

The Baptist

CHALLENGE

a voice of independent Baptists

VOL. XLVIII, No. 10

October 2008

WHOLE NO. 527

Why We Believe the Bible To Be the Word of God

Here are submitted seven reasons for believing the Bible to be the Word of God.

First, **because of its testimony**, what it says about itself. Second Peter 1:20-21 reads: "Knowing this first, that no prophecy of the scripture is of any private interpretation. For the prophecy came not in old time by the will of man:

but holy men of God spake as they were moved by the Holy Ghost." This means that Paul, John, Peter, James, and the others record not what they thought, but what the Spirit taught. Second Timothy 3:16-17 leads us to believe in the plenary inspiration of

By Paul S. James

the Bible, which means that the whole Bible came to us as a supernatural message of God, was given through inspired personalities, and is authoritative and final in all matters of faith and practice. So our authority, is not individual conscience, or the law of the church,

but rather the Word of God.

Second, **because of its authority**. It has been said that more than 3,800 times in the Old Testament alone there are such expressions as "the Lord spake," "God said," "the word of the Lord came." So in First Corinthians 2:13 Paul writes, "Which things also

(See **BIBLE** page 22)

[These messages were preached on the radio, Monday through Friday.]

In this our last message on the series on the Deity of Christ, we want to take time to look at some of the statements of the Lord Jesus. There are some statements of the Lord Jesus that can only be understood in the light of His deity. Our time is so limited in these messages that we will not take up any further time in explanation but will go immediately into the message itself.

First, the power to

forgive sins. Every sin is against God. Men have tried to classify sins into three categories. First, sins against God, second, sins against man, and third, sins against self. But in the final analysis all sin is against God, and only God can forgive sins.

May we turn to Mark 2:1-12. "And again he entered into Capernaum after some days; and it was noised that he was in

The Deity of the Lord Jesus — #5

By M. L. Moser, Sr.

the house. And straightway many were gathered together, insomuch that there was no room to receive them, no, not so much as about the door: and he preached the word unto them. And they came unto him bringing one sick of the palsy, which was borne of four. And when they could not come nigh unto him for the press, they uncovered the roof where he was: and

when they had broken it up, they let down the bed wherein the sick of the palsy lay. When Jesus saw their faith, he said unto the sick of the palsy, Son, thy sins be forgiven thee. But there were certain of the scribes sitting there, and reasoning in their hearts, why doth this man thus speak blasphemies? who can forgive sins but God only? And immediately when Jesus perceived in his spirit that they so reasoned within themselves, he said unto

(See **MOSER** on page 2)

Quiz The Pastor

Is There Really Such A Thing As Reincarnation?

By the late Nick Michalinos

Question: Is there such a thing as reincarnation?

Answer: Absolutely not. There is no such thing as reincarnation, that is, coming back after death to live in a different body. Reincarnation is a popular teaching among some today, even among those of reputation.

The Bible states: "It is appointed unto man once to die, and after that, the judgement" (Heb. 9:27). God has ordained man's appointment with death and judgment occurs only "once," though the Word of God states that some have died and have been resurrected, but not in a different body, but in the same body, and they faced death again in that body.

Even our Lord Jesus Christ's resurrected body was said to be His same body though it consisted of

a different composition, for He stated, "Behold my hands and my feet, that it is I myself: handle me, and see" (Lk. 24:39).

When the Bible speaks of a rebirth or new-birth, it is not speaking of reincarnation. It means a spiritual rebirth, of becoming a member of a family of God by being born-again (Jn. 3:3; 1 Pet. 1:23). When we receive Christ as Savior, we become children of God (Jn. 1:12-13; Gal. 3:26). This new birth occurs in this life, and it is spiritual in nature, not affecting the body in any way.

However, there will be a future resurrection of all the dead, and Christians will be raised up in perfect bodies fashioned like unto the glorious body of our Savior (Phil. 3:20-21; 1 Jn. 3:2). Christians who are alive at Christ's coming will be changed in a moment

from mortality to immortality (1 Cor. 15:51-53; 1 Thess. 4:13-18).

But the spirit of each Christian who dies will return to its own body, and the bodies will be raised to a perfect, incorruptible, deathless state. The very fact of resurrection shows that man's spirit will once again indwell his same body. Why resurrect the same body if man is to occupy a totally different body?

Those who believe in reincarnation ignore the truth of resurrection, and by so doing, hope to escape God's judgment. But this is vain thinking, for "The Lord knoweth how ... to reserve the unjust unto the day of judgement to be punished" (1 Pet. 2:9). There will be no escape (Rev. 20:11-15).

Judgment is certain. The lie of reincarnation offers no hope to the deceived. "It is appointed unto man once to die, and after that, the judgement" (Heb. 9:27). □

MOSER . . .

(Continued from page 1)

them, Why reason ye these things in your hearts? Whether is it easier to say to the sick of the palsy, Thy sins be forgiven thee; or to say, Arise, and take up thy bed, and walk? But that ye may know that the Son of man hath power on earth to forgive sins, (he saith to the sick of the palsy,) I say unto thee, Arise, and take up

thy bed, and go thy way into thine house."

The scribes were right in supposing that only God could forgive sins but they were wrong in not recognizing the fact that Jesus Christ was God. They made the same mistake that many make today in not recognizing the deity of the Lord Jesus Christ. My friends, if your sins are ever forgiven it will be only when you recognize the fact that Jesus as the second member of the Godhead family, has the right and the power to forgive your sins, and that He will do so the very minute you repent of sin and receive Him as Lord and Savior.

Second. Jesus has power over the unseen world. Men are so materially minded that they many times fail to take into consideration that there is a vast unseen world about us. They are so materialistic that heaven, hell, angels, and demons seem vague and remote. Only that which can be handled or experienced with their fleshly bodies seems to be real. We are absolutely wrong. That which we can see, that which we can handle is the transient. The real, the eternal things are of the spiritual realm. Jesus not only controls the physical realm but he also controls the spiritual realm. We read in the Scriptures of His control over angels: "The Son of man shall" (See MOSER on page 23)

THE BAPTIST CHALLENGE

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The Book of Revelation -- Message #13**The Church In Ephesus****2:1-7**

By M. L. Moser, Editor

[These messages were preached in the Central Baptist Church, Little Rock, Arkansas and are printed "as preached" and not as they would normally be in written form. This message was preached on April 1, 1979.)]

"Unto the angel of the church of Ephesus write; These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks; I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars: And hast borne, and hast patience, and for my name's sake hast laboured, and hast not fainted. Nevertheless I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent. But this thou hast, that thou

hatest the deeds of the Nicolaitanes, which I also hate. He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God." — (Rev. 2:1-7)

There are some characteristics that are true or common of all these seven letters. As we go through the study of each of these letters, we will notice that each letter follows a certain pattern. First, it will be preceded by a command in exactly the same form telling the writer that he should write unto the angel of the church. In addition, we will find one or more titles which Christ claims for Himself, and is used in the opening of each address to add weight and authority to the message. These titles have been drawn from the attributes we find ascribed to Him in chapter 1:4-20. We also see that Christ claims to have intimate knowledge of the situation in each one of these churches. In every case, He always says: "I know." This is repeated some seven times, each time

applying it to each one of these individual churches. Then each one of the letters concludes with a promise.

We also note that the weaknesses and the sins that beset these churches of the first century are also very common in our own time today. As we begin to look at these specific churches, and as we look now at this church at Ephesus, we should look at our church and compare it with the church at Ephesus, and we should be able to find some parallels. Parallels may be in some of the good points, and I am afraid, parallels also in some of the bad points.

Now He says, "*Unto the angel of the church of Ephesus write.*" This first letter is representative of that time in church history noted for its doctrinal purity. It is the time that is closest to the times of the Apostles; the time closest to the closing of the New Testament dis-

pensation. It corresponds to that period of time around 76 A.D. to 170 A.D.

We'll just mention a few things about the city of Ephesus. Ephesus was the chief city of the province of Ionia. The name Ephesus means "desirable." To a great extent you will find that the meaning of these names also will have something to do with the characteristics of each one of these churches. As you read about this church in Ephesus, you'll find that there are many things that would make it desirable.

It was a very large city; a very cultured city, but also a very religious city. You remember a woman by the name of Diana, a goddess. In the Book of Acts she is referred to as "Diana of the Ephesians (Acts 19:28). The city of Ephesus was the seat of Diana worship and her tem-

(See REV on page 17)

His Grace Is Sufficient

By Wm. Cowper

We thank Thee, Lord, for weary days,
When desert streams were dry;
And first we knew what depth of need,
Thy love could satisfy.

Days when beneath the desert sun
Along the toilsome road,
O'er roughest ways we walked with One—
That One the Son of God.



Where In the Bible Do You Find Any Reference To Halloween?

By Roy Mason

This is a question that may be very quickly and correctly answered. The answer is — *We do not find it in the Bible.* Yet it is a day that is observed by nearly every church to be found anywhere. And it is a piece of wickedness for any church to observe Halloween in any way, shape, form or fashion. This statement will be hotly resented, but it is so just the same, and there is no way of denying or getting out of it.

Why Is It Wrong To Observe Halloween?

Because it is an unscriptural observance. “To the word and the testimony” (Isa. 8:20). The Bible is supposed to be our guide, and why have something that has no slightest mention in the Scripture? Christianity is cluttered up with all sorts of things that have no Bible warrant. Because “Day Observance — with a Multiplicity of Days” is taught against in the New Testament (Gal. 4:10). Heathenism and Catho-

licism, both have lots of “days” to observe. True Christianity makes little of “days.”

Because Halloween was established by the Catholic Church as a Church “Day.” In Kelly’s “Book of Halloween (from public library), page 29, we read: “A day in May was chosen by Pope Boniface IV in 610 for consecrating the Pantheon, the old Roman temple of the gods, to the Virgin and all the saints and martyrs. ... The day was changed from May to November.” We merely trail along after Catholicism when we have anything to do with Halloween.

Because Halloween — adopted by Catholicism — came straight from the blackness of rank, raw, heathenism. Proof: Encyclopedia Britanica says: “Halloween and attendant ceremonies long antedate Christianity. The two chief characteristics of ancient Halloween were lighting of bonfires, and belief that this was the night when witches and ghosts walked abroad.” “... Thus it is clear that the main celebration of Halloween was purely Druidical.” We may explain that the Druids were ancient pagans inhabiting the British Isles.

From American Book of Days, page 538 (Public Library) we gain the following statement: “Among the Druids, it was the eve of festival of Saman, lord of death, who called together the souls of the wicked that during the year had been condemned to inhabit the bodies of animals.” ... the early Christian (Catholic) church adopted the day.

“Halloween is a time when it was supposed that witches and ghosts were most likely to wander abroad.” “... a single judge in Nance (France) condemned 800 women as witches. In Tolousa 400 were executed at one time. At Treves 7,000 were put to death.”

Thus we see that Halloween was connected with belief in witchcraft, and this belief brought about the wholesale butchery of thousands. Why should we perpetuate a thing that has had such an unsavory history?

Because the things connected with Halloween are Anti-Christian. Such as (1) Fortune Telling, (2) Witches, (3) Ghosts. In Old Testament times fortune telling was punished with death. True, the Halloween celebration presents all this

in jest, but it is wrong to joke about these things of such serious moment.

Because it is attended with Vandalism and Hoodlumism. Wanton destruction of property occurs at this time. We have known of whole towns turned topsy turvy at this time.

But the worst thing is for churches to fall in line with something that has no shred of Christianity — something entirely from evil paganism — and to feature it. It is an inexcusable compromise. Christianity ought to be clean and free of everything of heathenism. Christians shall have to answer before God for tuning their churches into places of spooks and goblins and witches and fortune telling. It is desecration of holy things, and belittles Christianity. Let us stay clear of it. □

Just for Fun

The trouble with a fellow who talks too fast is that he is liable to say something he hasn't even thought of yet.

Here's Some Good Advice For All Of Us

An elderly carpenter live a more leisurely life was ready to retire. He told with his wife and enjoy his employer-contractor of his extended family. He his plans to leave the would miss the pay-house-building business to check each week, but he

It Got Up and Went

How do I know my youth is all spent?
My get up and go has got up and went.
My joints are stiff and filled with pain,
The pills that I take they give me no gain.
I rub in the ointment like fury, I do.
Each pain when it leaves, comes back with two.

When I was young and my slippers were red,
I could kick up my heels high over my head.
When I grew older and my slippers were blue.
I could still stay up the whole night through.
But now I am old and my slippers are black
I creep to the store and puff my way back.
Yet, "I really don't mind" I say with a grin,
When I think of the places my get up has been.

Old age is *golden* I have heard it said,
But sometimes I wonder as I get into bed.
My "ears" on the dresser, my "teeth" in a cup.
My "eyes" on the table until I wake up.
Ere sleep comes each night I say to myself
"Is there anything else I should lay on the shelf?"
But in spite of it all, I am able to grin
When I think of the places my get up has been.

Since I have retired from life's competition
Each day is filled with complete repetition.
I get up every morning and dust off my wits,
Go pick up the paper and read the "o-bits."
If my name isn't there I know I'm not dead
I eat a good breakfast and go back to bed.
The reason I know my youth is all spent—
My get up and go has got up and went.

wanted to retire. They could get by.

The contractor was sorry to see his good worker go and asked if he would build just one more house as a personal favor. The carpenter said yes, but over time it was easy to see that his heart was not in his work. He resorted to shoddy workmanship and used inferior materials. It was an unfortunate way to end a dedicated career.

When the carpenter finished his work, his employer came to inspect the house. Then he handed the front-door key to the carpenter and said, "This is your house ... my gift to you."

The carpenter was shocked! What a shame! If he had only known he was building his own house, he would have done it all so differently.

So it is with us. We build our lives, a day at a time, often putting less than our best into the building. Then, with a shock, we realize we have to live in the house we have built. If we could do it over, we would do it much differently. But, you cannot go back.

You are the carpenter, and every day you hammer a nail, place a board, or erect a wall. Someone once said, "Life is a do-it-yourself project." Your attitude, and the choices you make today, help build the "house" you will live in tomorrow. Therefore, Build wisely! □

We Need A Revival

We need a revival that will stop the flood tides of sin, the lawlessness and ungodliness that are literally swamping our nation and the world.

We need a revival that will restore the love of chastity and purity and restore a moral conscience to our people!

We need a revival that will put an end to the dead formalism in our churches and make them soul-winning stations for God, a revival that will set them on fire with the power of the Holy Spirit, that will break the hearts of our people for a lost world.

We need a revival that will restore a sin-consciousness to our people.

We need a revival that will cause those who call themselves Christians to walk again with God, to separate themselves from the world, hold high the banner of righteousness and real Christian living.

Oh, how we need to seek again the old paths and walk in them, not merely because they are old, but because they are right.

We need a revival that will restore unto our people a sense of discrimination between right and wrong. Our people, both saved and unsaved, have all but lost their power to discriminate

(See **NEED** on page 24)

Why Use the Name Baptist?

The Baptist Pillar

From a number of quarters (even “Baptist”) the use of the name Baptist is being assailed. There are a number of reasons put forth for this, for example:

1. The New Testament churches were not actually referred to as “Baptist” churches.

2. “Denominations are abominations.”

3. Some modern day Baptists have gone off the rails into modernism, etc. tarnishing the name Baptist.

The general opinion is that true New Testament churches need not refer to themselves as “Baptist churches” but simply as “churches” e.g., Grace Church, Community Church, etc. The word “Baptistic” is often mentioned. There are three reasons why we should use the term “Baptist” and that proudly.

Scriptural Reasons

The word “Baptist” is a New Testament word. It is used 15 times in the Bible and is a descriptive word. John was called a Baptist before he began baptizing (Mt. 3:1). John the Baptist was the first gospel preacher (Mk. 1:1-2); Lk. 16:16). Baptists today preach the same gospel of repentance (Mt. 3:8) and faith (Jn. 1:29) as John, and practice the same baptism

of immersion (Jn. 3:23) of believers (Mt. 3:6,8) symbolically presenting the gospel of Christ (Jn. 1:31). John’s baptism was never repudiated or altered after the Lord established His church (Acts 1:22).

Some point out that the terms “Church of God” and “Churches of Christ” are also Biblical. True, but these are terms of possession and thus more general. The word Baptist is descriptive, filled with meaning. It says something.

Historical Reasons

Baptists claim a thrilling history—one written in blood, but one never stained with the blood of others. Baptist history is the history of a belief and certain Bible principles. For many historical reasons, it is an honorable name. Because a few Baptists have ceased to be Baptist, because of modernism is no justification for discontinuing the use of the name by many.

“I believe that we came from the pierced hands of Christ; and the gates of hell have not, nor ever shall prevail against it. At times its witness has been almost drowned in blood. Days without end its life seemed to perish in the flames. Its scattered flock suffered no

(See **NAME** on page 24)

Salty Salt

By J. M. Prewett

Following our Lord’s message on the Beatitudes, He said to His disciples, “Ye are the salt of the earth.” A truth so far reaching that we wonder if those few words spoken to those disciples by the Master when on earth are still true today. We also wonder if any professing Christian can claim the distinction of being designated as “salt.” The Master evidently was speaking to His church when making this statement, and He also said, “The gates of hell shall not prevail against her.” Most folk who believe the Lord’s local, visible, independent church is still operating today believe the Lord included all the members in His declaration. Just how many can you name that you believe can be classed as the Lord’s “salt”?

Let’s see what composes salt, and what valuable properties it contains, and the effect of the application of natural salt, a type of the “salt” the Lord was talking about.

1. Salt is composed of two principal elements — Chlorine and Sodium — a compound. Sodium is the medium by which the active chlorine is brought into action. Even so the “salt” the Lord is talking about must be a compound produced by uniting two

elements — earthly substance, man created in the image of God, and — heavenly Chlorine — the Holy Spirit — producing the compound — the Lord’s “salt.”

2. Salt produces results when applied to material substances, such as meats, vegetables, etc. It preserves from decomposition and corruption. Even so the Lord’s “salt” must preserve. His truth from error; must hold inviolate the truth about His salvation and proclaim it without deterioration and worthlessness; must maintain the truth about His deity; must declare His virgin birth; must recognize His power, wisdom, and eternal presence; and while disseminating the truth about the blood atonement, keep a watchful eye for His bodily, visible, and audible return from the skies,

3. Salt produces thirst when taken into the body of red-blooded animals, as well as virile humanity. Evidently the Lord included this property in His “salt.” This obvious fact makes us wonder if many of those calling themselves Christians can produce a real thirst in others for the salvation they profess. We have sometimes heard others say, in

(See **SALT** on page 7)

Your Pastor's "Easy Time"

If he is young, he lacks experience, if his hair is gray, he is too old; if he has five or six children, he has too many; if he has none, he is setting a bad example.

If his wife sings in the choir she is being forward; if she does not, she is not interested in her husband's work.

If he speaks from notes, he has canned sermons and is dry; if he is extemporaneous, he is not deep.

If he spends too much time in his study, he neglects his people; if he visits, he is a gad-about.

If he is attentive to the poor, he is playing to the grandstand; if to the wealthy, he is trying to be an aristocrat.

If he suggests improvements for the church, he is a dictator; if he makes no suggestions, he is a figurehead.

If he uses too many illustrations, he neglects the Bible, if not enough, he is not clear.

If he condemns wrong, he is cranky; if he does not, he is a compromiser.

If he preaches an hour, he is windy; if less, he is lazy.

If he preaches the truth, he is offensive; if not, he is a hypocrite.

If he fails to please everybody, he is hurting the

church; if he does please everybody, he has no convictions.

If he preaches tithing, he is a money-grabber; if he does not, he is failing to develop his people.

If he receives a large salary, he is mercenary; if a small salary, it proves he is not worth much.

If he preaches all the time, the people get tired of hearing one man; if he invites guest preachers, he is shirking responsibility.

So what! They say the preacher has an easy time!

SALT . . .

(Continued from page 6)

making appeals to the unsaved, "If what he or she has is religion, I don't want any." Or, "if they are going to heaven, I want to go to the other place."

Again others will say, "I don't want to be a fanatic like they are." Something must be wrong with their salt. The Lord says something about "salt" losing its savor, or thirst producing qualities.

4. Salt is attractive in its whiteness. What person looking upon some great salt basin on a bright sunny day and has not been attracted by its glistening whiteness. It reminds us that the Lord has promised His own children bright shining robes of untarnished brightness, robes washed in the blood of the Lamb. Surely the "salt" in the lives of God's saints is attractive. It will shine more and more

unto the perfect day.

While much could be written on "salt" we have only touched some high spots, and it is the hope of the writer of this message that it will cause someone to let God's Chlorine — Holy Spirit — to permeate their lives that they shall be truly the Lord's "salt" compound; preserving His truth; producing a thirst for righteousness in others; and showing to the world the attractiveness of God's salvation. □

How To Be Happy

By Walter L. Moore

In delivering the deed to a lovely fifty-acre park given to his beloved Emporia, Kansas, William Allen White said: "This is the last kick in a fistful of dollars I am getting rid of. I have tried to teach people there are three kicks in every dollar; one when you make it — and I do love to make a dollar, one when you have it — and I have the Yankee lust for saving. The third kick is when you give it away—and the biggest kick of all is the last

one.

Dean Inge once said: "The unhappy people are those who are consuming nothing." He is also quoted as saying, "Doctors are fond of sending their fashionable patients to take a rest cure. In nine cases out of ten a work cure would do them far more good."

In one of her poems Ella Wheeler Wilcox wrote: "No; the two kinds of people on earth, I mean, are the people who lift, and the people who lean." Strange as it seems, the "people who lean": grow weary and bored with life, while "the people who lift" are constantly refreshed.

Mistakenly we associate giving money or service with pain and being served and receiving gifts with happiness. Jesus teaches us that in giving ourselves and our possessions we find happiness. Frank Laubach says, "Often illiterates ask us, 'Why are you doing this for me? No educated person ever paid any attention to me before.' And then we reply, 'I learned it from Jesus'." □

**A person's true character
Is revealed by what he does when
No one is watching.**

*"Not with eyeservice, as men-pleasures
but as the servants of Christ, doing the
Will of God from the heart."*

Ephesians 6:6



Southern Baptist Pastor Didn't Pray In Jesus' Name At Republican Convention. Dan Yearly, pastor of North Phoenix Baptist Church, gave the closing prayer at the recent Republican National Convention in St. Paul, Minnesota, but he did not pray in Jesus' name ("McCain's Pastor Says Closing Prayer," Baptist Press, Sept. 5, 2008). The Bible says there is no access to God except through Jesus Christ, but this Southern Baptist pastor didn't pray in Jesus' name. Presidential candidate John McCain, who was raised Episcopalian, has attended North Phoenix Baptist for 15 years, but he is not a member. "Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me" (John 14:6). — FBIS

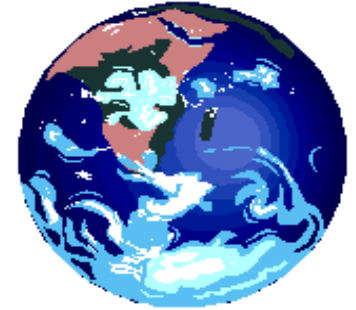
Church Of England Apologizes To Darwin. — On September 14 the Church of England officially apologized to Charles Darwin for rejecting his theory of evolution. The statement said: "Charles Darwin, 200 years from

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your birth, the Church of England owes you an apology for misunderstanding you and, by getting our first reaction wrong, encouraging others to misunderstand you still" ("Church Makes 'Ludicrous' Apology," The Daily Mail, Sept. 13, 2008). The statement was written by Malcolm Brown, who sits on the Archbishops' Council, the Church of England's managing body, headed by the Archbishop of Canterbury (Rowan Williams). It argues that the theory of evolution is not incompatible with Christian teaching, which is ridiculous. The Bible plainly says that the world was created by God in six days, that the plant and animal life was made to reproduce after its own kind, that man was made in God's image, that he sinned against God, and that the world was cast into fallen chaos. This fits perfectly with the condition that we see in the world today, as well as the archaeological and geological records. If there was no divine creation, if man is a product of evolution, then Genesis is a myth, the fall is a fable, there is no purpose to life, no afterlife, and no salvation. If the account of Adam is a legend, then Jesus Christ's apostles were deceived and the gospel they preached was

a delusion, because they mentioned Adam seven times in their writings, always describing him as a historical figure. — FBIS

Pope Honors Rome's Heretical Mary At Lourdes. — This month Pope Benedict XVI visited Lourdes to celebrate the 150th anniversary of the alleged appearances of Mary to a 14-year-old girl named Bernadette. He reminded the crowds that Mary revealed herself as the Immaculate Conception, claiming to have been born without sin. This proves that the "Mary" that appeared at Lourdes was a deceiving spirit, because the real Mary of the Bible admitted that she was a sinner who had a Saviour (Luke 1:47). The pope said that people flock to Lourdes because they "can entrust to Mary their most intimate thoughts" ("Pope Celebrates Mass, Tells Lourdes Pilgrims Mary Leads to Christ," Catholic News Service, Sept. 14, 2008). This is blasphemous, as there is only one who knows man's innermost thoughts, and that is Almighty God (1 Kings 8:39). While in Lourdes, the pope committed another blasphemy by "kneeling and praying in silent adoration



before the Blessed Sacrament." This is based on the idolatrous doctrine that the consecrated wafer of the mass becomes Jesus Christ and can be worshipped as God. The Second Vatican Council, "The faithful should therefore strive to worship Christ our Lord in the Blessed Sacrament" ("The Constitution on the Sacred Liturgy," Instruction on the Worship of the Eucharistic Mystery, Chap. 3, I B, p. 132). — FBIS

California Bans "Bride" and "Groom". — When a couple in Roseville, California, wrote the words "bride" and "groom" next to "Party A" and "Party B" on their marriage license because they wanted to be legally recognized as husband and wife, the county clerk turned them down, saying it "does not comply with California State regulations" (WorldNet Daily, Sept. 8, 2008). Pastor Doug Bird, who conducted the marriage ceremony, said, "What's next? Will the State of California force

(See WNR on page 12)

La Voz Del Desierto

¿Es Bíblica La Pena de Muerte? — #2

La mayoría de los cristianos y predicadores Bautistas fundamentalistas creen que la Biblia enseña que la sociedad tiene el derecho de ejecutar a un criminal que ha cometido una ofensa capital. Esa es nuestra posición. Muchos evangélicos también están a favor de la pena de muerte, pero encontrará que algunos de ellos han sido influenciados a estar en contra de ella. Mientras que el sentimentalismo de los liberales, modernistas y la Iglesia Católica Romana, se opone a la pena capital, diciendo que es un crimen; porque quien le quita la vida a alguien por un delito, es igual de criminal, ya que es una violación al sexto mandamiento: “No matarás” (Éxodo 20:13). Partiendo de la manera en que interpretan este versículo, uno inmediatamente concluiría que este mandamiento prohíbe matar en todos los casos. ¡Pero no es así! Si el mandamiento “No matarás” incluye la pena capital, entonces Moisés se contradijo así mismo, pues en el próximo capítulo del mismo libro dice: “El que hiriere a alguno, haciéndole así morir, él morirá” (Éxodo 21:12).

La palabra hebrea traducida “Matar” en el sexto mandamiento significa “asesinar” y debería ser leída “No asesinaras.” Por lo tanto, no toda matanza es asesinato. Asumir lo contrario es hacer que un mandamiento de Dios contradiga otro mandamiento. Dios instituyó el gobierno humano para castigar a los que ponen en peligro la seguridad de los ciudadanos. El que algunas iglesias u organizaciones, condenen o insinúen que un cristiano que está a favor de la pena de muerte, no es un verdadero cristiano, muestra que su creencia no está basada en la Biblia, sino en su propio juicio (Génesis 9:6; Levítico 24:17; Deuteronomio 19:11-12; Proverbios 28:17).

A veces los críticos de la pena capital, tratan de disminuir el impacto de estos versículos, diciendo que sólo fueron parte de la Ley del Antiguo Testamento, y que a partir de la muerte de Jesús, Dios ha privado a los hombres de la aplicación de la muerte como instrumento de castigo. Sin embargo, el Señor le dio a la sociedad humana la autoridad de administrar la pena capital por cientos de años antes que llegar

la Ley (Génesis 9:6). Además, aunque Éxodo y Deuteronomio tienen que ver con la Ley, recordemos que siguen siendo la Ley de Dios. El Dios del Antiguo Testamento es el mismo Dios del Nuevo Testamento, Dios no se contradice Así mismo.

No hay un solo versículo en la Biblia donde Jesús condene la pena de muerte. De hecho, en la misma cruz, vemos que el ladrón arrepentido creía en la pena de muerte. En Lucas 23:40-41 dijo: “¿Ni aun temes tú a Dios, estando en la misma condenación? Nosotros, a la verdad, justamente padecemos, porque recibimos lo que merecieron nuestros hechos; mas éste ningún mal hizo.” El ladrón que fue al paraíso con Cristo ese día, reconoció que como cometió un crimen capital, necesitaba la pena de muerte. Si Dios hubiese privado a los hombres de la aplicación de la muerte como instrumento de castigo, éste hubiese sido el lugar perfecto para anunciarlo, mas sin embargo, no expresa ni una sola palabra en contra de este principio.

Pablo, también presenta como una situación de

hecho la sumisión a la autoridad civil que, en nombre de Dios, condena con la espada, simbolo de la pena de muerte: “*Pero si haces lo malo, teme; porque no en vano lleva la espada, pues es servidor de Dios, vengador para castigar al que hace lo malo*” (Romanos 13:4). Por lo tanto, está claro que el apóstol Pablo está a favor de la pena de muerte. Hay que recordar que este pasaje en Romanos fue escrito después del ministerio de Jesús en la tierra, por lo cual usted puede ver que Jesús no abolió la pena capital.

Al contrario, Jesús mismo dijo: “*No penséis que he venido para abrogar la ley o los profetas; no he venido para abrogar, sino para cumplir. Porque de cierto os digo que hasta que pasen el cielo y la tierra, ni una jota ni una tilde pasará de la ley, hasta que todo se haya cumplido*” (Mateo 5:17-18).

De hecho, en Apocalipsis 13:10, donde Cristo habla a Juan, luego de Su ascensión al cielo, le dice: “*Si alguno lleva en cautividad, va en cauti-*

(Vea PENA en la pág. 10)

“Reto a La Blasfemia”

Deberes Cristianos

Recompensa a Participantes Por Demostrar su Incredulidad en la Página Electrónica en El Internet “Youtube.”

La Esquadra de Responsabilidad Racional ha lanzado una campaña de \$25,000 para atraer a la juventud a que renieguen públicamente cualquier creencia del Dios de la Cristiandad. Llamado “*El Reto a La Blasfemia*”, esta campaña motiva a los participantes a cometer lo que la doctrina cristiana

llama el pecado imperdonable, la blasfemia contra el Espíritu Santo.

El Espíritu Santo es el Espíritu invisible, en quienes los cristianos creen que habita en la Tierra como el representante de Dios. De acuerdo a la página electrónica “Más de 160 participantes ya han blasfemado contra el Espíritu Santo y han recibido gratis DVDs durante la fase de prelanzamiento del Reto a la Blasfemia. Lea la Biblia en Mateo 12:31-32.

Entre los deberes del miembro en la iglesia del Señor, está el cultivar el culto familiar y personal; educar religiosamente a nuestros niños; procurar la salvación de nuestros parientes, de nuestras amistades y de toda la humanidad en general.

El cristiano debe ser santo en sus acciones, fiel en sus compromisos e irreprochable en su conducta. Debe evitar la chismografía, la difamación y el enojo en exceso; debe

abstenerse de las ventas y uso de bebidas intoxicantes (Tito 2:1-15). También tiene que ser celoso en sus esfuerzos por el engrandecimiento del Reino de nuestro Señor y Salvador Jesucristo (Mateo 28:19-20; Marcos 16:15).

Además de esto, debemos cuidarnos los unos a los otros en amor fraternal, recordándonos mutuamente en la oración y ayudarnos en las enfermedades y en los infortunios, a través de obras de caridad (1ra Corintios 13). Cultivamos esta simpatía cristiana, en el sentimiento y en la cortesía de la Palabra de Dios, siendo tardos para ofendernos y prestos para la reconciliación; abundando en los preceptos de nuestro Salvador para obtenerla sin tardanza (1ra Pedro 1:13-25).

Finalmente prometemos, que cuando tengamos que cambiar nuestra residencia a otro lugar, nos uniremos tan pronto como nos sea posible a otra Iglesia Bautista de la misma fe, en donde podamos continuar desarrollando el espíritu de este pacto y los principios de la Biblia (2da Timoteo 4:1-5; Judas 3).

[Del libro: “**Manual Para La Membresía de la Iglesia**,” M. L. Moser, Autor, Por Hno. Luis M. Alicea, Redactor.] □

PENA . . .

(Vino de la pág. 9)

vidad; si alguno mata a espada, a espada debe ser muerto. Aquí está la paciencia y la fe de los santos.” ¿Qué más claro lo queremos escrito?

Otros críticos declaran: “*Existe una elevada posibilidad de decenas de casos que personas sentenciadas a muerte eran inocentes. ¿Queremos correr este riesgo?*” Sin embargo, esta “elevada posibilidad de errores judiciales”, en la pena capital, es una exageración. Además, el hecho

de que el sistema de justicia no sea perfecto, no significa que deberíamos abolir la pena capital, pues fue Dios mismo, el que le dio al hombre el poder de la vida y la muerte cuando le dijo a Noé: “*El que derramare sangre de hombre, por el hombre su sangre será derramada; porque a imagen de Dios es hecho el hombre*” (Génesis 9:6). Sin duda, los israelitas estaban pasando por la misma situación cuando tenían que tomar la determinación de culpa sobre cualquier asesino traído antes ellos. Sin embargo, Dios no abolió la

pena capital por esa razón (Deuteronomio 17:6-7, 12-13). De manera que la pena capital para el crimen del homicidio, no sólo es el más antiguo principio de la ley del hombre, sino que de acuerdo a la Biblia, es el juicio de Dios.

En conclusión, Dios instituyó el gobierno civil y la pena de muerte, no sólo para el tiempo de Noé, sino como una ley universal antes, durante y después de la Ley: “*Y dijo Dios: Esta es la señal del pacto que yo establezco entre mí y vosotros, y todo ser viviente que está con vosotros, por siglos perpetuos*” (Génesis 9:12). Después de todo, como dice nuestro Hno. M.L. Moser Jr: “*Es muy fácil evitar la pena de muerte. Simplemente, no asesines a nadie y no tendrás ningún problema*” (**Capital Punishment — Christian Or Barbarian?** por M. L. Moser, Jr., pg. 55).

[Por Hno. Félix M. González Bulgalá Redactor.]

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The One-Chapter Books of the Bible — Obadiah

God's Kingdom Triumphant

By Roy O. Beamon

The Writer. Obadiah may have been the faithful governor of King Ahab's house in Elijah's day, who hid and fed one hundred prophets whom wicked Jezebel sought to slay along with the other servants of God whom she murdered (1 Ki. 18).

The date would be around 800 B.C. Jeremiah may refer to Obadiah in 49:7-22. Read the two together. Obadiah, however, may have been another man of God living about 587 B.C. The only thing we know about him is his name, which means *worshipper* or *servant of Jehovah*. May we all be true Obadiah!

The Subject. vs. 1. Edom refers to the nation that sprang from Esau, the brother of Jacob (Gen. 25:24-34). Esau was nicknamed Edom, "red," because of his fondness for red pottage. The hatred of Esau for Jacob was perpetual. In this book Edom stands for all that opposes God; Israel or Jacob stands for those that love God and are persecuted for righteousness sake.

Inspiration. Four times (vs. 1, 4, 8, 18) the message claims to be the saying of God. "Thus saith the Lord." "The Lord hath

spoken it" (vs. 18); let all therefore keep silence.

The Key-Text. "And the kingdom shall be the LORD'S", v. 21.

The Title. "The vision of Obadiah," vs. 1.

I. God's Opposition Announced. Vs. 1-2. The prophet vividly calls for attention (Cf. Jer. 49:14-15). The judgment is pictured twofoldly: God made Edom small; others despised her, vs. 2. Pick out for yourself how God describes the judgment in the rest of the book.

II. The Cause of Judgment. vs. 3-14. God does not delight to punish. The cause for calamities is found in man's sins only. Judgment falls because men deserve it and bring it on themselves. The cause here described is twofold: false pride and cruel treatment. The application to our day is easy; the Bible is not an out-of-date book.

1. *False Pride*, vs. 3-9. The world is toppling toward eternal ruin because of pride. Note the marks of their pride: (1) Its seat was in their hearts. (2) Its effect on them was to deceive them. Our own pride blinds our eyes to the facts. God does not deceive us; it is self-inflicted by our own pride. (3) It was

boastful in attitude. "Pride of heart is that attitude of life which declares its ability to do without God" (Morgan). (4) It was pride in material things. Men think themselves secure in their own resources without God and even against God. This was never more true than today. The Laodicean spirit is everywhere (Rev. 3:14-22). Edom falsely trusted in two things:

(1) *Natural Resources*, vs. 3-6. Edom lived south of the Dead Sea "in the clefts of the rock" (vs. 3) and "high." The pride of her heart deceived her in thinking she could not be brought down. God taught her that "pride goeth before destruction, and a haughty spirit before a fall." Men feel secure today in wealth, in inventions, in natural things. To feel such is to deceive our own hearts. God placed these natural resources here, and we must not forget Him as the Giver. The security of our land is not in our armies, navies, and air force, nor in our schools and colleges, nor in our mines and factories, but in the living God. Let us look to Him. Natural resources cannot save us when we rot from within with crime and immorality.

(2) *Diplomatic Relations*, vs. 7-9. Edom boasted of her wise men who made confederacy or alliance with other nations. Our safety today is not in our allies nor in great leaders; it is still and ever

will be in the Lord Himself. God makes man's boasted wisdom the height of folly. We are proudly and vainly boasting of our wisdom. Schools are good, but education that gives God a back seat is doomed to bring ruin. The strength of allies cannot save wicked nations. Poland, France, and others did not repent and trust in God; cruel Germany crushed them down. International promises of peace and protection are thinner than the paper on which they are written. Peace for torn hearts and nations is only in the Lord. Trust not in allies; trust in the Lord. God's message to Edom was that the very forces they trusted for deliverance were by His power working their destruction.

2. *Cruelty to Others*, vs. 10-14. That is the usual order. Men proudly trust in self, ruling God out; then they become cruel to others. The root evil is pride; the fruit is cruelty. They that fear God love and practice kindness to one and all. Edom rejoiced at the defeat and shame of Jerusalem, the city of God. Are we happy when others fail and have troubles? The troubles of others give us an open opportunity to be kind. Misery and want ought to make us merciful and liberal. Are we moved by the wants of a world in sin? Are our hearts touched by the condition of this lost world? Edom added insult

(See **BOOK** on page 12)

BOOK . . .

(Continued from page 11)

to injury in grabbing what property she could (vs. 13). When you see someone about to lose all material possessions, do you rush in to grab what you can?

III. The Measure of Judgment. vs. 14-16. The sins of Edom remind Obadiah of the “day of the Lord,” the day of judgment. Sin calls for punishment. God will judge “*all the heathen,*” You cannot escape. The universal judgment on all proves judgment on the individual.

Judgment will be proportioned to the crime. “As thou hast done, it shall be done to thee” (vs. 15). This teaches degrees of punishment because the penalty is measured by the offense. Illustrations: Adonibezek (Judg. 8:18-19; 1:5); Haman on the gallows prepared for Mordecai. “The chickens will come home to roost.” “Whatever a man soweth, that also shall he reap.” “Be sure your sin will find you out.” “With what measure you mete, it shall be measured to you again.” “Thy reward shall return upon thine own head” (vs. 15). Men fall into the pit they themselves digged. Sad reaping!”

IV. Hope, Remnant, Victory. vs. 17-21. Deliverance is decreed for Jacob. Israel will not always be the footstool of Hitler. “The house of Jacob shall possess their pos-

sessions.” This deliverance came in part in the return of the Jews from captivity but awaits fuller realization when King Jesus takes the Kingdom and reigns over the world. Nothing but utter destruction awaits all the opposers of Christ and His friends (vs. 18).

What changes are ahead for this old world! God takes the part of the downtrodden. “The Lord pitieth the poor.” God’s people will yet come into their own. The saints will not always be forgotten, kicked around, and persecuted. We may well be content to suffer now when we consider the glory that awaits us.

“*And the kingdom shall be the Lord’s.*” What a grand climax to this shortest Old Testament book! “Among all the prophets, he is the briefest in number of words; in the grace of mysteries he is their equal” (Isidore). God is to have the last word after the proud boast of men. This prophetic sentence is the focal point and crown of all prophecy. “And.” What a message in a small connective word!

“The kingdom *shall be the Lord’s*” notwithstanding the proud oppositions of men, notwithstanding God’s people are downtrodden by their foes and chastened by God the Father, and notwithstanding His kingdom seems to fail. It shall be His in thorough and just destruction of His foes and in final and complete

establishment of His kingdom. It is His by right; it is being made His by judgments and sovereign overruling; it shall be His in the joyous allegiance of His subjects.

Obadiah was a prophet of hope. His twofold message was of judgment and deliverance, of sin and salvation. This hope “is the one sufficient secret of confidence in all the days of darkness and travail which lead to victory” (Morgan). Here is a certain hope for battered and shivering faith. “And the kingdom shall be the LORD’S.” The kingdoms of this world are become the kingdom of our God and His Christ. □

WNR . . .

(Continued from page 8)

[ministers] to use the terms ‘Party A’ and ‘Party B’ in the ceremony itself?” Pacific Justice Institute President Brad Dacus observed that “couples will be force to wed out of the state if they wish to be officially identified as bride and groom or husband and wife.” A majority of pompous judges on the California Supreme Court ruled that the definition of marriage as a union between a man and woman is unconstitutional. Obviously, it wasn’t unconstitutional for the first 150 years of the state’s history. God created the institution of marriage between one man and one woman. Judges that rule

against it will live to regret the day they put on a judicial robe, for the Bible says that “it is appointed unto men once to die, but after this the judgment” (Hebrews 9:27). — FBIS

Bible Distributor Burned To Death In India. — In the midst of the violence that was perpetrated recently against Christians in the Indian state of Orissa, a preacher was burned to death. Fifty-year-old Kumuda Bardhan was targeted by Hindu radicals for going village to village preaching the gospel and distributing Bibles. A mob of more than 1,000 set his church and the houses of the Christians on fire. When he pleaded with them to stop, they beat him unconscious and threw him into the fire (“Bible Distributor Killed in India,” Mission Network News, Sept. 12, 2008). Bardhan’s wife, son and daughter-in-law were hospitalized. At least one other professing Christian was burned to death in the recent violence, and in 1999 Baptist missionary Graham Staines and his two sons were burned to death by a Hindu mob in the same Indian state. — FBIS

Public School District(See **WNR** on page 15)

What I Believe

By Arthur Finlayson

Much is said in the Bible about faith, and the necessity of believing. Not only in religion but in common life it is the conquering principle. But in religion this is especially true: "This is the victory that overcometh the world, even our faith." No one conquers without it. But although this is indisputable, the ideas of many on the subject of religious belief are vague and hazy.

What is faith? And what am I to believe? These are questions to which I hope to give an answer in a few simple words.

When you take a prescription to the druggist's, you may perhaps notice that in order to fulfill the requirements of this prescription he takes down from a shelf a small phial, and, pouring a few drops from it into a glass, he replaces it; then taking another bottle he pours out a few drops from it also, and so on until the various ingredients or compounds necessary to your prescription are complete. Now, if one of these ingredients be wanting, the prescription will fail of its efficacy. All must be there, and there in their due proportion, if it is to avail anything.

So in the case of faith

there are certain ingredients necessary. It is not enough to have one or more of these ingredients. We must have them all in their true Scriptural proportion, if we would have the faith spoken of in Scripture, without which "it is impossible to please God."

1. The first ingredient in a Scriptural faith is

Knowledge

A man cannot believe while he is in ignorance, and the only means by which we can obtain the knowledge that is needed is the Bible. Here we learn what God is, what we are, and what God has prepared for them that love Him.

God has revealed Himself as a God of love, of wisdom, justice, and mercy. He hates sin, yet loves the sinner. He "will by no means clear the guilty." He is "of purer eyes than to behold evil." He "cannot look on iniquity."

He has revealed to us man's fallen condition. That man is born with innate tendencies to evil is indeed a fact which requires no revelation. It is as much a fact of experience as it is of revelation. It is as clearly an induction as any law of science. How do we prove the law of gravitation? By the fact that all bodies when

free to move show a tendency to move towards one another. How do we prove man's depravity? By the fact that when left to himself he always displays a proneness to evil. A universal effect must have a universal cause. Scripture confirms this (See **FAITH** on page 14)

The Great Judgment Morning

I dreamed that the great judgment morning
Had dawned and the trumpet had blown;
I dreamed that the nations had gathered
To judgment before the white throne.
From the throne came a white shining angel
And stood on the land and the sea,
And swore with his hand raised to heaven
That time was no longer to be.

The rich man was there, but his money
Had melted and vanished away;
A pauper he stood in the judgment,
His debts were too heavy to pay.
The great man was there, but his greatness
When death came was left far behind.
The angel that opened the records,
No trace of his greatness could find.

The widow was there and her orphans,
God heard and remembered her cries;
No sorrow in heaven forever,
God wiped all the tears from their eyes.
The gambler was there and the drunkard,
And the man who sold them the drink;
With the people who gave them their license
Together in hell they did sink.

The moral man came to the judgment,
But his self-righteous rags would not do;
The men who had crucified Jesus
Had passed off as moral men too.
The souls that had put off salvation —
But tonight; I'll get saved by and by;
No time to think now of religion!
At last they had found time to die.

FAITH . . .

(Continued from page 13)

fact. But it does more: it reveals the degree of man's sinfulness. He is radically diseased. Sin has tainted every part of his nature, impairing the judgment, enfeebling the conscience, and blighting the affections. He is depraved. Many objections to this doctrine arise from a misapprehension of its true meaning. "Total depravity" is a term of *extensity* rather than *intensity*. It is opposed to *partial* depravity. It is not affirmed that every man is as bad as every other, or that any man is as bad as he can possibly be, or may become. But it is meant that every man by nature is alienated in his governing disposition from God, and that even his virtues are vitiated by his condition as a rebel.

Hence the soul has no means of saving itself, without supernatural restraints and a miraculous re-creation the condition of man must become hopelessly worse. This is not only the teaching of Scripture, but it is the verdict of every awakened experience. "All have sinned." This is common experience. "There is none that doeth good, no, not one." This is the Bible standard.

God declares that the penalty, the wages, of sin is death. For degrees of sin there will doubtless be degrees of punishment, yet:

**God's One Penalty
For Sin**

is death.

Fallen man cannot save himself, for he is already "under the curse." A radical disease requires a radical cure. "Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." Yet there is a complete way of escape. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Man's extremity is God's opportunity. "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners." The restoration of man to holiness is the grand end of the whole plan of salvation, and the wisdom of the plan is seen in the unquestionable fact that it adapts itself to the needs of man, and brings about the most magnificent results.

A knowledge of God's plan of salvation is, therefore, a necessary and important ingredient if we would have a Scriptural faith.

2. But an equally necessary ingredient is:

Assent Or Agreement

I must agree to what God tells me of Himself, myself, and His plan of salvation, or my knowledge of it will be unavailing. Thus when I read, "It is the blood

that maketh an atonement for the soul," and, "without shedding of blood is no remission," I must accept that truth, and whether it be in accordance with the logic of my reason or the dictates of my will, I must assent to it, or my knowledge will be unavailing.

God said to the Israelite, "When I see the blood, I will pass over you." He did not say, "When *you* see it," though He gave it for a token to the Israelites of their coming deliverance. The Israelite, knowing God's will, assented to it, and acted upon that assent or agreement. So let it ever be with you and me. Beware of substituting *feeling* for faith.

When I read that no human effort can avail to procure my pardon, and that there is only one way of salvation — through the Lord Jesus — I must agree to that truth, otherwise my knowledge will be of no avail. "Neither is there salvation in any other: for there is none other name under heaven given among men whereby we must be saved."

Agreement in God's plan of salvation is therefore a necessary and all-important ingredient, if we would have a Scriptural faith.

3. But an equally necessary ingredient is:

Appropriation

I must lay hold of these truths and make them my

own by personal acquaintance. A prescription must be taken if it is to effect a cure.

A man fell overboard during a ship's voyage. Struggling in the water, he saw a life-buoy hanging over the stern. He knew it could save him, he might agree that it was the best means of rescue, but he also knew that unless he stretched out his hand and grasped it, appropriating it to himself, all his knowledge and agreement as to its efficacy and its saving power, would be to him utterly unavailing.

Will you do this at once? There is no time like the present. Do you know and assent to the fact that you are a sinner? Do you know and assent to the fact that Christ died to save sinners? Then come to Him as a personal sinner for a personal Savior. "Him that cometh to me I will in no wise cast out." He will make you meet for the inheritance of the saints. Are you in need of a Savior? Then take the Lord Jesus as your Sin-Bearer, "in whom we have redemption through his blood, the forgiveness of sins." Take His yoke upon you, and learn of Him. Make Him your Teacher; strive to be an apt pupil. Surrender yourself unreservedly to Him as your Lord and Supreme Ruler. Yield to His Spirit as your constant Guide.

(See **FAITH** on page 24)

WNR . . .

(Continued from page 12)

Must Allow Religious Group Free Access.

— A federal court Thursday ruled in favor of a religious group that had to pay to hold Good News Clubs at public schools in Williamsburg, Va., while the district allowed groups like the Boy Scouts and Girl Scouts to use the facilities for free. The Child Evangelism Fellowship of Virginia (CEF) was unconstitutionally discriminated against by the Williamsburg-James City County Public Schools, the court ruled. The school district was ordered to rewrite its policy and pay over \$20,000 in damages. Good News Clubs teach children respect, good citizenship, moral values and character development from a biblical perspective. — CNS

Las Cruces, New Mexico, Wins Right To Keep Triple-cross Symbol In Its Logos.

— A federal appeals court has rejected claims that using Christian crosses in city logos and buildings is unconstitutional. The 10th U.S. Circuit Court of Appeals in Denver affirmed a lower court decision to dismiss a lawsuit brought by Las Cruces residents Paul Weinbaum and Martin Boyd against the city, and another claim by Weinbaum against Las Cruces Public

Schools. Las Cruces, Spanish for “The Crosses,” routinely uses three crosses in its city and school district logos. In a 43-page opinion, the appellate court acknowledged that use of such symbols raises legitimate constitutional concerns. But justices found the use of crosses “is not a religious statement” and is based on the city’s unique name and history. — CNS

Muslims Out To Blunt Religious Freedoms.

— Muslim nations including Saudi Arabia and Indonesia are using a global political organization to challenge religious freedoms through the United Nations and other forums, the U.S. State Department said in a report. The 57-nation Organization of the Islamic Conference has taken steps such as declaring at a U.N. meeting that it doesn’t recognize the right of individuals to change their religion, according to an annual report mandated by the U.S. Congress. The assessment also cites the group’s concept of “defamation of religion” as flawed. “Instead of protecting religious practice and promoting tolerance, this concept seeks to limit freedom of speech,” Secretary of State Condoleezza Rice said in introducing the report. The U.S. “rejects actions that are offensive to particular religious traditions, but we

do not condone the prohibition of free speech.” The Jeddah, Saudi Arabia-based Organization of the Islamic Conference, established in 1969 bills itself as the second-largest inter-governmental organization after the U.N. and “the collective voice of the Mulsim world.” — Bloomberg News.

Saddleback Church’s Newest Building.

— Saddleback Church’s newest building is a 50,000 square foot monstrosity called the Refinery. The grand opening featured “a comedy show, a live hip hop performance, a magician, a skateboarding expo, live music, a classic car show, and more” (The Slice of Life, Sept. 6-7, 2008, this is a publication of Saddleback Church). The building has a deli and café (designed to “feel like Starbucks on steroids”), indoor theater, outdoor amphitheater, basketball court, kid’s hangout, space for skateboarding, sand volleyball, you name it. This issue of The Slice also announced a barbeque and

line dancing get together for those 60 and over on September 21. Hey, I have an idea. Let’s turn church into a combination circus/ party/sporting event, with some shallow preaching and a heavy dose of rock & roll, and see if we can get a crowd! “And be not conformed to this world...” (Romans 12:2). — FBIS

Pigs Granted Shower Rights.

— Though the animal rights movement grows more ridiculous by the year, it is making headway. A new law in Switzerland that governs the treatment of animals, bans catch-and-release fishing, requires that animals not be kept alone but must have at least “a visual contact with their fellows,” and requires pigs to have access to a shower. God says, “Therefore, behold, I will proceed to do a marvellous work among this people, even a marvellous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid” (Isaiah 29:14). — FBIS □

**It is better to die with
A good name than to
‘Live with a bad one.**

A good name is better than precious ointment
Ecclesiastes 7:1



Moses and the Desert

Moses and the people were in the desert, but what was he going to do with them? They had to be fed, and feeding 2 or 3 million people requires a lot of food.

According to the Quartermaster General in the Army, it is reported that Moses would have to have had 1,500 tons of food each day. Do you know that to bring that much food each day, two freight trains, each at least a mile long would be required?

Besides you must remember they were out in the desert, so they would have to have firewood to use in cooking the food. This would take 4,000 tons of wood and a few more

freight trains, each a mile long, just for one day. And just think, they were forty years in transit.

And oh yes! They would have to have water. If they only had enough to drink and wash a few dishes, it would take 11,000,000 gallons each day and a freight train with tank cars, 1,800 miles long, just to bring water!

And then another thing! They had to get across the Red Sea at night. Now, if they went on a narrow path, double file, the line would be 800 miles long and would require 35 days and nights to get through. So there had to be a space in the Red Sea, 3 miles wide so that they could walk

5,000 abreast to get over in one night.

But then there is another problem ... each time they camped at the end of the day, camp ground two-thirds the size of the state of Rhode Island was required, or a total of 750 square miles long ... Think of it. This much space for camping.

Do you think Moses figured all this out before he left Egypt? I think not! You see, Moses believed in God. God took care of these things for him.

Now do you think God has any problem taking care of all your needs? Our God is an awesome God! □

The Bible

By Kathryn Parrish

There it stands, like a mighty rock
In the midst of a raging sea;
The Bible stands, though men may mock
And attack it vehemently!

Why do men mock and hate it so?
This Book of eternal salvation!
Could it be that wicked men know
It warns of their condemnation?

They have burned it, and spurned it,
And explained it away;
They have denied and spiritualized,
But the Book is here to stay!

And though wicked men like Jehoiakim,
May take their penknives and whittle,
The Bible will not be expired by them,
Not even one jot or tittle!

For should they destroy it from the earth,
This Book which God has given;
'Tis settled forever from the first,
And has been preserved in heaven!

They shall be judged by this Holy Word,
All whose sins have not been atoned,
When they meet a thrice-Holy God
At the great white judgement throne!

REVELATION . . .

(Continued from page 3)

ple was at Ephesus and was considered one of the seven wonders of the world.

In the Encyclopedias we are told that this temple of Diana was decorated with 127 marble columns, each one 60 feet high. You can begin to see then, if you have ever seen pictures of this kind of column, why this would be deemed one of the seven wonders of the world. In addition, at this huge temple to Diana, there was a large open air amphitheater that could seat over 20,000 people. That's a fairly good size arena.

In addition, there was another principle temple, a shrine to Augustus Caesar. It also was located in Ephesus and was a part of the Emperor worship that characterized the people of that day and time. This city then was a very religious city, having two of the chief temples of the world, one to Augustus Caesar, the Emperor, and the other to Diana, the great goddess of the Ephesians.

The city was generally a very wealthy city, considered to be a seat of culture, and yet their religious background was not very good at all. Ephesus was the very opposite. It was a very corrupt city that resulted from all of these things.

We see a great contrast here. The church of Ephesus had a godly beginning

and had to its ministry many of the great people of the New Testament era. In Acts 19 we find that the Apostle Paul labored there for some three years. Though we are not specifically told this, it is assumed that Paul was probably the founder of the church. In Acts 19 it speaks of this group in Ephesus, and in Acts 20, Paul says: *"And from Miletus he sent to Ephesus, and called the elders of the church. And when they were come to him, he said unto them, Ye know, from the first day that I came into Asia, after what manner I have been with you at all seasons"* (Acts 20:17-18). Paul indicates here that he may have been the founder of that church. He says: *"Serving the Lord with all humility of mind, and with many tears, and temptations, which befell me by the lying in wait of the Jews: and how I kept back nothing that was profitable unto you, but have shewed you, and have taught you publickly, and from house to house"* (Acts 20:19-20). Still talking to these church members in Ephesus, Paul says: *"Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears"* (Acts 20:31).

Another experience of the Apostle Paul is recorded in First Corinthians, showing how much the church of Ephesus was the re-

ipient of his ministry, and received the benefits of his ministry. Paul says: *"I protest by your rejoicing which I have in Christ Jesus our Lord, I die daily. If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not? let us eat and drink; for to morrow we die"* (1 Cor. 15:31-32). Paul says here that he had fought with beasts in the city of Ephesus.

Besides the ministry of the Apostle Paul, the church at Ephesus also had the benefits of many others. Paul, writing to young Timothy says: *"As I besought thee to abide still at Ephesus, when I went into Macedonia, that thou mightest charge some that they teach no other doctrine"* (1 Tim. 1:3). Timothy, then, was left in Ephesus, and given the responsibility for the teaching of the church.

Some have concluded from this that Timothy was ordained in the church at Ephesus, for it was Paul's custom that everywhere he went, he ordained elders and left them to preach and teach in that church, while he went on to other areas.

Turning back again to the book of Acts we find that the church at Ephesus had three others who ministered to them, Aquila, Priscilla and Apollos. We read: *"And Paul after this tarried there yet a good while, and then took his leave of the brethren, and sailed thence into Syria, and with him Priscilla and Aquila; having shorn his head in Cenchrea: for he had a vow. And he came to Ephesus, and left them there: but he himself entered into the synagogue, and reasoned with the Jews"* (Acts 18:18-19).

Now drop down to

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God's Purpose

God is working His purpose out
As year succeeds to year,
God is working His purpose out
And the time is drawing near;
Nearer and nearer draws the time,
The time that shall surely be,
When the earth shall be filled
With the glory of God
As the waters cover the sea.

REVELATION . . .

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verse 24: *“And a certain Jew named Apollos, born at Alexandria, an eloquent man, and mighty in the scriptures, came to Ephesus. This man was instructed in the way of the Lord; and being fervent in the spirit, he spake and taught diligently the things of the Lord, knowing only the baptism of John. And he began to speak boldly in the synagogue: whom when Aquila and Priscilla had heard, they took him unto them, and expounded unto him the way of God more perfectly”* (Acts 18:24-26).

We see here that Ephesus had Paul as its founder, Timothy left there by the Apostle Paul in order that he might instruct them, and they also had Aquila, Priscilla and Apollos to minister among them.

Furthermore, we read that Paul sends another man there. Paul says: *“For which I am an ambassador in bonds: that therein I may speak boldly, as I ought to speak. But that ye also may know my affairs, and how I do, Tychicus, a beloved brother and faithful minister in the Lord, shall make known to you all things”* (Eph. 6:20-21).

Take all of these men, not only the Apostle Paul who spent at least three years there on one

occasion, but also include the ministry of Timothy, Priscilla, Aquila, Apollos, and Tychicus. All of these contributed to the building up of this church in the city of Ephesus.

For what its worth, tradition says that Timothy was martyred there in the city of Ephesus, so that he spent much of his life there, even up until the time of his death.

From all this we can see why this church had so much going for it. They had some of the greatest preachers that a church could have. We find that the Apostle Paul, in speaking about this church, complimented them upon the fact that they had separated themselves from any connection with Judaism. He says: *“And he went into the synagogue, and spake boldly for the space of three months, disputing and persuading the things concerning the kingdom of God”* (Acts 19:8).

Then in verse 10: *“And this continued by the space of two years; so that all they which dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks.”* This church then was a highly organized church, a large church that was just bustling with activity. The result was that it says *“so much so that all they which dwelt in Asia heard the word of the Lord, both Jews and Greeks”* all by the ministry and the work of this church

at Ephesus.

But, it is not how a church *was*, so much as the *present* condition of the church that concerns the Lord. As we look to the Book of Revelation we find that this church, though it had a great beginning, and though He complimented the church on many things, in spite of all of that, they were no longer that great church.

Let us note the church (See **REV** on page 19)

itself. Remember this, a church to whom much is given, much is required. In verse 1 the author identifies Himself as the Lord Jesus Christ. He says: *“These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks”* (Eph. 2:1). In 1:16 we see the one holding the

Which Are You?

Are you an active member —
The kind that would be missed?
Or are you just contented
That your name is on the list?

Do you attend the services
And mingle with the throng,
And take an active part
To help the Lord’s work along?

Or are you satisfied to be
The kind that *just belongs*?
You ever go to visit
Member who is sick?

Do you leave the work to just a few
And talk about a clique?
We have quite a program schedule
I’m sure you’ve heard about;

We’ll be glad if you will come
And help us out.
Come to meetings often
And help with hand and heart,
And don’t be just a member,
But take an active part.

This applies to all of us—
We all know right from wrong!
Are you an active member,
Or do you *just belong*?

REVELATION . . .

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seven stars in His right hand. This lets them know that this letter is from the Lord Jesus Christ. In verse 13 of chapter one, it is the one who walketh in the midst of the seven golden candlesticks. So we find two marks of identification here, showing us that this letter comes from the Lord Jesus Christ.

Now there are things that are commendable about this church. As we mentioned earlier, the word Ephesus means “desirable,” and that did fit her character, a desirable church, a church that was characterized by the greatest purity in doctrine and walk. There is not one word critical of their doctrinal position. There is not one word critical of their walk. This is a godly, orthodox, doctrinal church, sound in the faith.

In verses two and three we find there are things that are commended about this church. He says: “*I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars: And hast borne, and hast patience, and for my name’s sake hast laboured, and hast not fainted*” (Rev. 2:2-3).

Notice these things in these two verses that were

commendable about this church. First, their work. This was a working church. Secondly, their labor. Labor goes beyond work. They labored even unto weariness. Their patience and their endurance mentioned twice, once in service, and once in suffering. Their abhorrence of evil, holiness; the discipline of the ungodly; their endurance, and in verse 6 it says that they hated the “deeds of the Nicolaitanes.”

Now let’s remember this, that it is no small praise to love that which Christ loves and to hate that which Christ hates. Don’t ever get the idea that Christ does not hate. Here we find that it says that Christ hates the deeds of the Nicolaitanes.

In the book of Proverbs we find that there are some six things, yea seven, it says, that the Lord hates. “*These six things doth the Lord hate: yea, seven are an abomination unto him: A proud look, a lying tongue, and hands that shed innocent blood, An heart that deviseth wicked imaginations, feet that be swift in running to mischief, A false witness that speaketh lies, and he that soweth discord among brethren*” (Prov. 6:16-19). We’ll not take time to go into those now, but here we find this church is commended by the Lord because they love certain things and because they hate certain things. They are commended by our Lord

for abhorring that which is morally bad as well as that which is theologically evil.

If you’ll note in the 14th and 15th verses, here is something about the Nicolaitanes. We’ll get into more of that when we study the church in Pergamos. In these verses he says: “*But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balac to cast a stumblingblock before the children of Israel, to eat things sacrificed unto idols, and to commit fornication. So hast thou also them that hold the doctrine of the Nicolaitanes, which thing I hate*” (Rev. 2:13-14). Now these Nicolaitanes then were Balaamites, that is, they repeated the same sins of Balaam in the Old Testament and sought to overcome and to destroy the people of God by the same kind of temptations that Balaam used. That is the fleshly sins of heathenism. They caused them to eat meat that was offered to idols and then to commit fornication. You want to know more about that, read the Book of Numbers chapter 25 and read the first nine verses of that chapter.

Now what these Nicolaitanes did is that they sought to introduce worldliness or heathenism into the church. Here it is said that the Nicolaitanes were hated by the Ephesians,

while in the church in Pergamos we find that they embraced the Nicolaitanes: “*So hast thou also them that hold the doctrine of the Nicolaitanes*” (Rev. 2:15). However, there are many things though that were commendable about the church at Ephesus.

But now notice, “*Nevertheless I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent. But this thou hast, that thou hatest the deeds of the Nicolaitanes, which I also hate*” (2:4-6).

The first thing that we find Him censuring this church for is that He says “*Nevertheless I have somewhat against thee, because thou hast left [it does not say lost, but it says thou hast left] thy first love.*” Indifference! Here’s a church that is a working church, a church that at one time was well organized, a church that at one time was just bustling with activity, so much so, that they were actually turning the world upside down (Acts 17:6), and it is said that all Asia had heard about the gospel of the Lord Jesus Christ from them. But now, just a few years later, it says

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“thou hast left thy first love.” Their’s was now a service without love. You mean it is possible to serve without love? They did! It may have been a service of just duty; a service based upon responsibility. They had to do it; but not a service based upon the love of the Lord Jesus Christ.

Now the Lord appreciates our work, our labor, our patience when we have love in our hearts for Him, but it is always a failure without this love. That’s why it is possible for believers, Christians, to just work and serve the Lord and never accomplish anything. Why? No love! This was the great sin of the church at Ephesus, they had left their first love. They hadn’t lost it, they just ran off and left it. Their defect was a matter of the heart not of the head. Their love had grown cold. And yet, just 30 years before, look what Paul wrote and said about this same church at Ephesus. Paul says: “Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the saints, cease not to give thanks for you, making mention of you in my prayers” (Eph. 1:15-16). Paul writing to the church at Ephesus says the one thing I have heard about you is your love. And now, 30 years has gone by. The church is still a working church. It is still a doctrinal

church, but they have left their love. *In just 30 short years.*

This is the beginning of the decline that led to the Laodicean church. That’s the first step. How does Central Baptist Church test? How do we measure up? As I think about it, it reminds me of the old men of the nation Israel when they went back to the land of Israel to rebuild that temple, and how after the walls were built, the younger people began to look at it, and they rejoiced and were glad, but the older ones who could remember the old temple wept and cried.

It may be some of our younger members, and maybe even some of our newer members do not remember what this church was 30 years ago, but brethren, we don’t have the same love today that there was 30 years ago. Our church has already started that decline. Where is our love? Where is your love? Do you know what your attendance is in your Sunday School department? Or your Sunday School class? Do you know if it’s on the decline, if it’s going down hill? Where is your love? Have you left it, or have you lost it?

Now listen. The Lord intends for us to take these letters and apply them to ourselves. These are letters to test ourselves by. It’s like a thermometer. You take your temperature. Where is your love?

Now don’t look at somebody else and put the blame on somebody else. Make it personnel. Each one of us ought to ask ourselves the question, for this is the first step of developing into the Laodicean church.

In verse 5 the Lord tells them what to do. Now if you want to correct it, if you want to straighten it out, if you want to change matters, then here is what He says. “Remember therefore from whence thou art fallen, and repent, and do the first works” (2:5). Remember! They were now a fallen church. They have fallen from their first love, and He says “remember.” Think of where you ought to be and look at where you are. That’s the first thing that’s necessary, and if you want to work for the Lord, if you want to be a real servant for the Lord, the first thing you must do is to evaluate yourself. Find out where you are! Remember!

Secondly, repent. Now the word repent means a “change of mind,” but it is a change of mind that results in a change of your attitude and a turning from and a turning to. If you have been turning the wrong way, if you have let worldly things interfere in your life, maybe not sinful things, but worldly things; if you have let the activities of this world so usurp your thoughts, your time, your talents, your efforts that you have no time to demon-

strate your love unto the Lord, then you need to evaluate and see where you are, and then to repent.

We have some members of our church that seemingly let anything in the world interfere with their service for the Lord. Priorities are out of order. Any kind of an excuse comes along and we use that to absent ourselves from the house of the Lord. It may be a school activity. If so, we have to decide is school going to come first or does God come first. It may be something extra at the job, not required. We have to determine, does God come first or does that activity come first.

Where are our priorities? Have we left our first love? We ought to love the Lord first. We ought to love lost souls first. There needs to be real genuine repentance. Now repentance is preceded by godly sorrow. As the Scripture says “*Godly sorrow worketh repentance not to be repented of.*” Are you sorry for your sins? Can we reach the place that we have godly sorrow because we know that we are out of fellowship with the Lord, and we have no real love for the work of the Lord. We do the work of the Lord if it does not interfere with something else we want to do, if it is convenient. Repent!

Then He says, “Remember therefore from

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whence thou art fallen, and repent, and do the first works." We must return then to a doing of the first works. The three "Rs" are: **Remember, Repent, and Return.** To correct any departure from God, one must go back to the place of departure. If you've jumped the track, you've got to return to the place where you got off the track and get back on the track. Now this is what God told the church at Ephesus was the solution to their problem.

Then He issues them a warning. He gives them the admonition to start with of what to do, and now He says this is what's going to happen if you don't. "*He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God*" (Rev. 2:7).

Without repentance He says there's going to come judgment. The church will remain. The assembly is going to remain, but the candlestick is going to be removed. After its removal, though a church may continue to meet under the name of a church, it would no more be a church in the eyes of Christ. A shell!

What applies here to the church can also apply to the individual believer who has left their first

love. I don't mean to say that you can lose your salvation, but you can be placed upon a shelf where you can no longer be used of the Lord. God has different ways of placing people on a shelf. Sometimes He can do it by taking your health away from you. That can come through illness, it can come through accident, it can come through various ways. If no repentance, then this church is forfeiting their right to exist as a church. Now the cure is to turn unto the Lord. "*He that hath an ear, let him hear what the Spirit saith unto the churches.*" Hear means to obey. "*He that hath an ear, let him hear.*" Not hear for the sake of knowledge, but hear for the sake of obedience, of doing what the Lord wants us to do.

He then gives them a promise. "*To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God.*" So there are those who do overcome, and there are those who are overcome. Which are you? Will you be an overcomer or will you be one that is overcome? The Apostle John says, "*Who is he that overcometh the world, but he that believeth that Jesus is the Son of God*" (1 Jn. 5:5). Those who are the overcomers are those who are the saved, and who are those who are overcome? The Apostle Peter says,

"For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning" (1 Pet. 2:20). Those who are overcome are those who are the unsaved.

Now listen. This is a test. God has given us this letter to the church in Ephesus so that we might test ourselves. Not only test ourselves as a church, but test ourselves as individuals. **Remember! Repent! Return!** That means be an overcomer, and if you're not an overcomer, then you are going to be one of those overcome, for the world will overcome you.

This Epistle that the Lord has written to the church at Ephesus is to be read throughout the world, but there are none in Ephesus to read this Epistle tonight. None! They left their first love. They returned not to their first works, and the church in Ephesus is dead and gone. There are none in Ephesus to read this letter now. **It can happen to Central Baptist Church.** It happened to the church at Ephesus in a period of just 30 years, and even this letter did not bring about the desired result. Why? I don't know, but probably the same thing occurred in Ephesus that is going to occur here in Central

Baptist if we're not careful. What is the danger? We're going to forget it. We're not going to make it personal. Even though we may recognize the truth of some of these things, we're not going to change. We're going to go right on with our life just like we always have.

It may be the Lord will put you on the shelf, and you'll be useless as far as your service to the Lord. That's the way a church can end up, like the church of Laodicea. They first lose or leave their first love, and then it's down hill from then on.

Now God's request, recommendation, advice and council is — **remember, repent, return.** Will you do it? It's up to you. God is not going to compel you, God is not going to force you, but He asks you. As Paul says in Romans, I beseech you, therefore, I beg you, by the mercies of God, that you present your bodies unto him a living sacrifice, wholly acceptable unto the Lord which is your reasonable service. What are you going to do?

Do you believe I have told you the truth? God holds me accountable and responsible for taking these Scriptures and opening them up and explaining what they mean. I am then to exhort you, and urge you, to do what it says. But I can't make you do it. God can, but won't make you

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BIBLE . . .

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we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth." The psalmist cried out, "Forever, O Lord, thy word is settled in heaven." By illustration, God's authority is felt in such texts as Psalm 101:7, "He that worketh deceit shall not dwell within my house: he that telleth lies shall not tarry in my sight."

Third, **because of its accuracy.** "Scripture in its details contradicts no received results of science, but anticipates many of its discoveries." This is illustrated by such texts as Genesis 1:3, where light is created before the sun, and Second Peter 3:10-11, where Peter refers to the loosing of the component parts of matter. Dr. Harry Rimmer has offered a \$1,000 reward to anyone who can prove that the Bible contains a scientific error. This reward has been available for years, but it has never been taken. One Christian scholar has said, "The time has come to test scholarship in the light of the Bible, rather than to test the Bible in the light of scholarship."

Fourth, **because of its prophecy.** The first prophecy points to Christ (Genesis 3:15). Centuries after it was made, He fulfilled it. Look at Genesis 12:2-3. Joseph in a pit. Moses in a basket, Jonah

in a fish. Daniel in a den; yet across four thousand years God has fulfilled His Word to this people in spite of plagues, persecutions, and pogroms. That which has been fulfilled supports our faith in that which is to be fulfilled: the rapture of the saints, the great tribulation, the millennial reign of Christ, the judgment of the dead, the eternal woe of the lost and weal of the saved.

Fifth, **because of its unity.** Here sixty-six books, written by more than forty different authors over a period of fifteen hundred years, have the scarlet cord of divine redemption running through them. Here is a central person, our Lord Jesus Christ, who in Luke 24 showed His disciples the testimony of all the Scriptures to Himself.

Sixth, **because of its persistency.** Across hundreds of years, it has come to us, surviving all the attacks that have been made against it. This anvil has broken many hammers. It remains today the world's best seller and only light.

Seventh, **because of its potency.** It is able to make us wise unto salvation. We are born again by the Word of God which liveth and abideth forever (1 Pet. 1:23). It is a discernor of the thoughts and intents of the heart. Read it to be wise, believe it to be saved (Jn. 5:24), and practice it to be holy. — Watchman Examiner. □

REVELATION . . .

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do it. It's going to be up to you, whether you want to or not.

How do you measure up? If you find that this picture fits you, doctrinally sound, working, but without love, not putting God first, but serving the Lord, working for the Lord only when it does not inconvenience your time, then it is time to remember, to repent, and to return.

Now I'm not going to give an invitation. In most churches, if one were to preach a message like this, they would urge the members to come down to the front, and confess it, if they feel like this fits them. They

would then ask them to get on their knees before God, and to cry out and pray unto the Lord in repentance under the results of godly sorrow. I'm not going to ask you to come down here to do that. But I am going to ask you to do it in your own home. Will you get before God? Search your own heart.

Maybe you don't think this fits you. If not, that's fine. That's good. But I find it fits me. I hope I'm not the only one, because if I am, then I'm having a real problem all by myself. But I feel there must be others. Have you left your first love? Put Jesus Christ first. Make Him your priority. Whatever He says, do it! □

Would You?

**Would you please and honor Jesus?
Follow Him in all you do;
Would you win His love and favor?
Be His servant, faithful, true.**

**Would you have a friend in Jesus,
To support you in your way?
Own Him as your Lord and Master,
Him receive, love and obey.**

**Do you long to be with Jesus
And crown of life secure?
Be thou patient in His service,
Meekly to the end endure.**

MOSER . . .

(Continued from page 2)

send forth his angels" (Mt. 13:41). We read of His control over demons: "So the devils besought him saying, If thou cast us out" (Mt. 8:31). We read of His power over the realm of death and hell: "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. 1:18). Jesus has power over the entire unseen world.

Third, Jesus has power over the physical world. He commands the winds and the water. He has power over diseases and death. He has power over the harvests, turning water into wine, without all the steps normally taken between the planting of the vine and the pressing juice from the grapes. That which would in the natural course of events take a matter of months, if not years, is compressed by Jesus into a matter of moments. The taking of the loaves and fishes and so multiplying them to such an extent covers the same ground. Only by the supernatural power of God could it be done. Jesus exercised that power.

Fourth, Jesus has power over nations, to set up and to set aside, to prosper and to destroy. In Matthew 25:31-32 we read of the judgment of the nations: "When the

Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats."

This one prophecy read in its context from verse 31 to the end of the chapter, verse 46, should settle once and for all the question of the deity of the Lord Jesus for all who believe the Bible to be the Word of God.

Fifth. Power to cast into Hell. The Bible very definitely speaks of both places, heaven and hell. Hell is not a figment of somebody's disordered imagination. Neither is it a state of being. Hell is a place. Over and over again it is referred to in the Bible as a place. Satan is not in charge of hell. Satan fears hell as much, if not more, than any man. Satan is not in hell. Satan is loose upon this earth. He will one of these days be cast into hell along with all those who listen to him and who fail to receive the Lord Jesus Christ. Jesus has the power to cast into hell. He has, as we have already shown in Revelation 1:18 the keys of hell. Read Revelation 20:11-15 for more details of that terrible day when those not found written in the Lamb's Book of Life will be cast into the lake of fire.

Sixth. Jesus has power to save. Thank God

for that fact. It is in the name of Jesus that we receive so much from God. In the name of Jesus means by His power and His consent. May we notice quickly in passing some of the things that come to us in the Name of Jesus.

Sins forgiven in the name of Jesus (Mt. 1:21; Acts 10:43).

We are justified in the name of the Lord Jesus (1 Cor. 6:11).

Prayer is in the name of Jesus (Jn. 14:14).

Judgment is in the name of the Lord Jesus (Jn. 5:22).

Salvation is in the name of the Lord Jesus. Acts 2:21; 4:12).

Every knee shall bow and every tongue confess in the name of the Lord Jesus (Phil. 2:10).

All the blessings that come to the believer in this age comes through the Lord Jesus Christ. In fact, our very salvation for one purpose and one only: "For the Son of man is come to seek and to save that which was lost" (Lk. 19:10).

Seventh. Jesus speaks with divine authority. In the Old Testament when men had a message from God they used such words as "And God spake all these words saying" and "And God said", or "And God commanded." They gave as their authority for speaking the command of Almighty God. What a tremendous difference when we turn to

the New Testament. Here forty-nine times in one gospel we find Jesus saying "I say unto you", Jesus speaking with absolute and final authority, speaking with the authority of God. Also we find the recorded words of God the Father referring to the Son. The words are recorded in Matthew 17:5 "This is my beloved Son, in whom I am well pleased; hear ye him."

In bringing this series of messages to a close, may we call your attention to the fact that we have presented clearly from the Bible the Word of God, that Jesus is *God, God manifest. God incarnate.*

The doctrine of the deity of the Lord Jesus Christ is a Bible doctrine. To reject the doctrine of the deity of Jesus Christ is to reject the Bible, and to reject the revelation that God has given to us of His son. To do so, brings us under deep condemnation and unless we repent of our sin of unbelief will finally land us in hell.

Will you listen to the command of the Father as He tells us that we are to hear the Son? □

Good Advice

Feel glum? Keep mum. Don't grumble. Be humble. Trials cling? Just sing. Can't sing? Just cling. Don't fear. God's near. Money goes. He knows. Honor left. Not bereft. Don't rust. Work! Trust!

FELLOWSHIPS and CONFERENCES

SANTA FE, NM

April 22-24, 2009,
Temple Baptist Church,
2103 Yucca St., Santa Fe,
NM 87505, Jim Velaquez,
Pastor. (505) 471-1434.

LUBBOCK, TX

March 16-18, 2009,
Tabernacle Baptist Church,
1911 34th St., Lubbock, TX
79411. (806) 744-4443.

SALT LAKE CITY, UT

July 19-22, 2009,
Anchor Baptist Church,
1880 E. 5600 South, Salt
Lake, UT 84121, Tom
Corkish, Pastor. (801) 272-
9405.

NEED . . .

(Continued from page 5)

between that which is right and that which is wrong. The Word of God says, "Woe unto them that call evil good, and good evil; that put darkness for light and light for darkness; that put bitter for sweet, and sweet for bitter" (Isa. 5:20). In other words, it is a sad day in the life of any people when they lose their sense of right and wrong.

You know, we are in a day when nobody thinks very much about sin. Sin has lost its exceeding sinfulfulness in the thinking of

nearly everybody. Even the church leaders have lost their sense of sin.

O God, how we need to come back to realize the awfulness of sin! Sin that nailed the Son of God to the cross must be exceedingly dark and wretched and black in the sight of Almighty God. If it took a remedy like that to save this old world from sin, I tell you sin is no small thing.

We need a revival. We have got to have a revival — or else. ☐

FAITH . . .

(Continued from page 14)

In appropriating Christ as your personal Saviour see that you take Him in His full character as represented in Scripture. He is to be your Lord and Supreme Ruler, your Teacher as well as your Sin-Bearer. Beware of a divided Christ!

A *personal appropriation* of the Lord Jesus in His full character as the Savior of mankind is a necessary and important ingredient, if we would have a Scriptural faith.

What, Then, Is Faith?

It is simply the link between the soul and Christ. It is the soul receiving or believing in the Lord Jesus.

Don't make a Savior of Faith. This is one of Satan's wiles. The less you look at your faith and the more you look at the divine object of it the better. Faith is merely

the instrument. Christ is the agent. It is not the strength or weakness of your faith, but Christ that saves. ☐

NAME . . .

(Continued from page 6)

less than its martyred pastors.

"But it lived. It lives today. It will always live, this loved church of the Lord, these people called Baptist" — W. A. Criswell.

Practical Reasons

It is not practical, especially in these ecumenical days of religious togetherness, to attempt to

being a Baptist in principle, but not in name. We are taught in Scripture that in these last days of spiritual decay to earnestly contend for the faith (Jude 3).

Almost everybody claims to be a Christian, and in these days that could mean anything. Labels tell the difference between medicine and poison. Flags identify ships at sea. Brands distinguish cheap products from the real thing.

If a Baptist church accepts a "no-namer" or "another-namer" into its membership, it will experience difficulties in maintaining consistency. ☐

Lincoln's Plea

A visitor to the White House during the days of the Civil War said: "I had been spending three weeks in the White House with Mr. Lincoln, as his guest.

One night — it was just after the Battle of Bull Run — I was restless and could not sleep. It was coming near to the dawn of the day, when I heard low tones proceeding from a private room where the President slept.

The door was partly open. Instinctively, I look in, and there I saw a sight which I shall never forget. It was the President kneeling before an open Bible. The light was turned low in the room. His back was toward me. I shall never forget his tones so piteous and sorrowful.

"O Thou God, that heard Solomon in the night when he prayed and cried for wisdom, hear me! I cannot lead these people. I cannot guide the affairs of this nation without Thy help. I am poor and weak and sinful. O God, Thou didst hear Solomon when he cried for wisdom — hear me and save this nation."

God heard and he answered him then and there. — Christian Beacon.