

The Baptist

CHALLENGE

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Christ Launched His Church In Palestine

The wording of my subject has been selected with care and thought. The appropriateness of this topic will become quite obvious to the reader as this treatise is studied.

The word *church* is to be found for the first time in God's Word in the Gospel of Matthew, the sixteenth chapter. We read thus: "And I say also unto

thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it" (Mt. 16:18). The

Lord Jesus Christ is speaking in this passage of scripture. And He announces that He is to build His church! Thus, this text

informs us that Christ is to be considered or looked upon as the builder or founder of His church!

When did this church have its beginning? The answers given to this thought-provoking question are numerous and contradictory. The people with whom I was formerly num-

(See **CHURCH** on page 2)

By George R. Reynolds

"New Testament Churches" "The Baptist Position."

[*These messages on "The Deity of the Lord Jesus" were preached on the radio, Monday — Friday.*]

In this message today we take up the doctrine of the Deity of the Lord Jesus Christ from an entirely different approach. We have discovered already in our studies that Jesus did not begin to be in the hour of His birth, but that He co-existed with the Father throughout eternity, that He is the second member of the God-head family. We found out that He had

appeared on earth many times in ages past but that in the fullness of time He was born on earth; that He took the body in which He was born and offered that body as a sacrifice upon the cross, thus dying for our sins and making it possible for us to be saved from our sins.

Today we want to look at some of the attributes of God and then see if Jesus possesses the attributes that

only God can possess. If the attributes of God belong to Christ then we have another evidence proving the Bible doctrine of the deity of Christ.

God has many attributes. We will have time in such a message as this to look at only some two or three. If we find time we will discuss briefly Omnipotence, then Omniscience, and last of all Omnipresence. Only God is

Omnipotent, Omnipresent and Omniscient.

First, does Jesus possess all power? Is Jesus omnipotent? Jesus explicitly claims all power and authority. Matthew records the very words of Jesus Christ, "*All power (and authority) is given unto me. Go ye therefore and make disciples of all nations, baptizing them in the name of the Father and the Son and the Holy Ghost. Teaching them to observe all things whatsoever I have commanded*

(See **MOSER** on page 11)

The Attributes of Jesus Christ — #3

By M. L. Moser, Sr.

Quiz The Pastor**Is Creation Really Brought About by God in Six Literal Days?**

By the late Nick Michalinos

Question: Was creation brought about by God in six literal days, or by long periods of time?

Answer: The Biblical record itself makes it plain that the days of creation were literal days, and not long undated ages. There are those who are enemies of the Bible that seek to interpret the word "day" in the Bible record of creation to mean a period of millions or even billions of years. They do not accept creation as an instantaneous act of God. They use their billions-of-years theory in order to promote their unbelieving so-called scientific views of how things came about in this universe, but without a God. Others promote the day-age theory in order to prove their theory of evolution.

Shamefully, some who

profess to be Bible believers adopt a theistic evolutionist view in order to make the Bible to become more acceptable to unbelievers. They hope to profess a certain allegiance to the scriptures, and at the same time attempt to harmonize the evolutionist theory along with it. The Biblical record suffers at the hands of such teachers.

The word translated "day" is the Hebrew word "yom," and is used over 2,000 times in the Old Testament, and in over 95 percent of the cases the word is clearly shown to mean a 24-hour day, or of the daylight portion of a normal day. Many of the other five percent usages refer to expressions such as "the day of the Lord (Joel 2:1; Zech. 14:1), or the "day of salvation" (2 Cor.

6:2). Therefore, even without a context, an unbiased translator would normally understand the idea of a 24-hour period" for the Hebrew word "yom" (day).

For example, "God called the light Day, and the darkness he called Night. And the evening and the morning were the first day (Gen. 1:5). Here we can see, unless we are theologically tampered with, a "day" which consists of a period of light and a period of darkness. This period is called "the first day." This is repeated for the "third day," the fourth day," the fifth day and the "sixth day" (Gen. 1:13, 19, 23, 31). We are then told that God rested on the "seventh day," not because He was tired, but because He had finished the creation of all things. Moses makes this very clear in Exodus 20:8-11 when he wrote that in six days the Lord made heaven and earth, the sea, and all that in them is" and rested on the seventh day. He wrote both inspired accounts in Genesis and Exodus and used the same Hebrew word "Yom" (day). It is evident the Holy Spirit chose to do so because the same 24-hour day was intended.

If the Sabbath day was a 24-hour day, then God's day of creation is a literal day, and that means the six days of creation were literal.

By the way, God wrote the Sabbath commandment (4th commandment) with

His own finger on two tables of stone (Ex. 31:18; 32:16; Dt. 10:4). If anyone should want to know how long the days were, they should ask the Creator Himself. Imagine Jonah being in the whale's belly not for three days and three nights (Mt. 12:40) but for three ages or three periods of time!

In conclusion, there is no argument that "six days" means "six ages." Six days means six days. □

CHURCH . . .

(Continued from page 1)

bered often delight to say: "The church had its beginning in the days of Abraham and was perfected and completed in the days of the Wesley brothers." Such an utterance reveals a gross ignorance of the Scriptures. What does the Bible have to say as to the origin or beginning of the church?

It is even stated in Old Testament prophecy that Christ was to build His church. In Zechariah we read these words: "Thus speaketh the Lord of hosts, saying, Behold the man whose name is The BRANCH; and he shall grow up out of his place, and he shall build the temple of the Lord; Even he shall build the temple of the Lord; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon

(See **CHURCH** on page 12)

THE BAPTIST CHALLENGE

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Preached March 18, 1979

We now begin our study of the second chapter. We have preached ten messages on the first chapter. There are 22 chapters in Revelation. If we preach ten messages per chapter, that is a total of 220 messages, and divide that by 50 and that comes out about four years. I don't think we'll be quite that long in the Book of Revelation, because I think we will be moving a little bit faster than that, but we do have ten messages that we did preach on just the first twenty verses of this book.

In chapter two we begin that second section of the Book of Revelation. We found in 1:19 the Lord gave John the divisions of this book. "Write the things which thou hast seen." Basically that is chapter one which refers to the vision of the Lord that John saw. Then he says, "And the things which are" and this primarily refers to chapters two and three

The Book of Revelation -- Message #11

Meaning of the Word Church

By M. L. Moser, Editor

which is our New Testament church dispensation in which we live now. Then follows the third division "and the things which shall be hereafter," and that begins with chapter four.

In this second and third chapters we find that there are seven different letters that are written here. These seven different letters are written to these seven churches of Asia. The Lord had told John in chapter 1:11 "Saying, I am Alpha and Omega, the first and the last: and, What thou seest, write in a book, and send it unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea." Seven different churches, and we find that there are seven different letters in chapters two and three that are written, one to each church.

The number seven stands out very distinctly and clearly here in the Book of Revelation. The number seven is a number that has a special significance throughout the Bible. It is interesting to study what is termed Bible Numerics, in which you learn that numbers do have significance. The number three

stands for the Trinity. The number five stands for grace. The number six stands for man. The number seven stands for fulfillment or for completion. Just to give you an idea of the number seven and its uses in the Bible, in the Old Testament we find that there were seven days in creation. There was Daniel's weeks of seventy times seven. The Jewish calendar has seven days in a week. The Feasts that are in the 7th month, the 7th year was to be a sabbatical year. And then seven times seven years gives the time when all debts were to be canceled and property returned, the Year of Jubilee.

In the Book of Revelation you will find that the number seven is going to be repeated over and over again. In 1:4 we read of the seven spirits, and then in verse twelve of the seven candlesticks. In 1:14-16 we find the sevenfold manifestation of the Lord. The Head, the eyes, the feet, the voice, the hand, the mouth and the countenance. In 1:16 we find the seven stars.

Then as you move on over into the Book of Revelation, chapter 4 and verse 5 we find seven lamps of fire. Chapter 5:1

you find seven seals. In verse 6 you find seven horns and seven eyes of the Lamb. In chapter 8:2 the seven heavenly angels and the seven trumpets. In chapter 10:3 the seven thunders. In chapter 12:3 you have the seven heads of the dragon, and the seven crowns upon these heads. In chapter 13:1, seven heads with seven crowns upon the beast that comes rising up out of the sea. In chapter 15:1 the seven last plagues. Chapter 15:7 the seven vials. In chapter 17:9 the seven mountains. In 17:10 the seven kings. And again, in chapter 5:12 we find a sevenfold description or ascription of the glory to the Lamb, and to seven different visions. Chapter 7:12 we find a sevenfold ascription of the glory of God also into seven visions. So we find as we go through the book, the number seven repeating itself, showing the fullness and the completeness of whatever there is under discussion at that time. Now that's just preliminary to our studies, for we will notice some of these sevens in more detail as we get there.

The second thing I want to look by way introduc-

(See **REV** on page 18)



The Planned Parenthood Action Fund, the advocacy and political arm of Planned Parenthood Federation of America, has endorsed Sen. Barack Obama (D-Ill.), saying his 100 rating by the fund for consistently backing pro-abortion legislation makes him the best choice for president."

Sen. Obama supports a woman's right to choose and is a co-sponsor of the Freedom of Choice Act, which would codify and protect a woman's right to choose," Anne Brewer, Women for Obama for the Obama campaign, said in her blog on the Democratic hopeful's official Web site."

The Planned Parenthood Action Fund is proud to endorse Barack Obama for president of the United States," said Action Fund President Cecile Richards. "He is a passionate advocate for women's rights, and has a long and consistent record of standing up for women's health care."

As president, he will improve access to quality

health care for women, support and protect a woman's right to choose, support comprehensive sex education to keep our young people healthy and safe, and invest in prevention programs, including family planning services and breast cancer screenings."

According to Brewer's blog, during a conference call on Monday with Planned Parenthood Action Fund members from all across the country, Obama said, "As president I'll make sure women have access to affordable health care, including affordable reproductive services. I thank you for your endorsement and your leadership."

Some in the black pro-life movement, however, are critical of Obama's support for abortion." By kow-towing to the abortion industry Obama proves he is just another politician, as he purposely overlooks the fact that 63 percent of Planned Parenthood's 860 clinics are in African-American communities," said Day Gardner of the National Black Pro-Life Union."

Even though blacks comprise only 13% of the population, they make up over 36% of all abortions done in this country," Gardner said. Gardner added that it has been

documented that Planned Parenthood's founder, Margaret Sanger, expressed support for reducing the black population.

"Planned Parenthood's endorsement of Barack Obama reminds me of a quote from Margaret Sanger, founder of Planned Parenthood," Gardner said. "We should hire three or four colored ministers, preferably with social-service backgrounds, and with engaging personalities. The most successful educational approach to the Negro is through a religious appeal. We don't want the word to go out that we want to exterminate the Negro population'," Gardner added.

"This marks only the second time in Planned Parenthood's history that

the Action Fund has made an endorsement in a presidential campaign," Brewer said in her blog.

"Last month, the board of the national Planned Parenthood Action Fund voted unanimously to recommend endorsing Senator Obama. That recommendation was ratified by Planned Parenthood's local action organizations, which represent the interests of all 100 Planned Parenthood affiliates," she added.

"In contrast," Brewer said, "Sen. John McCain, the presumptive Republican nominee, has a zero percent voting record on women's reproductive health and has stated he wants to overturn Roe v. Wade. In 25 years in Washington, D.C., Sen. McCain has cast 125 votes against women's health."□

Planned Parenthood Praises Obama's Pro-Abortion Stance

By Penny Starr

Beware Charismatic Men Who Preach 'Change'

Editor, Richmond Times-Dispatch

Each year I get to celebrate Independence Day twice. On June 30, I celebrate my independence day and on July 4, I celebrate America's. This year is special, because it marks the 40th anniversary of my independence.

On June 30, 1968, I escaped Communist Cuba and a few months later I

was in the United States to stay. That I happened to arrive in Richmond on Thanksgiving Day is just part of the story, but I digress.

I've thought a lot about the anniversary this year. The election-year rhetoric has made me think a lot

(See **CHANGE** on page 24)



The Miracle of “Design” In Nature

By F. J. Meldau

far as 45 feet.

Sinking the Enemy

Thousands of interesting facts are being brought to light by scientists that show the impossibility of evolution, and the need for Creationism. Two biologists, Karl Linsenmair and Dr. Rudolf Jander, of the Zoological Institute in Frieburg, Germany, discovered how the little “Stenus” beetle could escape from one of its worst predators. The account is given in the October, '68 issue of **Nature and Science**.

“Stenus” lives near a pond or a stream, where it can often be seen paddling slowly at the surface of the water—but occasionally the beetle skims across the water like a jet-propelled surfboard. Scientists have long known how Stenus achieves this burst of speed, resulting in the skimming motion, but only recently did the two biologists learn that it was to escape from a predator that it did this. Its transition from a slow, paddling motion to a rapid, speedboat-like motion, is most astonishing. Sometimes it skimmed as fast as 2½ feet per second, and as

The scientists noted that this happened whenever a Stenus beetle was about to be attacked from the rear by a *water strider* — and insect that walks around on the surface “skin” of the water. When the Stenus sensed that a water strider was sneaking up on it from the rear, ready for the “kill,” Stenus in a flash would skim away, leaving the water strider foundering in its wake. The Stenus escapes attack from the rear by making a fast-moving wave and “surfing” to safety on its crest.

A Miracle of Engineering

The Stenus beetle has two tube-like glands near its back legs. From these tubes, it squirts a soap-like liquid whenever it is about to be attacked. The liquid is of such a chemical nature that it weakens the surface tension of the water at that point, and the “skin” of the water pulls apart in all directions — like the skin of a balloon when air breaks through a weak spot in the rubber. The edge of the rapidly widening

“hole” in the water’s skin acts like a swift wave that carries the beetle forward. But when the “hole” reaches the water strider, the insect sinks, and the life of the beetle is saved!

The writer of the article says “while the water strider has become adapted over millions of years so that it can walk on water, the Stenus beetle has become adapted so that it can escape from, and sink a strider that attacks it from the rear.”

Such theorizing is pure nonsense. In the first place, without the necessary physical equipment, the water strider that attempted to walk on the water would drown — and not until its equipment was 100% completed could it walk on water. During the “millions of years” supposedly that it took the water strider to be able to walk on water, the so-called gradual development of the ability to walk on water would be a *hindrance* to it in its “original” habitat on land. It is obvious, the water strider had to get its ability to walk on water *immediately*, for a partly formed organ is of no use to its owner. It is impossible for a sensible person, unbiased

by evolutionary theory, to accept such an explanation. The “gradual” formation of a specialized organ, as the feet of a water strider, is out of the question — and without the specialized feet, it can not walk on water! The only satisfactory explanation is, God, in the beginning *designed* and created the water strider as it is, and hence it can do as it does: walk on water.

The defense of the Stenus beetle is far more wonderful. By what stretch of the imagination can *anyone* believe that a beetle, so low on the scale of life and intelligence, could possibly “evolve” two tube-like glands, with the necessary mechanism to forcibly squirt a highly specialized “soap-like” liquid, with a more or less intricate chemical analysis, that causes the surface tension of the water to weaken and fall apart, so creating a “hole” that not only causes the water strider to fall in and drown, but also starts a series of small “waves” that carries the beetle forward with a considerable impetus! This whole succession of events is far too involved for any

(See **BEETLE** on page 24)



Prayer In the Name of Jesus

By Thomas Corkish, Pastor,
Anchor Baptist Church, Salt Lake City, UT

Every time a Christian prays, he should be praying in the name of Jesus Christ our Lord. It is not a magic formula or guarded ritual, but it identifies our Christianity rather than having our prayer drop off into the air like some of the music arrangements have done over the past fifteen years. Is there anything wrong with saying, *in Jesus name, Amen*? It would be good to know what that *name* means. It would be beneficial to let all hearers — political, pontifical, people of the world, and/or protagonists. Christian prayer always needs to be given with meaning as in any relationship we have with the living God.

Name can mean a designation so that everyone knows to whom we are speaking. If we are in a room of thirteen people, to mention the name *Tom* is to pick out a distinct personality unless there might be four other *Tom*'s in the immediate area. Usually a last name or middle name might suffice to address our intended subject.

God is really much more generic than **Jesus**. The name **God** could

identify with most religions on the earth. *Jesus* or *Lord* is absolute in certainty and resolve. Let Satan and his demons hear the name in the school house, legislative house, church house, and the family house.

A name can also describe someone's personality and character. We all know that names have meaning, even though we do not always know the meaning of a particular name. To name their children, parents often look in a book or continue using family names without any thought of character, influence, strength, or weakness. It might be good to give biblical characteristics to our children, beginning with their names and their meanings. Let the child grow up to the name. *Let the whole world know ... that my child's name is Ezra* in hopeful anticipation that he is the *assistant*, whether early in life or later in life as a deacon or a called, missionary pastor. It is not only who he is but also what he is. Let him and others know from the beginning.

Of course, God, who is Three-in-One, has many

names that describe His personality or character. When we refer to Jesus Christ, we use various names which are all true of who, what, when, how, why, and where He is. *Jesus* describes His earthly name as a boy who was born of a virgin in Bethlehem 2,000 years ago. There are many other men by that same name, but none of them could have the same meaning in regard to the fact that **Je (Jehovah) — Sus (Savior)** is true only of Jesus Christ. There is no other person like that.

When we add *Christ* to *Jesus*, we describe a certain quality about the man in that we find He is the *Messiah* (Hebrew for the Greek word *Christ*). In addition to that, when we call Him *Lord*, we understand it to mean that He is the *Master* and also *Deity*. Now the name of Jesus

Christ our Lord comes to embrace much of the personality of Jesus. He is not just anyone; but He is Jehovah, the Savior, the Messiah, the Lord, AMEN!

Who is this Jesus? His names tells us further: "... *a virgin shall conceive, and bear a son, and shall call his name Immanuel*" (Isa. 7:14). Immanuel designates that Jesus Christ is God with us.

"... and his name shall be called *Wonderful* (performing the extraordinary acts of God), *Counsellor* (the One who advises with perfect purpose and deliberation), *the mighty God* (the God who has shown Himself to be such by His strength in action), *the everlasting Father* (the Father of source, origin of all things throughout eternity, sharing co-equally the eternal Spirit

(See **PRAYER** on page 7)

America is like a healthy body and its resistance is threefold: its patriotism, its morality, and its spiritual life. If we can undermine these three areas, America will collapse from within."

—Josef Stalin

(1879-1953) Communist leader of the USSR

PRAYER . . .

(Continued from page 6)

with the Father and Holy Spirit, which is one God without end), *the Prince of Peace* (the promised Messiah who would come to bring the world peace, by both His providence and care and His eternal rule as Lord and King).

In these few well-known verses, can we not see that there are many who call themselves *Christians* but do not accept the name of Jesus when it is explained? Immediately, I can think that the Jehovah's Witnesses cannot pray in the name of Jesus, nor can the Mormons, Muslims, or liberal Christians who deny the deity of Christ, which involves the Trinity of God.

The unsaved who hold to some form of Christianity cannot pray in the name of Jesus. If an unsaved person says that he prays and God answers his prayers, it needs to be understood that God does not answer his prayers: "If ye shall ask anything in my name, I will do it" (Jn. 14:14). This is true assuming such a man can believe in all of the above characteristics of Christ. However, if he has never received Him (Jn. 1:12) in order to be saved from his sins, he can pray, say the common Christian formulas, and never actually reach God. He is not praying *in the name of Jesus*. If he accepts all the verses of Isaiah listed above but

never accepts the salvation that Jesus provides, he has denied, in reality, the name that Jesus is: *Jehovah-saves* or the Savior who actually does save.

Some may think they will save themselves by their own good works (Gal. 2:14-21). In doing so, they denounce the very truth that could save them from their sins, which is Jesus' name; i.e., *Savior*. Until they can pray in that sphere, having received Jesus as their own personal Savior, they cannot be saved and cannot pray. They cannot expect that Jesus *will do anything* if they do not ask *anything in my (his) name*. This is not the ritual but the substance of faith. It is evident, then, that those denouncing the truths of Jesus Christ, including His saving grace, have also denounced that He will do anything for them except general grace, mercy, and justice which He shows to all the world " . . . Ye must be born again" (Jn. 3:7).

Some ask whether we should address the Father or Jesus in our prayers. In prayers, it seems that these three personalities, possessed of the same Spirit, could be addressed interchangeably. I do not see that God is offended when we might pray, "O Holy Spirit of God." After all, the Holy Spirit is the true God as is the Father and the Son. When people pray to receive Jesus Christ as Savior (Jn. 1:12), I will ask them to address God

by saying, "Lord Jesus" because it identifies that Jesus, who died for their sins, is indeed the *Lord*. One lady said that she could not freely call Him "Lord" because there was only one Lord, and that was God. Obviously, she did not believe that Jesus was God. She never prayed *in Jesus' name* and never did get saved. She never knew God. "Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed and that no man can say that Jesus is the Lord, but by the Holy Ghost" (1 Cor. 12:3). Evidently the Holy Ghost was not able to reveal this to her, perhaps because *her choice of religion* would be *Christian*; but her *choice of Jesus* was *some other Jesus*. Sad to say, there are probably millions like that out there somewhere.

I always pray in the name of Jesus. I am glad my own heart can accept the truths of the Bible concerning Jesus. I understand that it is a work of God that has taken place in my heart, and I praise the

Lord for the *name of Jesus*. In my prayer, audible or silent, let the world know — yea the hosts of heaven and hell know — and especially my blessed God — let all know my true understanding, appreciation, and loyalty to the *name of Jesus Christ, my Savior, my Lord, and my God!*

"By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name" (Heb. 13:15). I do not consider it an affront to God to close my prayer or address it by saying, in Jesus' name, Amen. I know these things can become merely habit, form, or ritual; but it is good for all watching and understanding that we pray in the sphere and realm of all that Jesus Christ was, is, and evermore shall be. Perhaps we should take heed to what God says and be blessed in it. Amen!

"And in that day ye shall ask me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you" (Jn. 16:23). □

Train Your Child In the Way In Which You Know You Should Have Gone Yourself

C. H. Spurgeon

*"I will instruct thee and teach thee in the way which
thou shalt go: I will guide thee with mine eye"*

Psalm 32:8



Pastor Persecuted By “Hate Crimes” Laws In Canada.

— “The Canadian government has ordered a Christian pastor to renounce his faith and never again express moral sexuality, according to a new report. In a decision handed down just days ago in the penalty phase of the quasi-judicial proceedings run by the Alberta Human Rights Tribunal, evangelical pastor Stephen Boisson was banned from expressing his biblical perspective of homosexuality and ordered to pay [\$7,000] for ‘damages for pain and suffering’ as well as apologize to the activist who complained of being hurt. ... Boisson had written a letter to the editor of his local Red Deer newspaper in 2002 denouncing the advance of homosexual activism as ‘wicked’ and stating: ‘Children as young as five and six years of age are being subjected to psychologically and physiologically damaging pro-homosexual literature and guidance in the public school system; all under the fraudulent guise of equal rights.’ The activist, local teacher Darren Lund, filed a complaint and the guilty

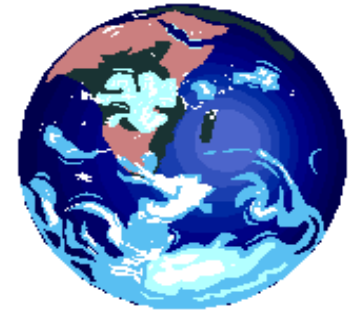
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verdict from Lori G. Andreachuk, a lawyer, was handed down some weeks ago. The latest decision involved the penalty phase of the trial. — And as for the future, Andreachuk wrote: ‘Mr. Boisson and The Concerned Christian Coalition Inc. shall cease publishing in newspapers, by e-mail, on the radio, in public speeches, or on the Internet, in future, disparaging remarks about gays and homosexuals. ... Further, all disparaging remarks versus homosexuals are directed to be removed from current Web sites and publications of Mr. Boisson and The Concerned Christian Coalition Inc,’ the lawyer opined. ... Ezra Levant, an author and lawyer who himself was targeted by an HRC attack,

* * *

McCain, Obama Differ on Approach to Judicial Nominees. — The records of Sens. John McCain (R-Ariz.) and Barack Obama (D-Ill.) are very different when it comes to judges and courts. The Republican and Democratic candidates for president are far apart when it comes to judicial philosophy and the votes they cast on major judicial nominations during the 109th and 110th Congresses. McCain wants

to appoint judges who hold a constructionist interpretation of the U.S. Constitution, according to his campaign’s Web site. “When applying the law, the role of judges is not to impose their own view as to the best policy choices for society but to faithfully and accurately determine the policy choices already made by the people and embodied in the law,” McCain said. “The judicial role is necessarily limited and one that requires restraint and humility.” The McCain Web site offers the promise that his “judicial appointees will understand that the federal government was intended to have limited scope, and that federal courts must respect the proper role of local and state governments. Obama, meanwhile, has said he wants to appoint judges who have “empathy.” “We need somebody who’s got the heart, the empathy, to recognize what it’s like to be a young teenage mom,” Obama told a Planned Parenthood conference in Washington, D.C., in 2007. “The empathy to understand what it’s like to be poor, or African-American, or gay, or disabled, or old. And that’s the criteria by which I’m going to be selecting my judges.” McCain supported Supreme Court nominees John G.



Roberts, Jr., and Samuel Alito, Jr., to become chief justice of the United States and associate justice, respectively. McCain voted to confirm both men, whom he said were “strict constructionists.” Obama voted against both. Obama explained his decision in speeches, which, while acknowledging the intellectual and legal qualifications of Roberts and Alito, argued that other issues had to be considered. Speaking on the Senate floor during Alito’s confirmation hearings, Obama said: “I’ve seen an extraordinarily consistent attitude on the part of Judge Alito that does not uphold the traditional role of the Supreme Court as a bastion of equality and justice for United States citizens.” In his speech on Roberts’ confirmation, Obama said that the Supreme Court’s role is “a check on the majoritarian impulses of the executive branch and the legislative branch.” The two contrasting philosophies were showcased again over the controversial nomination of Judge Leslie Southwick to the Fifth Circuit Court

(See **WNR** on page 13)

La Voz Del Desierto

La Unidad En La Iglesia

Nos toca a nosotros proteger la unidad en la Iglesia. La unidad en la Iglesia es tan importante, que el Nuevo Testamento, presta más atención a ella que al cielo y al infierno. Dios desea intensamente que experimentemos la unidad y la armonía unos con otros (Colosenses 3:13). La unidad es el alma de la comunión. Destruyela y arrancarás el corazón del cuerpo de Cristo. Es la esencia, el núcleo de cómo Dios quiere que experimentemos juntos la vida en Su Santa Iglesia. Nuestro modelo supremo para esta

unidad es la Santa Trinidad (Juan 17:11-23). El Padre, el Hijo y el Espíritu Santo está completamente identificados como uno (Ira Corintios 1:10; 1ra Juan 5:7).

Por tanto, Dios mismo es el ejemplo supremo del amor sacrificado, de la humilde consideración hacia los demás y de la armonía perfecta (Salmos 133:1). Al igual que todo padre, nuestro Padre celestial se regocija viendo cómo sus hijos se llevan bien entre sí. En los momentos finales antes de su arresto, Jesús oró

apasionadamente por nuestra unidad. Esto era lo que predominaba en su mente, durante esa hora de agonía, lo cual demuestra cuán importante es este asunto. Nada en la tierra es más valioso para Dios, que la Iglesia que Su Hijo edificó. Él pagó el precio más alto por ella, y quiere que la protejamos, sobre todo, del daño devastador que causa la división, las contiendas y la falta de armonía (Efesios 5:25-27).

Si formas parte de la familia de Dios, es tu responsabilidad proteger la unidad donde te congregas

en comunión, la Iglesia (Hechos 2:41-47). Jesucristo te encomendó hacer todo lo que esté a tu alcance, para conservar la unidad y promover la armonía entre todos los creyentes en la Iglesia, por medio de la verdad, amor y santidad. Enfoquémonos, pues, en lo que tenemos en común, no en la diferencias (Efesios 4:2-7). Como creyentes compartimos la misma salvación, la misma fe y el mismo futuro. Estos son los asuntos en los que debemos enfocarnos, no

(Vea UNIDAD en la pág. 10)

Doctrinas Fundamentales Sostenidas Por La Iglesia Bautista

1. Una Iglesia espiritual, que tiene a Cristo por su Fundador, su Cabeza y su Legislador (Mateo 16:18; 1ra Corintios 3:11).

2. Sus ordenanzas son únicamente dos: El Bautismo y la Cena del Señor. Estas ordenanzas son meramente simbólicas; no salvan (Romanos 6:3, 4; 1ra Corintios 11:23-29).

3. Sus ministros son dos, no más: obispos o pastores y diáconos. Estos

son servidores de la Iglesia (1ra Timoteo 3:1-13; Filipenses 1:1).

4. Su gobierno es una pura democracia, y eso de carácter ejecutivo; jamás legislativo (Mateo 18:15-22; Hechos 15:12, 22-23).

5. Sus leyes y doctrinas, la Biblia y nada más (2da Timoteo 3:16, 17; 2da Pedro 1:19-21).

6. Sus miembros, los creyentes bautizados únicamente; salvos por gracia,

no por obras, mediante el poder regenerador del Espíritu Santo (Efesios 2:8-10).

7. Sus requisitos: los creyentes ingresan a la iglesia mediante el bautismo, que debe administrarse por inmersión; luego deben prestar obediencia y lealtad a todos los mandamientos del Señor (Mateo 28:18-20; Hechos 2:41-42, 47).

8. Las varias Iglesias, aunque separadas e in-

dependientes en la práctica de sus leyes y disciplina, y en sus responsabilidades para con Dios, deben cooperar unas con otras.

9. Completa separación de la Iglesia y el Estado (Juan 18:36; Mateo 22:21)

10. Absoluta Libertad Religiosa para todo el mundo.

[Del libro: "El Rastro de la Sangre", pág. 66. Por Hno. Luis M. Alicea, Redactor. □

UNIDAD . . .

(Vino de la pág. 9)

en nuestras diferencias personales.

Debemos recordar que fue Dios quien nos escogió para darnos personalidades, trasfondo, raza y preferencia diferentes, de modo que podamos valorar y disfrutar esas diferencias, no meramente tolerarlas. Dios quiere unidad, no uniformidad. Pero nunca debemos permitir que esas diferencias nos dividan. Debemos permanecer concentrados en lo que más importa, aprender a amarnos como Cristo nos amó, y cumplir con los propósitos de Dios. Pablo rogaba por esto. Les suplicaba a todos los creyentes a que, “habléis todos una misma cosa, y que no haya entre vosotros divisiones, sino que estéis perfectamente unidos en una misma mente y en un mismo parecer” (1ra Corintios 1:10-17)

Algunos cristianos se desilusionan con la iglesia por muchas razones. La lista podría ser bastante larga, tales como las contiendas, hipocresías, negligencias, mezquindad,

legalismo y otros pecados. Pero en lugar de asustarnos y sorprendernos, debemos recordar que la iglesia está formada por pecadores arrepentidos de carne y hueso. Incluyéndonos a nosotros mismos. Como familia a veces nos lastimamos unos a otros en forma intencional y otras sin mala intención. Pero en vez de abandonar la iglesia debemos quedarnos para resolver el asunto, si esto es de alguna manera posible.

La reconciliación, no la evasión, es el camino a una comunión más profunda. Si te divorcias de tu iglesia a la primera decepción o desilusión, eso sería una señal de inmadurez, pues los padecimientos son parte de la vida cristiana para fortalecernos, afirmarnos y perfeccionarnos en el Señor (1ra Pedro 5:10). No podemos escaparnos de las pruebas, porque el cristianismo no es un seguro que promete que nuestros problemas van a desaparecer (Juan 16:33). Por lo tanto, Dios no está en el hábito de cambiar nuestras circunstancias, sino de cambiarnos a nosotros. Cuanto

más pronto dejamos la ilusión de que los miembros de una iglesia deben ser perfectos para amar la iglesia, más pronto dejaremos de fingir y empezaremos a admitir que todos necesitamos de la gracia de Dios.

Nuestro deber más bien es proteger y buscar el bienestar de nuestra iglesia. Una manera de hacer esto es evitando la murmuración, que es divulgar una información, cuando uno no es parte del problema ni de la solución. Siempre es más fácil eludir el compromiso y hacerse a un lado, para disparar dardos contra los que trabajan, que participar y hacer una contribución. Así que para silenciar el chisme, no lo repitas, pues cada palabra que decimos en la tierra es escuchada en el cielo (Proverbios 16:28; 21:23). El mejor consejo para gobernar la lengua y ponerle un freno, es dejar que Cristo reine en nuestro corazón (Santiago 3).

Además, las personas que te cuenten un chisme, también hablarán de ti. Es triste saber que a veces las heridas más grandes que hay en el rebaño de Dios, vienen de las mismas ovejas y no de los lobos (1ra Corintios 6:6-8). Pero Dios nos provee la manera más rápida de terminar con un conflicto en una iglesia y enfrentar a los que están dividiendo la congregación (Mateo 18:15-18). A la misma vez hay que recordar, que siempre tendremos a nuestro alrededor, her-

manos que son carnales y débiles en la fe. Nuestra responsabilidad como cristianos maduros y espirituales, es ayudarlos utilizando las Sagradas Escrituras “para enseñar, para redargüir, para corregir, para instruir en justicia, a fin de que el hombre de Dios sea perfecto, enteramente preparado para toda buena obra” (2da Timoteo 3:16-17).

[Por Hno. Galo Rodrigues, Redactor.] □

Hay Un Precioso Manantial

Hay un precioso manantial
De sangre de Emmanuel,
Que purifica a cada cual
Que se sumerge en él
Que purifica a cada cual
Que se sumerge en él.

El malhechor se convirtió
Pendiente de una cruz;
El vio la fuente y se lavó,
Creyendo en Jesús.
El vio la fuente y se lavó,
Creyendo en Jesús.

Y yo también pobre ser
Allí logré lavar;
La gloria de su gran poder
Me gozo en ensalzar;
La gloria de su gran poder
Me gozo en ensalzar

¡Eterna fuente carmesí!
¡Raudal de puro amor!
Se lavará por siempre en tí
El pueblo del Señor.
Se lavará por siempre en tí
El pueblo del Señor.

Iglesia Bautista El Redentor

Carretera 755, Km. 0.1, Barrio Pitahaya

H C-1 Box 3418

Arroyo, Puerto Rico 00714

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Marcos A. Curet, Pastor

MOSER . . .

(Continued from page 1)

you and Lo, I am with you always even unto the end of the world." All power and authority. Can more be claimed than that?

The power and authority of the Lord Jesus Christ is unlimited in its scope. It extends not only to all things involved in this earth but extends to all the universe. This power of Jesus was manifested in His earthly ministry. He exercised power over nature, over demons, over disease, and over death. The power of Jesus extended to every walk of life, even to the forgiveness of sins. He claims power over angels, over judgment, and over hell itself. Such power does not belong to man but is possessed only by God.

Second, Jesus claims to be omnipresent. Because He possessed a human, a physical body, the body of Jesus could only be in one place at one time. But Jesus claims in His person not to be subject to time or to space. He is unlimited in His person. In John 8:58 we read, "*Jesus saith unto them, Verily, verily, I say unto you that before Abraham was, I am.*" This is a remarkable statement. It states emphatically that Jesus existed before Abraham. Abraham had been dead two thousand years when Jesus made the statement and in the statement He claimed to have lived before Abra-

ham. The statement is either true or it is not true. If it is true, then Jesus is the Eternal God revealing Himself to man.

The next thing that I want to call your attention to in this passage is the statement, "*I am.*" It is never correct for any ordinary person to say "I am" unless there are some qualifying words understood such as "I am going" or "I am here." To simply say as Jesus said "I am" without any qualifying words or phrases is to claim eternal existence.

Jesus also claimed to be able to pass from one world to another. No mortal can do so of his own will. Jesus said in John 14:1-6: "*Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself, that where I am, there ye may be also. And whither I go ye know, and the way ye know. Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the way? Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the father, but by me.*"

In this passage Jesus claims to be the Father's son, to be able to leave this

world at will and to return. That while He is in the other world to be able to prepare a place for His followers, and then returning, to receive them unto Himself. Such claims are the claims of deity.

Again, Jesus claims to be able to be in all places at one and the same time. Only God can so do. In Matthew we read: "*For where two or three are gathered together in my name there am I in the midst of them*" (Mt. 18:20). Man could not make such a claim and tell the truth. No creature, no matter how exalted, could possibly be in all places at one and the same time. *It is the claim to omnipresence.* Only God is present everywhere at one and the same time. In the great commission Jesus promises to be with His disciples until the end of the world. Jesus is the omnipresent second Person of the Godhead.

And third, another attribute of deity is Omniscience. Man's knowledge is very limited. God's knowledge is unlimited. Man's knowledge is limited to a very little of the past through his own experience and the amount of knowledge of the past he can discover for himself through reading. His knowledge of the present is limited, again to that which comes under his personal observation and through [television], radio, and newspapers. He has absolutely no knowledge of the future save that portion

of the future God has been pleased to reveal through the Bible.

On the other hand, the Bible tells us that there is nothing hid from the eye of God. God knows the end from the beginning and the beginning from the end. The future to God is as plain as the past or the present. Even the secret contents of the heart are manifest to the mind of God.

There are some passages that I want you to notice just now. In John 2:24 we read of some men who were outward believers. They had been impressed with the miracles that Jesus performed. May we read: "*But Jesus did not commit himself unto them, because he knew all men.*" This passage tells us that Christ goes beyond outward profession on the part of man and looks at the inward man. The inward man is known to Christ.

In passing let me say that Christ looks beyond your outward life and your lip profession to the man that is within. Is the inward man in your life right with God?

The next passage of Scripture that we call your attention to is John 16:30. It is a testimony of the part of His disciples. Jesus has just informed them that He is going to leave them and return to the Father. His statement called for an expression of faith on their

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CHURCH . . .

(Continued from page 2)

his throne; and the counsel of peace shall be between them both. (Zech. 6:12-13). This prophetic utterance is in agreement with the words of the Apostle Paul. In the First Epistle to the Corinthians, we read: "And God hath set some in the church, first apostles" (1 Cor. 12:28). By turning to the Gospel of Luke, we can read of our Lord selecting the twelve apostles. "And when it was day, he called unto him his disciples: and of them he chose twelve, whom also he named apostles" (Lk. 6:13). And in the Hebrew epistle, we read these words: For this man (Christ) was counted worthy of more glory than Moses, inasmuch as he who hath builded the house hath more honour than the house" (Heb. 3:3). All of these Scriptures unite to show us that the church began in the days of the Savior. He organized His church in the days of His earthly ministry, in the days of His flesh. This is what the Bible teaches!

Where was this church established? Certainly not in hamlets and localities where the Son of God never set foot, while He was upon this earth in the flesh. And so the Lord organized His church in the Holy Land, in Palestine. Read Mark 3:13-19, and this will show that Christ launched His church in Palestine.

Out of what kind of material did the Lord Jesus build or organize His church? The answer is *Baptist material*. The Bible shows clearly that Christ built His church out of the disciples of John the Baptist. In the Gospel of Luke, we read: "The word of God came unto John the son of Zacharias in the wilderness. And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins; As it is written in the book of the words of Esaias the prophet, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight" (Lk. 3:2-4). Thus we are told that John the Baptist came to make ready for the coming of the Savior. John's message moved the people and he won many disciples. And in the Gospel of John we see John the Baptist encouraging his followers to become disciples of the Son of God. We read thus: "Again the next day after John stood, and two of his disciples; and looking upon Jesus as he walked, he saith, Behold the Lamb of God! And the two disciples heard him speak, and they followed Jesus" (Jn. 1:35-37).

I now desire that we mention the Day of Pentecost and the church. There are those who are always asserting that: "The Day of Pentecost is the birthday of the church. The church was organized and

established on the Day of Pentecost." Such talk reveals that the person so speaking does not know his or her Bible! The Bible has nothing, absolutely nothing, to say about a church being set up on the Day of Pentecost! Then where did such an idea start? Certainly such an idea has no scriptural support whatsoever. God's Word does show that the church was here when Pentecost came and to this church received three thousand members upon that occasion.

In the book of Acts, we read thus: "Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls — and the Lord added to the church daily such as should be saved" (Acts 2:41, 47).

Just the other day I added eleven dollars to my bank account. Now I did not have a whole lot of money in the bank (Baptist preachers never do), but I did have to have some money in the bank, else I could not have added eleven dollars to my bank account. Even so, the Lord had to have a church upon this earth at the time of Pentecost, else He could not have added three thousand members to the church. If there is any one thing that is plain from the Scriptures, it is that the church was already in existence and was functioning before Pentecost began. May God help us

not to believe errors that contradict God's Word!

One of the widespread heresies of our day and generation is the large amount of talk about the church being universal and invisible. And strange to say, many Baptists (so-called Baptists) are now talking the language of Ashdod!

The church that our Lord established and organized was a local and visible church. It was limited as to membership and as to location. Hence, it was a local and a visible church. As time went on, the followers of Christ scattered far and near. The book of Acts and the New Testament Epistles show that many churches or congregations were established. I am emphasizing this in order to put to silence another heresy, and that is the error now abroad in the land that there is only one church. Such talk contradicts Scripture. Notice the following statements from the Bible, namely:

"And at that time there was a great persecution against the church which was at Jerusalem" (Acts 8:1). "Now there was in the church that was at Antioch" (Acts 13:1). "The churches of Christ salute you" (Rom. 16:16). "Unto the churches of Galatia" (Gal. 1:2). "John to the seven churches which are in Asia" (Rev. 1:4).

These plain statements

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from God's Word show that there were many congregations or churches in Apostolic times. All of these churches were limited as to membership and as to location. Or to state it differently, these churches were local and visible. From now on, may Baptists cease to talk of the church as something that is universal and invisible for there is no Scriptural support for such language.

How is a sincere and conscientious child of God to go about finding a true New Testament church? There are many churches (so-called) and they are of every description under heaven. New churches are being started every year, and so there will be more churches tomorrow than there are today. All of this complicates the matter of ascertaining or finding true New Testament churches!

There are two methods of finding a *true scriptural church!* The first method is the doctrinal test. Does the church that you belong to teach that which the inspired Apostles taught, and does it practice that which they practiced. A church that is wrong in teaching and practicing (the Bible being the standard) is not a true New Testament church.

The second method of ascertaining a true church is by the process of historical elimination. Any

church or churches whose history is exhausted before or by the time we reach the sixteenth century (the beginning of Protestants) is too young to be the church founded by our Lord! Let the sincere and honest student of history note that, of all the churches that we have in the world today, only two have a history that go back into the dark ages. And what two have such a history? The Baptists and the Catholics are the only two whose history extends beyond the Protestant Reformation. I am going to give you the words of Dr. Ypieg, of the Dutch Reform Church. He wrote:

"We have now seen that the Baptists, who were formerly called Anabaptists, and in later times Mennonites, were the original Waldenses, and who have long in the history of the church received the honor of that origin. *On this account the Baptists may be considered as the only Christian community which has stood since the days of the Apostles, and as a Christian society which has preserved pure the doctrines of the gospel through all ages.* The perfectly correct external and internal economy of the Baptist denomination tends to confirm the truth, disputed by the Romish Church, that the Reformation brought about in the sixteenth century was in the highest degree necessary, and at the same time goes to refute the erroneous

notion of the Catholics, that their denomination is the most ancient." □

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of Appeals. McCain voted for Southwick, speaking on behalf of the judge in a statement as "clearly qualified" who would not engage in "judicial activism." Obama voted against Southwick, stating that "now more than ever, we need to restore integrity and a commitment to civil rights in the courts."

* * *

China To Drill Off U.S. Coast. — President Bush has been urged in a letter to do away with the moratorium on offshore drilling in the U.S. The Institute for Energy Research sent the letter to President Bush urging him to exercise his authority to repeal the Executive Order banning energy production on America's outer continental shelf. The ban has been in effect since 1990. Congress also passes a similar ban on offshore drilling on a yearly basis. Brian Kennedy is senior vice president for public affairs with the Institute for Energy Research. He argues the rationale behind his group's request that he believes would force Congress to take a longer view. "We've gone ahead and asked the president to lead by ripping up the executive

moratorium," Kennedy explains. "That would create a situation whereby the Congress would have to come up with a long-term strategy – not some annual ban that expires every year, but a long-term plan that would put some common sense and some flexibility into our offshore energy laws." He wonders why the ban is still in place, seeing that China has plans to drill for energy 60 miles off the U.S. coastline. "The Cuban government has entered into contracts with China and a few other countries to begin to look at producing energy at the offshore, just 60 or so miles from the United States," says the Institute spokesman. "The U.S. is the only developed country in the world that restricts access to its offshore energy resources in the way that we do. It is what one senator called 'economic and strategic masochism.'" Kennedy also contends there is no justifiable or defensible reason for the government to be restricting access to these supplies, especially considering the current energy situation. According to a Reuters article, House Republicans have recently vowed to push for more energy development within the United States. House Minority Leader John Boehner (R-Ohio) says Republicans will fight every single day over the next

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five months to hold the Democrats accountable for their “dismal record on producing more energy” in the U.S.— OON

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Wife of Northern Ireland's First Minister Accused of Hate Crime.

— The following is excerpted from WorldNetDaily, June 12, 2008: “Iris Robinson, considered Northern Ireland's first lady as the wife of First Minister Peter Robinson, has been accused of ‘hate crimes’ and is facing both a police investigation and the possibility of a civil complaint, according to reports. A report in An Phoblacht, an online political weekly in Ireland, said Robinson had been invited onto the BBC Radio Ulster's ‘The Stephen Nolan Show’ to talk about a recent physical assault on a homosexual by a team of thugs described by the reporter as ‘gay-bashing.’ She condemned the violence, then described homosexuality as ‘disgusting, nauseous, shamefully wicked and vile.’ Now, the report said, a government agency has confirmed it is investigating complaints that have been filed against her, and one homosexual activist said he's contacted a lawyer about the situation. The reports said complaints against Robinson have been lodged by Andrew Muir,

vice-chair of the Gay and Lesbian Across Down, as well as John O'Doherty, a member of the South Belfast District Policing Partnership. ... On the radio program, Robinson said, ‘Homosexuality is not natural. My Christian beliefs tell me that it is an abomination and that is very clear. It is an offense to God, and offensive act and something God abhors.’ ... She went on to urge homosexuals to seek psychiatric counseling, because of the success of various programs that offer to help them refocus their sexual lifestyles. ‘I have a lovely psychiatrist who works with me in my office trying to turn homosexuals away from what they are engaged in,’ she said. ‘I'm happy to put any homosexuals in touch with this gentleman. I have met people who have turned around and become heterosexual. They are married and having families.’ The report said she was describing one of her health policy advisers, Paul Miller. ... The comments from both Robinson and Miller were condemned immediately by the Royal College of Psychiatrists, which holds ‘lesbian, gay and bisexual people should be regarded as valued members of society who have exactly the same rights and responsibilities as others.’”

* * *

Dolly Parton's New

Album Mixes Jesus With Moral Trash.

— In a fashion that is typical for country music, Dolly Parton's new album, Backwoods Barbie, mixes a vague Jesus with moral debauchery. The song “Jesus and Gravity” says, “Jesus, I've got Jesus/ He's my everything ... He gives me hope and He gives me strength/ And that's all I'll ever need...” Yet the same album has songs about drinking, carousing, breaking one's sacred marital vows, and sleeping with someone outside of marriage, all from a very “non-judgmental” perspective. This is 2 Timothy 4:3 Christianity. “For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears.” Parton dresses immodestly and has played the madam in an R-rated movie about a house of prostitution. She has covered Led Zeppelin's occultic song “Stairway to Heaven” and John Lennon's atheist song “Imagine.” She joined the Dixie Chicks, Carole King, Yoko Ono, and others to record a benefit album in support of the Human Rights Campaign, a radical homosexual rights organization. Parton's Jesus is not the one revealed in Scripture. She says, “God isn't the monster in the sky that I grew up with [in the Church of God]. He's a feelin' within you” (Parade,

Nov. 2, 1980). For the stage production for her song “Go to Hell,” she used 12 dancers. She said, “We do this with six dancers on the devil's side and six on the Lord's side. At the end of the song, they all merge and we all go into the light” (“Dolly's Flame Worthy Streak Continues,” Country Music Television, April 21, 2004). This would appear to depict the New Age-Hindu concept that everything is one, that good is evil and evil is good, that everything is evolving and merging into one. In spite of this, Dolly is popular with the Southern Gospel crowd. The Southern Gospel Hall of Fame is located at the Dollywood entertainment center and they host a 30-day Southern Gospel Jubilee each year. This is another example of the worldliness and unscriptural “judge not” philosophy that permeates much of Southern Gospel today.

* * *

Gideons Emerge Victors In Florida Case.

— A Florida law that was used to arrest two Gideons for handing out Bibles on a public sidewalk has been ruled unconstitutional by a federal judge. Members of the Gideons International Key Largo Camp planned to distribute Bibles on the public sidewalk outside a local school. But when they began their evangelistic

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mission, sheriff's deputies told them to leave or face arrest under a state loitering statute. That statute said a person cannot be within 500 feet of any school in Florida without either "legitimate business" or permission from the school principal. "... [A]nd what's interesting in this case is, the Gideons gave advanced notice both to the local sheriff's office and to the school themselves," says David Cortman, senior legal counsel with the Alliance Defense Fund. He also pointed out in a federal lawsuit — on behalf of one of the Gideons who left before being arrested — that the 500-foot exclusionary zone included all of the public sidewalks and U.S. Highway 1, the only road leading into the Florida Keys. "There are thousands of people in that zone every day that no one bothers," the attorney contends. "Yet, for some reason, these gentlemen were specifically selected to be arrested under this law ..." U.S. District Judge K Michael Moore agreed and ruled the law unconstitutional because it was too "constitutionally vague" and in violation of the 14th Amendment. Cortman says this victory is another example of why Christians should stand up for their legal rights. He says Christians need to realize that they have constitutional

rights to share their faith in public without fearing arrest. — ONN

* * *

ABC News Bans Flag Lapel Pins. — Yesterday, the brass at ABC News issued orders forbidding reporters to wear lapel pin American flags or other patriotic insignia. Their reasoning was that ABC should remain neutral about "causes". Since when is support for preventing our death & destruction some sort of a cause? Since when is patriotism to be discouraged. I urge you to boycott ABC and its sponsors and affiliates.

* * *

German Parents Jailed For Home Schooling. — A German family is paying a high price for home schooling their children. Juergen and Rosemarie Dudek were hauled into court and ordered to pay \$1,500 in fines for home schooling their children. But the prosecutor was not satisfied and brought them back to court asking a judge to send them to jail. The judge complied, and Mike Donnelly of the [Home School Legal Defense Association](#) says the pair received three-month jail sentences. "This is an outrage," he says. "You know, for a mother and father to be jailed for home schooling their children should

[anger] every freedom-loving American or anybody who loves freedom" Germany contends it is forcing children to go to government schools to integrate children into one society, but Donnelly argues there is another reason." They want to prevent creation of what they call 'parallel societies' — but that's simply bogus," he argues. "Home schooling does not create parallel societies. Home schooling creates well-integrated, well-adjusted citizens who are engaged in the civic process." Donnelly says all Germany needs to do to see the benefits of home schooling is look beyond its borders to countries where home schooling is legal. Specifically, the attorney believes Germany is concerned about its growing Muslim population and that community's desire to home school its youngsters.

* * *

Ground The Judge. — A recent court decision in Canada should send chills down every parent's spine. The ruling is so out of bounds that the news story sounds like a parody — but it isn't. A Canadian judge ruled that a 12-year-old girl was "excessively" punished when her father told her she could not go on a school camping trip because she had broken rules for use of the Internet. As the *Globe and Mail* newspaper [Toronto] reports: "First, the

father banned his 12-year-old daughter from going online after she posted photos of herself on a dating site. Then she allegedly had a row with her stepmother, so the father said his girl couldn't go on a school trip." The girl took the matter to the court — and won what lawyers say was an unprecedented judgment. "Madam Justice Suzanne Tessier of the Quebec Superior Court ruled on Friday [June 13] that the father couldn't discipline his daughter by barring her from the school trip." The logic of this ruling is not limited to Canada. In 1970, Hillary Rodham, then a young lawyer (and later Sen. Hillary Clinton), wrote a law review article, "Children Under the Law," in which she argued that minors should be treated as "child citizens" who should, under at least some conditions, be able to challenge their parents in court over parental decisions. — ONN

* * *

Supreme Court Says Americans Have Right To Guns. — The Supreme Court ruled Thursday that Americans have a right to own guns for self-defense and hunting, the justices' first major pronouncement on gun rights in U.S. history. The court's 5-4 ruling struck down the Dis-

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district of Columbia's 32-year-old ban on handguns as incompatible with gun rights under the Second Amendment. The decision went further than even the Bush administration wanted, but probably leaves most firearms laws intact. The court had not conclusively interpreted the Second Amendment since its ratification in 1791. The amendment reads: "A well regulated militia, being necessary to the security of a free state, the right of the people to keep and bear arms, shall not be infringed." The basic issue for the justices was whether the amendment protects an individual's right to own guns no matter what, or whether that right is somehow tied to service in a state militia. Writing for the majority, Justice Antonin Scalia said that an individual right to bear arms is supported by "the historical narrative" both before and after the Second Amendment was adopted.

— ONN

* * *

Husband Wife Father/Mother On the Ropes. — The legalization of homosexuality is already beginning to destroy the biblical concept of father and mother, husband and wife. The new marriage licenses in California replace "husband and wife"

with "Party A and Party B." In Scotland, teachers in some major cities have banned Father's Day cards this year so as not to offend students who live with single mothers and lesbians. The London Telegraph reports, "The politically correct policy was quietly adopted at schools 'in the interests of sensitivity' over the growing number of lone-parent and same-sex households" ("Father's Day Cards Banned," June 20, 2008). Last year Scotland's National Health Service approved a policy for hospital workers mis-titled "Fair For All." In fact, the policy is "fair" for no one, because it destroys the right of free speech and forbids the use of historic and biblical terms such as "mother" and "father" (some patients might have two mothers or two fathers) and "husband" and "wife," labeling this "homophobic language." Such terms must be replaced with "partner" or "they/them" ("There is only one acceptable way to talk about homosexuality — *Silence!*" OneNewsNow.com, May 31, 2007). The policy is to be strictly enforced. In May 2007 the California state senate passed bill SB 777. If approved by the state assembly and signed by the governor, it will ban any speech in the public school system that "reflects or promotes bias against" homosexuality, transgen-

ders, bisexuals, or those who "perceived" gender issues. The ban would apply even to discussions. Randy Thomasson of the Campaign for Children and Families warns that references to "mother" and "father" would probably be banned if this idiotic policy becomes law ("Lawmakers Pass Redefinition of Sex," — FBIS

* * *

Cooperative Baptist Fellowship Speaker Denies Christ's Deity — A speaker at the Cooperative Baptist Fellowship's annual conference in Memphis denied the deity of Christ. John Killinger, in a workshop entitled "The Changing Shape of Our Salvation" (which is also the title of his 2007 book), said that Jesus did not conceive of Himself as the Saviour of the world and was probably not God incarnate. "Now we are re-evaluating and we're approaching everything with a humbler perspective and seeing God's hand working in Christ, but not necessarily as the incarnate God in our midst" ("CBF Presenter Questions Christ's Deity," Baptist Press, June 19, 2008). Killinger, the pastor of Marble Collegiate Church in New York City, said that modern scholarship has taught us that Jesus did not actually say and do many of the things that are written in the Bible. This again demonstrates the apostasy of the Cooperative Baptist

Fellowship. The CBF's 2001 conference in Atlanta featured prayers to "Mother God." At their annual breakfast that year, the leaders of the Baptist Women in Ministry (BWIM, an auxiliary of the CBF), stated their discomfort at calling God "Father," "Lord," and "King." Sally Burgess, BWIM treasurer, said she believed that more Southern Baptist women would be ordained to the pastorate "because I believe God is good, and She knows what She's doing" ("Women Celebrate 'Mother God' as Moderate Baptists Gather," Religion Today, July 2, 2001). In 2000, CBF coordinator Daniel Vestal told the press that there are congregations that support the CBF that ordain homosexuals and that he does not want anyone to leave over this issue ("CBF 'welcoming but not affirming' of homosexuals," Associated Baptist Press, Oct. 23, 2000). CBF council member Dixie Lee Petrey said, "I don't think we should limit the Spirit of God in the way that it moves. Do we really want to sit here and say God's Spirit cannot call a homosexual to follow God's call?" — FBIS

* * *

Hymns Disappearing

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From Australia Funerals. — Hymns are being replaced at funerals in Adelaide, Australia by popular rock classics like Led Zeppelin's "Stairway to Heaven" and AC/DC's "Highway to Hell," a cemetery manager said Wednesday. At Centennial Park, the largest cemetery and crematorium in the southern city of Adelaide, only two hymns still rank among its top 10 most popular funeral songs: "Amazing Grace" and "Abide With Me." Leading the funeral chart is crooner Frank Sinatra's classic hit "My Way," followed by Louis Armstrong's version of "Wonderful World," a statement said. The Led Zeppelin and AC/DC rock anthems rank outside the top 10, but have gained ground in recent years as more Australians give up traditional Christian hymns. "Some of the more unusual songs we hear actually work very well within the service because they represent the person's character," Centennial Park chief executive Bryan Elliott said. Among other less conventional choices were "Always Look on the Bright Side of Life" by the Monty Python comedy team, "Ding Dong the Witch is Dead," "Hit the Road Jack," "Another One Bites the Dust" and "I'll Sleep When I'm Dead." — AP

Apes Granted Right To Life and Freedom. —

On June 25 Spain's parliament voiced support for the Great Apes Project that grants apes rights formerly reserved for humans, and the sentiment is expected to become law. It will then be illegal to use apes in experiments, to keep them for circuses, or to use them in television commercials or movies ("Spanish Parliament to Extend Rights to Apes," Reuters, June 25). It will be legal to keep apes in zoos, but their living conditions will have to be improved dramatically. The Great Ape Project (GAP) was founded in 1993 with the objective of giving apes the right to life, freedom, and protection. We wonder why apes are not given the right to express their will in this business. Who are these Great Apes Project folk to think that they can speak for all apes? What if an ape wants to run away with a circus or star in a movie? How can GAP say that Cheeta didn't enjoy being the star of Tarzan? He's still alive, by the way. He retired from movies in 1968 and has been living ever since at a primate sanctuary in Palm Springs, watching television, banging on a piano, and making abstract paintings. He even watches his old movies with his grandson, Jeeter ("Cheeta," Wikipedia). The 76-year-old chimpanzee's ghost-written autobiography is scheduled for publication in October. Now if Jeeter

moves to Spain he will have to hire a lawyer just to get a job, not to speak of book rights. We are living in ridiculous times. In reality, if evolution is true, there is no such thing as rights, neither for monkeys nor for humans. Blind chance does not produce rights. — FBIS

* * *

Barack Obama Presented With Monkey God. —

After learning that a "prominent American politician carries a miniature Hanuman idol in his pocket for luck," the All-India Congress party decided to present Barack Obama with a larger edition of the Hindu monkey god ("11-day Prayer for Obama's Success," The Hindu, June 25, 2008). Hoping to assist Obama in his presidential campaign, the Indian party

organized an 11-day Hindu ceremony. The first day featured pranapratishta, which is a ritual performed by a dozen Hindu priests "to infuse divine life" into the two foot high, 33-pound, gold-plated idol. Carolyn Sauvage-Mar, chairperson of Democrats Abroad-India, accepted the idol for Obama and promised to ensure that it reaches him by August 24, a day before the Democratic National Convention ("Obama to Get Hamuman Idol," Times of India, June 24). We wonder why a professing Christian would carry a Hindu idol in his pocket for "luck"? "But I say, that the things which the Gentiles sacrifice, they sacrifice to devils, and not to God; and I would not that ye should have fellowship with devils" (1 Corinthians 10:20) — FBIS. □

Contentment

By Laura T. Halsey

O, that we might be content
 With what our blessed Lord has sent,
 Whether on the mountain peak,
 Or sobbing when the trial we meet.
 He it is who knows the best,
 He it is who sends the test.
 He has said He'll ne'er forsake,
 But guard us tho' we sleep or wake.
 So trust Him now, cast out your fear,
 Put on a smile and dry that tear.

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(Continued from page 3)

tion to this second and third chapter is the word church. We find in 1:20, "The mystery of the seven stars which Thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches: and the seven candlesticks which thou sawest are the seven churches." Now before can understand what churches are, we need to understand what the meaning of the word is. To do this, we want to look at what is termed the etymology of the word. By the etymology we mean its genealogy, so to speak. The etymology of a word takes it right back to its very root meaning so that you can find out from where the word was derived. This is what we want to do in learning what the church means.

Not necessarily what the "church" means in the 20th century, but what the word church meant in the first century. Words, as you know, sometimes change their meanings. By way of example, we will use First Thessalonians as an illustration showing how words change meanings, and sometimes, practically reverse their meanings. Paul is writing concerning those who have already died in the Lord and he says: "But I would not have you to be ignorant, brethren, concerning them which are

asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep" (1 Thess. 4:13-15).

Now if I were to ask you what does this word "prevent" mean, you would automatically think, the word "prevent" means to hinder. It means not to allow something to take place. Now that is the meaning today. If you were to look this word up in a dictionary, you would find that in 20th century language the word prevent does mean "to keep from occurring, to hinder, or to impede." But that is not what the word prevent meant in 16th century English when our New Testament was translated. The word prevent meant "to precede, to go before," The word "pre" means before, "vent" is an opening, and it meant "to go through the opening before," so that the word means "to precede," that is, to go first. We see at least in this one case how the word has changed its meaning from the way it was originally used in the 15th and 16th centuries when the King James translation was made, and the way the word is used today.

Our King James reads, "For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep." Unless you go back to what the word meant when the translators translated this Bible, then you will not know what the word pre-

vent means. You cannot use a dictionary that only gives its current definition and understand that passage. If you are going to read it as it would currently be understood, you would say "For this we say unto you by the word of the Lord, that we

(See **REV** on page 19)**Hitherto and Henceforth**

By Annie Johnson Flint

("Hitherto hath the Lord helped us")

1 Samuel 7:12)

Hitherto the Lord hath helped us,

Hitherto His hand hath led,

His arm protected,

Hitherto His bounty fed;

Will His love desert us wholly,

Will His heart our need forget,

Will His presence clean forsake us,

Who hath never failed us Yet?

Still, His constant care surrounds us,

Keeping watch by day and night,

And His faithful promise tells us

We are precious in His sight,

He hath set no bounds, no limits,

To His ceaseless gifts of love;

He hath named no times, no season,

When His pledge untrue shall prove.

Let the past we know assure us

Of the Present's certain aid,

Till the Future's dark forebodings

In the light of faith shall fade;

Still he hears our supplications,

As our days our strength shall be;

His grace is all sufficient

For the needs of you and me.

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which are alive and remain unto the coming of the Lord shall not prevent (hinder) them which are asleep." But that's what the word means today, but it is not what the word meant then. The word then meant "precede." So, if we understand it properly, we have to go back and learn what the word meant in the day that it was translated.

Now the same is true concerning many other words such as the word "baptize." The word "baptize" in the days of the New Testament simply meant "immersion," and that's all it meant. It never meant anything else. If you are going to find out what the word "baptize" means, you cannot go to a dictionary today and see what the word "baptize" means. If you do, you will find that it has a variety of uses and a variety of meanings. Today "baptize" means not only to immerse, but also it means "to sprinkle". It can mean "to pour"; it can mean all of these things, because that is the way it is commonly used today, but you don't want to know how it is commonly used today. You want to know the definition of the word when Jesus Christ was baptized, and also, you want to know what the common practice was when Jesus was baptized. To do that, you have to go to the etymology of the word, the

root meaning of the word, to find out what it meant at the time of the Lord Jesus Christ.

The word baptize comes from a Greek word "*baptizo*" and it means "to dip, to plunge under, to immerse." That's what it meant in New Testament days. That's all it meant. It never meant to sprinkle. There is a word for sprinkling in the Greek, but it is not the word "*baptizo*." It is the word "*rantizo*" or "*rantize*," and if the Lord intended to make sprinkling baptism, He would have used the word "*rantize*", but He used the word "*baptizo*" which means "immerse" or "immersion."

Now to understand the word "church" we have the same difficulty. The word church today means so many different things in our common everyday language that even we ourselves use that word to mean different things. "I'll see you at church tonight." "I'll meet you at the church." "Well, it didn't rain in the church, but it sure rained outside." In other words, we're talking about the building, so often times we will use the word church to refer to the building, and yet we know, as Baptists, that the word church does not refer to the building.

Then there are others who say "the Baptist church." You see this primarily in the newspaper after some moral or social issue has been discussed, that they say the "Baptist

church took this position on it." What they really mean is the denomination. Of course, they must modify that slightly because there are so many different Baptists under that umbrella called "the Baptist denomination." But today, the word church often times means an entire denomination.

Then there are those who refer to the church as a local assembly, simply an individual small group, that assembles together. That's a church. There are others that use the word church in a universal aspect. The Roman Catholic Church, when they talk about their church, they're talking about a universal church that includes all the Roman Catholics all over the world. This is the universal, visible church, as they refer to it. Incidentally, that is what the word "catholic" means, it means universal.

Another definition, the definition commonly used by Protestants, is a universal, *invisible* church. This idea is that all believers, all Christians

make up this universal, invisible church. Now within this there is a variety of definitions, because there are some who begin it at the Day of Pentecost, saying that it only includes those from the Day of Pentecost and forward. There are others who say that it began with the New Testament and includes all of those from the time, from the baptism of Jesus and forward. Then there are others who say that this universal, invisible church includes all believers. They include all the Old Testament saints, and all those who will be believers in the future, so that it includes all the saved of all times.

Now all of these cannot be right. Jesus said in Matthew 16:18, "Upon this rock I will build my church, and the gates of hell shall not prevail against it" and He only built one kind of church. All of these are contradictory. All of them cannot be right.

When we come to this

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Livington's Passion for Christ

When the motion picture, "With Stanley in Africa," was being filmed in Hollywood, the director said, "We're having trouble with this picture. It's not hard to build up scenes of jungle life, or to create native atmosphere. But here's our main problem — how are we going to get across to the public the

power that sent David Livingstone out to Africa and kept him there?"

Perhaps the answer which Hollywood couldn't fathom can be found in Livingstone's entry on his second-to-last birthday: "My Jesus, my King, my Life, my All!"

I again dedicate my whole self to Thee. □

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book of Revelation, and we read that there are seven churches in Asia, and we read in chapter 2:1 “Unto the angel of the church of Ephesus” what are we to understand by this word church? Are we to understand that He is writing to a building? Are we to understand that He is writing to an entire denomination? Are we to understand that He is writing to all believers combined to make up this universal, invisible church? Or, are we to understand that He is writing this great big universal church that is located all over the world, making up the Catholic church, as the Roman Catholics teach? Or, when we read this word church, are we to understand that He is writing about a specific single local church, located in one specific city, and that it is a local, visible body?

How are we to know? This is where you go to the etymology of the word. What does the word mean? If you wish to know what the word means, it comes from a Greek word “*ecclesia*.” The Greek word “*ecclesia*” is spelled either “*ecclesia*” or “*ekklesia*.” What does the word mean? We mentioned the word “*baptizo*”, and a Greek dictionary, called a Lexicon, gives the meaning of the word “*baptizo*” as meaning “to dip, to plunge under, or

to immerse.” You can do the same thing with this word “*ecclesia*.” You can use a concordance, and if you don’t have one you ought to have one. You need a large concordance. In the back of a Thompson Chain Reference Bible there is a brief concordance. That’s excellent, that’s fine, but an unabridged concordance like Strong’s or Young’s will not only give you the various places where these words occur in the Bible, but it will refer you to two different sections in the back. One is to the Hebrew words and the other is to the Greek words, and it will give you a key number by this word so that you can turn back to the number where that word is, and it will give you the Greek word and then tell you what that word means. It will also tell you how that word came into being.

This word “*ecclesia*” comes from two Greek words that have been put together to make up one word. The word “*ek*” is the word that means “out of” and the second word is “*kaleo*” to mean “to call.” The word “*ecclesia*” means “to call out” but that is only half the meaning of the word. There are some that go off half-cocked, so to speak, in that they only get half of the meaning of the word. You need to understand that you must get all of it to understand it. The full meaning is a “called out” and a “called to-

gether.” It is an assembly. Unless you have a “called out” and a “called together” you do not have an “*ecclesia*.” You need to have an assembly. So it means “to call out” and without a “calling together” you do not have the full and true meaning of the word, only a partial meaning. An assembly is essential.

Many of the old translations before the King James Version, the word that they used to translate it into English was the word “congregation” or “assembly.” and that is the essential part of the word.

It was a very commonly used word in the day and time of the Greeks. This was in the day and time of the Greek city-states. The Greeks used the word to denote or to designate their assemblies of free citizens that convened together to conduct their public affairs. A city would have a group that would come together as our Board of Directors and would meet together in an assembly to conduct the affairs of the city. That was the “*ecclesia*.”

Now as long they were dispersed out among the citizens they could do nothing. They had to meet together and it is only when they meet together that they can conduct business. Let me give you another illustration and that’s our United States Congress.

We have 100 Senators. These 100 Senators, two from each state, when they assemble are the United

States Senate, and when they meet together in their assembly, they can vote, they can act officially, they can pass laws. But when they are out of session, they are scattered around the country in the various States, they can do nothing. They are not a United States Senate. They only are a United States Senate when they meet together according to their rules and their regulations, and it is then they become the United States Senate. The same with the House of Representatives. The same is true here in Arkansas. We have both a House of Representatives and a State Senate. They cannot be a Senate and they cannot be a House of Representatives and cannot function until they assemble. It is the same with a New Testament church. This was the use that was made of the word by the Greeks, always a local assembly. When you turn to the New Testament you find that this is the exact same meaning that the word has. Never does it have a universal concept. There is nothing anywhere in the Bible about a universal church.

Now there is a universal family. The family includes every saved person. The family includes everyone that is born again or born into the family of God, but this is not the church. The very word church requires an assem-

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bly, and you do not have all believers assembled. The church is always a local body never universal.

The word church is used in two senses in the Bible. The first is what is called the generic or abstract sense. The other is what is called the particular or the local sense. Notice in Matthew 16:18, "And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it." Now, when the Lord says "upon this rock I will build my church," He is referring to the church as an institution. Just as we say the American school is not as good today as it was 50 years ago. We're talking about the school in the sense of the abstract, the generic use.

Another case is found in Ephesians chapter five. The Lord is speaking through the Apostle Paul to this church at Ephesus, and is giving them some instructions. He says in verse 23, "For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body. Therefore as the church is subject unto Christ, so let the wives be to their own husbands in every thing. Husbands, love your wives, even as Christ also loved the church, and gave himself for it" (Eph. 5:23-

25).

First, He is talking about a relationship between a husband and a wife. He is saying that the wife is to recognize the husband as the head of the home, but he is telling that husband, that as the head of the home, he has a responsibility to love his wife. We're not going into this now for this is not our subject. If you need some additional information, simply read the verses that follow, where He says in verse 28 "So ought men to love their wives as their own bodies. He that loveth his wife loveth himself. For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church" (Eph. 5:28-29). He's talking about the fact that the husband is to love his wife with a sacrificial love.

Now what kind of husband is he talking about? Is he talking about a great big universal husband made up of all the husbands in the world? Is he talking about a universal wife, a great big wife, (I've seen some fairly big wives all right, but not this big), made up of all the wives in the world? A universal wife? Is He telling that universal husband to love that universal wife?

Reminds me of the story of the midget in the circus. He became engaged to the fat woman in the circus. After they were married, this little midget looked at that fat woman

he had just married, and starts walking around her, all the way around her. After he was through, he looked up admiringly and said "Just think. Acres and acres and it's all mine."

Now we know the Lord is not talking about a great big universal husband, and He is not talking about a great big universal wife. Why is it then that people will try to make this a great big universal church? Same verse. Same application. We have sense enough to know that when He says "Wives" He's not talking of a great big universal wife, but wife is used in the sense of an institution and it means every individual wife. The same with the church. Every individual church. It is a local assembly. It is used in the abstract or the generic sense. This is what you have here. That's what you have in Matthew 16.

I'm not a builder, or constructor or designer or anything, and there maybe

some things that I don't understand, but there is one thing I like to use as an illustration about this church in Matthew 16. This is what I call a prototype church. It's the template church. The template or the prototype is the first one and it is to be used as the pattern for all other churches.

For instance, if you are going to cut some boards and they are to be three inches wide and three feet long, you have a first one. Now you don't take that one and discard it and use the next board and make that your pattern. After you have cut that one, you discard that one and use the new board and make it the pattern. First thing you know, when you get through that last board is going to be a lot bigger than what that first board was. But, you take the template or the prototype, or your pattern, and that pattern is

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Delinquency Control

I recently read in an editorial that colleges and universities are adding courses for future fathers and mothers to prepare them to so rear children that their children will not become delinquents.

My first response was of approval. Then the thought came, "who will teach them?" Atheistic, modernistic professors? In many cases the answer

would be "yes."

I fully believe that if parents will take (not send) their children to church and Sunday school, that it will go far towards destroying delinquency.

Then if the churches will teach the truth out of the Bible and quit compromising with sin, a big part of the delinquency problem will be solved.

— Copied.

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used to cut out every board from then on. You use the same piece of wood as your pattern. Don't change it each time.

That's exactly what the Lord says about His church. We're not to take the church that we came from and make ours like that and then take the preceding church and make theirs like that, or the next church make theirs like this one, but every one of us are to go back to the New Testament and that's our model church. That's our pattern church. If we keep trying to copy the church one by one all the way down and each one copying the previous church, we're going to find that the result is that the last church is going to be a lot different from what it was when it started out at the beginning. This is where so much of our difficulties has come in Christendom today, or in our denominations today. Each one has been copying and patterning the previous one. What they need to do is to go back to the first church in the New Testament for their model. That's the one that we should pattern ourselves afterwards. When we come to our Bible we find that's the way the word is always used, as a local assembly.

Whenever it is used in the abstract or the generic sense, it is used in that general sense just as He

said "Husbands love your wives." Not a universal husband, but each and every individual husband, love your each and every individual wife even as Christ loves each and every individual church. Local assembly just like it's a local husband and a local wife.

Now you never read anywhere in the Bible about the word church being used where it includes a group of churches. The word is used in the singular only when it refers to a specific local, individual church, or it is used in the sense of the institution that we were talking about. When it refers to an area, a continent, or a province, it refers to them in the plural. The "church of Rome" singular; "the church of Ephesus" singular, but talking about a province like Galatia, it says the "churches of Galatia" plural; the "churches of Asia" plural, etc.

So we need to make this distinction because this is where so many people have gone astray when they begin to read the Bible. When they read the word church, they think automatically of the word church as it is used today, and today we are reading of churches that are not like the model church. Instead, they are copies, after copies, after copies, after copies and after you have gone through 2,000 years of copies, the 2,000 year church is an entirely different church than what

the model was from which they started. We need to go back to the New Testament, look at the church in the New Testament, and make that our pattern and model, and then we will be able to determine and ascertain exactly the New Testament church and what it is.

The word has never been used in any other way. Sometimes you find some people getting themselves into some difficulty. There are some who believe there are two kinds of churches, a visible church and an invisible church. There are also some who have a hypothetical tree. They say this great big trunk is an invisible tree and that's the universal, invisible church. On that tree you have a limb over here and that's the Methodist Church. Over here you have a limb or a branch and that's the Catholic Church. Over there you have another branch and that's the Baptist Church. Up here you have another branch and that's the Lutheran Church. Up here you have another branch, and that's the Episcopal Church. Up here you have another branch, and another branch, and another branch, and finally they come up with a tree that has every different denomination on it as a different branch. This, they say, this is exactly the way it is in the Bible. We are all members of this great big universal tree but each

one of us is a different branch of that tree.

I now raise two questions. Number One: Have you ever seen an invisible tree with visible branches? That's what they have. They have an invisible tree, an invisible church that's supposed to have branches that are visible churches. But you don't have anything like that.

The next thing, did you ever have a tree that had apples on one branch, grapefruit on another branch, carrots on another, plums on another, and cucumbers on still another branch, and maybe peanuts on the top? That's the way it is in this invisible tree that has visible branches and with every church being a visible branch. Every one of them is entirely different. There's no similarity between them. For example, the Unitarians deny the Trinity, they deny the deity of Jesus Christ. They deny every fundamental of the faith. In fact Unitarians brag about the fact that you can even be an atheist and be a Unitarian, yet they are supposed to be members of this tree. And we're all supposed to be on that same tree.

Forget everything that you read today. Forget everything that you ever heard about a church, and simply go to the Bible and read what the Bible says. If you need to look a word up, look it up. I use dic-

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tionaries frequently. Sometimes I have to look up common everyday English words, some that may not be so common. Now there may be some of these words, that if you want to know what they meant then, not today, but then. That's why you need to have a good concordance, a good Bible dictionary, and just take a little time to study. After all, that's what the Lord tells us to do, to "study to show thyself approved unto God, a workman that needeth not to be ashamed, but rightly dividing the Word of Truth." If people would just look at the word "church" in the Bible without listening to pre-conceived ideas they would soon understand the real meaning of the word church.

Do you know why most preachers today believe in a universal, invisible church? It's because that's all they have ever heard all their life. That's what their pastor preached. If they went to school, that's what they heard in school. That's what I got in school. I went to a Southern Baptist Convention seminary (New Orleans), and I was fortunate that there were some who taught the truth. Most of them however (in fact the whole New Testament department), was shot through and through with modernism and liberalism, and I was not

taught the truth concerning the church. Most preachers that believe in the universal, invisible church have never made it a matter of study. They've just accepted it and taken it for granted because that's all they have ever heard, and they never even study it. It's commonly accepted so why study it.

It reminds me of the government. You know they made some tests with cyclamates, an artificial sweetener. They said that if you drink 400 bottles of pop a day for 20 years it might cause you to get cancer of the pancreas or some place. But you'd have to drink 400 bottles of pop a day for 20 years, and so they banned cyclamates taking them off the market. Someone raised the question why they don't do the same thing with sugar, and see if sugar causes cancer. They said no, we don't need to do that because sugar has been commonly accepted for such a long period of time we don't have to test it. Some doctors tell us that sugar would cause cancer lots quicker than cyclamates or saccharin. But, it's commonly accepted so we don't check it. This is exactly why so many people believe in the universal, invisible church. It's commonly accepted. This is what they've heard all their life, and they never make a study of it. This is why preachers continually preach a universal, invisible

church. They've never made it a personal study.

I close with an example of A. W. Pink. A. W. Pink is one of the best writers that you'll find any where. Occasionally you'll find a book of his you may not agree with, but on the whole his books are very good. But he always believed in the universal, invisible church until late in his life. Late in his life he came to the South of the United States and for the first time in his ministry, the first time that he had ever heard of the idea that it was simply a local visible body. He had never been confronted with that before at all. Never even heard of it at all. In his writings he said he made a study of the church and

came to the conclusion that the Baptists here in the South were right. In his later years, toward the close of his ministry and shortly before he died, he wrote an article on First Corinthians 12:13 in which he declared why he believed that the New Testament church was a local, visible body and that there was no universal, invisible body.

Let's be careful what we receive that has been handed down. The Bible says to "prove all things," and you prove them by the Word of God. That's what you test them with. That's the standard that you use to test everything. If we will do that, we'll avoid many errors that we might get into otherwise. □

There Is A Reason

For every pain that we must bear,
For every sorrow, every care,
There is a reason.

For every falsehood that is said,
For every teardrop that is shed,
There is a reason.

For every grief, for every trial,
For every weary, lonely mile,
There is a reason.

But if we trust Him as we should,
All will work out for our good.
God knows the reason.

**FELLOWSHIPS
and
CONFERENCES**

SIOUX FALLS, SD

October 5-8, 2008,
Empire Baptist Temple, 412
S. Hawthorne Ave., Sioux
Falls, SD 57104, Erich P.
McCandless, Pastor.

* * *

SANTA FE, NM

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

MOSER . . .

(Continued from page 11)

part and they responded. May we read: "*Now are we sure that thou knowest all things.*" There was no hesitancy, no holding back on the part of the disciples. Their knowledge of Jesus acquired through the years they had been with Him, had convinced them that in Jesus there was the knowledge of all things.

In John 21:17 we have another great statement of faith on the part of the Apostle Peter. It is one not commonly referred to. We always think of Peter's great confession as recorded in Matthew the sixteenth chapter but here is another great confession. "*Lord, thou knowest all*

things." There was no one better qualified than Peter to make such a statement. Possibly there was in the mind of Peter at that very moment the statement of the Lord when Peter had been boasting about his faithfulness to Christ and Christ had turned to him and told him that the cock would not crow twice until Peter had denied him thrice. Peter knew that the Lord not only knew the heart condition of every man but he also knew that Christ could foretell even the minute details of the future. "Lord, thou knowest all things."

While I have been bringing you this message friend, has it dawned upon you that Jesus is the Christ, God manifest in the flesh? That He knows all about your sins and loves you in spite of your sins? That as the infinite Son of God He took your sins unto Himself and paid for them in His death upon the cross and that He lives today with power to save you from your sins? Thank God for the Bible doctrine of the deity of the Lord Jesus Christ and His power to save. □

CHANGE . . .

(Continued from page 4)

about Cuba and what transpired there. In the late 1950s, most Cubans thought Cuba needed a change, and they were right. So when a young leader came along, every Cuban was at least

receptive.

When the young leader spoke eloquently and passionately and denounced the old system, the press fell in love with him. They never questioned who his friends were or what he really believed in. When he said he would help the farmers and the poor and bring free medical care and education to all, everyone followed. When he said he would bring justice and equality to all, everyone said "Praise the Lord." And when the young leader said, "I will be for change and I'll bring you change," everyone yelled, "Viva Fidel!"

But nobody asked about the change, so by the time the executioner's guns went silent the people's guns had been taken away. By the time everyone was equal, they were equally poor, hungry, and oppressed. By the time everyone received their free education it was worth nothing. By the time the press noticed, it was too late, because they were now working for him. By the time the change was finally implemented Cuba had been knocked down a couple of notches to Third-World status. By the time the change was over more than a million people had taken to boats, rafts, and inner tubes. You can call those who made it ashore anywhere else in the world the most fortunate Cubans. And now I'm back to the beginning of my story.

Luckily, we would never fall in America for a young leader who promised change without asking, what change? How will you carry it out? What will it cost America? Would we?

Manuel Alvarez Jr.
Sandy Hook. □

BEETLE . . .

(Continued from page 5)

brainless "principle" like the so-called "evolution" to work out into a working engineering feat, and that on a miniature scale! It isn't only an outstanding "engineering" feat, it involves a knowledge of chemistry worthy of a college professor! And since when, pray tell, did the Stenus reach *such* a level of knowledge? Why try to deny God, the Creator, the glory due *His* Name?

The fact of the matter is, as we said before, there are thousands of illustrations in nature of such "skills" in both animals and plants far too intricate to have ever come about through "chance" or any imaginary evolvment, whatever the reason. □

Why?

**is it that children
can't read a Bible in
school but they can
read one in prison?**