

The Baptist

CHALLENGE

a voice of independent Baptists

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WHOLE NO. 523



Our Real Roots



Author Unknown

Did you know that 52 of the 55 signers of The Declaration of Independence were orthodox, deeply committed Christians? The other three all believed in the Bible as the divine truth, the God of scripture, and His personal intervention.

It is the same congress that formed the American

Bible Society. Immediately after creating the Declaration of Independence, the Continental Congress voted to purchase and import 20,000 copies of scripture for the people of this nation.

Patrick Henry, who is called the firebrand of the American Revolution, is still remembered for his words,

“Give me liberty or give me death.” But in current textbooks, the context of these words is deleted. Here is what he said: “An appeal to arms and the God of hosts is all that is left us. But we shall not fight our battle alone. There is a just God that presides over the destinies of nations. The battle sir, is not of the

strong alone. Is life so dear or peace so sweet as to be purchased at the price of chains and slavery? Forbid it almighty God. I know not what course others may take, but as for me, give me liberty, or give me death.” These sentences have been erased from our

(See **ROOTS** on page 21)

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

The Lord Jesus Christ in the Old Testament -- #2

By M. L. Moser, Sr.

In our first message of yesterday we found that there were three persons in the God-head — God the Father, God the Son, and God the Holy Spirit. We also found out that Jesus Christ was the second Person in the God-head; that He was associated on terms of equality with the other two Persons; that he was the One who was the active agent in creation;

that everything that was created in heaven or in earth, whether visible or invisible was brought into existence by Him. We also discovered that He was worshipped by men and their testimonies proved Him to be the Son of God. We did not have time to complete our Scripture proof of His deity and that we are to worship Jesus. We want to complete that

proof today and then go still further into the doctrine of the Deity of the Lord Jesus Christ.

In our proof yesterday we said that it is wrong to worship any man, that God only is to be worshipped. The command concerning worship is found in the book of Exodus chapter 20 verses 3-4: “Thou shalt have no other gods before me, thou shalt not make unto

thee any graven image, or any likeness of any thing that is in heaven above or that is in earth beneath, or that is under the waters of the earth: Thou shalt not bow down thyself to them nor serve them.” This command is clear and unmistakable. It forbids all worship but the worship of God.

Now there is one thing clear. God would not command us in one place to do a thing and then in another place tell us to do exactly the opposite of that

(See **MOSER** on page 22)

Quiz The Pastor

“Ye are gods”

By the late Nick Michalinos

Question: Would you explain what God meant when He referred to certain men in the Bible as “gods”?

Answer: There is an Old Testament verse found in Psalms 82:6 that reads: “I have said, Ye are gods.” Here God, through Asaph, is addressing human judges, magistrates, and rulers as the “Ye.” They are men and nothing more. This is clear by noticing the context of verses 1-4, “How long will ye judge unjustly, and accept the persons of the wicked? Selah. Defend the poor and fatherless: do justice to the afflicted and needy. Deliver the poor and needy; rid them out of the hands of the wicked.” God here is judging the judges. God is rebuking those judges that had received delegated authority from Him to act justly in His behalf in judging and ruling over His

people. They were divinely appointed and the position instituted to maintain His justice. They were to make decisions according to the guidance of the written law of Moses. Such persons are referred to as “gods.”

These Jewish magistrates and judges are representing God here on earth in administering justice to His people. Obviously they were negligent in their office and had failed in being fair in their judgments, and were swayed by partiality and thus justice was often perverted, corrupted and overthrown.

In verse 1 and 6 “judges” are designated in the Hebrew language by one of the same names given to God Himself, “*Elohim*.” Also in Exodus 22:8-9 the word “judges” is *Elohim* as found in the Hebrew language, and in that same chapter the

people are warned “not to revile (to speak evil of) the gods (judges — *Elohim*), nor curse the ruler of thy people” (Vs. 28). This does not teach nor imply that these Jewish judges and rulers as man are gods by attributes and character, but only by power and authority as representing God in judgments and teaching men. This is confirmed in the New Testament in Romans 13:1-7. These authorities whether Jewish or Gentile, are ordained and commissioned of God, and when they judge and rule well, their sentences are God’s sentences; their judgments are God’s judgment. They are acting as His vicegerents, having delegated power. When the serpent held out an imaginary prize to Eve with the words, “Ye shall be as gods,” (Gen. 3:5), he had another idea in mind. He was pronouncing the desire and ambition of his own malignant heart (Isa. 14:12-14; Ezk. 28:13-17), to become like God. This liar and deceiver was telling Eve she would in fact become as “god” as a Deity in attributes and nature. She would be on a level equal with her Creator. This is the “carrot” that the cult of Mormonism holds out to its deceived adherents, that one day they too can reach the future state of true godhood. All are lies from the “father of lies” (Jn. 8:44). As we have seen, this is not what God meant when He called

judges and magistrates (gods).

Now in John 10:34-36, our Lord Jesus quotes the Old Testament verse we are considering, Psalms 82:6, in reply to His enemies’ charges of blasphemy for declaring Himself to be God. He said: “Is it not written in your law (Psa. 82:6), I said, Ye are gods? (Greek — “*theoi*”). If He called them gods (“*theous*”), unto whom the word of God came, and the scripture cannot be broken (set aside or annulled); say ye of him (Christ), whom the Father hath sanctified, and sent into the world (from heaven), Thou blasphemed: because I said, I am the Son of God?” His argument here is that if His adversaries accepted the truth of Psalms 82:6 to be of divine authority, and that mere Jewish men were delegated authority from God and appointed by Him to administer justice to the people in His behalf and were called “gods” by God Himself, then why slander and bring charges against One who was sanctified (set apart and appointed) and sent by God the Father from heaven with a unique and much higher commission than these mere human judges, and whose testimony was supported by many works and miracles approved by the Father (Jn. 10:37-38). Would they then charge the inspired Psalmist with blasphemy? Then why

(See **gods** on page 22)

THE BAPTIST CHALLENGE

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The Book of Revelation -- Message #10**The Angels of the Churches**

By M. L. Moser, Editor

Preached March 11, 1979

“Write the things which thou has seen, and the things which are, and the things which shall be hereafter; The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches: and the

seven candlesticks which thou sawest are the seven churches” (Rev. 1:19-20).

I want to tie on to what we had to say in our previous message. The Lord has just revealed Himself to John in a spectacular way. The vision that John has of the Lord Jesus Christ was completely overpowering. As he viewed

the Lord, as we see in verses 13-15, it had such an impact upon John that verse 17 says: *“And when I saw him, I fell at his feet as dead.”* As I thought about this, I could not help going back in my mind to men in the Old Testament Scriptures who also had seen such a vision of the Lord, and to see such an impact that it had upon them.

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

I have also heard others, some who are believers who have told stories or jokes and make fun of a joke that they heard in which they would use the name of deity in a like way. I do not remember what

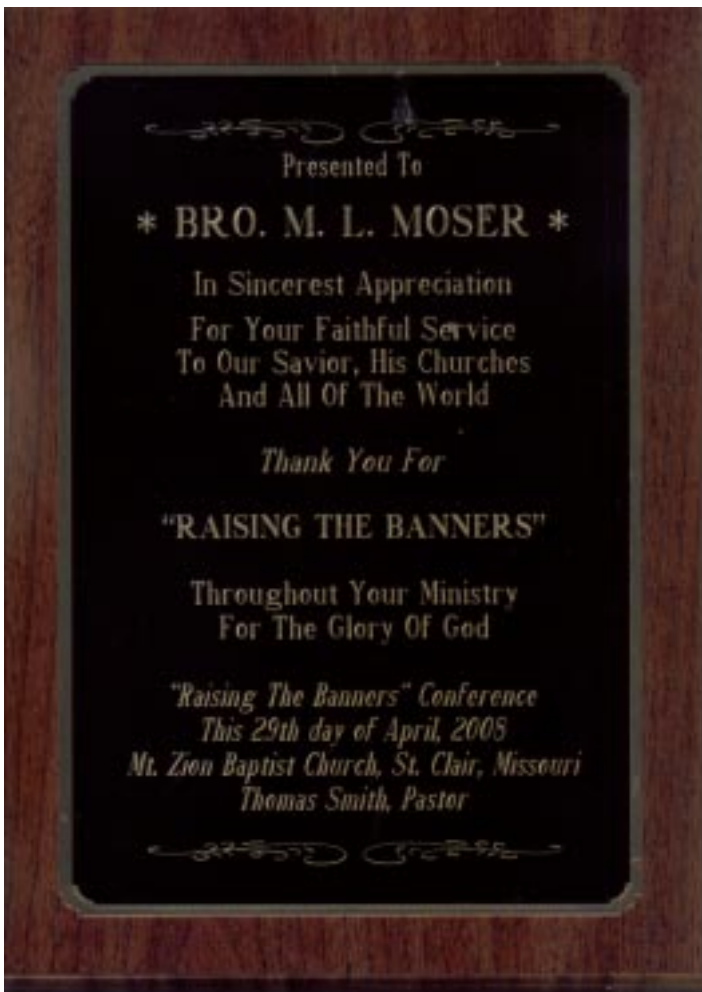
they said about the Father and the Son, but I have heard them use this expression the “Holy Spook,” and things of this nature.

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

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

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

First, we see that when this vision appeared unto

Editor Presented With An Award!

(See REV on page 14)



Marion H. Reynolds, Jr.

[The following is by the late Marion H. Reynolds, Jr. of the Fundamental Evangelistic Association.]

No doubt you have heard people say, "Why be so negative all the time?" when you have tried to warn them about some false doctrine, teacher or compromising leader. It happens to us with increasing frequency. It may be in your mind, too, even though you may never have expressed it to anyone. So, perhaps a careful look at this question and the attitude of mind which prompts it is in order.

First, it is important to realize that if someone says you are too negative, he is by that very statement being negative toward you. We have often read or listened in amazement while someone has verbally ripped us up one side and down the other because we were too negative and unloving; yet, they were far more negative and unloving to us than we have ever been toward false prophets and compromising teachers. So often such people go on

to tell us that we should not "judge" but just preach a positive message and let the Lord take care of the wolves that are seeking to destroy the flock. Rather strange thinking and hypocritical, isn't it? Do not be negative toward the "wolves in sheep's clothing" but do be negative toward faithful undershepherds who seek to warn and protect the sheep. You can be sure of one thing; this is man's reasoning and not God's.

Second, why have we allowed ourselves to be brainwashed into believing that it is negative, bad and unloving to warn someone of potential or impending danger? Is it too negative and unloving to awaken a neighbor in the middle of the night if his house is on fire? If you are about to drink poison, thinking it is medicine, is it too negative and unloving if someone even goes so far as to snatch the bottle from your grasp and force you to examine the contents before drinking it? Do we consider dentists "too negative and unloving" when they warn against decay and infection and insist on good dental hygiene? You know the answer! In the physical realm, we appreciate and honor those who warn others of dangers of one

Negative Vs. Positive Preaching

By Marion H. Reynolds, Jr.

kind or another. But strangely, in the spiritual realm, the exact opposite is true. Those who warn about the wiles of the devil and expose the wolves in sheep's clothing are all too often labeled "too negative and unloving." In the final analysis, however, the real issue is this:

What does the Bible tell us to do? Are we always to be positive and never negative? Can we become too negative? Consider the fact that most of the Ten Commandments are negative, that is, "Thou shalt not." Does that make God "too negative unloving"? Jesus Christ had more to say about hell than about heaven. Does that make Him "too negative and unloving"? No one could have been more concerned about the spiritual welfare of all men than our blessed Lord. Yet, He used the strongest possible negative language regarding the false religious leaders of His day: "hypocrites, blind, blind guides, fools, whited sepulchers, serpents, generation of vipers," etc. The Apostle Paul was one of the great missionaries, pastors and evangelists of all time. Yet, God used him to pen some of the strongest, most "negative" words in the Bible. Why? Because God knows that men need the negative as well as the

positive. God knows what many people today have forgotten: that preaching only a "positive" message literally opens the floodgates of error and leaves the sheep defenseless against Satan and his "angels of light." It is Satan who promotes the idea that a faithful undershepherd of the flock is "too negative and unloving" when he goes after the "wolves" and exposes the shepherds whose voices are either silent in the face of danger or who actually welcome the wolves, the false teachers, into the flock (Acts 20:27-31).

Of course we must be on guard lest we do become too negative about everything all the time. There are plenty of "positive" things on which to dwell, and we must always speak the truth in love. Yet, we must not forget that it was King Ahab's sinning, not Micaiah's "negativism," which caused the wicked king to hate God's faithful prophet. If we are living in the last days (and we believe we are), then we may expect sin to become more bold, more deceptive and more widespread. In such circumstances, it may indeed seem to some that we are "too negative." But do we dare remain silent

(See **NEGATIVE** on page 24)



Nehemiah's Tool Box

By Buddy Smith,
Malanda, Queensland, Australia

Men with a vision are builders. Noah and the ark, Abraham and his family, Moses and Israel, Solomon and the temple. Men who see what God gives them to see, men who have a real vision from God are builders. The Lord Jesus Christ said that He would build His church.

When He rose from the dead he commissioned His disciples to carry on the work of construction. Pastors, missionaries, evangelists, in fact, every obedient disciple is in the building trade. We build the house(hold) of God with lively stones (I Pet. 2:5). Paul describes himself in I Cor. 3:10 as a wise masterbuilder. The word chosen by the Holy Spirit here is the word "*arkitecton*". We are to pray and prepare (and perspire) to become the best builders we can for the Lord.

One of my favorite "architectural visionaries" is Nehemiah. What an example he is to the men of God in our generation! His heart was broken by the desperate situation of his nation. His calling was to build among the remnant. Most of his building material was rubble. His ministry depended on his prayer life and his knowledge of the Word of

God. He faced strong criticism and opposition from his neighbors. He was beset by discouragement, ridicule, ecumenism, compromise, and indifference. But he had a vision from God. And he had a few willing workers who caught his vision and made it an historical reality.

A dear old pastor friend who is in Heaven once told us of a conversation he had with the boss of a demolition crew. Bro. John asked him how much skill was needed to demolish a building. The expert said, "Not much. Anybody can tear things down." Bro. John then asked him, "If you were to build the building you just knocked down, how much skill would be required?" The builder replied, "Well, that's a different story. If we built this building we would need men with a lot of skill." There are demolition experts around today who tear down the work of the Lord. Some are in the ministry. Some just warm the pew. Some are "hit and run" experts. Some, like Sanballat, Tobiah and Geshem, stand off at a distance and, using the catapults of their hatred, they sling their bitter words against the walls of God's work. Ah, but men with a true vision actively build up

the work of the Lord.

It is the example of Nehemiah that provokes me to examine his toolbox. Nehemiah's tools are the perfect tools for men of vision.

Nehemiah's first tool was his soft heart for the things of God. He was moved by the plight of his people. His second tool was his knowledge of God's Word. Almost every phrase of his prayer in chapter one is a direct quote from Holy Scripture. He knew his Bible by heart.

His third tool was his prayer life. He knew to pray first. He knew to pray much. He knew to pray desperately. He knew to pray urgently. He knew to pray in every situation. He knew to pray scripturally. (Now that's a power tool!) His fourth tool was his submission to authority. He had learned that, in order to be *in* authority, he had to be *under* authority. His fifth tool was his calling to make the vision of God a reality. He had the divine blueprint, knew how to read it, and was committed to bring the walls and gates to completion. His sixth tool was his conviction that God's work is to be done by God's people God's way. The Samaritans need not apply. Their ecumenical

appeals fell on deaf ears. Tobiah was not welcome in the Temple. Intermarriage with pagans was not tolerated.

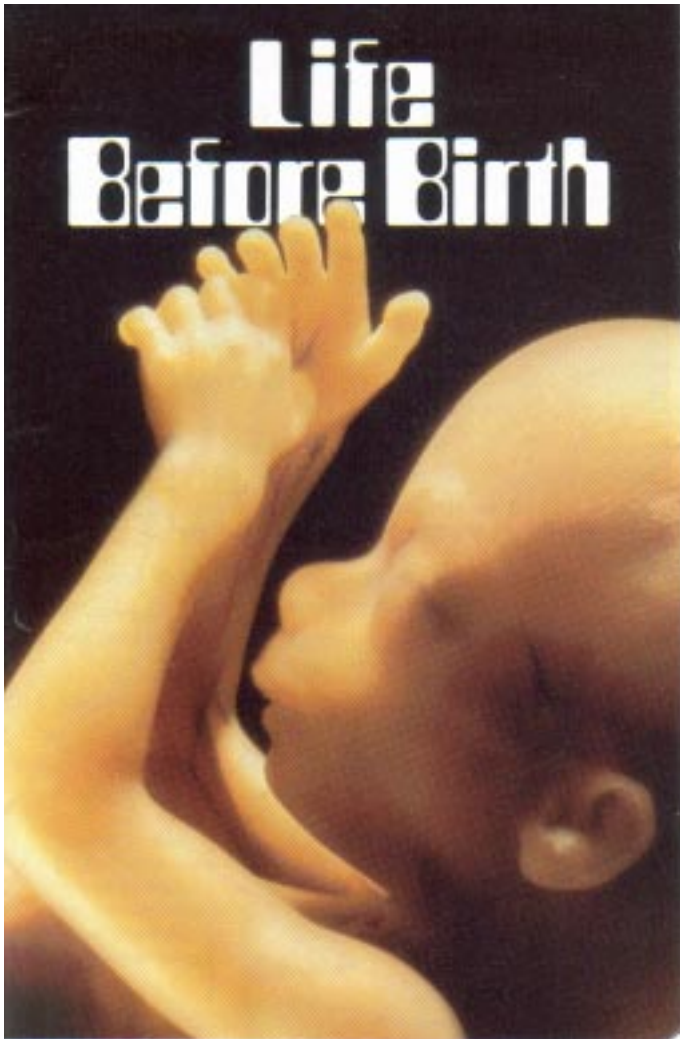
There is one more tool I see in Nehemiah's toolbox, and that is his wisdom. It is the doublehanded wisdom found in Neh. 4:17. Every one of his laborers had a trowel in one hand and a sword in the other.

The vision is never accomplished without the trowel, but the trowel will be smitten from our hand if it is not defended with the sword.

What an unusual combination of tools! Both are sharp edged, but one is for mortar and one is for keeping the enemies at bay. The enemies stood afar off and gnashed their teeth in frustration as they observed the twohanded wisdom of Nehemiah. This is a most solemn lesson for the Lord's builders in our generation.

If we lay down the Sword, if we cease to oppose the ancient heresies in modern guise, if we are no longer "set for the defense of the gospel" (Phil. 1:17), if our hearts shrink from the polemic epistles and the solemn warnings of the Captain of

(See **TOOLS** on page 7)



Your first nine months of life were the most eventful you have ever experienced. Here are the major milestones of that life before birth—the first chapter in your own biography.

CONCEPTION: Father's sperm penetrates mother's egg cell. Genetic instructions from parents interact to begin a new and unique individual—no bigger than a grain of sugar.

1st DAY: The first cell divides into two, the two into four, and so on.

5-9 DAYS: The new individual burrows into the wall of the womb. Sex can

be determined.

14 DAYS: Mother's menstrual period is suppressed by a hormone produced by her child.

18 DAYS: Heart is forming; eyes developing.

20 DAYS: Foundations of brain, spinal cord and nervous system are laid.

24 DAYS: Heart begins to beat.

28 DAYS: Muscles are developing along the future spine. Arms and legs are budding.

30 DAYS: Child has grown 10,000 times to 6-7 mm (¼ in.) long. Brain has human proportions. Blood flows in veins (but stays

separate from mother's blood).

35 DAYS: Pituitary gland in brain is forming. Mouth, ears and nose are taking shape.

40 DAYS: Heart's energy output is 20 percent of adult's.

42 DAYS: Skeleton is formed. Brain coordinates movement of muscles and organs. Reflex responses have begun. Penis is forming in boys (Mother misses second period.)

43 DAYS: Brain waves can be recorded.

45 DAYS: Spontaneous movements have begun. Buds of milk teeth have appeared.

7 WEEKS: Lips are sensitive to touch. Ears may resemble family pattern.

8 WEEKS: Child is well-proportioned, small-scale baby. 3cm (1 1/8 in.) sitting up and a gram (1/30 oz.) in weight. Every organ is present. Heart beats sturdily. Stomach produces digestive juices. Liver makes blood cells. Kidneys begin to function. Taste buds are forming.

9 WEEKS: Child will bend fingers around an object placed in the palm. Thumb sucking occurs. Fingernails are forming.

10 WEEKS: Body is sensitive to touch. Child squints, swallows and frowns.

11 WEEKS: Baby urinates, makes complex facial expressions—even smiles.

12 WEEKS: Vigorous

activity shows distinct individuality. Child can kick, turn feet, curl and fan toes, make a fist, move thumbs, bend wrists, turn head, open mouth and press lips tightly together. Breathing is practiced.

13 WEEKS: Face is prettier, facial expressions resembling parents.' Movements are graceful. Vocal cords are formed (but without air baby cannot cry). Sex organs are apparent.

4 MONTHS: Child can grasp with hands, swim and turn somersaults.

4-5 MONTHS: Mother senses movements.

5 MONTHS: Sleeping habits appear. Child responds to sounds in frequencies too high or low for adults to hear.

6 MONTHS: Fine hair grows on eyebrows and head. Eyelash fringe appears. Weight is about 640g (1 lb. 6 oz.) and height 23cm (9 in.). Babies born at this age have survived.

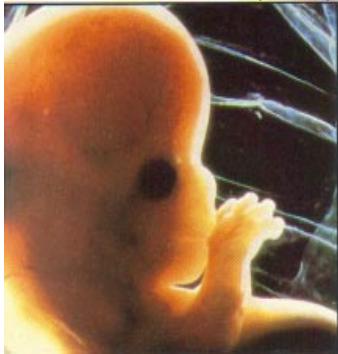
7 MONTHS: Eye teeth are present. Eyelids open and close, eyes look around. Hands grip strongly. Mother's voice is recognized.

8 MONTHS: Weight increases by 1kg. (over 2 lbs.) and baby's quarters get cramped.

9 MONTHS: Child triggers labor and birth occurs, usually 255-275 days after conception. Of 45 generations of cell divisions before adulthood, 41 have already taken place. □

“If Someone Had Only Told Me”

Few women faced with an unwanted pregnancy are told of the marvelous development of the life growing within them. In their ignorance, abortion seems to us to be the right decision at the moment. But they are not warned of what will really happen to their baby or of the possible physical and psychological effects of abortion which may stay



2 Months — This miniature infant is preparing for thumb sucking. Every organ is present. The heart beats sturdily. The baby’s fingerprints are formed and will never change except for size.



5 Months. This baby, if born prematurely, has a good chance of survival with sufficient medical care. He is sensitive to sounds and is comforted by his mother’s voice. He reacts sharply to pain.

with them the rest of their lives. And they are rarely told of the alternatives to save the life of their child.

Some doctors say that abortion is a routine operation to remove “fetal tissue.” But in truth, it is the destruction of a living human being. They do not tell the patient the cruel truth that the fragile life within her may be torn to pieces and sucked into a jar, or poisoned by a strong salt solution, or perhaps born alive and allowed to die by neglect or sometimes killed by a direct act.

One young woman, who later regretted an abortion, stated, “The doctor said, ‘a little fluid out and some fluid injected, severe cramps, then the fetus is expelled.’ That isn’t what it was. I felt my girl thrash around for an hour and a half ‘til she died a slow death.”

The mother is also exposed to long-term complications. Incomplete abortion resulting in blood clotting, bleeding, hemorrhage, and infections are not uncommon. Menstrual disturbance, miscarriage, tubal pregnancies and sterility are always risks and tend to multiply with successive abortions.

Cervical lacerations and uterine perforation can

result from suction and D & C procedures. Convulsions, severe vomiting and diarrhea are common with prostaglandin abortion. Cardiac arrests and maternal deaths have also been reported.

Long-term psychological and spiritual effects, which are now just beginning to be seriously studied, include guilt, anxiety, depression, anger, sense of loss, nightmares, death scenes, deterioration of self-image and even suicide.

A Life-Giving Alternative

But there is hope for both the mother and the child. If you have a problem pregnancy, we want you to know that you are not alone. God cares for you and the unborn child growing within you. He knew you before you were even born. “*O, Lord, Thou hast searched me, and known me ... My substance was not hidden from Thee, when I was made in secret ... and in Thy book all my members were written ... when as yet there was none of them*” (from Psalm 139).

God wants to bring life—not death—out of your difficult situation. He has already provided lifelines to help you. Support is available to help you care for your child or to provide a childless couple with a baby. Financial aid, emotional support, medical

services, and most important, a future free of guilt and full of hope for you and your unborn child are yours for the asking. Choose *life* today.

[Taken from a tract produced by Good News Publishers.] □

TOOLS . . .

(Continued from page 5)

our salvation, if the Sword is dulled by being immersed in reformed theology, or if it is softened to putty in a new evangelical scabbard, then all the other weapons will be stolen from us and the vision will fail. It is the Sword that holds the Enemy at bay while the trowel does its work!

Let us remember that all the business manuals written by all the church growth gurus can never replace the Sword of the Spirit, which is the Word of God! The Sword and the trowel! Set for the defense of the gospel! Militant Truth! Error exposed and opposed without fear or favour! When the Sword is militant, the trowel is triumphant! We can only build in proportion as we battle!

One of Winston Churchill’s quotes is a very fitting description of the churches of our day that have traded in their swords. He said, “They (the pre-war nations) go on in strange paradox, decided only to be undecided, re-

(See **TOOLS** on page 24)



Obama Numbered Among 'False Prophets'.

— In a column published last week, Cal Thomas took a verbal swing at Barack Obama's claim to be a committed Christian. "He can call himself anything he likes," wrote the syndicated columnist, "but there are certain markers among the evangelicals he is courting that one must meet in order to qualify for that label." The "courting" that Thomas referred to is the Democratic presidential candidate's "Joshua Generation Project" — his campaign's wooing of the conservative Christian vote, which in recent elections has tended to favor the Republican candidate. But "*Obama is no Joshua*," as the column title states. Thomas supports his argument by quoting from an interview the Illinois senator gave to *Chicago Sun-Times* religion editor Cathleen Falsani. "I'm rooted in the Christian tradition," Obama told Falsani. "I believe there are many paths to the same place, and that is a belief that there is a higher power, a belief that we are connected as a people." The latter part of that statement, says Thomas, would likely

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be viewed by most Christians as universalism. Thomas concludes the column with biting criticism of Senator Obama's statement of faith: "... There is a clear requirement for one to qualify as a Christian and Obama doesn't meet that requirement," stated Thomas. "One cannot deny central tenets of the Christian faith, including the deity and uniqueness of Christ as the sole mediator between God and Man and be a Christian. Such people do have a label applied to them in scripture. They are called 'false prophets.'"

* * *

Preachers Threatened By Police For Preaching In Islamic Area In England.

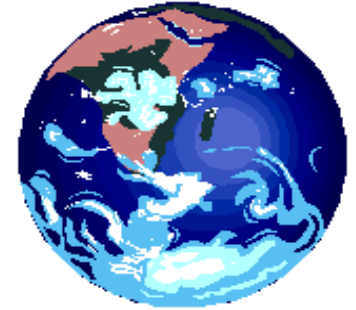
— The following is excerpted from "Christian Preachers Face Arrest in Birmingham," London Telegraph, June 1, 2008: "A police community support officer ordered two Christian preachers to stop handing out gospel leaflets in a predominantly Muslim area of Birmingham. Evangelists Arthur Cunningham and Joseph Abraham say they were threatened with arrest for committing a 'hate crime' and were told they risked being beaten up if they returned. The incident will fuel fears that 'no-go areas' for Christians

are emerging in British towns and cities, as the Rt Rev Michael Nazir-Ali, the Bishop of Rochester, claimed in The Sunday Telegraph this year. ... The preachers, both ministers in Birmingham, were handing out leaflets on Alum Rock Road in February when they started talking to four Asian youths. A police community support officer (PCSO) interrupted the conversation and began questioning the ministers about their beliefs. 'He said we were in a Muslim area and were not allowed to spread our Christian message. He said we were committing a hate crime by telling the youths to leave Islam and said that he was going to take us to the police station.' ... The ministers claim he also advised them not to return to the area. As he walked away, the PCSO said: 'You have been warned. If you come back here and get beaten up, well, you have been warned.'" — FBIS

* * *

Gospel Of Judas Project Misleading.

— The following is excerpted from "Gospel of Judas Project May Have Mised Millions," Baptist Press, May 29, 2008: "More than two years after National Geographic released a book



and aired a documentary about the gospel of Judas asserting that the biblical traitor really was a hero, an increasing number of scholars are now casting doubts on the controversial claim. The latest criticism comes in the most recent issue of The Chronicle of Higher Education's magazine The Chronicle Review, where a lengthy 5,000-word story tells how the National Geographic project has divided longtime scholarly friends and co-workers, with dissenters saying the National Geographic team — led by Marvin Meyer, a professor of religious studies at Chapman University — mistranslated the gospel of Judas so badly that it ended up saying the opposite of what a proper translation would have rendered. ... For instance, instead of Jesus saying to Judas, 'O 13th spirit, why do you try so hard' — as National Geographic had it saying — it should instead have read, 'O 13th demon, why do you try so hard?' ... One passage, according to National Geographic, says Judas

(See **WNR** on page 11)

La Voz Del Desierto



Algunos Detalles Sobre Los Adventistas del Séptimo Día

A mediados del siglo 19 un agricultor llamado Guillermo Miller (quien dirigía un grupo de creyentes), entendió que a la luz de la profecía de Daniel (conocida como la profecía de los 2,300 días), se marcaba la segunda venida de Cristo. Dicho grupo subió a un monte en Washington, vestidos de ropas blancas (que por cierto, Miller las vendía entre mil y mil quinientos dólares, que para aquel entonces constituía una fortuna).

Habiendo interpretado la profecía, Miller decidió que Cristo venía el 22 de octubre de 1844, evento que nunca ocurrió, y que fue posteriormente conocido como El Gran Chasco del 1844 de la Iglesia Adventista del Séptimo Día. Ya Miller había fijado dos fechas anteriores sin que se diera su perspectiva en torno a la segunda venida de Cristo. Podemos decir, para ser justos, que Miller fue sincero al finalmente admitir que se había equivocado, y jamás quiso volver a entronizar aquel grupo eclesiástico, del cual

se alejó definitivamente, a pesar de la insistencia de algunos para que no lo hiciera. Sin embargo, la joven metodista, Elena G. Harmon (posteriormente convertida en la Sra. Elena G. de White), insistió en sostener el señalamiento hecho por un seguidor de Miller, llamado Hiram Edson, diciendo que los cálculos estaban bien, pero que el lugar a donde Cristo se movió fue al Lugar Santísimo del santuario celestial. Ello implicaba que el chasco no era tal, y procedió a sostener la idea antibíblica e inexistente de un juicio investigador (Véase **Primeros Escritos** de Elena G. de White, prólogo, pág. XV.).

Posteriormente, la Iglesia Adventista quedó organizada en 1863. Algunos de sus miembros se empeñan en decir que la iglesia no nació de un chasco, porque nació en el 1863, sin embargo, fueron los “chasqueados” los que organizaron esa iglesia. Uno de sus famosos estribillos ha sido siempre: “*A la conclusión que nos lleva la profecía de Daniel*

8:14, es que en el cielo Cristo pasa del lugar santo al santísimo, y en la tierra nace la Iglesia Adventista del Séptimo Día,” pretendiendo decir de ese modo que la Iglesia Adventista es una iglesia profética.

Doctrinas Principales Del Adventismo del 7mo Día.

I. La Expiación Incompleta. Los adventistas enseñan que Jesús entró en el santuario celestial en el año 1844 d.C. Y que en el momento actual se encuentra cumpliendo su obra de expiación. Esta doctrina de la expiación incompleta y continua, surgió como un esfuerzo para justificar las predicciones erróneas de Miller.

La Biblia enseña que Jesús penetró en el santuario celestial al ascender al cielo y no en el año 1844 (Heb. 6:19-20; 8:1-2; 9:23-26). Esta expiación se hizo de una vez y para siempre. No es una expiación continua (Heb. 10:10-14). Este es un punto fundamental en la Epístola a los Hebreos,

para probar la superioridad del evangelio sobre la ley. El mismo texto que nos habla del santuario celestial, nos informa que ya se había hecho en él la expiación completa y perfecta (Heb. 9:11-12).

II. El Sueño Del Alma. Los adventistas enseñan que las almas de los justos duermen hasta la resurrección en el juicio final. Este “sueño del alma” es un estado de “silencio, inactividad e inconsciencia total.” Basan esta creencia principalmente en Eclesiastés 9:5, donde dice: “*Los muertos nada suben.*” El contexto (9:4-10) muestra que se habla de la relación de los muertos con la vida terrenal y no sobre el estado del alma después de la muerte.

Pablo afirma la conciencia del alma después de la muerte, al decir que al partir del cuerpo iría a estar con el Señor (Filipenses 1:23-24; 2da Corintios 5:1-8).

III. La Aniquilación de Satanás y de los Malos. Los adventistas en-
(Vea **SEPTO** en la pág. 10)

Deberes Cristianos

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

El cristiano debe ser santo en sus acciones, fiel en sus compromisos e irreprochable en su conducta. Debe evitar la chismografía, la difamación y el enojo en exceso; debe abstenerse de las ventas y uso de bebidas intoxicantes (Tito 2:1-15). También tiene que ser celoso en sus esfuerzos por el engrandecimiento del Reino de nuestro Señor y Salvador Jesucristo (Mateo 28:19-20; Marcos 16:15).

Además de esto, debemos cuidarnos los unos a los otros en amor fraternal, recordándonos mutuamente en la oración y ayudarnos en las enfermedades y en los infortunios, a través de obras de caridad (1ra Corintios 13). Cultivamos esta simpatía cristiana, en el sentimiento y en la cortesía de la Palabra de Dios,

siendo tardos para ofendernos y prestos para la reconciliación; abundando en los preceptos de nuestro Salvador para obtenerla sin tardanza (1ra Pedro 1:13-25).

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

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

SEPTO . . .
(Vino de la pág. 9)

señan que Satanás, sus demonios y todos los malos, serán aniquilados, completamente destruidos. La señora White dice que la teoría del castigo eterno es “una de las doctrinas falsas que constituyen el vino de las abominaciones de Babilonia.”

Jesús empleó la misma palabra “eterno” para referirse a la duración de las bendiciones de los salvos y los tormentos de los perdidos en Mateo 25:46. Además, no habló de aniquilación eterna, sino de castigo eterno. Véase también Marcos 9:43-48. En Apocalipsis 14:10-11, vemos que los adoradores del anticristo serían atormentados “y *el humo de su tormento sube por los siglos de los siglos.*” Eso no suena a aniquilación.

IV. La Observancia del Sábado. Los adventistas enseñan que los cristianos deben observar como día de reposo el sábado, y no el domingo. Creen que los que guardan el domingo aceptarán la “marca de la bestia” bajo el dominio del anticristo. Enseñan que la observancia del sábado es el sello de Dios. El sello del anticristo sería lo opuesto a esto, o sea, la observancia del domingo.

El sábado era parte del pacto entre Dios e Israel (Ezequiel 20:12-17). Era señal del pacto y nada tenía que ver con las otras naciones (Exodo 31:12-17). Moisés explicó que era un memorial de su liberación de la tierra de Egipto. Al

reposar de sus tareas semanales, debían recordar que Dios los hizo reposar de la dura servidumbre de Egipto (Deuteronomio 5:12-15).

El sábado es un recuerdo de la creación material. Después de seis días de trabajo, Dios reposó el séptimo día, lo santificó y lo bendijo (Génesis 2:2-3).

En cambio, el primer día de la semana nos recuerda la resurrección de Cristo. La creación material se consumó en el sexto día y Dios reposó en el séptimo. Pero Cristo consumó la obra de la nueva creación en el Calvario, y cuando resucitó entró en ese reposo que comparte con todos los que creen en Él. En vez de celebrar la antigua creación, la sombra de la nueva creación espiritual, conmemoramos el “otro día” de un reposo mejor (Hebreos 4:3-11). Pablo explica que en esta nueva relación, los cristianos no deben volver a la esclavitud de reglas ejenas, o al criterio de los demás sobre su comida, o el día de reposo que van a observar (Colosenses 2:16-17).

[Resumen del Estudio Original, Presentado a la Iglesia Por Hno. Héctor J. Félix Torres, Recurso.]

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**El corazón alegre es buena
Medicina;
Mas el espíritu triste
Seca los huesos. — Prov. 17:22**

WNR . . .

(Continued from page 8)

‘would ascend to the holy generation.’ Instead, it should include a negative and say he would not ascend to the holy generation. Another passage, according to National Geographic, says Judas was ‘set apart for the holy generation.’ It should, though, say ‘from.’ Both sides of the debate agree that the events in the gospel of Judas did not literally take place and are instead fiction, the magazine said.” — FBIS

* * *

Marine Removed From Duty For Distributing Bible Coins. — A U.S. Marine in Iraq was removed from duty for distributing coins imprinted with Bible verses at a military checkpoint. One had the question, “Where will you spend eternity?” on one side and John 3:16 on the other. Col. James Welsh, chief of staff of the Multi-National Force in Iraq said: “This has our full attention. We deeply value our relationship with the local citizens and share their concerns over this serious incident” (“Marine Removed,” CNN, May 29, 2008). Col. Bill Buckner added, “Regulations prohibit members of the coalition force from proselytizing any religion, faith or practices. Our troops are trained on those guidelines before they

deploy.” That sounds like an unconstitutional regulation. While a soldier should keep his mind on his work when he is on duty, there should be no regulations preventing evangelism on his own time. Middle Eastern nations don’t hesitate to pour billions of dollars into building mosques in America and making every effort to win American citizens to Islam. — FBIS

* * *

British Mum Overjoyed Miracle Baby Survived Abortion. — A British baby has now become a cause célèbre for his mother and pro-life advocates in the United Kingdom for miraculously defying twin death sentences from abortion and genetics. Finley Crampton’s birth has overwhelmed his mother, Jodie Percival, who is happy that in the end her baby beat the enormous odds against him to be born a healthy boy. Percival, 25, had decided to abort baby Finley at 8 weeks, because she carries a gene which triggers multicystic dysplastic kidney (MCDK) — a condition where cysts grow on the kidneys of an unborn baby. The condition is fatal when it affects both kidneys; however patients who have MCDK in one kidney can live normal lives, provided the other is healthy. Percival’s first child, Thane, had died from MCDK just 20 minutes after birth, and her second

son, 20-month old Lewis also suffers from the disorder and now has one kidney. Percival and her fiancé Billy Crampton, 35, had been using the contraceptive pill to frustrate pregnancy when they discovered Percival was pregnant again. They opted to abort the baby.” Deciding to terminate at eight weeks was just utterly horrible, but I couldn’t cope with the anguish of losing another baby,” Percival, 25, told the UK Daily Mail. Miraculously, baby Finley survived the abortion attempt. Percival was unaware that her child had survived the abortion until she felt him move in her womb months later. A doctor’s scan then confirmed Percival was 19 weeks pregnant. “I couldn’t believe it,” said Percival. “This was the baby I thought I’d terminated. At first I was angry that this was happening to us, that the procedure had failed.” Percival first berated the hospital for the failed abortion, which the hospital insisted was a rare anomaly in the business of killing unborn babies. Although the child in her womb was still under the 24-week limit abortion limit, Percival and Crampton decided to keep the baby, as he had survived the abortion and doctors said he would likely be born healthy with only minor damage from MCDK. In November 2007, Finley was born three weeks premature, at 6 lb 3

oz, with just minor kidney scarring; doctors expect he will live a normal healthy life. “I knew if that operation hadn’t failed he wouldn’t have been there,” Percival told the Mail. “I just couldn’t believe that this child had got through it all and looked so perfect.” “I still struggle to believe just what he has fought through. Now he’s here I wouldn’t change it for the world.”

* * *

Democratic Party Endorses Homosexual Marriage. — California Supreme Court refuses pleas from attorneys general in 10 states to delay homosexual marriage. On June 3, the Democratic National Committee issued a *2008 Gay PRIDE proclamation supporting homosexual marriage*. DNC Chairman Howard Dean and Representatives Barney Frank and Tammy Baldwin released the proclamation. Also, in a display of sheer arrogance, the California Supreme Court has refused to delay legalization of homosexual marriage until after the people of California have a chance to vote on the issue in November. Attorneys general from 10 states asked the activist judges to delay implementing their ruling, citing the millions of dollars in litigation it will cost their respective states

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WNR . . .

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and the legal chaos caused by the California Supreme Court. These activist judges clearly showed their goal is to force homosexual marriage on every American. The only way America can protect itself from such radical judges is through an amendment to the U.S. Constitution. Congressman Paul Broun of Georgia has introduced the Marriage Protection Amendment of 2008 (H.J. RES. 89). This amendment would make marriage legal only between a man and a woman. Homosexual activists are determined to use activist judges like those in California to force homosexual marriage on every American.

* * *

Academic Freedom Bill Advances in Louisiana. — The Louisiana House of Representatives has overwhelmingly passed a bill that would protect those who teach both the scientific strengths and weaknesses of evolutionary theory. The vote was 94-3. “This bill promotes good science education by protecting the academic freedom of science teachers,” said Dr. John West, vice president for public policy and legal affairs at Discovery Institute, which has designed sample legislation for the state lawmakers to consider.” Critics

who claim the bill promotes religion instead of science either haven’t read the bill or are putting up a smoke-screen to divert attention from the censorship that has been going on,” West added. The bill expressly states that it “shall not be construed to promote any religious doctrine.” The Louisiana Science Education Act, as it is officially called, now goes to the state senate, where it is expected to receive final passage.

* * *

China’s Drilling For Oil In America’s Backyard. — The American people need to know that right now — around 60 miles off the coast of Key West, Fla. — China is drilling for oil, thanks to a lease issued by Cuba. But 1,200 miles north of Key West, Democrats in Washington are blocking the United States from conducting its own environmentally-safe oil and gas exploration in similar U.S. coastal areas, said a news release from House Republican leader John Boehner’s office. “By prohibiting the United States from taking part in the same type of energy exploration that the Chinese are conducting just miles off our shores, the Democratic Majority on Capitol Hill continues to prove itself complicit in an energy crisis that has saddled American families and small busi-

nesses with gas prices that have reached \$4.05 per gallon today,” the news release said. “Do congressional Democrats actually believe China has more ingenuity and more concern for the environment than the United States?” Republicans asked. — CNS

* * *

Church’s Acceptance of Homosexuality. — A new survey finds that Americans are split almost evenly over perceptions of homosexual behavior as either sinful or acceptable to God. LifeWay Research, an arm of the Southern Baptist Convention, surveyed 1,201 adults in April to determine their attitudes about homosexuality. Forty-eight percent responded that homosexual behavior is sinful, but 45 percent said that it is not — basically a statistical tie when the margin of error is taken into account. — ONN

* * *

Colorado Governor Okays Open Bathrooms. — Colorado Governor Bill Ritter has signed a bill that has shocked many of the state’s residents. The bill adds transgendered people to the list included in the state’s non-discrimination law. That means businesses will be required to hire transgendered people even if they are owned and operated by Christians who oppose the lifestyle on

moral grounds. ... the bill creates an opportunity for sexual predators to visit the restroom of their choice to find a victim. This bill will ‘allow men to go into women’s restrooms and locker rooms and vice versa because citizens cannot discriminate against someone with a transgender status.” Colorado lawmakers also slapped voters in the face with a provision that prohibits a public referendum or petition drive to overturn the law ... the only choice Colorado voters have now is to send people to the legislature that will act to reverse the law. — ONN

* * *

Homosexuality Takes Congress By Storm. — The two openly homosexual members of the U.S. House of Representatives have recruited 50 of their colleagues to officially join them in promoting the homosexual agenda in Congress. Democrats Barney Frank of Massachusetts and Tammy Baldwin of Wisconsin are the only open homosexuals serving in Congress. They have joined with Republicans Ileana Ros-Lehtinen of Florida and Christopher Shays of Connecticut, and 50 other Democrats to create the House Gay, Lesbian, Bisexual, and Transgender Caucus. Peter LaBarbera, president of

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WNR . . .

(Continued from page 12)

Americans for Truth About Homosexuality, says it is a sad day when Congress enshrines official promotion of sexual immorality. “How interesting that we now have a homosexuality, transsexual caucus — I guess you could call it — at the congressional level. It’s just unbelievable that there are this many congressmen who are promoting homosexuality and transsexual perversion,” LaBarbera laments. While LaBarbera criticized the two Republicans for lending the appearance of bipartisanship to the group, he reserved his primary wrath for the Democrats. “I think what this shows is that the hard-core Democratic Left is extremely pro-homosexual,” he states. “Big city populations have many homosexual activists, and they’re disproportionately powerful compared to the rest of the people in the district. Do I think that the average person in the district knows that these members are promoting homosexuality in this way? No way! But there are probably powerful homosexual constituencies in each one of these districts,” LaBarbera explains. Christians, according to LaBarbera, could learn something from the success of homosexual activists. With very small numbers, they have managed to create the

perception of a much larger constituency and, thereby, have many of their political demands met. “The gays are all about political power. They know how to vote. They’re very committed. They’re not apathetic like many Christians,” says the activist. “And they’ve ‘earned’ this extraordinary total: 52 congressmen coming right out and saying, ‘We are going to vote for homosexuality and transsexual in Congress,’” LaBarbera contends. The 52 members of the LGBT Caucus are: Tammy Baldwin (D-WI), Barney Frank (D-MA), Rob Andrews (D-NJ), Xavier Becerra (D-CA), Lois Capps (D-CA), Yvette Clarke (D-NY), Joseph Crowley (D-NY), Diana DeGette (D-CO), Keith Ellison (D-MN), Raúl Grijalva (D-AZ), Mike Honda (D-CA), Barbara Lee (D-CA), James McGovern (D-MA), Jerrold Nadler (D-NY), Linda Sánchez (D-CA), Jan Schakowsky (D-IL), Hilda Solis (D-CA), Debbie Wasserman Schultz (D-FL), Henry Waxman (D-CA), Anthony Weiner (D-NY), Peter Welch (D-VT), Howard Berman (D-CA), Earl Blumenauer (D-OR), Robert Brady (D-PA), Michael Capuano (D-MA), Susan Davis (D-CA), Rosa DeLauro (D-CT), Eliot Engel (D-NY), Anna Eshoo (D-CA), Luis Guterrez (D-IL), Phil Hare (D-IL), Rush Holt (D-NJ), Sheila Jackson Lee (D-TX), Eddie

Bernice Johnson (D-TX), Patrick Kennedy (D-RI), Dennis Kucinich (D-OH), Zoe Lofgren (D-CA), Carolyn Maloney (D-NY), Doris Matsui (D-CA), James Moran (D-VA), Eleanor Holmes Norton (D-Washington, D.C.), Frank Pallone (D-NJ), Ileana Ros-Lehtinen (R-FL), Steven Rothman (D-NJ), José Serrano (D-NY), Chris Shays (R-CT), Pete Stark (D-CA), Betty Sutton (D-OH), Ellen Tauscher (D-CA), Niki Tsongas (D-MA), Robert Wexler (D-FL), Lynn Woolsey (D-CA). LaBarbera argues that the average voter in most of those 52 congressional districts has no idea that their elected representative is openly promoting sexual immorality. — OON

* * *

Can You Say “Justice Hillary Clinton”? Picture Hillary Rodham Clinton wearing a black robe, standing between fellow Supreme Court justices David Souter and Stephen Breyer. It could happen, suggests one legal correspondent who covers the high court. Might a President Obama appoint the former first lady to fill a vacancy on the U.S. Supreme Court? According to Tony Mauro, a correspondent for **Legal Times** and **American Lawyer Media**, it would not be the first time a sitting president has de-clawed a past and possibly future competitor.

”[H]istory tells us that a Justice Hillary Clinton is more than possible,” states the legal correspondent. Abraham Lincoln, for example, named political rival Salmon Chase to the federal bench in 1864, notes Mauro. And decades later, he says, President Dwight D. Eisenhower effectively defused the presidential aspirations of fellow Republican Earl Warren, then the governor of California, by naming him to fill the chief justice’s position. Mauro notes that unlike every other justice currently on the Supreme Court, Senator Clinton (D-NY) has no judicial experience. But previous presidents — including Bill Clinton — have stated the high court’s membership “should be leavened with a politician or two,” says Mauro, so the theoretical approach usually employed by the court would be tempered with the practical approach a politician would bring. But would Hillary Clinton consider a seat on the Supreme Court a positive step along her career path? According to Mauro, she might — because “the prospect of returning to the Senate might be just as unappealing as running for vice president.” — OON □

**A little oil of
Christlike
Love will save
A lot of friction**

REVELATION . . .

(Continued from page 3)

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

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

This would naturally give encouragement to John who was now in prison on

the Isle of Patmos. The writing of this book certainly would give encouragement to those who were undergoing trials and persecutions; to know that their Lord was alive and was still able to protect and defend them, and to bring about His purposes, in spite of all that the enemies might be able to do. Though John was in prison and was isolated on the Isle, though he was in the hands of the Romans, and seemingly at their beck and command, yet he knew that God was still sovereign and that the Lord Jesus Christ would gain the ultimate victory because Jesus Christ was alive.

Secondly, he saw that Jesus Christ was triumphant. When he sees Jesus Christ, He does not appear as just that one who was crucified upon the cross. Certainly he could see the wounds that were in His hands. Certainly he recognized that this was the same one who was crucified upon the cross, but this is not just the crucified one, but this is the one who is the conquering Christ, the one who has conquered death, hell and the grave. This is demonstrated by the voice of this one who spoke. It says *“as the sound of a trumpet,”* showing His conquering over all of these things. His voice *“as the sound of many waters”* suggesting His word power and His authority. His dress, His long flowing robe and the

golden girdle showing Him in His kingly character and the other points of description that we find here, show His divine nature. All of these combined point to a conquering Christ who is still conqueror today and is to fulfill all of His promises whereby He is to come back. So as John writes, his readers would know that this Jesus Christ who had conquered all of this was still alive and living today, and therefore would be able to protect them against all the forces that threatened them and threatened their destruction.

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

the Lord.”

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

(See REV on page 15)

Looking Unto Jesus

The cost of discipleship very often lies in turning the eye from the better to the best. Dr. Henry Jowett once described how, at the coronation of Edward VII, he sat in Westminster Abbey and watched the honorable assembling of princes, princesses, earls, dukes, and so on. He said:

“There was much bowing and respect shown as

these people of high degree entered, but when the king arrived all eyes left the people of lesser rank and were fastened on the king.”

“So,” said Dr. Jewett, “literature, music, art and science hold our respectful attention, but when Jesus Christ comes into our heart and life, He must be King, and all lesser subjects must take a lesser place!” □

REVELATION . . .

(Continued from page 14)

Jesus still cares and concerns Himself for His churches.

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

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

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

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

Everything in chapter 1 are things that are past. Everything that you find in chapters 2 and 3 are things that are present, this church age. This applies to you and me today. Everything in chapter 4-22 are things that relate themselves to events that will come after the close of this church dispensation or church age, and that’s basic. Without this understanding you will not be able to understand

the things of chapter 4 and following. We will get into that later.

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

There are symbols within the Book of Revelation, and when there are symbols, the book will define or interpret these symbols for us. If there is no interpretation, then it is to be understood as literal. These candlesticks and these stars are symbols, and the symbols are defined or explained in verse 20 of this chapter. “*The mystery of*

the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches: and the seven candlesticks which thou sawest are the seven churches” (1:20). Now this says “the mystery of the seven stars.” Now a mystery is something that man is capable of understanding or of knowing, but he can only know it when it is revealed unto him. When you read about a mystery in the Scripture, it does not mean that it is unknowable. It is knowable, but it is only knowable as it is revealed or explained to man by the Lord Himself. When it is revealed, it may be as clear and as capable of understanding as any other truth. We read about the mystery of the church. It was a mystery in Old Testament days, but it is not a mystery to us today because the Lord reveals to us the information concerning the

(See **REV** on page 16)

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 cross 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.” □

REVELATION . . .

(Continued from page 15)

New Testament church.

Here we read the mystery of the seven stars and the mystery concerning the seven candlesticks. They are symbols. Now what are they symbols of? Here we find that the Lord explains to us what these symbols are. The seven candlesticks, He says, represent the seven churches. As mentioned previously, these were not all the churches, nor were these the most prominent churches. There were more than seven churches. There were churches that were far greater than these as far as their prominence was concerned. There were the churches of Rome, Galatia, Colossee, Thessalonica, and Philippi. There were some more prominent than others because we find that there were books written to them. So these are not all the churches in existence then, nor even the most prominent churches, but these seven churches fitted the purposes of the Lord. He selected these churches for specific reasons that we will get into when we get into the individual letters that the Lord sent to each of these seven churches. He does tell us that these candlesticks represent the seven churches, and we see the Lord Jesus Christ walking in the midst of the seven churches, showing that He is equally distant from each

of these churches.

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

Secondly, we find the seven stars. Now He tells us about these seven stars, *“The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks”* (1:20). What do these stars represent? Now here is the answer. *“The seven stars are the angels of the seven churches.”* The word “angel” means “messenger, apostle, or one sent forth.” They are angels or messengers because God had sent them and made them His representatives and guardians over the churches. They are the overseers of the churches because God made them such (Acts 20:28). So these seven stars are the seven “angels”, or the seven “messengers”, or the seven “apostles” that are sent forth.

Now who are these messengers? I do not know how many different ideas there may be concerning this, but in all my studies on this, I have convinced

myself that these seven angels refer to the pastors of these seven churches. Not to literal angelic beings that we usually think of by the word angel. The messengers or the angels referred to here are the pastors of the churches.

Note the work of the pastor in Acts 20. The work of the pastor is defined for us by Paul saying, *“Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood”* (Acts 20:28). Another verse about the work of the pastor is found in First Peter. The Apostle

Peter says, *“The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed”* (1 Pet. 5:1). The words “elder”, “pastor” and “bishop” all refer to one and the self same office. You will find they are used interchangeably in the first chapter of the book of Titus. Now he talks about their work. *“Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a*

(See **REV** on page 17)

True Worth

True worth is being, not seeming,
In doing each day that goes by
Some genuine good, not in dreaming
Of great things to do by and by.

No matter what men say in blindness
And spite of the fancies of youth.
There's nothing so kindly as kindness,
And nothing as royal as truth.

For good lieth not in persuing,
Nor getting of great nor of small,
But just in the doing, and doing
As we would be done by, is all.

And slight is the sting of his trouble
Whose winnings are less than his wroth,
For he who is honest is noble,
In spite of his fortune or birth.

REVELATION . . .

(Continued from page 16)

ready mind" (1 Pet. 5:2). So we find here that the work of the pastor, the bishop, or the elder of the church is that he is to be the overseer of the flock. He is to watch out for the concerns of the membership of that church over which the Lord and the church have placed him. That John, under the inspiration of the Holy Spirit of God, was commanded to write these letters to the "angel" of the church, shows that this was a pastor and not a heavenly being.

Note how John was commanded to write the letters to the "angel of church." In chapter 2:1 "Unto the angel of the church of Ephesus." In verse 2:8 "And unto the angel of the church in Smyrna write." In 2:12 "And to the angel of the church in Pergamos write." In 2:18, "And unto the angel of the church in Thyatira write." In 3:1 "And unto the angel of the church in Sardis write." In 3:7 "And to the angel of the church in Philadelphia write." And then 3:14, "And unto the angel of the church of the Laodiceans write." In other words, John is given the command to write this letter to the angel of each church.

Would John be commanded to write a letter to a heavenly being? Would this heavenly being then be

authorized to deliver that message to the churches? Does God communicate with His churches by means of heavenly angels? How could holy angels be charged with some of the failures that are laid out before us in these charges?

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

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

If you will turn with me to the Book of Malachi we find that this is the work of the prophet, the priest, or the man who is the spokesman of the Lord. In Malachi the Lord says, "For the priest's lips should keep knowledge, and they should seek the law at his mouth: for he is the messenger of the Lord of hosts" (Mal. 2:7). In the Old Testament it was the priest who stood as the spokesman of God to the people, and the Lord would speak to the people through these priests and through the prophets. Now we should not get the idea that these priests and prophets were divinely inspired in their everyday living, or in their everyday preaching. What they have written down is divinely inspired. Every one of their books that God has preserved for us is divinely inspired. Every word of them is authentic, and we can accept these as the verbally inspired Word of God, but when they stood up to preach, they were no more inspired than a man is inspired today. We do not have inspired preachers or inspired prophets today.

God does not divinely inspire any man today, but the preacher that has been called of the Lord, has an inspired book, the Word of God, and the Lord is going to work through that pastor as the overseer of that church. Remember that the Holy Ghost has made the pastor the overseer, as we found in Acts chapter 20 and in First Peter where the Lord says that they were to be the overseers of the churches. In other words, God speaks to His churches through the pastors.

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

(See **REV** on page 18)

No service in itself is small;
None great, though earth it fill;
But that is small that seeks its own,
And great that seeks God's will.

Then hold my hand, most gracious God;
Guide all my going still;
And let it be my life's one aim,
To know and do Thy will.

REVELATION . . .

(Continued from page 17)

a communication be more properly intrusted than to a pastor.

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

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

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

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

apply to one church, might not apply to the other churches. God did not devise a planned program to be handed out to every church so that every church or all churches would all become just alike. The Lord had a separate letter, separate instructions, and specifics that He wrote to each one of these churches.

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

Now I don't mean to indicate that the pastor is to be the lord over the church, that he is to be a dictator over the church, but

when the Lord has a message for a New Testament church, He gives it through the pastor of that church. This is the method that God has chosen. He could do it any way He wanted to, but it's the way God has chosen. When the Lord spoke to the children of Israel in the Old Testament, He used Moses the prophet. When Moses' sister said, "Moses, you're just taking too much upon yourself, God speaks to us as well as to you," the Lord put Moses' sister right in her place, and showed her that when He wanted to speak to His people, it was going to be through Moses.

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

(See **REV** on page 19)

Four Square

Four things a man must do,
If we would make his record true:
To think without confusion clearly;
To love his fellow man sincerely;
To act from honest motives purely,
And trust in God and heaven securely.

REVELATION . . .

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ger, despises God. Yet these are all fallible men as God rebukes them.

Now God does not speak to Central Baptist Church through this man, or through that man, or through this woman, or through that woman. When God has a message for Central Baptist church it's going to come from the pulpit by means of your pastor. If you don't believe that you ought not to have me as your pastor, and if I didn't believe that, then I ought not to be here as your pastor. It ought to be a mutual understanding that I am here because this is the place that God wants me to be. God does not just tell me this, but He also tells you that, because I, as your pastor, can only be here as long as this church is willing to follow the leadership of its pastor. Any time that you as a church do not feel like I am being led by the Lord; anytime that you feel that God is not leading me in my work as pastor; if you feel that way, and if the church as a whole feels that way, then I ought to go some where else and you should get someone else to be your pastor. You should have somebody that you have confidence in, somebody whose leadership you can follow. Whoever the Lord puts here, you should have enough confidence in him to follow his leadership.

That's his job, to be the overseer. If the time comes, however, that the church feels that they believe the pastor is wrong, and they feel he is not the right man for the position as pastor, then the church should advise him of this so that they can call a man that has their confidence. A conscientious pastor if he knows that he does not have the confidence of the majority of the church, then he will resign and seek the Lord's leadership to another church where he and the church can work together.

Some preachers never do their job right. They are just twisted around this way and that way. The Lord did not intend the pastor to be that way. The Lord did not intend for the pastor to be run by the deacons, or by a women's society, or the man who gives the most money, or anyone else. The Lord tells that pastor in First Peter "*take the oversight.*" Sometimes a pastor has to "take" the oversight, but that's what God intends for him to do. In these letters to these churches, they were given through the pastors to each of these churches.

What we see also is that this shows the complete dependence of the pastor upon the Lord. He has to depend upon the Lord for his message. He has to depend upon the Lord to lead him, and that's why you, as a church, need constantly to pray for your

pastor. It is not always easy to know the Lord's will. It is not always easy to know what a church ought to do. If it was, there would be no problem. You just write it down and say "that's it. Let's go." Sometimes it is difficult to know the Lord's will, and you as a church, need to pray that God will always make the Lord's will known to your pastor, so that he can follow the Lord's will, for he is dependent upon the Lord in all of this.

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

Let me give you one illustration in closing of how the Lord operates. I'll not mention names. I don't know if this individual told anybody else this or not, but I am not going to mention names as I do not want

to embarrass anybody at all. Wednesday night I preached a message on the inspiration of the Bible. After it was all over with, a lady came to me at the close of services and said, "When did you decide to preach that message?" Well, I didn't really know. By Tuesday I had determined that was what I was going to preach on, but I never fully determine that until Wednesday evening. She said, "You know, the Lord just answered my prayers. My husband and I had seen a portion of that film on television called 'Jesus of Nazareth.' We were commenting about the film, about the fact that there were lots of things in the Bible we just didn't know whether they were true or not. We just didn't know whether the writers of the Bible could be trusted to tell us the truth or not. They might have been influenced this way or that way or the other way." They were commenting

(See REV on page 20)

My Testimony

Just to represent the Master,
Just to magnify His grace;
Just to radiate the glory
Of the sunshine of His face.

Just to be His true reflection,
This my privilege shall be,
Just to show to those around me
All that Jesus is to me.

REVELATION . . .

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about this, and my understanding is that he made the statement, "Well, we don't really know. They were all human beings just like we are any way."

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

The Lord works through His angels, the messengers of the churches. *"The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches:*

and the seven candlesticks which thou sawest are the seven churches."

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

You might get a group of matches over here and say, well one light doesn't matter, just one more match doesn't matter. If everybody said that, you'd soon find that you'd have one little match here, and a little match there, not shining anywhere, and so small that no one would hardly see it. But when you put them together, the light shines bright, and the light

that shines the brightest is the light that's going to shine the farthest. I am sure that each of you is interested in bringing light to this world. If so, then make sure that the lampstand is where you have your light, and make sure that your chimney is a clean, cleansed vessel so that your light may shine.

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

We need both pastors and church members within a church. If you want to know what your job is within a church, I'm going to give you a passage of Scripture. Read First Corinthians 12:18-22, and you will find that the Lord has a place for every member of Central Baptist Church.

He compares the church to a body. Just as you have eyes, ears, nose,

mouth, arms, legs, different portions of your body, a New Testament church needs all kinds of members, and every member has his proper function. If they do not function properly, the entire body suffers. That's why we need you here at every service of Central Baptist Church. It makes the entire body suffer if you're not here. It would be like if you get up in the morning and go to the breakfast table and leave one of your legs in bed. It'd be very difficult wouldn't it? If you left your arm there, the one that you use to pick up your fork with, you would find it hard to eat, wouldn't you? This is exactly how it works with a church.

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

ROOTS . . .

(Continued from page 1)

textbooks.

Was Patrick Henry a Christian? The following year, 1776, he wrote this "It cannot be emphasized too strongly or too often that this great nation was founded not by religionists, but by Christians; not on religion, but on the Gospel of Jesus Christ. For that reason alone, people of other faiths have been afforded freedom of worship here."

Consider these words that Thomas Jefferson wrote on the front of his well-worn Bible: "I am a Christian, that is to say a disciple of the doctrines of Jesus. I have little doubt that our whole country will soon be rallied to the unity of our Creator and, I hope, to the pure doctrine of Jesus also."

Consider these words from George Washington, the Father of our Nation, in his farewell speech on September 19, 1796:

"It is impossible to govern the world without God and the Bible. Of all the dispositions and habits that lead to political prosperity, our religion and morality are the indispensable supporters. Let us with caution indulge the supposition that morality can be maintained without religion. Reason and experience both forbid us to expect that our national morality can prevail in exclusion of religious

principle."

Was George Washington a Christian? Consider these words from his personal prayer book: "Oh, eternal and everlasting God, direct my thoughts, words and work. Wash away my sins in the immaculate blood of the lamb and purge my heart by the Holy Spirit. Daily, frame me more and more in the likeness of thy son, Jesus Christ, that living in thy fear, and dying in thy favor, I may in thy appointed time obtain the resurrection of the justified unto eternal life. Bless, O Lord, the whole race of mankind and let the world be filled with the knowledge of thy son, Jesus Christ.

Consider these words by John Adams, our second president, who also served as chairman of the American Bible Society.

In an address to military leaders he said, "We have no government armed with the power capable of contending with human passions, unbridled by morality and true religion. Our constitution was made only for a moral and religious people. It is wholly inadequate to the government of any other." How about our first Court Justice, John Jay

He stated that when we select our national leaders, if we are to preserve our Nation, we must select Christians. "Providence has given to our people the choice of their rulers and it is the duty as well as the privilege and

interest of our Christian Nation to select and prefer Christians for their rulers."

John Quincy Adams, son of John Adams, was the sixth U.S. President. He was also the chairman of the American Bible Society, (which he considered his highest and most important role). On July 4, 1821, President Adams said, "The highest glory of the American Revolution was this: it connected in one indissoluble bond the principles of civil government with the principles of Christianity."

Calvin Coolidge, our 30th President of the United States reaffirmed this truth when he wrote, "The foundations of our society and our government rest so much on the teachings of the Bible that it would be difficult to support them if faith in these teachings would cease to be practically universal in our country."

In 1782, the United States Congress voted this resolution: "The congress of the United States recommends and approves the Holy Bible for use in all schools."

William Holmes McGuffey is the author of the McGuffey Reader, which was used for over 100 years in our public schools with over 125 million copies sold until it was stopped in 1963. President Lincoln called him the "Schoolmaster of the Nation."

Listen to these words of Mr. McGuffey:

"The Christian religion is the religion of our country. From it are derived our notions on character of God, on the great moral Governor of the universe. On its doctrines are founded the peculiarities of our free institutions. From no source has the author drawn more conspicuously than from the sacred Scriptures. From all these extracts from the Bible I make no apology."

Of the first 108 universities founded in America, 106 were distinctly Christian, including the first. Harvard University, chartered in 1636.

In the original Harvard Student Handbook, rule number 1 was that students seeking entrance must know Latin and Greek so that they could study the scriptures:

"Let every student be plainly instructed and earnestly pressed to consider well, the main end of his life and studies is, to know God and Jesus Christ, which is eternal life, John 17:3; and therefore to lay Jesus Christ as the only foundation of all sound knowledge and learning. And seeing the Lord only giveth wisdom, let everyone seriously set himself by prayer in secret to seek it of him" (Proverbs 2:3). For over 100 years, more than 50% of all Harvard graduates were pastors!

It is clear from history that the Bible and the

(See **ROOTS** on page 24)

MOSER . . .

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thing. Yet in Hebrews 1:6 we read, God the Father speaking: "Let all the angels of God worship him." Here, God the Father commands all the angels to worship Jesus Christ. Therefore, Jesus Christ is God and it is not wrong to worship Him. In fact, it is sin not to worship Him.

In the same chapter of Hebrews and the 8th verse we find God the Father speaking to God the Son and calling Jesus Christ God. "But unto the Son, he saith, (who says? God the Father says) *Thy throne, O God, is for ever and for ever.*" Certainly the proof is overwhelming that Jesus is God manifest in the flesh and that to refuse to honor and worship Him is an act of rebellion and sin.

We said yesterday that Jesus did not begin to be in the hour of His birth but that He had co-existed with God the Father through all eternity. He had been present in the world many times before His birth in Bethlehem of Judæ.

In the Old Testament we find many preincarnate manifestations of the Lord Jesus. In the Old Testament He assumed human form and appeared unto many. In the New Testament He was born and thus became organically connected with the human race through the virgin Mary. May we turn to the Old Testament for some of

the appearances of the Lord Jesus.

It was the Lord Jesus that appeared in the cool of the evening and walked and talked with Adam and Eve. It was the Lord Jesus with whom Enoch walked and was not for God took him. It was the Lord Jesus that appeared to Abraham at the Oaks of Mamre. It was the Lord Jesus that spoke to Moses out of the burning bush. It was the Lord Jesus that appeared to Joshua as the captain of the Lord's hosts. It was the Lord Jesus that appeared to Gideon at the time of sacrifice. It was the Lord Jesus that walked and talked with the three Hebrew children in the fiery furnace. It was the Lord Jesus that spoke to Isaiah and commissioned him.

There are many other appearances of the Lord Jesus in the Old Testament. In each of these appearances he assumed a body for the specific time and purpose and then laid that body aside.

In the New Testament Jesus was born in a body. A body exactly like your body and mine yet without the sin element. Your body and mine is a sinful body. We inherited a sinful nature from our fathers. Sin is in the very warp and woof of our bodies but there was no sin in the body of the Lord Jesus. Jesus Christ became man. He was God, God throughout all eternity,

(See **MOSER** on page 23)**gods . . .**

(Continued from page 2)

charge Him with blasphemy? Their magistrates and judges were commissioned by God and were called by one of God's own names, Elohim, Theos, or "gods," then may not the Messiah, God's only Son make the claim of being God, yet not in the same sense of Psalm 82:6, but in the sense of being Deity? He made it clear when He said, "I and (my) Father are one" (Jn. 10:30), therefore laying claim to absolute equality with the Father. His enemies knew what He meant here for they immediately "took up stones again to stone him ... because that thou being a man makest thyself God" (Jn. 10:31, 33; 5:18). He

didn't make Himself God. He *was and is* God (Jn. 1:1-2; Tit. 2:13; Heb. 1:8), and the Creator of all things (Jn. 1:3; Col. 1:16; Heb. 1:10), and being God, He took upon Himself another mode of existence in the incarnation "and was made in the likeness of men" (Phil. 2:6-8), and thus "God was manifest in the flesh" (1 Tim. 3:16; Jn. 1:14). God was with us in the Person of Jesus (Isa. 7:14; Mt. 1:23) in a "body" prepared for Him by the Father (Heb. 10:5) and it was in that body He died on the cross for our sins (1 Pet. 2:24) and was raised from the dead for our justification (Rom. 4:25). He is the only Savior, and we can say with Thomas of old, "My Lord and my God" (Jn. 20:28). □

Now the Day Is Over

Now the day is over,
Night is drawing nigh;
Shadows of the evening
Steal across the sky.

Jesus, grant the weary
Calm and sweet repose;
With Thy tend' rest blessing,
May our eyelids close.

Thro the long night watches,
May Thine angels spread
Their white wings above me,
Standing around my bed.

When the morning wakens,
Then may I arise,
Pure, and fresh, an sinless,
In Thy holy eyes.

MOSER . . .

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but He became man. He was just as much God as though He was not man, and just as much man as though He was not God. Two natures indissolubly joined together in one person. Jesus is called Son of Man at the same time Son of God.

The body that Jesus was born in was an especially prepared body. Prepared in the womb of the Virgin Mary by God the Father. We read in the Bible concerning that body "Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body thou hast prepared for me" (Heb. 10:5). In the fulness of time Jesus emptied himself of His glory and came down to this sin cursed earth for one specific purpose, to die on the cross for your sins and for mine.

All through the Old Testament God was preparing the people for the coming of His Son into the world to become the Redeemer. The very first prophecy in Genesis 3:15 tells us of the seed of the woman. Here we come face to face with the virgin birth. The seed of the male is active in generation. Here it is the seed of the female. A mighty, a stupendous miracle is to take place. God is to wrap Himself in the mantle of human flesh and take unto

Himself the sins of the world and pay for them in His own broken body and shed blood.

Every blood sacrifice of the Old Testament pointed forward with the unerring finger of prophecy to the coming of the Lord Jesus into the world. There are over three hundred distinct prophecies concern-ing His coming in the Old Testament. Only a mind blinded in sin and unbelief can fail to see these prophecies. John the Baptist in presenting Jesus to the world recognized that fact and said "Behold the Lamb of God that taketh away the sin of the world" (Jn. 1:29).

We come now to the great problem of salvation. Many have asked the question honestly and sincerely, "How could the death of one man, any man no matter how good, pay the price for the sins of all men?" I recognize the force of the question. It is one that must be faced. It is one that must not be avoided. May we ask the question the second time "*How can the death of any one man, however good the man, pay the price for the sins of all men?*" I could understand how the death of one good man, if God were willing, would pay the price for the sins of one other man. I could understand that, but that is not the question. The questions is how could one man pay the price for the sins of many? The answer is that it could not. The

answer is found in another realm.

Remember that man is finite, God is infinite. Our sins are against an infinite God and therefore demand an infinite penalty. No man could pay such a price without spending an eternity in hell. How then can man be saved? The answer is in the Bible doctrine of the Deity of the Lord Jesus Christ.

Jesus Christ was man, but He was more than man. He was God manifest in the flesh. As God He was infinite and in His death upon the cross He paid an

infinite price for our sins. God can therefore be just, and the justifier of the ungodly. The price that Jesus paid was an infinite price. He could not pay less than He did. If there was only one sinner to be redeemed from sin it would have been necessary for Jesus to have died upon the cross for that one man's sins. But, in paying the price for that one man's sins He also paid the price for all man's sins. What a wonderful provision God has made for our redemption.

[Next month: "The Attributes of Jesus Christ."]

Alone With Jesus

Alone with Jesus! What a sweet and holy spot! What a blessed refuge to which the soul may betake itself from the charge of Satan, the accusations of the world, and the sorrows of life! Sweet spot for the heart to unfold itself, to tell its hidden tale in the ear of infinite love, tenderness, and compassion. Alone with Jesus!

How different a front would Christianity present to the world if the Lord's people were oftener there! What humanity and gentle-

ness and love would characterize all their dealings! What holiness stamped on every brow, that all might read! What few judgments passed on others — how many more on ourselves! What calmness and resignation and joyous submission to all the Lord's dealings!

Be much "alone with Jesus." Then will the passage of glory be one of sunshine, whether it be through the portals of the grave or through the clouds of Heaven. □

The secret of success is to be like a duck — smooth and unruffled on top, but paddling furiously underneath

"But I laboured more abundantly than they all: yet not I, but the grace of God which was with me" — 1 Corinthians 15:10

Fellowships and Conferences

SALT LAKE CITY, UT
July 20-23, 2008,
Anchor Baptist Church,
1800 E. 5600 South, Salt
Lake City, UT 84121,
Thomas E. Corkish, Pastor.

* * *

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

ROOTS . . .

(Continued from page 21)

Christian faith, were foundational in our educational and judicial system. However in 1947, there was a radical change of direction in the Supreme Court.

Here is the prayer that was banished:

“Almighty God, we acknowledge our dependence on Thee. We beg Thy blessings upon us and our parents and our teachers and our country. Amen.”

In 1963, the Supreme Court ruled that Bible reading was outlawed as unconstitutional in the public school system. The court offered this justification: “If portions of the New Testament were read without explanation, they could and

have been psychologically harmful to children.”

Bible reading was now unconstitutional, though the Bible was quoted 94% of the time by those who wrote our constitution and shaped our Nation and its system of education and justice and government.

In 1965, the Courts denied as unconstitutional the rights of a student in the public school cafeteria to bow his head and pray audibly for his food.

In 1980, *Stone vs. Graham* outlawed the Ten Commandments in our public schools.

The Supreme Court said this: “If the posted copies of the Ten Commandments were to have any effect at all, it would be to induce school children to read them. And if they read them, meditated upon them, and perhaps venerated and observed them, this is not a permissible objective.”

Is it not a permissible objective to allow our children to follow the moral principles of the Ten Commandments?

James Madison, the primary author of the Constitution of the United States, said this: “We have staked the whole future of our new nation, not upon the power of government; far from it. We have staked the future of all our political constitutions upon the capacity of each of ourselves to govern ourselves according to the moral principles of the Ten Com-

mandments.” Today we are asking God to bless America.

But how can He bless a Nation that has departed so far from Him?

Most of what you read in this article has been erased from our textbooks. Revisionists have rewritten history to remove the truth about our country’s Christian roots. I, encourage all who read and agree with the words herein, to share it with others, so that the truth of our nation’s history may be told. □

NEGATIVE . . .

(Continued from page 4)

just to please our brethren, or must we answer to God? Of course, the spirit of our day is: “Be positive! Accept everyone’s teachings without question! Never pass judgment on anyone!” But this is a false, Satanic philosophy. The idea that “anything goes” is theologically and morally of the devil. And, if I have to choose between the person who is “too negative” or the one who is never negative, then give me the “too negative” person. He may offend me

at times; he may even be wrong on occasion. But he may save my life or keep me from going up blind alleys. On the other hand, the person who is never negative may never offend me, but my house may go up in smoke with me in it while he goes on being “positive only.”

May God help us to be and continue to be negative about everything God says we should be negative about. May we not be duped by Satan, nor cajoled by men, into accepting the false philosophy of being always positive in order to “win friends and influence people.” □

TOOLS . . .

(Continued from page 7)

solved to be irresolute, adamant for drift, solid for fluidity, (and) all powerful for impotence.” So it is with the churches that are no longer militant for truth, no longer set for the defense of the gospel, no longer holding the Sword in one hand and the trowel in the other. The Sword defends our right to use the trowel and fulfill the vision of building for God. □

Make God the Chairman Of the Board and Senior Partner In Your Business

*But Gideon said to them, I will not rule over you,
Neither shall my son rule over you: the
Lord shall rule over you.*

— Judges 8:23