

# The Baptist CHALLENGE

a voice of independent Baptists

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WHOLE NO. 479

## *The Blasphemy of the Teachings of the Jehovah's Witnesses'*

We will apply Judge Rutherford's own test to his teaching: "If the truth shows that men are practicing a false and hypocritical religion which is turning the people away from Jehovah God, then the sooner they know the truth the better for them" (**Prophecy**, pg. 243).

First let us find what five outstanding conser-

vative Bible teachers write concerning this teaching. Dr. A. G. Dixon, an outstanding Baptist pastor and evangelist, says, "Its plan of salvation is a plan of damnation." Dr. Jas. M. Gray, former president of Moody Bible Institute

*By Victor E. Sears*

wrote, "Russellism contradicts almost every fundamental revelation." Dr. I. M. Haldeman, for over forty years pastor of one Baptist church in New York City wrote, "The wicked and blasphemous system which teaches the

annihilation of our Lord Jesus Christ." Dr. Harry A. Ironside, pastor of Moody Church of Chicago wrote, "This is a sect of perdition: and its teachings are rightly labeled damnable heresy. From such turn away." Dr. C. E. Putman, Bible lecturer, former instructor at Moody Institute, wrote, "Their destructive, here-

(See **WITNESS** on page 2)

### **Service For Christ**

**By C. M. Lewallen**

"*Whatsoever he saith unto you do it ...*" (Jn. 2:5).

These are the words of Jesus' mother which were spoken to the servants at the wedding feast in Cana. Their service was performed for Christ. Today the Lord is calling for servants to do His bidding for service. We study this sub-

(See **SERVICE** on page 14)

### **Holiness: A Doctrine In Disrepute**

**By Chester E. Tulga**

"Offer the world religion that it can take along with its sinful pleasures and the following will be many; but when you ask men to die to sin and surrender their wills, to give up their own plans and their own ambitions and their own philosophy of life and take Jesus Christ and what He has to offer you, you begin a battle that determines the outcome and destiny of souls. The religion that

demands self-denial has never been popular and it never can be popular. A religion that comes into conflict with custom, ethics, and the pleasures of the human heart will immediately meet opposition" (T.T. Williams).

Religious leaders of today often feel that if we will be similar enough to the world so as not to em-

(See **TULGA** on page 5)

### **Wandering Stars**

**By Edgar C. Carlisle**

In the Bible stars are spoken of as pictures, or types of people. In more than one verse stars are used as types of the spiritual seed of Abraham and the saints of God, with instructions to let their light (spiritual light) shine upon the earth. In Jude 13 we notice "wandering stars" are used as types of certain men who are religious, yet

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**Quiz The Pastor -- #32****Can I Call God My Father?**

By the late Nick Michalinos

**Question:** I don't profess to be what is called a saved person, but I think I have the right to call God my Father. Do you agree?

**Answer:** I'm sorry, but I cannot agree with you because your position is contrary to the Bible position. Only those who have been born again and are in the spiritual family of God have the right to call God their Father. It is because we are sons (children) of God and the Spirit of God that we can cry out "Abba, Father" (Gal. 4:6; Rom. 6:9).

There are only two spiritual families that reside on planet earth. God's and Satan's. You see, an unconverted unbeliever doesn't have a Father in heaven. In fact, Christ identifies the spiritual father of the unsaved when He

said, "Ye (the unsaved) are of your father the devil" (Jn. 8:44) "thou child (son) of the devil" (Acts 13:10). Only the believer is "born of God" (1 Jn. 5:1) and has the "power (legitimate right) to become the sons (children) of God" (Jn. 1:12-13). Christ said, "I am the way ... and no man cometh *unto the Father except by me*" (Jn. 14:6).

Prayer is a privilege, a family privilege. I'm not trying to be unkind, just truthful. God in heaven can become your spiritual Father if you will receive His Son, the Lord Jesus Christ, as your Savior, as one who will rescue you from hell. He's never turned away a penitent believer. "Believe on the Lord Jesus Christ and thou shalt be saved" (Acts 16:31). □

**WITNESS . . .**

(Continued from page 1)

tical, Satanic and unscriptural doctrines." What causes these find, Bible students to write such things?

Jehovah Witnesses deny five cardinal doctrines of the Bible, namely: (1) The Trinity of God; (2) The Deity of Jesus Christ; (3) The Atonement; (4) The Deity and personality of the Holy Spirit; (5) Hell and eternal punishment. Let us compare the writings of Russell and Rutherford with that of the Bible remembering Rutherford's test.

**1. The Trinity of God.**

Rutherford writes, "The clergy teach the people the doctrine of the Trinity, to wit, that God the Father, God the Son, and God the Holy Spirit, are three persons, yet one, three in one, and all three equal in power substance, and eternity, is not only confusing, but dishonoring Jehovah God and turns reasonable people away from Jehovah God, beside whom there is none other" (**The Prophecy**, pg. 21).

Again, "If Jesus was part of the Trinity, then it would not be possible for the Trinity or any part of it to have furnished the redemptive price for a perfect man, because there could be no exact correspondence." Again, "If (the Trinity) could have

originated in one mind, it would be the mind of Satan the devil." Such is the position of this teaching.

Yet, Jesus said, "baptizing them in the *name of the Father*, and of *the Son*, and of *the Holy Ghost*" (Mt. 28:19). We call attention to the fact that Jesus said "*name*" which is singular, not plural. In Genesis we read: "In the beginning *Elohim* created the heaven and the earth." *Elohim*, ending in "*im*" is plural, a hint and suggestion of plurality in the creation. The Father recognized as God: "him the Father, even God, hath sealed" (Jn. 6:27). Jesus Christ is expressly called God in John 1:1. The Logos was not only *with* God, but *was* God. The Holy Spirit is recognized as God in Acts 5:3-4. Ananias is told by Peter, "Satan filled thine heart to lie unto the Holy Spirit ..." and that he had "not lied unto men, but *unto God*." In the Apostolic benediction we read, "The grace of the Lord Jesus Christ, and the love of God, the communion of the Holy Spirit, be with you all" (2 Cor. 13:14). One cannot commune with a power, or influence, but one can with the Holy Spirit for He is a person and is God.

In spite of these and abundant other Scriptures Rutherford insists and refers to this teaching as "trinitarian nonsense, taught by gray haired professors

(See **WITNESS** on page 7)**THE BAPTIST CHALLENGE**

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March 11, 1979 -- Message #10

## The Angels of the Churches

By M. L. Moser, Editor

*“Write the things which thou has seen, and the things which are, and the things which shall be hereafter; The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches: and the seven candlesticks which thou sawest are the seven churches”* (Rev. 1:19-20).

I want to tie on to what we had to say in our previous message. The Lord has just revealed Himself to John in a spectacular way. The vision that John has of the Lord Jesus Christ was completely overpowering. As he viewed the Lord, as we see in verses 13-15, it had such an impact upon John that verse 17 says: *“And when I saw him, I fell at his feet as dead.”* As I thought about this, I could not help going back in my mind to men in the Old Testament Scriptures who also had seen such a vision of the Lord, and to see such an impact that it had upon them.

I thought of Abraham, Jacob, Moses, Jeremiah, Habakkuk, Paul and others who had such a vision of the Lord, and it had such a tremendous impact upon

them that they fell down as though they were dead. As I thought about this, I thought about what a contrast we find today. Our reverence, our respect and our awe of the Lord has so diminished that people today take God’s name in vain and do not realize the seriousness of the One of whom they are speaking. Earlier I pointed to the fact that we have a group of people here in Little Rock that are called the “Jesus People”. They have a so-called coffeehouse that was made primarily for teenagers, and they refer to it in a flippant manner by calling it “JC’s Place.” That refers to Jesus Christ.

I have also heard others, some who are believers who have told stories or jokes and make fun of a joke that they heard in which they would use the name of deity in a like way. I do not remember what they said about the Father and the Son, but I have heard them use this expression the “Holy Spook,” and things of this nature.

How unlike it was in Bible days when men had a reverence, a respect and an awe for the Lord. The Jews in the Old Testament had such a respect and reverence for the name of God that they would not

even speak the Name of God. They would not even write the name of God. Usually they would put some initials there and leave it at that point because they realized the reverence and the holiness of their God. This is a vision that you and I need to have of the Lord today. We need to realize that the Lord is God and as such, we are to reverence Him, respect Him. We are to give Him the deference that He alone deserves and should never use His name in a flippant manner of speaking, either in cursing or simply making light of His name in a joke.

For John here, when he had this vision of the Lord, he said, *“And when I saw him, I fell at his feet as dead.”* This is the One that John saw.

Now there are three outstanding things that I want you to see in this vision that John saw. Three things that ought to impress you and me today with this vision of the Lord.

First, we see that when this vision appeared unto John he realized that Jesus Christ was alive. John says, *“And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last: I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death”* (Rev. 1:17-18).

Now great emphasis has been placed upon the

fact that Jesus Christ lives. All through your Bible you read about the fact that Jesus Christ lives today, and He lives in order that He might return to this earth. As John saw this vision of the Lord Jesus Christ, He saw a vision of the One that was living, that same One that some fifty years before he had known face to face. That same One that about fifty years ago, he had sat at His feet, he had walked with Him through the hillsides of Palestine in order that he might learn from His lips. He had worshiped this very One. Yet he had seen this very One crucified, buried and then he had seen the risen Lord. He had seen the risen Lord as He ascended into heaven. Now that same One, fifty years after His ascension, he now sees as the risen Christ in all of His matchless glory.

This would naturally give encouragement to John who was now in prison on the Isle of Patmos. The writing of this book certainly would give encouragement to those who were undergoing trials and persecutions; to know that their Lord was alive and was still able to protect and defend them, and to bring about His purposes, in spite of all that the enemies might be able to do. Though John was in prison and was isolated on the Isle, though he was in the hands of the Romans, and seemingly at

(See **REV** on page 18)

God's Masterpiece -- The Human Body -- Message #20

# Your Grinding Machine

By Arthur I. Brown

In this study of the human body in which we are now engaged, I am trying to bring to you in a very simple and yet, I hope, interesting way, many of the wonders of this mighty organism — wonders which we too often take for granted. Most of us know something about automobiles; we are interested in the operations of the engine, the fuel it consumes, and we examine the wheels and axles, wondering at the skill of the inventors who were able to bring astonishing things to pass.

But compared with our body, any ordinary machine is a simple toy. The most eminent physiologists, spending a lifetime in their specialty, know only what happens, but why and how none can tell. For the sake of clearness let us take a quick glance again at the overall process.

The body is an organism composed of at least thirty billion cells of various kinds. They are living bits of protoplasm, and in order to carry on, they must convert food in such a way that it can be absorbed and carried to the different tissues. This, of course, is simply the process of

digestion. At the same time, air must enter the body, because there cannot be combustion without oxygen. This is the process of respiration. After the altered food and air enter the body, they must be dissolved in some liquid medium. This medium is the blood. Then, this liquid blood, filled with its supply of food for hungry cells, must be carried to all parts of the body in a steady and slow-moving stream. Here is where the pump and its thousands of miles of pipes are needed, the heart and the blood vessels having to do with the circulation, and making nutrition or metabolism possible.

In the process of fuel combustion and conversion of food and air, there will be certain waste products — the ashes in the furnace. These must be removed as rapidly as formed, and this operation is known as excretion, really a garbage-removal process. And finally, there would seem to be necessary some directing intelligence for this very complicated performance.

This is where the central nervous system comes in, assisted by another nerve system, the automatic, which appears to

be largely controlled or influenced by the messages received through the substances known as hormones, which are sent out by the ductless glands. Imagine, if you can, the multitude of complex orders which must issue from Headquarters, be understood when they reach their destination, and carried out with instant and perfect obedience under all normal conditions. Understand it? Impossible. All I can do is to tell you in part what happens.

It is easy to understand that, if food is to be worked over by various chemicals in solution, it can be done much more effectively if the food is separated into the smallest possible portions. That is, it must have a mill to grind it, as the first operation, and that is exactly what God has given us in the beautiful set of teeth — twenty in children, thirty-two in adults — grinding, tearing, cutting instruments which, if given half a chance, and kept in condition, perform a great job. The obvious lesson here is to give the mill time to do its work; chew the food thoroughly before swallowing. The substitute for teeth in fowl is the gizzard

which does an equally good job automatically.

I think these teeth deserve a little attention. A tooth consists of two parts, the crown projecting from the gums and the root embedded in the socket. This root consists of one or more fangs. The constricted portion where the root and crown meet is called the neck. The main portion of the tooth is formed of ivory, known as dentine, which is covered in the crown by enamel, and in the root by a layer of bone, also called cement. Enamel is the hardest substance in the body and contains only about two percent of organic matter.

We found that as early as the second month in the human embryo, the first rudiments of the milk teeth make their appearance, the tiny teeth carpenters beginning their complex job in good time. They must find their chemicals in the blood stream, so that root of the tooth has a hole bored into it to carry blood vessels which enter from the deeper parts of the mouth. How do these expert carpenters know how to make enamel, dentine and

(See **BODY** on page 12)



**William Henry Harrison**

William Henry Harrison's father, Benjamin, served in the First Continental Congress. His signature is on the Declaration of Independence. He was a soldier, senator, congressman and, later, the governor of Indiana Territory. His victory at the Battle of Tippecanoe earned him national acclaim. He was sixty-eight when he became president. Harrison caught a cold at the inauguration and died in the White House, April 4, 1841. He was the first president to die in office.

On March 4, 1841, William Henry Harrison made one of the longest inaugural addresses of any of our Presidents. He referred to God several times and called Him "our common Creator" and "that good Being who has blessed us."

Here are other significant quotes from his speech:

"... However strong may be my present purpose

# God In Our Government

to realize the expectations of a magnanimous and confiding people, I too well understand the dangerous temptations to which I shall be exposed from the magnitude of the power which it has been the pleasure of the people to commit to my hands not to place my chief confidence upon the aid of that Almighty Power which has hitherto protected me and enabled me to bring to favorable issues other important but still greatly inferior trusts heretofore confided to me by my country.

"We admit of no government by divine right, believing that so far as power is concerned the Beneficent Creator has made no distinction amongst men; that all are upon an equality, and that the only legitimate right to govern is an express grant of power from the governed.

"Far different is the power of our sovereignty. It can interfere with no

one's faith, prescribe forms of worship for no one's observance, inflict no punishment but after well-ascertained guilt, the result of investigation under rules prescribed by the Constitution itself. These previous privileges, and those scarcely less important of giving expression to his thoughts and opinions, either by writing or speaking, unrestrained but by the liability for injury to others, and that of a full participation in all the advantages which flow from the Government, the acknowledged property of all, the American citizen derives from no charter granted by his fellow-man. He claims them because he is himself a man, fashioned by the same Almighty hand as the rest of his species and entitled to a full share of the blessings with which He has endowed them.

"I deem the present occasion sufficiently important and solemn to justify me in expressing to my fellow-citizens a profound reverence for the Christian religion and a thorough conviction that sound morals, religious liberty, and a just sense of religious responsibility are essentially connected with all true and lasting happiness; and to that good Being who has blessed us by the gifts of civil and religious freedom, who watched over and prospered the labors of our fathers and has hitherto preserved to us institutions

for exceeding in excellence those of any other people, let us unite in fervently commending every interest of our beloved country in all future time." □

## TULGA ...

(Continued from page 1)

barrass it, the world will want to come in and add to our numbers. And so it will, only it will want to bring into our midst its heathen gods and customs, and compromise our allegiance to God. This is what has happened in the modern church. The result is that we have had to build a religious program that will please the world mind, but minus the power of God. This will be more apparent as we continue" (Buell H. Kazee).

We are living in unholy times, times in which there seems to be, on the part of the world, a deep degeneration of moral principle; and, on the part of the churches, an almost loss of interest in personal holiness. This loss of interest in personal holiness in the churches is closely related to the loss of interest in high morality in the world.

This loss of interest in personal holiness is seen in theological liberalism, which has subtly weakened the concept of the holiness of God, exalted a sentimentalism which it falsely calls love, substituting reverence

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## The Bombardier Beetle Vs. Evolution

[The following a brief excerpt from Incredible Creatures that Defy Evolution by Dr. Jobe Martin]

In the fall of 1971 I went to Baylor University in Dallas and gave my first lecture. It was on the evolution of the tooth. I talked about how these fish scales gradually migrated into the mouth and became teeth.

A couple of students came to me after the class that day and said, "Dr. Martin, have you ever investigated the claims of creation science?" That was 1971, and I had never even heard of it. At that point I had been a Christian for about five years. So I am thinking to myself, where are these guys coming from? I've never heard of this. So I said, "Sure, I'll look into this with you."

And I'm thinking, kind of as a cocky young professor, "I'll blow these guys away."

Well, they asked me to study the assumptions that the evolutionists make. In all of my eight years of scientific education, I had never had a single professor tell me about an as-

sumption. So we started looking at the assumptions. I began to realize that evolutionists are making some claims that are based on assumptions that aren't valid, when they tell us that rocks are so old and these kinds of things.

Then they asked me to start studying some animals and see if I thought that animal could have evolved.

The first thing that we studied together was this little bug called the bombardier beetle. This little insect, which is about a half inch long, mixes chemicals that explode. I began to think, O.K. how would that evolve? If evolution is true it had to somehow evolve that.

Let's assume it is evolving this defense mechanism, but the first time that it finally produces the explosion, what happens to the bug? Well, it is destroyed by the explosion, and we know that splattered bug pieces don't evolve.

So I thought, how could this have happened?

Well, it doesn't blow itself up. [And that is because of the intricate way that it is built.] It has another little factory inside

itself and it manufactures a chemical that acts as a catalyst, so when it squirts that chemical into these other chemicals that are in a suspended state it produces the explosion. And it has an asbestos lined firing chamber to protect itself. And it has two little twin tail tubes, and it can aim these tubes out the side, even out the front.

Let's say a spider is coming up toward its side and it doesn't have time to turn around and shoot. It can just take its little gun turret, aim it out to the side, and shoot.

If you are listening to the explosion all you hear is a single pop, but scientists have now put that sound into slow motion, and it is like about a thousand sequential little explosions that are so fast that all we hear is one pop. So you think, why would that be? It was a curious thing for the scientists that are studying this little bug. A lot of them are at Cornell University and some other places. What they discovered was that if it were just one big explosion, the little bug would be jetted away by the force! But as long as it is a sequential

explosion, the bug with his little legs can hang on.

How would evolution explain a sequential explosion? This little bug messes with all of the theories of evolution. There is no way a slow, gradual process is going to produce this bug. There is no way, even, that the newer theories, such as punctuated equilibrium, can explain this bug.

I began to realize that this little bug needed to have all of its parts there at once or you just don't have the animal. And my stomach started to churn. My wife will tell you that my stomach churned for five years. It took a five-year struggle for me to begin to flip the way I think, from thinking in an evolutionary way to thinking that this creature was created fully formed just like it is. That went against everything I had ever learned. □

**If there ever was a time, when there was nothing, there never could be a time, when there was something.**

## WITNESS . . .

(Continued from page 2)

in theological seminaries,” and “The doctrine of the trinity of the godhead well suited the dark ages which it helped to produce.”

Jesus Christ said of His eternal existence, “Before Adam was, I AM” (Jn. 8:58), taking upon Himself the ineffable name used as God spoke to Moses out of the unconsumed bush. Yet Rutherford insists, “God is a solitary being from all eternity, unrevealed and unknown. No one has existed as his equal to reveal him.” But, John recorded: “The only begotten Son (God) which is in the bosom of the Father, he hath declared him” (Jn., 1:18). Jesus did reveal the Father. Jesus knew the Father for He said, “No man knoweth the Son, but the Father; *neither knoweth any man the Father, save the Son*” (Mt. 11:27). As to being on equality with God, Paul wrote, “Who, being in the form of God, thought it *not robbery to be equal with God*” (Phil. 2:7). It seems that Rutherford and Company deliberately went out of the way to squarely contradict the Bible, so the issue is, who is authoritative, Russell, Rutherford, and Company or God’s Word. Thus we see that Rutherford teaches the doctrine of the Trinity is not Bible revelation but of Satan.

## 2. The Deity of Jesus Christ

Does the Bible teach that Jesus Christ is only man, no more than man, as Rutherford states, or does the Bible teach that Jesus Christ is also God from all eternity, God the Son? Which? That is now the issue. True we have already proved that Jesus is God, but what does Rutherford say about Jesus Christ? He says, “Some have earnestly believed that Jesus was God himself. But *such conclusion is not warranted by the scriptures*. Some insist that Jesus when on earth was both God and man in completeness. *This theory is wrong*. The Incarnation of Jesus is Scripturally wrong.”

There it is. But hold onto your chair, he is not through. He also writes, “*The man Jesus is dead forever ... Jesus Christ was a man — neither more nor less. His human existence ended on the cross*. It was necessary not only that the man Jesus should die, but just as necessary *that he should never live again, should remain dead to all eternity*.”

Again, “The man Jesus Christ *never rose from the dead*.” Yet again, “the man Jesus Christ suffered in the most absolute sense of the word — *everlasting destruction*.” And yet again, “We know nothing about what became of Jesus’

body — whether it was dissolved into gases, no one knows.” And now he again states, “Jesus was not a combination of two natures, human and divine. When he was in the flesh he was a perfect human being. *Nothing more*. Before our Lord came into the world *he was a created angel and none other than the arch-angel Michael*.”

One wonders if Rutherford, the self-anointed Bible teacher ever read the Bible.

Did Jesus, according to the Bible die and remain dead forever? Is Jesus out of existence? Is it true that Jesus never rose from the grave? We will read the Bible for ourselves. We will also remember Rutherford’s rule as above.

In Acts 1:11 we read that angels said to the Apostles, “This *same* Jesus shall so come again.” Could He come again if He were “*dead forever*”? Acts 2:36 reads, “God hath made that same Jesus, whom ye have crucified, both Lord and Christ.” One who was “*dead forever*”? When Paul was stopped on the way to Damascus and Paul cried out, “Who art thou?”: he received the answer, “*I am Jesus whom thou persecutest*.” Paul knew that Jesus was not “dead forever.” Ananias, who was sent to Paul said, “Saul, the Lord, *even Jesus, that appeared* unto thee hath sent me that thou may receive sight.” Ananias disagrees with Rutherford.

John, in Revelation 1:18 quotes Jesus as saying, “I am he that *liveth and was dead*, (not am dead) and behold; (listen Mr. Rutherford), *I am alive forever*, and have the keys of hell (Hades the abode of the dead) and of death.” Reader, who will you believe, Jesus or Rutherford?

## 3. Concerning the Atonement.

Let us no longer be surprised or shocked at anything we find in the Jehovah Witnesses writings. But what does Rutherford teach? “The ransom given by Jesus Christ does not guarantee everlasting life, or blessing to any man, but it does guarantee to every man a *second trial for everlasting life*.” One asks, “What do these ‘Jehovah’s Witnesses’ get out of it?” There it is. They say they get a *second chance* to accept or reject God and salvation and eternal life. Therefore the philosophy of it all is, “Why accept Jesus Christ as Savior, you will have a second chance to do so after death.

But what does the Bible teach? In that most familiar verse, John 3:16, we read, “whosoever believeth hath *everlasting life*.” 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

(See WITNESS on page 17)



### Saudi Arabia Cited For “Severe Violations” of Religious Freedom.

— The U.S. State Department said that Saudi Arabia has engaged in “particularly severe violations” of religious freedom and for the first time included the kingdom, a key U.S. ally, on a list of countries that could be subject to sanctions. A department report assessing the state of religious freedom worldwide said that in Saudi Arabia, freedom of religion does not exist and is not recognized or protected under the country’s laws. The report also said that those who do not adhere to the officially sanctioned strain of Islam practiced in Saudi Arabia can face “severe repercussions” at the hands of the religious police. Joining Saudi Arabia for the first time on the “Countries of Particular Concern” list were Eritrea and Vietnam. Countries redesignated as CPC countries were Burma, China, Iran, North Korea and Sudan.

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**T.D. Jakes New Passion Film.** — Will the

## World News Roundup

theater soon replace the church? Bishop T.D. Jakes, frequently mentioned to replace Billy Graham as America’s preacher, has a new film that includes intense scenes of child rape, drug use, domestic violence and murder. He went to Cleveland recently for a private (to about 60 men) screen showing of “Woman, Thou Art Loosed.” He is hoping pastors will rent out theaters for a gritty modern screen adaptation of Jesus overcoming suffering. Like Gibson, Jakes is hoping for an R rating as a way to reach contemporary audiences. — CC

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### Abuse Claims Could Reach \$1.5 Billion.

— Lawyers for victims of clergy sexual abuse said more than 500 abuse lawsuits filed against two Southern California Catholic dioceses could cost the church \$1.5 billion to settle. That amount — by far the highest of any abuse-related settlement in the nation — is based on an estimate of \$3.1 million for each claimant drafted by victims’ lawyers, the Los Angeles Times reported. — CC.

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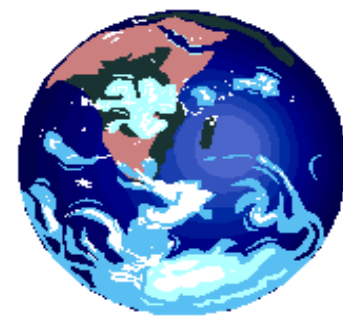
**Same-sex Unions Legalized In Manitoba.** —

Manitoba became the fourth Canadian province to legalize same-sex marriage when a judge declared the province’s definition of marriage unconstitutional. Justice Douglas Yard’s ruling came in response to a lawsuit filed last month by three couples, arguing that the definition of marriage as a union between a man and a woman was contrary to the equality provision in the charter. “The traditional definition of marriage in Manitoba is reformulated to mean a voluntary union for life of two persons” Yard ruled. Courts legalized gay marriage in the provinces of British Columbia, Ontario and Quebec in 2003 and in the Yukon territory in July. The case marks the first time the federal government has not opposed a same-sex marriage lawsuit. — Arkansas Democrat/Gazette.

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### No Sunday Sales In Germany.

— A large mega store wanted to open on Sundays in defiance of state law, saying that “it fit the will of the people.” Protests followed from churches, trade unions, and consumer organizations who demanded that Sunday should remain a day of rest. To force their will the Metro and its daughter



company, Kauyfhof (Germany’s major chain of shopping stores), took the matter to the Supreme Federal Republic Court of Constitutional Rights. However, the judges ruled that Sunday should remain a day of rest “for the spiritual and physical benefit of the German people.” They further declared that retail trading on Sundays and other public holidays was contrary to the nation’s constitution.

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### Gay Methodist Minister To Face Trial.

— Three months after the United Methodist Church tightened its rules against “self-avowed, practicing” gay clergy, a lesbian pastor in Philadelphia will face trial after disclosing her sexual orientation. The Rev. Irene “Beth” Stroud, associate pastor of First United Methodist Church of Germantown since 1999, came out in a 2003 sermon and said she had been living “in a covenant relationship” with her partner, Chris Paige, for more than two years. A church investiga-

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# La Voz Del Desierto

## La Existencia de la Iglesia Antes del Pentecostés

Por M. A. Curet

Pentecostés (quincuagésima, cincuenta), el nombre griego dado a la segunda de las tres grandes festividades que se le mandó a Israel que guardara (Éxodo 23:14-17). Era una fiesta judía que se celebraba 50 días después del 16 de Nisán, que es el segundo día de la fiesta de la Pascua (Levítico 23:15-16), y caía en el día sexto del tercer mes. Llamada también el Día de las Primicias.

El Señor Jesucristo,

### El Infierno Y el Desamor

Por Galo Rodriguez,  
Redactor

Si hoy en día hiciéramos una encuesta, como las que se hacen por radio o televisión, acerca de la existencia del infierno, el por ciento mayor de la gente diría que no cree en eso. Dicen, eso es un invento de las iglesias y los pastores, el infierno no existe. Estas y otras frases las oímos continuamente de la gente en la calle.

Lamentablemente, la existencia del infierno no

antes de subir al cielo, dejó Su Iglesia establecida aquí en la tierra, con los discípulos que le preparó Juan el Bautista. Hoy en día existen iglesias por todas partes diciendo que son la Iglesia del Señor Jesucristo.

Hay dos formas de conocer si una Iglesia es la Iglesia del Señor Jesús o no. La primera es a través de la Biblia, su doctrina debe estar fundamentada en la Biblia, la palabra de Dios, y no en palabras de

depende de lo que digan las encuestas, ni de lo que opine la gente. Las opiniones no cambian la realidad de las cosas. El infierno existe porque esta revelado en la Biblia, que es la palabra de Dios. Por lo tanto, la realidad de la existencia del infierno no va a desaparecer, ni por negarlo o dejar de hablar de él.

¿Qué dice la Biblia acerca del infierno? ¿Afirma su existencia? Todo aquel que se revele contra su hermano o le llame fatuo, quedará expuesto al infierno (Mateo 5:22). “Temed más bien a aquel que puede destruir el alma y el cuerpo en el infierno”

los hombres. La segunda es a través de la historia, que remonte su fundación hasta la Iglesia Primitiva, y a su vez, hasta Jesucristo su fundador. Tiene que haber sido fundada en Jerusalén para el año 32 o 33, antes de la muerte de Cristo. Es importante saber que la Iglesia Bautista, Iglesia que Jesús edificó, fue fundada *antes del Pentecostés*. Decir que la Iglesia se fundó Su Iglesia, pues en Pentecostés ya Jesús se había ido al cielo (Hechos (Mateo 10:28; 13:50; 25:41). “Si tu mano te fuere ocasión de caer, córtala; mejor te es entrar en la vida manco, que teniendo dos manos ir al infierno, al fuego que no puede ser apagado (Mar. 9:43); “Porque tengo cinco hermanos, para que les testifique, a fin de que no vengan ellos también a este lugar de tormento” (Lu. 16:28); “Y tengo las llaves de la muerte y del hades” (Apoc. 1:18).

¿Qué es el infierno? El infierno es un lugar de fuego y castigo eterno, donde van a parar todos aquellos que desprecian el amor de Dios, manifestado por medio del sacrificio de Jesucristo en la cruz del

1:9-11).

Hay personas que creen y predicán que la Iglesia del Señor se fundó el día de Pentecostés. Esto es algo ilógico y a su vez perverso, ya que implica que Jesús no fundó Su Iglesia, y que la fundó otro. La Biblia demuestra que Jesús fundó Su Iglesia antes del día de Pentecostés, y que en el Pentecostés, esta Iglesia ya fundada, fue confirmada

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calvario. La Biblia enseña, que el morir en pecado, sin habernos arrepentido, ni haber aceptado a Jesucristo como único salvador, significa permanecer separado de Dios para siempre en el infierno, algo hecho por nuestra propia y libre elección. Este estado de autoexclusión definitiva de la comunión con Dios y de los bienaventurados, en un sitio de tormento, es lo que se designa con la palabra infierno.

Jesús habla con frecuencia en la Biblia acerca del infierno y del fuego que nunca se apaga, reservado para los que,

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**IGLESIA . . .**

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por el Espíritu Santo.

Hay personas que dicen que Jesús no fundó iglesia alguna, pero esto lo dicen porque no pueden llevar su fundación a través de la historia, hasta Jesús. Nada más pueden ir a la historia y encontrar que su iglesia fue fundada por un hombre. Ejemplos la Luterana—Martín Lutero, Episcopal—Enrique VIII, Presbiteriana—Juan Calvino, Metodista—Juan y Carlos Wesley, Mormones—José Smith, Adventista del Séptimo Día—Santiago White, “¿Testigos de Jehová?”—Charles T. Russell, Ejército de Salvación—Guillermo Booth, Ciencia Cristiana—María Eddy Baker, etc.

Ahora, nosotros los Bautistas somos parte de la Iglesia que Jesús edificó, porque tenemos pruebas bíblicas e históricas. Somos la representación de Su Iglesia aquí en la tierra. Jesús fundó Su Iglesia en Jerusalén con los discípulos que le preparó Juan el Bautista. Si se funda una iglesia con los discípulos de Juan el Bautista, tiene que ser una Iglesia Bautista y no otra cosa. Juan lo que había era bautistas, al igual nosotros. Engendramos las personas en Cristo por medio de la fe, para que salven sus almas. Luego les ofrecemos la oportunidad de unirse a la Iglesia que Jesús fundó (una Iglesia Bautista), por medio del

bautismo. ¡*El mismo sistema!*

Ahora veremos algunas pruebas bíblicas de que Jesús fundó su Iglesia antes del día de Pentecostés, y que Su Iglesia estaba funcionando antes del día de Pentecostés.

La iglesia estaba organizada y celebraba bautismos antes del Pentecostés (Juan 4:1-2). Celebraron la Cena del Señor antes del Pentecostés (Mateo 26:26-30). La Iglesia tenía un tesorero antes del Pentecostés (Juan 13:27-29). Tenía ministros ordenados antes del Pentecostés (Marcos 3:13-14). También ellos tenían una comisión dada por Jesús antes del Pentecostés (Mateo 10:5-7). Ellos predicaban el mismo evangelio que nosotros predicamos ahora, antes del Pentecostés (Mateo 24:14). Este evangelio del reino es el único que hay que predicar hasta el fin, y no otro. Los apóstoles, profetas, evangelistas, pastores y los maestros, fueron todos ordenados por Jesús antes del Pentecostés (Efesios 4:11-16). ¡*Jesús es Dios mismo!* Él lo enseñó, instituyó, nombró y lo hizo todo.

El Señor, antes del Pentecostés le dijo a Pedro, “*edificaré mi iglesia,*” NO tu Iglesia, y le dijo que esta Iglesia estaría funcionando hasta que Él viniera (Mateo 16:18). También le dio a Pedro las llaves del reino, antes del Pentecostés (Mateo 16:19). Después,

este poder de desatar las personas por medio de la predicación del evangelio, el Señor se lo dio a la Iglesia, antes del Pentecostés (Mateo 18:17-18). La Iglesia estaba trabajando y tenía sus reglas, antes del Pentecostés (Mateo 18:15-17).

Podemos ver a través de la Biblia, que la Iglesia, antes del Pentecostés, se reunía en una casa de dos plantas, y que tenía una membresía como de 120 miembros (Hechos 1:12-15). También la Iglesia celebraba reuniones de negocio, antes del Pentecostés (Hechos 1:16-26). Un pasaje bien importante que quiero compartir con ustedes, es que a esa Iglesia Bautista que Jesús fundó con los discípulos que le preparó Juan el Bautista, y que tenía como 120 miembros, antes del Pentecostés, se le añadieron como tres mil personas el día de Pentecostés (Hechos 2:41-42).

Para concluir, usted no se puede añadir a algo que no existe. Para que estas tres mil personas pudieran ser añadidas a la Iglesia del Señor, el día de Pentecostés, la Iglesia tenía que haber existido antes del Pentecostés. □ □

**INFIERNO . . .**

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hasta el fin de sus vidas, rehusan creer y convertirse de su pecado. La afirmación de las Escrituras y las

enseñanzas de la Iglesia relacionadas con el infierno, son un llamamiento a la responsabilidad con que el hombre debe usar su libertad en relación con su destino eterno. Dios no predestina a nadie a ir al infierno, las personas escogen el ir allí. Para que eso suceda es necesario un rechazo voluntario hacia Dios, y persistir en el pecado hasta el final.

¿Cómo Dios siendo infinitamente bueno y misericordioso, permite la existencia del infierno? Es importante que sepamos que el infierno no se creó con motivo del hombre, sino para el diablo y sus ángeles (Mateo 25:41). Dios no quiere que el hombre se condene (Ezequiel 18:21, 32; 1ra Timoteo 2:3-4). El deseo de Dios es que ninguno perezca, sino que todos procedan al arrepentimiento (2da Pedro 3:9). Esta es la razón por la que Cristo, sabiendo lo terrible que es el castigo en el infierno, dedicó todo su tiempo y empeño en enseñarnos cómo ir al cielo, y cómo alcanzar el camino de salvación.

Es verdad que Dios nos ama y quiere nuestra salvación, pero también es verdad que hay personas que insisten en permanecer en sus pecados y desamor a Dios y al prójimo, y no quieren arrepentirse. Su actitud crea un gran abismo de separación con Dios, que les lleva a la perdición, a la condenación eterna en el infierno. □ □

**TULGA . . .**

(Continued from page 5)

and worth of personality as the foundation for human ethics rather than the holiness of God. Liberalism today is vainly endeavoring to stimulate devoutness after destroying the foundation for the truly devout life — an overwhelming version of the holiness of God.

1. *The natural man does not want to be holy, neither does he like holy people.* God made man free, but he chooses to go his way instead of God's way. Man was created to glorify God, but instead, he glorifies himself. He was created to do the will of God, but he prefers to do his own will. Man dislikes law, divine and human, and seeks to be a law unto himself — a rebel against God and man. Often he wants forgiveness but without regeneration (Forgiveness without regeneration is the most popular religion in America). Man likes the idea of God's love, but he doesn't like the idea that God is holy and hates sin. He likes saints who go about doing good to man, but he dislikes them if their saintliness leads them to rebuke human sin. The world likes saints who serve the material needs of the world, but it dislikes saints who bring it under the judgment of the holiness of God.

The entire biblical record reveals man as

indifferent or rebellious against God's holy law, God's holy prophets, God's holy Son, and God's holy Word. This dislike often becomes hate which in turn has produced persecution of the holy people, or even the murder of holy persons. Holiness is a doctrine which will always be in disrepute with the natural man, for he has a native dislike of holiness and holy people, as the records of history attest.

2. *The religious world has never had any enthusiasm for holiness or holy people.* It has always condoned salvation without sanctification; conversion without regeneration; forgiveness without obedience; loyalty without rebuke; and heaven without hell. From the beginning the religious Cains have had little use for the faithful Abels. They have exalted a ministry, that, like Balaam, prophesied to please men, while they ignore or even discipline holy men who rebuked the sins of the churches.

The whole history of Israel is a history of antagonism to divine holiness and its demands upon human life. The history of New Testament Israel continues the same vicious tendency, culminating in the murder of Incarnate Holiness by the religious leaders of the day. Paul predicts that in the latter days this dislike of holiness will express itself in "lovers of their own

selves," "boasters," "proud," "unholy," and "despisers of those that are good" (2 Tim. 3:2-3). For nineteen hundred years the church has stoned its prophets while they lived and glorified them after they were safely dead. It can be said with all the evidence of history that the religious world has never had any enthusiasm for personal holiness, and the present day ministry has little interest in personal holiness. The doctrine of holiness is in disrepute in religious circles.

3. *The demands of holiness are too radical, too decisive, too separating to suit the average person, layman, or minister.* Holiness in a minister would revamp his life in a way not to his liking. A holy minister would not be called to certain desirable pulpits; he would be barred from certain offices which his ambition secretly covets. Holiness would be fatal to anyone with the idea of becoming a prominent religious leader. It would set him apart too sharply from other men and those genial examples of carnality so often seen in religious circles. A holy minister would have to depend upon God alone, with little human assistance — a situation which appalls a time-serving minister.

Holiness in the average man would set him apart from the world too sharply for his comfort or happiness. It might force him

to quit a lucrative position. It might hurt his business. It might lose him friends. It might thwart his ambitions. Holiness in a woman would destroy at one blow much of the feminine vanity and extravagance so apparent in our world. Holiness in the ecclesiastical world would destroy the politics by which so many organizations are held together, man's cheap substitute for the unity of the Spirit. The demands of holiness are too radical, so holiness is in disrepute in the ministry and in the churches. There is little desire for personal holiness in the religious world today.

4. *The influence of liberal theology, with its emphasis upon love rather than holiness, has contributed to the neglect of the doctrine of holiness.* A careful reading of many liberal books reveals scarcely any mention of holiness in a vital sense. The theology of liberalism, which makes love instead of holiness the central dominating attribute of God, has majored on love rather than holiness, leading to sheer sentimentalism, non-biblical mysticism, and universalism. Its interest in the devotional books runs to a saintliness of good works, rather than sanctification by faith. Its present preoccupation is symbolized by the popularity of the writings of E. Stanley Jones where the victorious

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**BODY . . .**

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cement, laying the materials down bit by bit, shaping the teeth, placing the enamel over the chewing portion where it is needed, and performing all the intricate operations, right on time, and holding back the teeth until baby has almost finished his nursing? I fancy there might be some excitement — if they were capable of this sensation — when they push the first tooth through for the inspection of the proud parents, and so as to have the little fellow ready for his first bite of biscuit. Does he know what to do with that biscuit? Well, watch what he does, and see how quickly the sharp incisors plough through when it is offered to him.

The work of the teeth on food is wholly mechanical, but the chemical part of digestion begins also in the mouth through the action of a fluid, saliva, secreted by three sets of glands — really three pairs of them. The parotid salivary gland is the largest, lying between the opening into the external ear and what is known as the mastoid process just behind the ear, and lying in front on the side of the lower jaw and neck. This is the gland which becomes so swollen in an attack of mumps.

To carry away the saliva from this gland into the mouth, there is a two-inch-long duct which passes

into the mouth and opens opposite the second upper molar tooth. The sub-maxillary gland lies under cover of the lower jaw, and its duct opens underneath the tongue on that little projection which you can see if you face a mirror. The sublingual gland lies under the floor of the mouth and has from eighteen to twenty-one very small ducts which open separately into the floor of the mouth and one larger duct opening beside the previous duct underneath the tongue.

The salivary glands secrete two distinct types of fluid — some a thick, viscid substance, others a thin, watery liquid. Saliva, then, is the first chemical solution that acts on food and its use is to convert starch into sugar. There seems to be a sort of Headman in charge of salivary secretion with his office in a portion of the brain just at the junction of the spinal cord and the brain, and known as the Medulla Oblongata. When you smell or taste savory food, the message is carried to the saliva center, and if conversation could be carried on, it might be something like this: “Some splendid food is arriving in considerable quantities. Saliva needed at once.” Immediately and far sooner than it takes to tell it, the center issues orders to the salivary gland, saliva is poured out, and the chemical change of the starch is begun. Lesson:

give the saliva a little time to do its work by not bolting the food!

If you want to test your saliva, chew a piece of cracker or bread. Within five seconds it can break down complex starches into simple sugars and you taste the sweetness. The movements in the mouth are not haphazard. They consist of the grasping or prehensile movements of the lips, the grinding of the teeth, and the rolling of the ball of food by the tongue and cheeks so that it can be intimately mixed with the salivary secretion which is being poured into the mouth. All these movements, of course, are voluntary and under the control of the will. After they are completed the food bolus is pushed back on the tongue, and by a complex action of the muscles of the tongue, cheeks, and throat, the contents are pushed into the gullet or esophagus where you have no more control over it. The distance from the front teeth to the opening into the stomach is about sixteen inches, the gullet proper being ten inches in length. In the next article I shall take you with me as we watch what takes place in the stomach when the food reaches it. There are a series of mysterious operations, wholly removed from our control, very complex in nature and full of interest.

The Creator has supplied mankind with an abundance and variety of

food, which is one of the wonders of our world. He could have planned just a few foods of limited variety and taste, and could have survived, but that is not God’s way. We read in First Timothy 6:17 of “God who giveth us all things richly *to enjoy*.” That is like our Heavenly Father, and yet how few thank Him at meal time for His goodness. Many times in the Bible we are reminded of these blessings from God, as in Psalm 136: “Oh, give thanks unto the Lord for he is good: for his loving-kindness endureth for ever ... give thanks unto the God of gods ... the Lord of lords ... to him who alone doeth great wonders ... to him that by understanding made the heavens ... to him that spread forth the earth above the waters ... to him that made great lights ... the sun to rule by day ... the moon and stars to rule by night ... who giveth food to all flesh, for his loving-kindness endureth for ever.”

God fed the wandering Israelites on delicious manna for forty years in the wilderness. Eventually they tired of it, and wanted their old Egyptian food, the garlicks and leeks and onions. Many Christians are like these grumbling wanderers for whom God was providing tasty and nutritious food, which they secured in the easiest possible manner. They

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**STARS . . .**

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mostly unsaved. These are apostate teachers and blind guides.

Wandering or falling stars attract attention because of their advantage in that they are closer to the earth and are moving rapidly. Even so these human wandering stars have "men's persons in admiration because of advantage" (Jude 16). Often these men for a while occupy prominent pulpits and attract attention and admiration in that manner. Realizing the prominent position into which they have vaulted, they work like bees to get everything possible under their control and build the work around themselves in order to increase the already manifested attention and admiration.

Many wandering, falling stars put on a great show with a long trail of fire and smoke and make much noise, thus attracting the attention of earth's inhabitants. Some men seem to always be on the move apparently leaving a trail of great success behind them. Yet, as the trail of fire and smoke left by the falling star soon fades away, so these seemingly mighty works soon pass out of existence. Thus, these works turn out to be more human "pow-wow" than anything else. To listen to some men, one would think that they are the most

wonderful men the Lord ever used and are cutting the biggest swaths in the work of Christ. But time will tell what sort of men they are and what kind of works they have built. Jude called these men wandering stars and said of them "and their mouth speaketh great swelling words" (Jude 16).

Wandering, falling stars have strayed from the orbits fixed by the Almighty. These human wandering stars are not content to live in the orbit of Divine will and control, nor to follow in the steps of Christ the Savior. There isn't enough "praise of the brethren" prescribed by the written Word to suit them, for they eagerly feed upon such admiration. These men, with exceedingly pleasant personalities, will fully tread the paths of error in order to attract attention and in so doing lead many a soul to eternal destruction with them. But, Jude knew about them for he said "these be they who separate themselves" (Jude 19).

And then he said also in verse 12 that these human wandering stars are "spots in your feasts of charity, when they feast with you, feeding themselves without fear." Often such men get among the faithful saints and in the churches of the Lord Jesus Christ. They try to act like they believe what true churches believe, doing everything possible to hide their real opinion. They

feign to be as sound as the Apostle Paul, and for a while they work with boldness, feasting on the fellowship of the saints and churches. To me they are like flies in the ointment and blackbirds in a pie.

These fellows are continued to be described as "clouds without water" (Jude 12) "having not the Spirit" (Jude 19). They have no fountain of living water flowing from their inward parts, and their sins have never been washed away by the blood of Jesus Christ. Thus, those who follow their wicked ways have nothing but doom and destruction facing their ever dying souls.

And then, many of them are "carried about of winds" (Jude 12). They are unstable. You can't seem to put your finger on them. They boast of their devotion and faithfulness, but when circumstances change, we notice they change also. There is a mighty difference between men of principle and men of circumstances. A man who is honest because it is profitable to be honest is a liar. If circumstances arose which would make it unprofitable for him to tell the truth he would lie to further his own selfish aims and save his hide. There are many who pretend to believe certain vital Bible doctrines because circumstances arise among those who hold the truth which appear profitable to these deceivers. But when the

new wears off and fiery trials present themselves they will not stand. When mighty warriors of the

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**WNR . . .**

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tion committee voted 5-3 that "reasonable grounds exist" for a church trial. — RNS

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**Black Church Leaders Seek Caucus Support for Marriage Amendment.**

— A group of African-American church leaders opposed to gay marriage have asked members of the Congressional Black Caucus to support a constitutional amendment to "protect marriage. ... As bishops, pastors, ministers, evangelists and leaders, we want to join forces with you to protect black families at the defining moment in American history," reads the two-page letter, dated Wednesday (Sept. 8) and signed by dozens of people. We are calling on the Congressional Black Caucus to take a leadership role in the development of a constitutional amendment." They said the amendment is necessary because the Defense of Marriage Act, a 1996 law defining marriage as solely between a man and a woman has been challenged by federal judges. — RNS

**TULGA . . .**

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life is set forth in the terms and techniques of the new psychology rather than the dominance of the Holy Spirit. Present day liberalism has no interest in the biblical doctrine of holiness, for the simple reason that it would destroy the theological system which has been built upon a disproportionate emphasis upon love.

Neo-orthodoxy is little better, for it tends to identify God as the “wholly Other” rather than as the Holy One. His holiness seems to stem from His separateness from creation and creatures, rather than from His moral nature. It seems to be God’s arbitrary will which makes holiness rather than God’s nature. So Emil Brunner, misinterpreting Isaiah 6 says, “Before God’s majesty man sees himself as nothing.” The facts are that Isaiah was not so much impressed by his nothingness as he was by his saintfulness. He was not simply impressed with the fact that he was a creature but also by the fact that he was a sinner. He was not simply disturbed by the majesty of God but also by the holiness of God, for this was the message of the angel chant. Neo-orthodoxy has no adequate doctrine of holiness.

The loss of interest in personal holiness on the part of the ministry has led

to many evil consequences.

Under the teachings of modern liberalism, many ministers, unknowingly, have lost the truth of the absolute holiness of God, and its demands upon the life of men. The sharp impact of the divine holiness upon the mind of religious man is seen in the older religious books, but only lightly in present day religious literature. Very few men in the ministry are reputed as being saints. Not many are known for being mighty men of prayer and faith. This has resulted in shallow preaching and teaching which hardly informs the mind and does not stir the soul. Forgetting that the divine holiness is the primary basis for morality and ethics, the ministers of today have largely accepted a basis of morality on a lower level and a concept of ethics based upon the same premise. Many conservatives have unwittingly imbibed the same idea, so that reverence for personality seems to be more important than the holiness of God as a basis for judgment.

The absence of any emphasis upon holiness in liberal theology, the extreme emphasis upon positional sanctification rather than experiential sanctification in fundamentalism, the prosperity and abundance of our country (never an aid to holiness) — all these things and others have contributed to the

manifest lack of interest in personal holiness in the ministry. Holiness is a doctrine in disrepute in the church of today, although it occupies a primary place in the Scriptures. □

**SERVICE . . .**

(Continued from page 1)

ject with the help of four other Bible texts and see the method, the motive, the means, and the manner of service for Christ.

**1. The Method of Service:** “Be ye doers of the word, and not hearers only” (Jas. 1:22). James is here admonishing believers to render true service for Christ. He is not calling on them to plan, imagine, see, or expect to do good and great things for the Lord; he is asking that they really perform the service. How often the preacher tells the congregation what they should do to better serve Jesus, points out to them the way of good service, makes them hear his words, but never sees any good fruit because his auditors are hearers and not doers. There is a lot of difference between a performer and a pretender. So many professors are dead instead of dynamic. What if Jesus had been only a hearer, and not a doer of God’s will. There would be no hope for lost humanity, and all would have been lost.

**2. The Motive of Service:** “Whatsoever ye do, do all to the glory of God” (1 Cor. 10:31). There

is no room for selfish purposes in this text. Service for the glory of God will do for the good of mankind. What a joy to work when God’s great and good name is being exalted. This motive should be interwoven through all Christian service. It should dominate the activity of all believers. It should be the rule by which all conduct is measured. It should be the last word in any decision. When this is our motive for service, we will be giving true, faithful, and unselfish service to our Lord and Master, Jesus Christ.

**3. The Means of Service:** “Whatsoever ye do in word or in deed, do all in the name of the Lord Jesus” (Col. 3:17). In Acts 3:16, we are told that Peter and John healed the lame man at the beautiful gate of the Temple in Jerusalem by using the name of Jesus and having faith in its power. The greatest name in all the world is JESUS. It is the Christian’s power for accomplishing things for the church and God’s cause. By means of His name and through faith in His name, we can worship acceptably, walk circumspectly, work diligently, go faithfully, be blessed greatly, choose rightly, conquer easily. Faith has subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, es-

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**SERVICE . . .**

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caped the edge of the sword, made strength out of weakness, waxed valiant in fight and turned to flight the armies of aliens (Heb. 11:33-34).

**4. The Manner of Service:** "Whatsoever ye do, do it heartily" (Col. 3:23). This is the manner in which all service for the Lord should be done. It is the only acceptable way. God demands zealous, enthusiastic service; He is not pleased with lazy and indifferent work. His service demands all our energy — energy tempered with good judgment. Enter into His service with your whole heart, and He will bless you in the same way.

All Christian service should be performed heartily in the name of the Lord Jesus Christ and to the glory of Almighty God.

**STARS . . .**

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Word stand and fearlessly preach the truth uncompromisingly, leaving no loopholes, these wandering stars are offended. Why? The doctrine is much too strong. Jude said that they murmur and complain (Jude 16). They favor the policy of never preaching anything that might hurt someone's feelings. Such men readily and easily fit in any group of people because they have no genuine convictions. Men of principle stand

in spite of circumstances. Men of circumstances hold views favorable to the situation that is most profitable to them.

Devotion to Christ and His words need no boasting. Paul said "If any man love God the same is known of him" (1 Cor. 8:3). If we love God, others will be able to discern it. If we keep His commandments, others will be able to see it.

And then, these apostate people are said to be "trees whose fruit withereth, without fruit, twice dead, plucked up by the roots" (Jude 12). They bear no fruit that is true fruit, because they are not true branches connected to the true vine, thus their fruit or works wither away. In addition they are twice dead. Having not the Spirit, they are already dead in trespasses and sins and separated from God. Being apostate in heart, they have for themselves a religion of works, "having a form of godliness but denying the power thereof" (2 Tim. 3:5), going in the "way of Cain" (Jude 11) following a deadly religion. They are as dead logs and brush lying in the way of truth and stumbling stones to sinners.

Jude continues by calling these fellows "raging waves of the sea" (Jude 13). They "foam out their own shame," that is, their own words condemn them. Denying the truth at heart, many of them "run after

the error of Balaam" (Jude 11), thus causing trouble in the ranks of truth; they "mock" (Jude 18); and "speak evils" (Jude 10).

Now, what will finally happen to them? Jude solemnly declares "Woe unto them!" (Jude 11). Christ will execute judgment upon them all (Jude 14-15). They will be some of those of Matthew 7:21-23 who will claim to have

done many wonderful works in the name of Christ. These will no doubt brazenly deny having failed to care for the children of God (Mt. 25:41-46). But these ungodly men will be convinced of their ungodly deeds and hard speeches against Christ. Yet, that is not all. These wandering stars shall be flung into the blackness of darkness forever! (Jude 13). □

## To Give Is To Live

Forever the sun is pouring his gold  
The seas lend silvery rain to the land,  
The land its sapphire streams to the ocean.  
The heart sends blood to the brain of command,  
The brain to the hand its lightning motion,  
And ever and ever we yield our breath,  
Till the mirror is dry and images death.  
To give is to live.

On a hundred worlds that beg and borrow;  
His warmth he squanders on summits cold.  
To withhold his largeness of precious light  
Is to bury himself in eternal night.  
To give is to live.

The flower blooms not for itself at all,  
Its joy is the joy it freely diffuses.  
Of beauty and balm it is prodigal,  
And it lives by the life it sweetly loses,  
To give is to live.

No choice for the rose but glory or doom,  
To exhale or smother, to wither or bloom.  
He is blind whose hand is not open wide  
To help the need of a human brother.  
To give is to live.

He doubles the life of his lifelong ride,  
Who gives his fortunate place to another.  
And a thousand million joys are his  
Who carries the world in his sympathies.  
To deny is to die.

## Fundamental Baptist Information Service

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### Southern Baptist President Calling For Unity.

— Southern Baptist President Bobby Welch is preaching unity through evangelism. He is currently on a national bus tour, which is “part evangelistic campaign and part nationwide rally to unite Southern Baptists around the singular purpose of evangelism” (Baptist Press, Sept. 7). Welch wants to bring everybody to “the Baptist table,” including “moderates and liberals” (Huntsville Times, Alabama, Aug. 14). The term “moderate” within the SBC context encompasses those who deny the infallibility of Scripture. One early result of the Welch unity tour was “overtures of peace between leaders of the two competing state conventions in Virginia.” And why are there two state conventions in Virginia, Texas, and elsewhere? It is because the Southern Baptists in these states are an unhappy mixture of neo-orthodoxy and conservatism. It was in 1996 that the Southern Baptist Conservatives of Virginia (SBCV) voted to become a separate convention from the older Baptist General Association of Virginia

(BGAV). T.C. Pinckney, a conservative leader in Virginia, testified, “*The BGAV is rapidly departing from orthodox Christianity*” (BP, Sept. 17, 1996). Pinckney was testifying that at the state level the SBC is an unholy mixture of truth and heresy. Now Welch is trying to unify all Southern Baptists, including the so-called “moderates,” around evangelism. He says, “This convention does not have one problem that soul-winning will not solve.” That is nonsense. While we would not argue against the importance of evangelism (my personal conviction of its importance is why I am a church planting missionary in one of the darkest parts of Asia), if evangelism is the answer to sin and compromise and error among churches, why doesn’t the New Testament only talk about evangelism? The Southern Baptist Convention is pretending that the battle for the Bible is over even as it hotly rages at the state level. What spiritual blindness and naivety.

\* \* \*

### Pastor’s Children

### Killed In Islamic Terrorist Attack In Russia.

— The children of two pastors were among the 326 or more people killed in the Islamic terrorist attack on a school in Beslan, North Ossetia, Russia. Between them, Pastor Taymuraz and Sergey Totiev of the Evangelical Baptist Church in Beslan had eight children, and only two survived. The six that were killed were ages 15, 14, 12, 11, 9, and 8. The Assist News Service for Sept. 8 reports: “As others in the crowd began cursing and vowed to take revenge against ‘the terrorists,’ Pastor Sergey Totiev, who lost two children in the siege, stood up at the end of the service and reportedly said: ‘Yes, we have an irreplaceable loss, but we cannot take revenge. As Christians, the Bible teaches us that we must forgive. Vengeance is in God’s hands.’”

\* \* \*

### Pakistani Christian Tortured To Death By Police.

— The following is from Barnabas Fund, Sept. 8, 2004: “Nasir Masih, a young Christian man, died in prison on 19th August 2004 four days after being beaten and tortured by officers in two different police stations. When local Christians sought to have the police brutality investigated, 40 of the protesting Christians were arrested. Nasir Masih, son of a municipal sanitary worker from Shekhupura,

[was first beaten by a crowd of Muslims and then beaten and tortured by police after being arrested on false charges of theft.] ... Nasir was given no treatment for his injuries and died in prison on 19th August.”

\* \* \*

### Mel Gibson’s New Movie.

— Mel Gibson, producer of *The Passion of the Christ*, is back to his old love, which is using film to pollute minds and hearts with moral garbage. He has produced a new movie titled *Paparazzi*. It is about a celebrity who becomes a hero by murdering photographers in a calculated, cold-blooded fashion. Gibson makes a brief appearance in the film. Movie reviewer Dave Kehr of the New York Times calls it an “amazingly arrogant, immoral film,” while Roger Moore of the Orlando Sentinel says it is “petulant, violent, and sophomoric.” The movie’s star “never exhibits any remorse for these actions” and “the film deliberately veers away from critiquing” the vigilantism.

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### A Church That is Funky and Full of Fun.

— Those who promote the contemporary style of worship claim that they are

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only making the Word of God understandable to this generation, that they are not changing doctrine. Hillsong Church in Sydney, Australia, home of influential contemporary worship personality Darlene Zschech, is such a church. It uses raucous contemporary music. At the church website recently the following comment was published by someone who attended: "Thank you Jesus for Hillsong Church for being so funky and full of fun." That is an accurate description of many contemporary churches, but will some defender of contemporary worship please explain to me where we find anything like this in the New Testament? The book of Acts and the Epistles describe the apostolic churches. Where in Acts do we find anything that could be characterized as "funky and full of fun"? As for the sermons contained in Romans, Ephesians, and the other epistles, which are the ones that are "funky and full of fun"? The book of Revelation describes some scenes from Heaven. Which one of those is "funky and full of fun"? The Bible is our sole authority for faith and practice, and the fact that there is no biblical support for church being "funky and full of

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not come into condemnation (judgment), but is passed from *death unto life*." These all show on the authority of our Lord, that eternal life is a possession upon believing here and now, not upon some later date, or after a second trial after death.

**4. Having taught and proved the Deity of the Holy Spirit as we discussed the doctrine of the Trinity, let us now look into what Rutherford teaches concerning Retribution, Hell, Eternal punishment.**

This today is a very unpopular subject. But if it is in the Bible then we should know it. What does Rutherford teach on these related subjects? "All who die without Christ will have another chance. They will have the gospel preached to them, and *if they do not wish to accept the invitation, they will be annihilated* ... God is too good to sustain an existence so useless and injurious to itself. ... The second death is extinction ... It is absurd to suppose that God would perpetuate existence forever in torment ... The Millennium is to bring the restoration of all mankind and everything earthly from Adam and creation down ... God's plan is to give mankind a full appreciation of the cure in order that

when the blessing comes to all, they may forever have decided upon the unprofitableness of sin ... The penalty of willful disobedience, after a second trial, will be the second death from which there will be no release — no further trial ... There is no thought expressed in the Scriptures that God purposes to put any of his creatures into a place of endless torture ... The doctrine of Hell torment being a lie and emanating from the Devil, and the clergymen being the ones who teach that doctrine to the people, it follows that in teaching such false doctrines, clergymen are the *servants of the devil*." It was the Lord Jesus Christ who said in Matt. 25:41, "Depart from me, ye cursed, into *everlasting fire*, prepared for the Devil and his angels." Who do you accept as authoritative, Jesus Christ, of whom the Father said, "Hear ye *him!*" or Rutherford, who says "God is too good to punish any of his creatures eternally" and there is "*no hell*." It was our Risen, Ascended Lord who revealed to John the awe inspiring facts of judgment concerning those who in life here rejected God's Christ. "And I saw the dead, small and great, stand before God, (not to receive a *second chance* as Rutherford taught), and the books were opened: and another book was opened, which is the book of life: and the dead

*were judged* out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell (hades the abode of death) delivered up the dead which were in them: and they were judged every man according to their works. And death and hell (hades) were cast into the lake of fire. *This is the second death*. And whosoever was not found written in the book of life was cast into the lake of fire."

It was the same Jesus who taught "God so loved the world" who taught that sin and rebellion God could not, would not tolerate.

Who do you believe concerning punishment for sin and hell? Rutherford or Jesus Christ, the Son of God? God help us to be alert and offset these terrible denials of divine truth. Russell and Rutherford laid the foundation of the so-called "Jehovah's Witnesses" in a miry bog of lies and Satanic deception. Beware of its teachings which blind, deceive and damn the souls of mankind. □

**I don't know why some people change churches; what difference does it make which one you stay home from?**

**REVELATION . . .**

(Continued from page 3)

their beck and command, yet he knew that God was still sovereign and that the Lord Jesus Christ would gain the ultimate victory because Jesus Christ was alive.

Secondly, he saw that Jesus Christ was triumphant. When he sees Jesus Christ, He does not appear as just that one who was crucified upon the cross. Certainly he could see the wounds that were in His hands. Certainly he recognized that this was the same one who was crucified upon the cross, but this is not just the crucified one, but this is the one who is the conquering Christ, the one who has conquered death, hell and the grave. This is demonstrated by the voice of this one who spoke. It says "*as the sound of a trumpet,*" showing His conquering over all of these things. His voice "*as the sound of many waters*" suggesting His word power and His authority. His dress, His long flowing robe and the golden girdle showing Him in His kingly character and the other points of description that we find here, show His divine nature. All of these combined point to a conquering Christ who is still conqueror today and is to fulfill all of His promises whereby He is to come back. So as John writes, his readers would know that this Jesus Christ who had

conquered all of this was still alive and living today, and therefore would be able to protect them against all the forces that threatened them and threatened their destruction.

The Lord had already told them that they would be persecuted. He had already told them that many of them would even have to give their life for the cause of Christ, that they would actually be slain or killed. John is there to tell them that though they might destroy their body, that's all that they can do, because the Apostle Paul said, "to be absent from the body is to be present with the Lord."

The third thing that we see in this vision of the Lord Jesus Christ is His concern for His churches. We find here seven candlesticks representing seven different churches. This message, the entire Book of the Revelation, was intended for all the churches of Asia, to assure them of the Lord's intense interest for each of them and His presence near each of them. Here we find these seven churches roughly making up a circle with the Lord in the midst of these churches, and it shows that He has not departed from them. Though He is not present with them in a bodily form, though He is not present with them in a corporal form, yet we see that the Lord is present with them through the work of the Holy Spirit and that He

still has His concern over them. Though He has departed He has not left them to the mercy of their enemies. Jesus still cares and concerns Himself for His churches.

The Lord gives us a panoramic view of the entire Book of Revelation in verse 19. This is the key to the analysis of the book and the key to the understanding of what is to follow. The reason some preachers, theologians, and scholars have gone astray on the interpreting and the understanding of the Book of Revelation is because they have erred in the understanding this verse. The order of writing is the order in which the events will take place. The Lord says, "*Write the things which thou hast seen, and the things which are, and the things which shall be hereafter*" (Rev. 1:19). The "*things which thou hast seen*" refers to the vision of the Lord Jesus Christ Himself. When he says "*Write the things which thou hast seen*" He wants John to write this verbal description of the vision of the Lord Jesus Christ.

Secondly, he says to "*write the things which are.*" Now the things "*which are*" refers to this present church age. It has now extended for nearly 2,000 years. You and I are living in that period of time that is covered by the phrase "*the things which are,*" that is, the New

Testament church dispensation, or this present church age. The third section is "*the things which shall be hereafter,*" that is the things that are going to follow the church age. Now that is still future, because we read in the end of chapter three the last time that you will find a mention of the New Testament church. Beginning with chapter 4 you find those events that are going to follow, that will succeed the church age.

The things presented in this book are consecutive in nature. What is presented in the first three chapters must be completed and end before the events beginning in chapter four and following can begin. If we can determine where we are now in the order of things, we can then determine what is future and what is not. John faithfully revealed to us the things he had seen and the things which are (1:20). The seven stars *are*, the seven churches *are*. We are therefore in the present church age just before the events in chapter four.

Everything in chapter 1 are things that are past. Everything that you find in chapters 2 and 3 are things that are present, this church age. This applies to you and me today. Everything in chapter 4-22 are things that relate themselves to events that will come after the close of this church dispensation or church age,

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and that's basic. Without this understanding you will not be able to understand the things of chapter 4 and following. We will get into that later.

We read in verses 12 and 13 about golden candlesticks. We also read about some stars in verse 16. Now the Lord is going to define or interpret for us these symbols. Now one mistake that we need to avoid is this, that the Book of Revelation is not a book of symbols. It is a book of revelations (plural), and the revelations (plural) make up the one revelation, the Revelation of the Lord Jesus Christ, which is the title of the book as given to us in verse 1, "The Revelation of Jesus Christ."

There are symbols within the Book of Revelation, and when there are symbols, the book will define or interpret these symbols for us. If there is no interpretation, then it is to be understood as literal. These candlesticks and these stars are symbols, and the symbols are defined or explained in verse 20 of this chapter. *"The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches: and the seven candlesticks which thou sawest are the seven churches"* (1:20). Now this says "the mystery of the

seven stars." Now a mystery is something that man is capable of understanding or of knowing, but he can only know it when it is revealed unto him. When you read about a mystery in the Scripture, it does not mean that it is unknowable. It is knowable, but it is only knowable as it is revealed or explained to man by the Lord Himself. When it is revealed, it may be as clear and as capable of understanding as any other truth. We read about the mystery of the church. It was a mystery in Old Testament days, but it is not a mystery to us today because the Lord reveals to us the information concerning the New Testament church.

Here we read the mystery of the seven stars and the mystery concerning the seven candlesticks. They are symbols. Now what are they symbols of? Here we find that the Lord explains to us what these symbols are. The seven candlesticks, He says, represent the seven churches. As mentioned previously, these were not all the churches nor were these the most prominent churches. There were more than seven churches. There were churches that were far greater than these as far as their prominence was concerned. There were the churches of Rome, Galatia, Colossee, Thessalonica, and Philippi. There were some more prominent than others because we

find that there were books written to them. So these are not all the churches in existence then, nor even the most prominent churches, but these seven churches fitted the purposes of the Lord. He selected these churches for specific reasons that we will get into when we get into the individual letters that the Lord sent to each of these seven churches. He does tell us that these candlesticks represent the seven churches, and we see the Lord Jesus Christ walking in the midst of the seven churches, showing that He is equally distant from each of these churches.

As for as the Lord is concerned there are no large churches, nor are there small churches. There are no great churches as opposed to little churches. Each church is a church of the Lord Jesus Christ. Each one has the same Lord standing near them and observing them, and the Lord directs His messages to each of these churches. These churches are typified or symbolized by the seven candlesticks.

Secondly, we find the seven stars. Now He tells us about these seven stars, *"The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks"* (1:20). What do these stars represent? Now here is the answer. "The seven stars are the angels of the seven churches." The word "angel" means

"messenger, apostle, or one sent forth." They are angels or messengers because God had sent them and made them His representatives and guardians over the churches. They are the overseers of the churches because God made them such (Acts 20:28). So these seven stars are the seven "angels", or the seven "messengers", or the seven "apostles" that are sent forth.

Now who are these messengers? I do not know how many different ideas there may be concerning this, but in all my studies on this, I have convinced myself that these seven angels refer to the pastors of these seven churches. Not to literal angelic beings that we usually think of by the word angel. The messengers or the angels referred to here are the pastors of the churches.

Note the work of the pastor in Acts 20. The work of the pastor is defined for us by Paul saying, *"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"* (Acts 20:28). Another verse about the work of the pastor is found in First Peter. The Apostle Peter says, *"The elders which are among you I exhort, who am also an*

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*elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed*" (1 Pet. 5:1). The words "elder", "pastor" and "bishop" all refer to one and the self same office. You will find they are used interchangeably in the first chapter of the book of Titus. Now he talks about their work. "*Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind*" (1 Pet. 5:2). So we find here that the work of the pastor, the bishop, or the elder of the church is that he is to be the overseer of the flock. He is to watch out for the concerns of the membership of that church over which the Lord and the church have placed him. That John, under the inspiration of the Holy Spirit of God, was commanded to write these letters to the "angel" of the church, shows that this was a pastor and not a heavenly being.

Note how John was commanded to write the letters to the "angel of church." In chapter 2:1 "Unto the angel of the church of Ephesus." In verse 2:8 "And unto the angel of the church in Smyrna write." In 2:12 "And to the angel of the church in Pergamos write."

In 2:18, "And unto the angel of the church in Thyatira write." In 3:1 "And unto the angel of the church in Sardis write." In 3:7 "And to the angel of the church in Philadelphia write." And then 3:14, "And unto the angel of the church of the Laodiceans write." In other words, John is given the command to write this letter to the angel of each church.

Would John be commanded to write a letter to a heavenly being? Would this heavenly being then be authorized to deliver that message to the churches? Does God communicate with His churches by means of heavenly angels? How could holy angels be charged with some of the failures that are laid out before us in these charges?

Notice in chapter 2:4 that this letter is being written to the angel as he says, "Nevertheless I have somewhat against *thee*." Would (or could) an angel be guilty of the neglect and wrongdoing, or the failures and sins that they are charged with here? The verse says, "Nevertheless I have somewhat against thee, because thou hast left thy first love." This is written to the pastor, and the charge is that the pastor has done this, and has led his people to do this, and he is to direct that message to the members of that church over which the Holy Ghost has made him the overseer.

So each of these letters

was written to the pastor so that the pastor in turn might give this message to his people. This is the way God operates, and still operates this way today. If God has a message for this church, He is not going to have an angel come down here and then present to you a message. God does not deal in that fashion. When God has a message to deliver to Central Baptist Church, He is going to give that message to its pastor and through that pastor it is to be given to the church.

If you will turn with me to the Book of Malachi we find that this is the work of the prophet, the priest, or the man who is the spokesman of the Lord. In Malachi the Lord says, "For the priest's lips should keep knowledge, and they should seek the law at his mouth: for he is the messenger of the Lord of hosts" (Mal. 2:7). In the Old Testament it was the priest who stood as the spokesman of God to the people, and the Lord would speak to the people through these priests and through the prophets. Now we should not get the idea that these priests and prophets were divinely inspired in their everyday living, or in their everyday preaching. What they have written down is divinely inspired. Every one of their books that God has preserved for us is divinely inspired. Every word of them is authentic, and we can accept these as the verbally

inspired Word of God, but when they stood up to preach, they were no more inspired than a man is inspired today. We do not have inspired preachers or inspired prophets today. God does not divinely inspire any man today, but the preacher that has been called of the Lord, has an inspired book, the Word of God, and the Lord is going to work through that pastor as the overseer of that church. Remember that the Holy Ghost has made the pastor the overseer, as we found in Acts chapter 20 and in First Peter where the Lord says that they were to be the overseers of the churches. In other words, God speaks to His churches through the pastors.

The pastor is spoken of as representing the churches and the message is to be communicated to the church under his care. In some respects, the pastor performs the functions which the angels of God do: they are appointed to exercise His will. They are to communicate His message. They are to convey important teachings of His purposes to His people. To know one could the messages of this book, intended for the churches, be more properly intrusted than to the pastor. For to no one now would a communication be more properly intrusted than to a pastor.

In summary, we see the Lord standing in the midst

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of the seven candlesticks and He holds the seven stars in His hand. Now brethren, that's the place of God's pastors today. The pastors are in the hands of the Lord. They are there to be directed by Him. They are there whereby He will protect them, and God intends to speak to His churches through these pastors. The pastors are the light-givers, that is, they are to give the spiritual light through the teaching and the preaching of the Word of God, they are the light-givers and the New Testament churches are the light-bearers. They were the ones that uphold the light. They are the ones that bring their lights together and shine their lights forth from the candlestick, the New Testament church.

You will also notice one other thing. You do not find one angel in charge of all seven of these churches, but one angel for one church. Today you have in some churches or denominations, a Bishop in charge of a Diocese or a Conference, or in charge of a group of churches. Nor do you find a "Director" or a "Secretary" in charge of a group of missionaries as is true in some Baptist organizations today. Here you find that each church has their own individual pastor. You don't find one angel in charge of the seven churches, but you find each

church has their own individual angel or pastor. This is the way the Lord intended it to be. Each church is to be separate and independent, not affiliated. Not receiving directions, nor receiving suggestions (that often times are the same as orders), but each church is to be independent and separate. The Lord when He is going to deal with a church, He does not deal with it through a headquarters. He does not deal with an organization, but he deals with that church as an individual church through their pastor and through the membership that makes up that church. Each of these seven churches was a separate and distinct entity within itself, each one being an independent Baptist church.

We see then that each church was dependent wholly upon the Lord for all of their directions. They could not wait until they got the report from headquarters. They could not wait until they had the suggested messages of the month or the quarter. They could not wait to find out where the emphasis was to be placed and wait for that to come in. Each church was a separate, independent church, and the Lord dealt directly with each church, for what might apply to one church, might not apply to the other churches. God did not devise a planned program to be handed out to every

church so that every church or all churches would all become just alike. The Lord had a separate letter, separate instructions, and specifics that He wrote to each one of these churches.

This is the way God operates today. God does not intend for churches to combine together into Conventions, Associations, Organized Fellowships or any other kind of an organized group. He intended that He was to be the Head, He was to give the orders, that He was to tell each church what they were to do. He might tell one church to support missionaries in one field and another church to support missionaries in another field, but He was the one to tell them what they were to do. No one else, and when He does this, He does this through the pastor of the church.

Now I don't mean to indicate that the pastor is to be the lord over the church, that he is to be a dictator over the church, but when the Lord has a message for a New Testament church, He gives it through the pastor of that church. This is the method that God has chosen. He could do it any way He wanted to, but it's the way God has chosen. When the Lord spoke to the children of Israel in the Old Testament, He used Moses the prophet. When Moses' sister said, "Moses, you're just taking too much upon

yourself, God speaks to us as well as to you," the Lord put Moses' sister right in her place, and showed her that when He wanted to speak to His people, it was going to be through Moses.

When the Lord spoke to the angel, He spoke to the churches. The message in each case is directed to the angel or pastor of the church. What that angel is to say is what God wants His people to hear. What the angel delivers is as from the mouth and lips, heart and mind of the Lord Himself (Ezk. 33:7). He that hears the messenger, hears God. He that obeys the messenger, obeys God. He that despises the messenger, despises God. Yet these are all fallible men as God rebukes them.

Now God does not speak to Central Baptist Church through this man, or through that man, or through this woman, or through that woman. When God has a message for Central Baptist church it's going to come from the pulpit by means of your pastor. If you don't believe that you ought not to have me as your pastor, and if I didn't believe that, then I ought not to be here as your pastor. It ought to be a mutual understanding that I am here because this is the place that God wants me to be. God does not just tell me this, but He also tells you that, because I, as your pastor, can only be here as

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long as this church is willing to follow the leadership of its pastor. Any time that you as a church do not feel like I am being led by the Lord; anytime that you feel that God is not leading me in my work as pastor; if you feel that way, and if the church as a whole feels that way, then I ought to go some where else and you should get someone else to be your pastor. You should have somebody that you have confidence in, somebody whose leadership you can follow. Whoever the Lord puts here, you should have enough confidence in him to follow his leadership. That's his job, to be the overseer. If the time comes, however, that the church feels that they believe the pastor is wrong, and they feel he is not the right man for the position as pastor, then the church should advise him of this so that they can call a man that has their confidence. A conscientious pastor if he knows that he does not have the confidence of the majority of the church, then he will resign and seek the Lord's leadership to another church where he and the church can work together.

Some preachers never do their job right. They are just twisted around this way and that way. The Lord did not intend the pastor to be that way. The Lord did not intend for the pastor to be run by the deacons, or by a

women's society, or the man who gives the most money, or anyone else. The Lord tells that pastor in First Peter "*take the oversight.*" Sometimes a pastor has to "take" the oversight, but that's what God intends for him to do. In these letters to these churches, they were given through the pastors to each of these churches.

What we see also is that this shows the complete dependence of the pastor upon the Lord. He has to depend upon the Lord for his message. He has to depend upon the Lord to lead him, and that's why you, as a church, need constantly to pray for your pastor. It is not always easy to know the Lord's will. It is not always easy to know what a church ought to do. If it was, there would be no problem. You just write it down and say "that's it. Let's go." Sometimes it is difficult to know the Lord's will, and you as a church, need to pray that God will always make the Lord's will known to your pastor, so that he can follow the Lord's will, for he is dependent upon the Lord in all of this.

Also, it shows us the dominion of the Holy Spirit in the house of God over the Lord's service. We are to be under the dominion of the Holy Spirit of God, especially a pastor. He must be pliable within the hands of the Holy Spirit so that He might do this or do that.

Let me give you one illustration in closing of how the Lord operates. I'll not mention names. I don't know if this individual told anybody else this or not, but I am not going to mention names as I do not want to embarrass anybody at all. Wednesday night I preached a message on the inspiration of the Bible. After it was all over with, a lady came to me at the close of services and said, "When did you decide to preach that message?" Well, I didn't really know. By Tuesday I had determined that was what I was going to preach on, but I never fully determine that until Wednesday evening. She said, "You know, the Lord just answered my prayers. My husband and I had seen a portion of that film on television called 'Jesus of Nazareth.' We were commenting about the film, about the fact that there were lots of things in the Bible we just didn't know whether they were true or not. We just didn't know whether the writers of the Bible could be trusted to tell us the truth or not. They might have been influenced this way or that way or the other way." They were commenting about this, and my understanding is that he made the statement, "Well, we don't really know. They were all human beings just like we are any way."

Wednesday night, that was what my message was all about, that they were not

just ordinary human beings. They were ordinary human beings, but they were writing under the inspiration of the Holy Spirit of God, so that the result of their writings is that we have an infallible book whereby we can trust every word in the Scriptures. I had no knowledge of that conversation. I had no knowledge of that program talking about that. I never saw a one of the programs. I read so much about it opposing it and in opposition to it, that it didn't interest me enough to watch it. I am certain that the Lord directed my message because there was a need of that message in that congregation that night. I didn't know it, but the Lord knew it. I didn't even know that man was going to be here that night till I walked out and there he was. I had no knowledge, but the Lord knows these things.

The Lord works through His angels, the messengers of the churches. "*The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches: and the seven candlesticks which thou sawest are the seven churches.*" When you see stars, when you need candles, there's darkness, and this old world is about as dark as this world can be. We need stars and we need candlesticks that will shine

(See **REV** on page 23)

**REVELATION . . .**

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forth in this world of darkness to give light (Rom. 1:22-23). That's why I'm concerned over this church growing. That's why I am concerned over you as an individual, being regular in your attendance at this church, because it is as you put your light upon the candlestick that the candlestick gives forth its light to a darken world. As has been stated, the light that shines the brightest at home, is the light that shines the furthestest away. The brighter our light here, the further will our light go. That's why you, as a member of Central Baptist Church, ought to be faithful and regular in attending every service of this church, not just Sunday morning, but Sunday night and Wednesday night as well. Your light counts!

You might get a group of matches over here and say, well one light doesn't matter, just one more match doesn't matter. If everybody said that, you'd soon find that you'd have one little match here, and a little match there, not shining anywhere, and so small that no one would hardly see it. But when you put them together, the light shines bright, and the light that shines the brightest is the light that's going to shine the farthest. I am sure that each of you is interested in bringing light to this world. If so, then

make sure that the lampstand is where you have your light, and make sure that your chimney is a clean, cleansed vessel so that your light may shine.

How were the messengers bearing the light treated? Read Hebrews 11:22-32. Even the Lord Himself was crucified and all His apostles were martyred. No wonder Jesus said "Behold, I send you forth as lambs among wolves" (Lk. 10:3). Though with limited response, the world remains in darkness and until the consummation of all things we must continue "to let our light shine" and expect to suffer and fight. We should pray for God to make us faithful in our work of waiting, watching and witnessing until we hear the sound of the trumpet and the words of our Savior "Come up hither" (4:1).

We need both pastors and church members within a church. If you want to know what your job is within a church, I'm going to give you a passage of Scripture. Read First Corinthians 12:18-22, and you will find that the Lord has a place for every member of Central Baptist Church. He compares the church to a body. Just as you have eyes, ears, nose, mouth, arms, legs, different portions of your body, a New Testament church needs all kinds of members, and every member has his proper function. If they do not function properly, the

entire body suffers. That's why we need you here at every service of Central Baptist Church. It makes the entire body suffer if you're not here. It would be like if you get up in the morning and go the breakfast table and leave one of your legs in bed. It'd be very difficult wouldn't it? If you left your arm there, the one that you use to pick up your fork with, you would find it hard to eat, wouldn't you? This is exactly how it works with a church. You may not think you're important. You may think that you're just a little member, but you know the pores of your skin

are so little that you can't even see them, but you wouldn't live very long without those pores. They are essential to enable you to sweat, because it is by means of the pores that you get rid of some of that poison that would kill you. The pores may not seem important, but they are. You may think you are not important. You may think that what you do in church is not really that important, but it is. Just find where God wants you and do it. Otherwise, you are hurting everybody. You're not only hurting yourself, but you're hurting everybody. □

## God's Invitation

There is a time, we know not when,  
A place we know not where,  
Which marks the destiny of men  
To glory or despair.

There is a line to us unseen,  
Which crosses every path:  
The hidden boundary between  
God's patience and His wrath.

How long may men go on in sin,  
How long will God forbear?  
Where does hope end, and where begin  
The confines of despair?

One answer from the skies is sent,  
"Ye who depart from God,  
While it is called today, Repent,  
And harden not your heart."

**FBIS . . .**

(Continued from page 17)

fun” proves that this is a serious doctrinal issue.

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**The Beverly Hillbillies Bible Study.** — Entertainment Ministries of Nashville produces 12-week Bible studies based on television programs such as the Beverly Hillbillies, Andy Griffith, the Dick Van Dyke Show, Bonanza, and Superman. The company was founded five years ago by Steve Skelton and has distributed studies to 10,000 churches. I can’t imagine the shallowness and worldliness of churches that use a Beverly Hillbillies study guide.

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**Catholics In Mexico Force Protestants To Flee.** — The following is from Religion Today, Aug. 30: “Seven Christian families from the village of “20 de Noviembre” in Chiapas were recently forced to flee their homes by an angry mob. On June 22, the group, who were armed with sticks, stones and machetes, threatened to hang the Protestants from the rafters of their houses, Compass Direct reported. According to ‘Cuarto Poder,’ a Chiapas newspaper, community bosses, or local caciques, incited the mob to attack the evangelicals because the

Christians had asked government officials to ensure that ‘freedom of worship be respected’ in the village. The mob was composed of traditionalist Catholics who oppose the spread of evangelicalism in Chiapas. The displaced families join an estimated 300 to 400 Tojolabal Christians expelled from their farms in the Las Margaritas Township in the past 11 months, Compass reported.”

\* \* \*

**Trashy Country Music.** — Many Bible-believing Christians who do not listen to rap or heavy metal rock do listen to country, but it features rock’s heavy sensual back beat and promotes moral debauchery. The popular new duo Montgomery Gentry is an example. Their song “Hellbent on Saving Me” is standard country fare that glorifies a rebellious husband with a Christian wife. The lyrics say: “She likes to read her Bible/ I like a good bar room rival/ Sunday morning she’s in church/ while my hangover just gets worse/ We see things differently/ but she’s hell-bent on saving me/ ... I know she could make me better/ if I would only let her/ Guess a little compromise couldn’t hurt/ I’m willin’ to bend a little/ if she meet me in the middle/ If she’ll come my way I’ll go her’s.” The song promotes the popular but

false idea that salvation is merely religious reformation that can be taken in small doses, that you can have Christ and the world, too, and that it is legitimate for Christians to meet the world halfway. □

**BODY . . .**

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maintained their health and vigor, but they lost their taste for God’s food, and hankered after the things which their enemies provided.

It is possible to remain in a state of immature development after we become Christians, needing to be fed on milk rather than the strong diet of mature followers of Christ. Paul refers to this in First Corinthians 3:1-3. He reveals that there are two kinds of Christians, carnal and spiritual, each of them saved and sure of heaven; but one kind, the carnal, have not developed, and prefer the things of the world, its habits, amuse-ments, and food. Listen to this passage: “And I, brethren, could not speak unto you as unto spiritual, but as unto carnal,

as unto babes in Christ. I fed you with milk, not with meat; for ye were not yet able to bear it; nay, not even now are ye able; for ye are yet carnal; for whereas there is among you jealousy and strife, are ye not carnal and do ye not walk after the manner of men?”

You can classify yourself as you read these words. Looking back over your Christian experience, have you grown and developed? Have you been feeding on the Word of God and fellowshiping with Christ who is the Bread of life? Do you enjoy meeting with sincere fellow Christians in prayer and worship? What about your amuse-ments? When you want to enjoy yourself, are you tempted to wander back into the world and partake of those empty things which never feed the soul?

Think it over, will you? Once you find out how precious the Lord really is, you will want to be with Him. And I know you find Him, as all have found Him — A WONDERFUL AND SATISFYING SAVIOR AND FRIEND! □ □

## Building

You’re building each moment, in architect’s role,  
A character dwelling— A home for the soul.  
So while you are building, don’t putter and slack;  
Just build a fine mansion, not merely a shack.