there is no love. It is the wrath of God

and the wrath of God abides upon this world today. It just has not yet fallen, and there’s no wrath ever been visualized or thought about like the wrath of God that’s going to fall upon this world.

What will happen to you in that day? Jesus says “Behold I come quickly.” Suppose He were to come today, where would you be? Would you be raptured? Would you be caught up? Would you leave this world as one who has trusted Jesus Christ as your Lord and Savior, or would you be left behind to undergo all the tribulations to be poured out upon this old world. If you don’t know what they are, just wait until we get there in the study of this book. The worst thing that has ever happened; the most painful, tragic, sufferings are yet future, and if you’re unsaved when Jesus comes, you will be left behind to undergo great tribulation.

It doesn’t have to be that way, for Jesus has already come the first time. He’s already paid the penalty for sin. He’s already completed everything necessary to be your substitute and pay the penalty for your sin whereby you can be saved based upon what He has done for you. Today He offers you free salvation.

Will you receive Him now?

[Next month: “Satan and the Book of Revelation.” 