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'A NEW YEAR'S MESSAGE'

By: Dr. J. Richard Chase, President

In the May, 1975 issue of Fortune magazine there is an interesting article entitled, "What's Really Wrong at Chrysler?" The author seeks to explain why the car manufacturer has had such difficult times in marketing products. After massive re-orientation, the organization still lost 52.1 billion dollars in 1974. At the point the story appeared, the firm could only look forward to continued heavy losses throughout this past year. The writer says that the management has never answered adequately the fundamental questions that confront any institution. This is namely, "What is our purpose? What are we trying to do? Whom are we trying to serve?" Such introspective queries need to be faced by all of us. There must be a desirable distinctive and that which makes us unique.

A vice-president of Public Affairs at Stanford University recently commented, "The key to avoiding a bleak future lies in knowing what we are, and then using our independence to resist the pressures of the temptations to become something else." This is good counsel! Here at Biola we constantly keep before us our distinctives. We have in mind the kind of students we want to enroll. We know the kind of graduate we desire to send out.

Biola has as its ultimate objective the fact that we want to produce earnest Christians. Before I add to that phrase, let me use one verse of Scripture to highlight the point. A Christian, of course, is automatically distinctive. This is not because of something he has done, but rather because of what Christ has accomplished. In Titus 2:14 the apostle Paul reminds us that we should be "a peculiar people, zealous of good works." Indeed, we are "peculiar" and unique because of what Christ has done for us.

Let us consider this word "peculiar." Two basic elements are found in it, a preposition and a verb. They are used together to get the adjective. They mean "to be beyond measure," or "to be super abundant." The verse clearly underscores that it was Christ who redeemed us, setting us apart for Himself. Now, since His work of love is upon us, we are unique for the Lord. Our objective, first of all, is to produce earnest Christians. Of course, the mere fact that we have a Christian student body and a Christian faculty sets us apart. As a believer in Christ, you, too, are set apart with a desirable distinctive. God loves you! You have responded to that love in such a special way that Christ has filled your heart and life through the Holy Spirit.

To follow our goal of producing earnest Christians we have established several guidelines. First of all, we have an enrollment program here at Biola College that

assures us, from a human standpoint, that we accept by personal profession only Christian students. To take non-Christians wouldn't give this degree of confidence. Through the various ministries and assignments in which each one of our students is involved, during the entire time of their education, they are given opportunity to grow spiritually. We are most concerned that the young people mature in the Lord. There is the unique fellowship in the dorms, cafeteria, classroom and other areas which help to validate one's dedication to Christ. Of course, no one can legislate spirituality any more than you can pass a law in your home declaring that, for example, everyone will honor and obey the father in both thought as well as deed. What you can do is to create the atmosphere or condition in which children will want to do what their father asks. They do it rather out of love. They know he really loves them, always having their best interests at heart. This is why we are convinced that here at Biola we can assist a person to grow and mature as an effective witness.

Next, we want to produce earnest Christians who know the Word. This means students who are thoroughly grounded and fully acquainted with the Scriptures. To accomplish this, every Biolan takes 30 units of Bible and doctrine. This is the same number of courses required for any major in most colleges and universities. Now this is the basic requirement for everyone who attends Biola College, regardless of what other major may be selected. You see, if a person is really going to know the Word, he certainly needs specific courses which will equip him in this area. For this reason we have a variety of courses which through their very nature help the student to carry on an independent study of the Word of God on his own. This means that after he leaves Biola he can continue to grow in his knowledge of the Lord.

Looking at our distinctive phrase again we would add that "We want to produce earnest Christians who know the Word, and are liberally educated." By that we mean our students should have some working knowledge of the sciences, the fine arts, the social sciences and the humanities. Remember, this is God's world. We live among people whom He created. As an example, Christian people need to vote. They need to be involved in a variety of ways to make their communities what they ought to be. Every individual, regardless of his calling, ought to have certain distinguishing marks in his life that indicate to others that he is thoughtful, that he can reflect on things, that he can make wise decisions, and that he is aware of what is taking place around him.

It is incumbent upon us to produce more effective Christians. In former years Biola didn't have a program which could give a person the breadth we now have. This certainly doesn't mean that we changed our purposes. They simply have been somewhat broadened. In former years, with our basic Bible institute programs, we expected the individual students' interest would carry him into other colleges and universities to complete the educational process. As the years passed, we realized the importance of offering these courses ourselves with a Christian environment at Biola College. We now have a total educational package, including all of the studies in the liberal arts program. An educated person is an asset, not only to his community but also it marks him as a unique individual with a distinctive spiritual dedication to the Word of God. This makes him an even more effective servant for Jesus Christ.

There is one last phrase in our sentence: "We want to produce earnest Christians who know the Word of God, who are liberally educated, and who are vocationally well prepared." There has been much discussion in various quarters whether a student should be prepared just to earn a dollar, or whether he ought to have a real breadth to his education. Of course, Biola adheres to the latter view. In a sense, all students are vocationally oriented. Many of them know what kind of work they want to do after they graduate. Just to help a person earn a dollar could

in establishing a trade school to accomplish that. This isn't our particular purpose.

In the final analysis, if a person wants to become a history professor and teach in college, he has to have a good foundation in history. The work he takes here at Biola College is a stepping stone to that ultimate goal. If he wants to become a pastor and will be going on to seminary, perhaps our own Talbot Theological Seminary, we want him to have the prerequisites in a solid knowledge of the Word of God. There are certain areas in which we accomplish the whole job, such as in the field of nursing, music, or some phases of education, as well as specialized programs in communications and graphic arts. So, in essence, there is vocational preparation but again it is in the broader context of a full collegiate program.

Our purpose is to produce earnest Christians who know the Word of God, are liberally educated and vocationally well prepared and who, in the final analysis, live to the praise of God's glory. This latter is the ultimate objective and it is really working. We consider our graduates and marvel at the way the Lord is using them in such a variety of vocations and ministries. We are thankful to be distinctly Christian here at Biola. Do you know that just five years ago we had 1628 students at Biola College? This year we have 2145. This is a 32% increase in those who want Biola education. They have come here for the desirable distinctives we fervently maintain.

Having considered all of this, let me ask, "What are the desirable distinctives in your life? What makes you attractive to other people who may not know the Lord as Savior? What kind of a Christian do you want to be? Here at Biola we want to produce earnest Christians who know the Word of God, who are liberally educated, vocationally well-prepared, and who desire to live to the praise of God's glory. Don't you pray to the end that this will ever be our goal?"

Many people have wondered what Biola's objectives are for the total organization as far as numbers are concerned. At the present time Biola College has 2145 students and the Talbot Theological Seminary has a little over 460, including extension courses, which gives us a grand total of around 2600 enrolled. From a human standpoint we are almost to the end of the line for physical growth. Our master plan is designed for around 2500 in the college and about 500 in the seminary. It would be possible to handle at least twice that many by crowding the campus, but we feel at this point that such might not be wise planning. We anticipate therefore carefully controlling growth for the future.

Our present our library is growing tremendously. There are more than 120,000 volumes which means we must increase the stack areas for additional acquisitions. We have sought to set aside funds to buy the shelving necessary. There is one major problem, however, and that is that there are a lot of faculty offices occupying that space. These congested facilities should be moved to a centralized administration building as soon as money is available for that construction. Right now we have office needs for about 40 people. We would encourage you to pray about this tremendous opportunity and that we may soon move ahead on this needed building.

In addition to this, we need a structure that will serve not only our nursing department, but also several other basic needs on campus. Our nursing major is one of the largest programs at Biola College. We continually feel the pinch because of an acute shortage of space. Coupled with this is the realization that more dormitory space must be provided.

As you have been on our campus lately you know what a crowded condition exists in our gymnasium. All of the students can't get in for the daily chapel services.

There are usually quite a few students crowded around the outside, just barely to hear because the inside is full. There should be an expanded auditorium or type of field house which could fulfill this need for the entire student body. growth of Talbot Seminary, as well as the College, will be hindered until we are able to see these facilities a reality.

We have some very definite goals, too, for Talbot Seminary. The primary focus be summed up in two words: salvation and growth. We want to make certain that every program is geared, in the final analysis, to either leading people to Christ or in helping believers grow in grace.

Students enrolled in the master of divinity program are primarily intent on being involved in a public ministry as preachers or missionaries. These areas are connected with the propagation of the Gospel. That objective can be duplicated the Christian Education or the special M. A. programs available in other areas. can understand why there is a thorough concentration on the study of the Word of God. Sometimes this is done through the English Bible courses as well as the study in the original languages of Hebrew and Greek.

Our ultimate desire is expressed from Scripture in Paul's words to Timothy, "But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; and that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith in Christ Jesus. All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works" (II Tim. 3:14). This in essence is the program at Talbot Theological Seminary.

For people who have real spiritual dilemmas facing them, the Word of God is the only answer. We want our students to be knowledgeable and conversant with a number of things going on today. Still, when it comes to giving spiritual answers to spiritual problems, we believe the Word of God is not only the foundation, but it is also indeed the final authority as well. Our educational focus is to acquaint people with Jesus Christ, helping them to grow and mature in the Lord. First of all, we must make certain there is a solid knowledge and a firm commitment to the Scriptures.

The apostle Paul knew much about Jewish, Roman and Greek cultures. He knew much too, about the nature of man, not only from God's perspective but also from the various philosophies and theories taught by others. He was well acquainted with the lifestyle of the people at Corinth. Paul was a sociologist, an historian, a psychologist, and an outstanding communicator. While we can't cover all of these courses in depth at Talbot, we do establish certain prerequisites. Our students must understand the world in which they will be living and ministering. There must be a constant attempt to make certain that the Word of God is effectively and pointedly related to the needs of all mankind. We do not want these dedicated men and women isolated from what is going on around them so that they would be oblivious to the very nature of these problems.

Another thing which is essential is the ability to minister the Word effectively. This expands to all types of communication. It ranges all the way from the formal pulpit address to the ability to sit down over a cup of coffee and discuss carefully and prayerfully with a "one-on-one" contact. Preaching, writing, conversing, listening, or assisting, in the final analysis, is all communication. We must be able to get God's message across to others in every conceivable effective way.

As we take stock of our needs, how do you stand as far as your goals are concerned?

What is your ultimate purpose in life? How are you accomplishing it? If you don't have any specific targets, the result will often be a spiritual drift. Such a drift is extremely detrimental not only to an individual, but also to an entire organization. It was the desire of the apostle Paul that he might have distinctives in the Lord's service. He testifies, "Not as though I had already attained, either I am already perfect; but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus" (Philippians 3:12). He knew that the Lord had laid hold of him for a specific purpose. He wanted to make sure that his ultimate goals were oriented toward the Savior's desires. He goes on to observe, "Brethren, I count not myself to have apprehended; but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus" (Philippians 3:13, 14).

Therefore, our ultimate objective is to give our students proper tools and earnest dedication so they can go forth more effectively than ever before in reaching others for Christ, as well as helping them grow in their spiritual lives. This is our purpose, and we give top priority to accomplish this effectively. We want our students to have a thorough knowledge of the Word of God, an ability to understand this world in which we minister, and the proper skills of communicating the message to bring transforming power to individuals. Let us each evaluate our lives in a similar manner that we might be found well-pleasing unto the Lord.

"DEATH-NO RESPECTER OF PERSONS"

By: Reverend Charles Swindoll

Death is a real fact. It usually comes without warning like a grim reaper from human standpoint. It is no respecter of persons. Death will visit the child as readily as an older adult in the prime of life. Death doesn't care about reputation, age, color, race, country, or background. When death invades, we have to submit.

A new book, from the viewpoint of a medical doctor, has been written on this subject. "On Death and Dying" by Elizabeth Kubler-Ross, does a masterful job of facing the monumental "taboo" in American life which is the dying process. The public is the result of interviewing some 200 terminally ill patients. They were counseled directly and forthrightly about life with the hearse just ahead. The author presents five steps or stages people go through after knowing they are to die. First there is denial. The average individual, upon hearing that his life will be terminated earlier than expected, wants to turn aside. A typical objection would be, "Not me, Lord; is it true?" The second response of man is anger. It is the question, "Why me?" Sometimes it appears in harsh bitterness. Other times it is total isolation where an individual slides away from reality, perhaps even going without food for several days, harming themselves. This turns, thirdly, into bargaining. Such an one often says, "Look, God, since I'm going to die, could You give me until such-and-such a date so that I might see my grandchild, or so that I might experience this trip, or so that I might come to realize the joy of a few months of retirement? If I promise to face death realistically, will You do this for me?" This leads fourthly to depression, where the one involved slumps into a time of deep darkness emotionally. This isn't only experienced by those who are in the process of dying, but also those who sit alongside loved ones who are dying. According to statistics, 70 percent of the couples who have a child with leukemia divorce before that youngster dies, or at least by the time of death. This depression can also lead to suicide. Finally, there is acceptance. Psychologists tell us that it is virtually impossible for anyone attending a funeral to ever envision themselves in the coffin. Most of us spend our time trying to put death out of our minds.

On the subject of death there is an interesting setting presented in the 11th chapter of John. Here we are told that Lazarus of Bethany was sick. With him were his two sisters, Mary and Martha. Bethany is a little hamlet some mile and a half outside of Jerusalem. It is the place where Jesus often found rest and refreshment when surrounded by the press of responsibilities. We all need places like that. The Savior "unwound" in Bethany. It was a place where He could be Himself not faced with a constant barrage of questions, or the push for another miracle. They all grew in their love relationship. Lazarus wasn't one of the 12 disciples but he was just as loved by the Lord as one of them.

th their brother's death impending, the two sisters sent a message to their Lord
. 3). When Christ heard that Lazarus was sick He purposely stayed two days
nger in the place where He was. It is important for us to realize the difference
tween time and perspective. As far as the Christian is concerned, we must learn
rly that the Lord is never late, though He often delays. When you are late, it
ans you should have been somewhere earlier. But when you delay, it means you
roposely planned to come later. When the Lord God said, 'No' to the request, He
sn't late; He purposely delayed the timing for a better reason. Remember, our
ving heavenly Father doesn't work His will according to man's timepiece, although
often feel He should. We regularly ask God by a certain deadline to come across
r us. When He doesn't, either disillusionment or rank bitterness sets in. Mary
d Martha had this hard lesson to learn. As to perspective, there are two different
proaches you can maintain in every conscious moment of your life: human or divine.
man perspective says this when your brother falls ill: "Lord, I have a brother
o is sick. I want him to live; he's too young to die. I know that You can heal
m, and I know that You ought to heal him. So please come now and put him back on
s feet." This is human perspective, dictating to God what He should do.

divine perspective suggests, "Lord, I'm facing a crisis with my brother. I can
rust You, Lord, and I want to trust You. I want to leave with You what is best
or my brother. It's my desire that he live and that we enjoy continued relation-
ship on earth together. But Lord, I submit, I resign myself to Your plan, and with
reat delight I wait upon Your answer." This, of course, is the better of the two,
ut it is also much harder. This is the real goal of spiritual maturity: being
ble to handle things from a divine perspective. You can do it, but it takes an
credible amount of faith as the Holy Spirit works within us.

ou can be absolutely certain that with God there are no accidents. He is never
bite though His plan may include death and be an alteration of your plans. There
de a couple of reasons why God is viewed to be slow and why He delays. The first
ppears in verse four, "That the Son of God may be glorified." The second is in
erse 15, "That our faith might be strengthened." Who would ever grow in a
ronger faith if every time he asked for something he got it? What kind of a
stretching experience" would that be? This could very easily lead to laziness
nd presumption.

death isn't always beautiful. Many deaths aren't a sweet lingering, forgotten
morrow. Songs and bells don't always surround one's demise. I cried when my
ather died. I preached her funeral. I shook hands and wept on the shoulder of
very one of the pallbearers. And when I got into my car I cried like a baby. I
ought I'd never quit. I asked questions of God that day on a cold February in
allas which I suppose I'll ask again. My Savior is touched with the feelings of
weakness. You know, we have a very strange, twisted concept of grief. The
ble never rebukes the child of God for weeping. We are told, "Don't weep as
ough you have no hope."

oyce Landorf writes, "I remember my Dad telling me about his own father's death.
e spoke to me about it a few months after my mother had died, and I wished I had
own it earlier. Perhaps I could have understood a good many things relating to
nial. My father was about eight years of age and in school when his teacher told
m his aunt had come to take him home that day. Without a word, his aunt met him
the hallway and hurriedly hustled him outside. On the way home he asked, 'Why
d I have to leave school?' With no show of any emotions, either facial or ver-
al, she abruptly stated, 'Your father is dead.' No explanation, no kind words,
sympathy, no empathy. They rode home in stony silence. As the weight of his
unt's words began to crush him, my daddy's tears started pouring down his face.
is aunt, seeing his tears, instantly slapped his face and yelled, 'Stop that cry-
ng right now! Don't you dare cry!' Those moments, so long past, were the moments

when daddy had shut off his feelings and emotions, and they would live with him rest of his life." My friend, there is a place in the beloved family of God for tears.

The Lord has given us emotion which is to be used. Jesus was surrounded by all those who were weeping and crying (v. 33), and "He was deeply moved in spirit and was troubled." The words in the original suggest a groaning. It is the kind which mere words can't describe. As He stood before the tomb He wept. Standing as the omnipotent God in the flesh, He saw those around Him. Perhaps feeling the cent of grief, sorrow and death, He wept. He was absolutely human, and yet, He was absolutely divine.

There are two major truths in chapter 11 of the Gospel of John. They work hand in hand like pieces of a rag rug woven together. The first is this, "When delays occur, God has a better time and a better way. When the Lord says no to your time He has a better way of doing it." This includes the two children not in our home today whom my wife lost during pregnancy. There's a better plan. That includes your loss. When God says "No," He has every right and a better purpose for saying it.

You know something? There will come a time in which Jesus will split the heavens with His presence. In the clouds with the Archangel as the escort and the trumpet as the entourage, He will call names. The Lord Himself will descend from heaven with a shout, and the dead in Christ will rise first. Instantly, in the twinkling of an eye, believers on this earth will have that marvelous family reunion, caught up together forever with Him in the sky. There will be names which won't be called because their resurrection is set for a later date. It will be unto damnation! Christ is Lord. He has established the plan and has simply asked certain spokesmen to declare it. It isn't my plan; I didn't arrange it. My job is to declare it. If you can't claim at this moment that Jesus Christ is your personal Savior and death comes while you're in that state, you are lost forever. The good news is that you needn't be. Jesus promised, "I am the way, the truth, and the life; no one comes to the Father but through Me." "I am the resurrection and the life; he who believes in me, though he may die, will live, and will live forever."

*Reverend Swindoll is Pastor
of the Evangelical Free Church,
Fullerton, California*

N ADDRESS TO THE BIOLA COLLEGE STUDENT BODY"

By: Dr. Clyde M. Narramore

Biola holds a special place in my heart. This is not only because my daughter attends here, but also because of what Biola has meant to me down through the years of my close association with the school. In fact, I wrote a column for "The Christian's Business" for many years. There are many fine Christian colleges all over the country but Biola will always hold a special place.

Why of you have entered college at a time when we have had a number of national disruptions and difficulties. It may be that you have lost confidence in some of our leaders. Never forget that God has a great program in existence, and each of us is privileged to be a part of it. Personally, I am grateful to live in this country. It may not be perfect, but it is far better than anything in the whole world, and you can believe that! I have visited many of the nations of the world. As a body of believers we should praise God that we are here in this country!

The Word it tells us that, "Where sin abounded, grace did much more abound." We are living in a time when people have tried every vulgar thing there is to do. Today it seems a person can get more religion watching the bumper stickers as he goes on the freeway than he used to receive in some churches 20 years ago. These are times when people eagerly respond to the Gospel. We can afford to trust the Lord for many things because these are special last days when individuals will turn to the Lord as they never have before. There hasn't been anything like it in the history of the modern church era.

My purpose is to share just a few great times of prayer in my own life. The first and most important came when I was a young fellow. I was raised on a large western ranch in Arizona, and there was a little church in that community which we often attended. Our family wasn't overly religious but my mother was saved so we went to church once in awhile.

When I was quite young I heard something I didn't like. The minister was talking about hell. Since I had made no preparations, I wanted to side-step that place. When he talked about heaven I didn't like it any better. I had made no preparations to go there. Whatever the minister talked about, I felt I was against. In my small mind it seemed the best place for me to sit was behind the stovepipe in the middle of the church. The black stovepipe went up to the ceiling and when I got behind it, the preacher couldn't see me. He probably never knew I even existed, but I certainly knew he was there.

It was speaking to my heart at that time, but I wouldn't give in. Everything I heard from the Word of God made sense. There is really only one honest intellectual position you can take about how all of this world got here. This is the plan that

appears in Scripture. While I believed all this intellectually, I would have never believed it.

Finally, one day I was bringing in some cattle on the ranch. It seemed to hit me at once, "I've been hiding behind that stovepipe long enough. I'm going to get up, get my horse and transact eternal business." That prayer was the most important of my life. As best as I can remember, it went, "God, I believe You made me; therefore I'm responsible to You. I know that I'm a sinner, and I'm sorry for it. And I believe Your Son Jesus died for me in my sins. I want You to come into my heart and save me." Before I concluded I added, "I'll serve You as long as I live." When I got up off my knees I was marvelously saved. I wasn't looking for a fee, I was looking for Jesus, and I found Him. I had the assurance that I was born again. Later on in seminary I learned the truth that, "The Spirit itself bears witness with our spirit that we are the children of God." Everything became different in life because of the transaction that day. Truly it was the greatest prayer I ever prayed.

When I was in college something else took place over a period of about three weeks. The professor in this class was giving a lecture, but I didn't hear one word. There were several things formulating in my mind so I wrote them down in my notebook. The first thing I vowed was that I wouldn't give up until I got my bachelor's degree (It was much more difficult than it is today.) I told myself I wouldn't let anything interfere with my going ahead and getting a good basic education which would include a master's degree. Also, I wouldn't stop without getting some good Bible study. I knew that any special talent I had would require proper training. The important truth is that if you have talent and you don't develop it, you will always be frustrated as long as you live.

The fourth decision concerned marriage. I made up my mind I wouldn't date any girl unless she was a born-again Christian. Such relationships have a way of leading to places. I wouldn't get married until I got some of my education out of the way. I didn't want to be a drag on my wife or on my children. These decisions were extremely important as I prayed about them constantly.

When World War II came, I was in my early twenties. My prayer was, "God, make this a blessing even as I serve my country. Help me to lead others to Christ during this time." This proved to be one of the greatest periods of my life. The first week I was in the service I had the opportunity of leading over 45 men to Jesus Christ. This was just privately in little Bible studies. During the four and a half years of service the Lord led in wonderful ways. You know, you can take almost any situation in life and turn it into something good if you will only ask Jesus Christ to walk with you and you remain faithful in walking with Him.

Near the end of the war I got to thinking a lot about companionship and marriage. I hadn't met anyone I especially cared for. My prayer was, "God, lead me to the right one." Being stationed on Long Island I decided to go into New York City to what they called a Victory Center. It was a nice Christian place. There, someone asked, "Are you going over to hear Jack Wyrzten speak tonight? They're holding a big rally in Times Square. It's great." I decided to go, thinking I might meet my girlfriend there. Another fellow and I went and sat right beside the aisle (we wanted to see the girls). Just at that time two beautiful young ladies walked down the aisle. I had a list of things I wanted in my girlfriend. I nudged my partner and asked, "Do you know her?" He replied, "Which one?" I answered, "The blond, of course." I didn't know that he had arrived there about two months before me and already had his eye on her. I met her right after the rally and we got acquainted. In time I thought, "This is a very intelligent girl, a very unusually gifted girl." She had spent some years on the mission field

re her parents worked for the Lord. She was attending a Christian college at
time. To make a long story short, it wasn't long after the war that we were
ried. The Lord has given us a wonderful life together ever since. It all
rted with wanting God's will, going to places where Christian young people con-
giate, and being in tune with the Lord's direction.

arted working on my doctor's degree at Columbia University. The studies are
gh and tough, with plenty of competition. I prayed again, "God, if you'll
e me this degree I'll use it for your honor and glory as long as I live." The
ld, of course, was psychology. The Lord wonderfully saw me through.

I received my doctorate we came to California where God led us into a very
erful position with the Los Angeles County Superintendent of Schools. There
a million and a half boys and girls here, with 23 psychologists on the staff
ing the local schools. It was a tremendous place to learn, grow and develop.
though the other 23 psychologists weren't saved, there were some very sharp
among them. I learned a great deal as I traveled throughout this area. We
two clinical staff meetings a week with the top brains in America coming to
ve us, holding what we called professional growth series.

ing this time I saw the need for Christian psychological services all over the
ld. Psychology has to do with people and their reactions to other people, as
l as to the environment. How can you even understand others unless you under-
nd their sinful natures and their personal need for spiritual conversion? No
can grow and meet the basic emotional needs of belonging and feeling worthwhile
well as feeling loved unless he falls in love with the Savior.

egan to put all of this together as I spoke around the nation. There was a
mendous response during those days in the 50's. So I started a little radio
adcast in which my wife and I discussed problems. There weren't talk shows in
United States at that time and a man offered me some free time on his station.
ing this time we didn't have a family and we prayed definitely that the Lord
ld give us children. God has given us a son and daughter who have never caused
any trouble. This has enabled us to have our ministries around the world.

know, I have always found God will meet our needs. Through it all I have
med to trust Him. When times get rough financially we just turn it over to
Savior and reason, "Lord, we've done the best we can; now tell us what else
want us to do." I had tried to follow through the years the admonition, "The
ectual, fervent prayer of a righteous person availeth much" (James 5:16). It
started back when I trusted the Lord. Then it continued those three weeks of
cern and avowal when I was in college. Then when I went into the service and
through marriage and the rearing of our family.

will find the Lord always faithful in prayer. As Christians we have a right to
nge everyday. There may be some things you have been thinking about. You may
unsettled about many facets of your life. Remember, God is always faithful.
le He will not always give us everything we want, still we know He will give us
rything we need. Trust Him wholly and completely through every experience of
r life.

*s is a portion of a message shared on "The Biola Hour," originally presented to
la students during their recent "Day of Prayer."*

"FACING THE LAW OF GOD"

By: Dr. Joseph Cooke, graduate of Biola

Dr. Cooke is the author of a new book, "Free For The Taking" published by Fleming H. Revell. It is available from Christian bookstores, or from the Biola Book

Several months ago it was my privilege to present a word of personal testimony at "The Biola Hour." What a joy to share the grace of God in His dealings with me! Much of the first 30 years of my life was spent learning to follow what is expected of Christians traditionally. To the best of my ability I tried to give the Lord my faith everything I had. Being a child of missionary parents gave me the benefit of Christian surroundings. As a youngster I attended a Christian boarding school in northeast China. It was there I accepted Christ as Savior, giving my life to Him. Later I attended Biola and there plunged into the activities to the fullest. After I was graduated, I married a Biola girl and eventually we went to Thailand as missionaries.

During those years I had some really great experiences with God. Going overseas gave us a real sense of the Lord's hand and leading in our lives. It seemed to be the culmination of a life-long spiritual ambition. Then, all of a sudden, after three and a half years on the mission field, it was all over! I had what they call an emotional breakdown. My whole life caved in like a house of cards. All my plans were in ruins. I had to creep home a spiritual reject. Even back in the home country things kept getting worse. Finally, I reached the place where I could no longer preach, couldn't pray or even read my Bible. I reasoned that I was no longer of any use to people, including my wife, and I was certainly no use to God. Frankly, I felt as if I were in hell.

In probing, thinking and re-examining my habits, attitudes, and beliefs, I discovered that I hadn't really learned the meaning of the grace of God. To be sure, I had always known and believed the scriptural teaching about God's grace. Romans and Galatians were known backwards and forwards. There was never any doubt that I was a Christian; my salvation was assured as a child of God. Yet, in my day-to-day life I was living with a God whose love and kindness seemed to have to be earned. I lived as though my God was one who nagged and kept using the whip on me because I didn't respond adequately to His great love revealed at Calvary. In between conversion and the final judgment, I was very basically living under the pressure of trying to win the smile of a God who simply could not be pleased. It all boiled down to the fact that I needed to learn what God's grace meant in my every day experience. It was a long, hard process involving not just a day, a week, a month or even a year. You see, I had so many non-grace heart habits that had to be rooted out. Over a period of time, the Lord helped me to see these mistakes so that I would understand and start to overcome them. I needed to live on a grace basis.

th a desire now to help others who may be similarly plagued, I want to under-
ore the workings of God's grace. First of all, we need to face the law of God
all of its beauty and urgency. Until we do, we will never understand grace at
l, much less appropriate it or live by it. What do you think about when you
ar the expression, "The law of God?" Perhaps the Ten Commandments come to mind
ch as, "Thou shalt not kill, thou shalt not steal, and thou shalt not commit
ultery." It is important to understand another dimension as well.

you remember the man who came to Jesus and asked Him what was the great command-
nt? Jesus told him, "You shall love the Lord your God with all your heart, with
l your soul, with all your mind, and with all your strength. And the second
mmandment is just like it, you shall love your neighbor as yourself." Then the
vior makes a striking comment, "On these two commandments hang the whole law and
e prophets." In other words, every command God gives in Scripture is there
mply because the Lord is concerned that we learn to love Him completely. If
is is the essence of the law that means it is far more than a matter of obeying
les. It has to be something that flows from the heart. Too many can honor God
th their lips but their hearts are far from Him. Such individuals, like the
arisees of old, are beautiful on the outside, but full of dead men's bones and
l uncleanness. The law of God has to come from the heart.

erst of all, the law is beautiful beyond price. This is exactly what the world
eds. What would this earth's system look like if all international affairs, all
er private dealings, were really characterized by love? This law is also urgent.
t is what the nations are crying for, even though they may not realize it. It is
deed urgent, even in our own daily affairs, that we learn to love one another.
his is something that God demands. In fact, how could He do anything else but de-
nd it? If God were to let the law slide, it would be like saying that love is
t important. We would be accusing Him of not caring how much we are destroying
rselves as well as one another. The Lord knows that we need to obey His law.

as realize it is impossible to fully obey God's law. There is no one who can or
es. It is the love of our hearts God wants, holy and free. Who can give such
votion sincerely all the time? There is an immense performance gap between what
d's law requires and what we actually perform. What can we do about this problem?

me people foolishly play the game of "Let's Pretend." They kid themselves into
inking they are making it, that they are doing better than they really are. This
what the Pharisees did in Jesus' day. They had an enormous bunch of rules they
ied to keep so they could look down their noses at others who weren't nearly so
acting. They were a million miles from God and tragically didn't even know it.
ere are others who try to accomplish the goals by beating themselves. They know
ey fall short and so they grit their teeth and try a little harder. The trouble
, the more one tries the more he fails and the worse it gets. This is why the
ristian life can become a frantic attempt to do the impossible. It is like a
uirrel in a cage, scurrying all day long and never really getting anywhere. It
ems the only thing you can do is to cry out with Paul, "O wretched man that I
; who shall deliver me from the body of this death?" Some people try another
proach which is an effort just to forget the whole thing. This doesn't work be-
use one can't forget it. The river of human misery flows by waiting for men and
men who love enough to do something about it.

Itite frankly, there is nothing we can do of ourselves, unless God graciously does
omething new for us. The vital question isn't, "Can we, by some supernatural
fort, keep the law?" That is impossible. The real issue is what kind of God
atands behind the law? Is God the type whose love and acceptance we must earn? Is
the kind who loves us with no strings attached, and who accepts us like we are?
ve are driven to God's grace because, if we have to measure up, if we have to be

perfect in order to win His smile, then we are dead before we ever begin. The is He gives His love to us freely, in spite of our failures and sins. In this have positive hope.

There was a time in my life when my wife and I put ourselves in the place of ow love to one another. Every time either "messed up," one would hear about it fr the other. Try as we would, we couldn't put much love into our relationship. a time came when we had a new experience of mutual acceptance. We freely forga and genuinely accepted one another. All of a sudden a new married life was bor It began to flow full and sweet and free and natural. This is how it is with G His love and acceptance aren't earned. We don't have to fill the performance g before He will smile. He is already smiling at us because of Jesus' sake. He comes us to His heart. Because of that unconditional love we can give Him back h love as well as show our neighbors and family members the love His perfect law quires. Let me ask you this question, "Is your God gracious? Does He give you, s His love and acceptance freely or do you have to earn it?" The answer to that m question will make all the difference in your daily Christian life!

LOVE BEYOND ALL DESERVING

Some of you have heard the simple definition that grace is undeserved kindness. n is true. It is the way a patient mother behaves with a sick and cranky child. er is the way an understanding teacher deals with a dull or obnoxious pupil. Look p what Jesus did when they brought the woman taken in adultery. Those men of wick hearts accused, "We caught her in the very act. The Old Testament law says that t she should be stoned." Somehow the religious leaders must have known that Jesus, wouldn't quite go for the hard line. So they proposed, "What do you say?" Their plan was to trap him. Jesus turned to observe, "Let him who is without sin cast the first stone." As a result, all her accusers went out, one after another, u they were all gone. In compassion the Lord turned to ask, "Where are your t accusers? Does nobody condemn you?" Her hopeful reply came, "No one, Lord." The those incomparable words from the Savior were heard, "Neither do I condemn you. s Go and sin no more." This is grace! It is acceptance which took the woman just i she was without judgment.

It was also grace when Jesus walked along that road and saw Zacchaeus up in the n sycamore tree. He told the fellow short of stature, "Come down; I'm coming to your house today to eat." There were a lot of people who looked down their nose u on Zacchaeus because he was the hated tax collector. That Jesus looked up to we d come him shows real grace.

It was also grace that made Jesus eat with the publicans, sinners and outcasts. was grace that made the Savior pray while hanging on the cross, "Father, forgive them, for they know not what they do." In fact, we can carry our definition of S grace to the point that shows love when it meets the weak, the inadequate, the T needy, the undeserving, and the obnoxious. The Lord sees the person behind his C repulsiveness and shows love without it even being deserved.

Still another way of looking at grace would be to compare earned and unearned lo Imagine with me two homes. The first is where the child has to merit his parent's love and acceptance. The other is just the opposite. Both sets of parents are alike in that they care about the child. They want the youngster to grow up to b moral, responsible, and mature. Both households have rules and take care of the children's physical needs. In one home the child somehow has come to believe he has to earn his parents' love and acceptance by being good. If he ever "goofs" d does something wrong, he winds up feeling rejected and shut out. This means he loses something more important to him almost than life itself: the love, acceptat and warmth of his parents. He automatically builds up defensives. One may be as

mighty as possible. He may be saying to his parents in effect, "I don't care what you think; I'll do what I want to do and 'phooey' on you!" Or, he may be telling them in effect, "You think I'm dirt, well I'll be dirt. Just see how you like it." There is a cry in his heart which he doesn't know how to express. In essence he is urging, "I don't want to be naughty, but I can't help it. Please show me that you love me anyway."

Another child will turn into a sneak. He does everything expected of him when around his parents. Then, when he gets away from home he is as wild as can be. He pretends to "pull the wool" over the eyes of his mom and dad. Another child becomes a conformist. He knows that if he doesn't do exactly what his parents expect of him he will be shot down and rejected. He decides he has to do everything expected of him no matter what he may feel like. This poor child grows up to be a puppet. You pull one string and up jumps his right arm. You pull another string and out comes his left hand. He has no mind of his own. The law of love certainly hasn't been written in his heart.

Still another child will become a lump. He gets to the place where he just can't pick up the spirit to do what is expected of him in order to win acceptance. He goes essentially dead way down deep inside. All he does is sit. Any time you want him to do something you have to get behind him with a jab. Up he jumps, moving forward six inches and then he sits down again. He becomes a lump. Such things are open to children when they have to earn their parents' love and acceptance.

On the other hand, what happens in the gracious home? Here there are standards, discipline. Yet, in it all there is the fact of love at the forefront. Even when punishment is necessary the youngster is accepted. They pour out love and kindness upon him unconditionally. Such love frees the child to grow and mature. Because of this, the child wants to please them as he is able. He does it from the heart, not putting on a fake facade. He wants to be the kind of person expected of him. The love of his parents is unearned, free, and unconditional. It has produced this result in the individual they love.

This is the way in which we discover God's grace. You don't earn His love, kindness, or acceptance. This is the central message of the Christian faith. God loves sinners. He accepts us just as we are. This is what Jesus came to tell us.

You remember the story of the prodigal son. This young rascal wanted his inheritance before his father died. He went out and squandered it fast on wine, women, and song. Then he came home with his tail between his legs. Look what happens. There are no "I told you so's." There was no probationary period. His father saw him when he was still a long way off and ran to meet him. With a loving embrace he gives orders for a "welcome home" party. There is great rejoicing with the lost son now found. God is like that, too. It wasn't just a case of Christ being a beautiful example of what God is like. He was actually God demonstrating to men and women the grace of the Father.

John tells us that nobody has ever seen God. We don't know what He is like. Still, the only begotten Son has made Him known to us in full revelation. When Jesus revealed the Father, what did we see? We beheld His glory, the glory of the only begotten of the Father, full of grace and truth. Notice those words, "full of grace." This is what Christ came to tell us. As sinners and aliens from the Lord we have the assurance that God loves us. What wonderful news for those who keep struggling and aren't able to make it. God loves us the way we are. We don't have to earn His acceptance. We don't have to kid ourselves that we are better than we are. We don't have to hate ourselves because we miss occasionally. We don't have to hide. We don't have to drag our feet or become puppets. God wants us, as His children, to live in the joy of His Good News every day of our lives.

Yes, God is gracious! Such a realization will change and transform us. Have you let it happen in your life?

THE TRANSFORMING POWER OF GRACE

Grace most certainly changes people. There was a pathetic European orphan, following the last world war, who had lost his parents and was forced to live a terrible existence. He was brutally treated and shunted from one place to another. This horrible life caused him to be frightened, suspicious and given to temper tantrums. There was a wall between him and the whole world. Eventually the lad was brought into a foster home in the United States. For the first time in many years he experienced what it means to be loved just as he was. His new parents had standards and didn't appreciate some of the obnoxious habits the child had assumed. They rightly wanted him to grow up into a mature responsible citizen. Yet, wisely they didn't cram their ideas down his throat. They rather loved him even though his nasty attitude and behavior wasn't very likable. They freely gave him their unconditional acceptance. He didn't have to earn their love. This was an act of grace. It wasn't too long after the orphan had been in the home than something began to happen. He started to change. At first it was rather imperceptible, but eventually it became a marvelous transformation.

As a Christian or a non-Christian, grace can make a tremendous difference in who you are. In the New Testament, Zacchaeus responded to the grace of God. He stood up in front of the crowd whom he had cheated, those who hated him, and vowed, "I will give half of my goods to the poor, and if I have wronged any man, I will restore it four times over." Jesus' gracious acceptance had touched his heart and made him a different man.

The same thing happened when Christ forgave the sinful woman. She came into the very house of the Pharisees, her accusers, and washed the Savior's feet with her tears, wiping them with the hair of her head. Love had made her a different woman.

When Christ welcomed Paul on the road to Damascus, an earth-shaking transformation occurred. He had been on his way to persecute the church, breathing out threats and slaughter against the believers. When the Savior appeared to him, Paul became a completely different person. This was because of grace which changed the apostle forever.

The good news is that it still happens today! Anyone who is really touched by grace is going to be different. There is but one condition: we must believe. It isn't that we have to pay God with the coin of faith before He is going to be kind to us. We don't buy the Lord's kindness. Faith in itself is a gift (Eph. 2:8). When love reaches us by faith our hearts are opened to receive God's grace.

The transformation of grace is also a process. Think of the war orphan again. Grace most certainly changed him but it didn't take place all at once. There was a definite point when the transformation started. It happened when the child first dared to trust. There still remained a great deal of life-correction which was necessary. Those temper tantrums didn't cease all at once. So it is with God's grace and the believer. The process of spiritual growth goes on and on. There is always more maturing to be accomplished, but there does have to be a starting place. This is when the individual first sees and accepts by faith God's grace. This point is called "conversion," "new birth," or "regeneration." There has been a radical turn-around from the old life to that which is completely new in Christ. The person has turned from darkness to light. Grace produces that first change.

Peter reminds us that we are born-again by the Word of God which lives and abides

ever. This refers to the Gospel which has been preached to us. This is basically the first step or the turning around. It is a process that needs to continue. We are urged to "grow in grace" (II Peter 3:18). Paul tells us that under grace we see God's glory in a new way so that we are "changed into the same likeness from glory to glory." This is really the grace life.

Because of trouble is, so many Christians limit this grace transformation period to the beginning point of salvation. The grace of God isn't merely for the unconverted. God's grace is a powerful truth for believer and unbeliever alike. We should be making new discoveries about God's grace every day, applying it to various areas of our needs. Motivated by Christ's love is what the Christian life is all about. The Holy Spirit wants to teach us what the grace of God really means in its fullest sense. To be sure, someday grace will finish the work in us. This won't happen here on earth but when we see Christ face to face. We should be looking for that day when we will finally see God in all of the fullness of His grace. This will complete the transformation process. "When we shall see Him, we shall be like Him, for we shall see Him as He is."

Why, why doesn't it work? Why are so many Christians so little changed? How can we as Christians live so that this continual transformation process takes place?

GROWING IN GRACE

Spiritual growth is never static. It either goes ahead to fuller maturity or it falls behind in secular declension. Quite often the problem comes when we don't efficiently open our hearts to the grace which is readily available. We know God gives us by grace, but too often that is where it ends. Without question, the need is to grow in grace. We must develop a deeper understanding and a deeper appreciation of what the grace of God means to us.

First of all, to grow we must keep our hearts open to the God of grace. We welcome Him into our hearts through prayer and fellowship in His Word. This should be a continuing process for each believer. Too often we shut the Lord out of certain areas in our lives. We tend to forget that He is gracious and that He loves us just the way we are. This also means reaffirming His grace over and over again, especially when we have strayed in some manner, doing those things which are not fitting a believer and which grieve the heart of God.

Don't forget that it isn't the Lord's desire to threaten or nag us. He isn't like a nag, but rather, is always gracious and loving. It may be that there are some sins which need to be confessed. Seeking the restoration of fellowship has to be real. We are very suspicious of the kind of confession that is wrung out of a person. Grace doesn't extract confessions--it wins them. Again, the Lord doesn't demand confessions from us by His angry glare. He wins our confession because He loves us.

The second suggestion is to saturate your heart and mind with the biblical teaching about the grace of God. Learn about grace from the Old Testament. It is clearly there. See grace exemplified in the life of our Lord Jesus Christ. We visualize His matchless grace in His atoning day. Look at grace as set forth in the writings of Paul, especially in the epistles of Romans and Galatians. Even read some books on the subject until you really understand and know the meaning of the Good News of God's grace.

The third suggestion is to keep working on your non-grace heart habits. This does not mean what you believe or what you understand. What I have in mind goes way down to the very basis of your thought concepts. All of us have ways of thinking, feeling, and acting under pressure. How sad that we may approach God who acts like a traffic cop, waiting to throw the book at us every time we make a mistake. Keep

reminding yourself that God isn't like that. Other heart habits may involve destructive views of ourselves. There are some who are consumed with habitual hatred. You may have the idea that you are no good and nothing more than a w God's sight. This isn't at all characteristic of the Lord. He isn't always w to put you down. We are His sons and daughters, made in His own image. We ar very "apple of His eye." You can accept yourself just as you are because that the way God does. The drive for perfection makes it impossible for many to ac themselves unless they reach unattainable goals. Again, God loves you and acc you while you are a sinner. This is what grace is all about.

The last suggestion for growing in grace is to learn more of this blessed trut through fellowship with other believers. Unfortunately, many don't find grace played in the family nor in the church. Too often the norm seems to be critic We discover ourselves involved in a round of burdensome duties, as well as sel condemnation, because we aren't better Christians than we feel we should be. fact remains that the grace life is best learned by seeing it in action. If w don't see it exemplified in any others, then it simply becomes theoretical. T is why Jesus came to this earth. God had a message of grace which He wanted t vey to us personally. It had to be demonstrated. We could only see what God like through the person of Jesus Christ. This is why the Savior established H church.

In the fellowship of grace there should be mutual acceptance. One basic reaso so many criticize, reject, and condemn others is because they themselves are u hurting. To gossip about the other person makes him look bad so that we can l better. Since we aren't what we think we ought to be, we lash out at those ar us. There isn't any need to be hostile or defensive. It is relatively easy t past the smokescreen other people raise. Since God has accepted us, so we can accept one another. In fact, a gracious church is a place where there is mutu acceptance.

A gracious church is one also where there is openness. Too many people hide b a mask. Some pretend that they are tough, competent or spiritual when they re aren't. Perhaps we are afraid that if others saw what we are really like they would condemn and reject us. We don't want this to happen at any cost. This why grace is so important since it ushers in acceptance. There is no need for hypocrisy so that we can relax and be ourselves. This is how grace can functi a Christian fellowship.

Once I have learned to accept myself, I can see where you hurt and start givin self to meet your need. There will be evidence of spiritual gifts thereby. I discover that God has given me a unique special gift just to build you up. Ar you glad that the Lord didn't make us all alike? We are all gloriously differ through grace. We are unique as God's treasures. Where grace is really functi in a fellowship, each believer is using his gift for the building up of others the church. This isn't just idealistic, it is wonderful and practical. Find fellowship of Christians who really accept one another, seeking to live the gr life. Then, build grace into all the relationships you now have. Yes, if you to grow in grace, keep your heart open to the God of grace, saturating your mi the Scriptural teachings, keep working on your non-grace heart attitudes, and grace through fellowship with other believers.

"REVELATION"

By: Dr. Lloyd T. Anderson

A significant characteristic of the kingdom age on earth is that the population of the world will absolutely soar as never before (Jeremiah 30:19). Those who enter the Millennium will be in their natural bodies. The only deaths during this period will be those who rebel against the rule of Jesus Christ. People will live to old age (Zechariah 8:4, 5), and all nations will prosper (Ezekiel 47:22). During these 1000 years everyone will truly worship the Lord in a united fashion (Isaiah 66:23). Everyone will be brought together with one common desire to serve the King of Kings (Isaiah 66:23; Zechariah 3:9; Isaiah 51:7, 8). There will be severe punishment heaped upon those who fail to worship properly (Zechariah 14:16, 17).

Knowledge during the kingdom will exceed anything we have ever known before (Isaiah 11:9; 54:13; Jeremiah 31:33, 34). Not many people today really know the word, however, in that day everyone will have that comprehension. There will be, of course, the fullness of the Holy Spirit. Many unusual prophecies will be completely fulfilled (Joel 2:28, 29). Christ is going to rule theocratically at this time. Isaiah 59:19-21 reminds us, "So shall they fear the name of the Lord from the west, and his glory from the rising of the sun. When the enemy shall come like a flood, the Spirit of the Lord shall lift up a standard against him. And the Redeemer shall come to Zion, and unto those who turn from transgression in Jacob, saith the Lord. As for me, this is my covenant with them, saith the Lord: My Spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and forever."

The remarkable, astounding outpouring of the Holy Spirit, as presented during the Kingdom Age in all of its descriptions, is powerful in its transformation and glorification. He will be imparting miraculous gifts to the saints and so per-
meating in and over the entire Jewish nation that all shall be righteous from the least to the greatest. Even the Gentiles will rejoice in the light bestowed upon them and that the whole earth is eventually and ultimately covered with glory.

The Millennium will be the time when Jesus universally will rule over this earth. He will have His headquarters in the city of Jerusalem. God intended man to rule over the world and He gave him dominion over it when He created him. Because of Adam's sin against the Lord, he forfeited his right to rule. God's purpose will only be fulfilled when Jesus Christ shall rule completely over the earth (Psalm 2:8). Daniel 2:35, God speaks of Christ as "the smiting stone" who filled the whole earth. That will be a tremendous day!

The Bible teaches us that there will be a group of believers from both the Old and New Testaments who will be priests of God ruling and reigning with Christ for a thousand years. This is the Kingdom Age of our Savior which is yet to come

(Revelation 20:5, 6). In Revelation 19 we learned the Son of God will come on white horse, followed by the armies of heaven. The false prophet and the beast be cast into the fires of hell. They will be followed by the devil who will be loosed for a short season following the Millennium.

Originally God intended man to rule over the earth. Because of sin, however, he forfeited this privilege. The Lord's purpose will be fulfilled in Jesus Christ (Revelation 20:6). The enemies of God will fall down before Him (Daniel 2:44). Daniel sees the kingdom coming as the stone which grows and grows until it becomes a mighty mountain to consume the earth.

It is clear from His title in Revelation 19:16, King of Kings and Lord of Lords, Jesus will be supreme Ruler over all the earth. Authority over the twelve tribes of Israel will be vested in the hands of the twelve apostles (Matthew 19:28). Other leaders and nobles will likewise share governmental duties (Jeremiah 30:21; Isaiah 32:1). The parable in Luke 19:11-27 indicates that those who have proved their faith in this world will be given more authority. The Church, too, will be in governing the earth (Revelation 5:10). Many of the normal procedures of the millennial government will be carried out by subordinate people. All of them will be subject unto the King of Kings and Lord of Lords.

At the conclusion of the Millennium, Satan will be given freedom to go out and tempt the nations of the world. He will gather a large army to follow him, rising up against the city of Jerusalem. Their avowed intention is to kill the followers of Jesus Christ. The devil's appeal will be for them to establish their own government. Considering such perfect conditions during the Kingdom, it is difficult to understand why anyone would rebel against the Lord. Yet, the Bible clearly teaches us that such will precisely take place. Remember that children will be born during the Millennium to godly parents. Although some of these youngsters will be converted, others will merely profess to obey the Savior. In that hour everyone will be compelled to recognize Christ's power and rule. Those who don't in their hearts truly submit to Jesus Christ, will render a hypocritical faith and obedience which isn't from the heart (Psalm 66:3). The sinful nature of man will still exist in the hearts of those who are born of godly parents. These are the ones who will rebel against the Lord. The Bible tells us that these mere "professors" and not "possessors" will be in number as the sand of the sea (Revelation 20:8).

This time also proves that Satan's imprisonment for a thousand years didn't change his character in the least. It will also provide evidence that men's hearts do not automatically change even when in a perfect environment. Eternity will seal the final outcome of each individual. God, who knows the most secret thoughts of the human mind and heart, could very well send everyone to hell, but this isn't His divine plan of love. The Lord will give everyone the privilege of speaking like this and the occasion of revealing the depth of their own wicked hearts. It will be allowed for them to be tempted. God doesn't want to be served by slaves, but by beings who have fully chosen to love Him and to absolutely obey Him.

The final outcome is described in this 20th chapter, "And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city; and fire came down from God out of heaven, and devoured them" (Rev. 20:9). There is simple, directive, drastic, tragic retribution. This is the judgment of God upon the rebellious earth. The devil will now be cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night forever and ever (Revelation 20:10). The devil began his career by deceiving Eve in the Garden of Eden. He has consistently deceived people throughout the history of the world right down to this final judgment by God. Never forget, as far as you and I are concerned, there is a great day, Christian--so keep looking up!

There is no possible way to state more emphatically in the Greek language the lasting punishment of the lost than that which is used in the book of Revelation (20:10). The expression, "forever and forever," literally means "the ages of the ages." You remember that the lake of fire (Matthew 25:41) was originally prepared for the devil and his wicked angels. Because of sin and rejection of the Savior, hell has become the destiny of all people who don't follow the Lord Jesus Christ. This is definitely biblically true, although we may not like to hear it. Where else could an unbelieving person go? He deceives himself by not believing in the Lord Jesus Christ (John 3:18; 5:24). Continuing to live in one's sins is to condemn oneself to eternal damnation.

Six times in Revelation 20:2-7 the term thousand years is mentioned. Many scriptures also validate that the Savior will rule over this earthly kingdom (I Samuel 7:16; Psalm 72:5; Psalm 89:3; Isaiah 9:6, 7; Daniel 7:13). When the last enemy of God is put down by our Lord, the purpose of the Kingdom will have then been fulfilled (I Corinthians 15:25). At this time, Christ will hand over His mediatorial kingdom to God so that it may be merged into the eternal kingdom to be perpetuated forever (I Corinthians 15:24-28). Now, this doesn't mean the end of our Lord's rule. He will only cease to rule as the mediatorial king during the thousand years. As God's eternal Son, the second person of the Trinity shares the throne with the Father in the final eternal kingdom (Revelation 22:3-5; 3:21).

Today people are praying and marching for peace, all to no real avail. Tranquility over the earth can only happen when Jesus Christ, the Prince of Peace, returns to this world (Psalm 72:7; Isaiah 9:7). Zechariah 9:10 reminds us, "And He shall speak peace unto the nations." Today there cannot be peace as long as man is what he is. It will require the Prince of Peace to come back again.

Still, there can be peace today in the hearts of individuals who put their complete trust in the Lord Jesus Christ. Through His death on the cross, the Savior made it possible for us to become reconciled to God. Christ made peace through the blood of His cross (Colossians 1:20; Ephesians 2:14; Romans 5:1). Through salvation the enmity with Him is gone. Through His vicarious atonement there is wonderful assurance of individual peace throughout all of life.

Additionally, not only can we have peace with God, but also the Bible impresses the fact that we can continually be possessed of the peace of God (Philippians 4:7). Every believer, by being born again, has peace with the Lord. Only those Christians who do not trust Him completely, who stay their minds on Him, yielding themselves entirely, will find the peace of God ruling and reigning in their hearts (Colossians 3:15).

The Great White Throne Judgment will be the last involvement for the unsaved, from which no one will be excused or acquitted. God has decreed, "And as it is appointed unto men once to die, but after this the judgment" (Hebrews 9:27). John describes this culmination by declaring, "And I saw a great white throne, and Him that sat on it, from whose face the earth and the heaven fled away, and there was found no place for them. And I saw the dead, small and great stand before God, and the books were opened" (Revelation 20:11, 12). Jesus Christ will be this final Judge (John 5:22; Acts 10:42; 17:31; II Timothy 4:1). These passages clearly teach that there will be a future judgment when every unbelieving person will stand before the Savior, only to find final, eternal consignment to hell. Again, this judgment has nothing to do with believers. It is only for those who have rejected God's grace and plan of salvation through faith.

Notice that the people who are judged at this time are referred to as "the dead, small and great." Please keep in mind that there is no such thing taught in scripture as a general judgment, when everybody who has ever lived will appear at the same time. The Bible presents two distinct resurrections. In Daniel 12:2,

"And many of those who sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." Jesus pointed out, "thou shalt be blessed; for they cannot recompense thee; for thou shalt be recompensed at the resurrection of the just" (Luke 14:14).

In embryonic form the Lord gives us a picture of the resurrection when He taught "Marvel not at this; for the hour is coming, in which all that are in the graves shall hear his voice. And shall come forth: they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation" (John 5:28, 29). The first resurrection of man is for the just to receive everlasting life. Christ was the first fruits of this first resurrection (I Corinthians 15:20, 23). Those of this age of the Church will be resurrected at the Rapture (I Thessalonians 4:16, 17). Old Testament saints, we believe, will be resurrected at the end of the tribulation (Isaiah 26:19; Daniel 12:1-3). The resurrection of the tribulation saints is taught in Revelation 20:4. The resurrection of the unbelieving dead will not take place until the close of the Kingdom of our Lord Jesus Christ (Revelation 20:11, 14). You see, all those taking part in the first resurrection will be raised before the Kingdom begins. Those taking part in the second resurrection, which will be unto death, will be raised after the Kingdom is completed. That means all of the unrighteous of all ages from Cain to those who rebel at the close of the Kingdom, will stand at this Great White Throne to be judged. Scripture tells us that, "The fearful, and unbelieving, and the abominable and murderers, and fornicators, and sorcerers, and idolaters, and all liars" will all be there (Revelation 21:8). The Bible is crystal clear at this particular point.

Even though bodies have been buried in the ground or in the depths of the sea for centuries will still be reunited with their souls and spirits as they stand before God. The Lord avows, "As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God" (Romans 14:11; Philippians 2:10, 11). The stone knee of every rebellious Christ-rejecting sinner will someday bow before the Savior in complete humility. Every blaspheming tongue will at this point confess that Jesus is the very Lord and Master whom they should have loved and served. Resurrected sinners, with bodies fresh from the graves, will stand before God in flesh for deeds done in the flesh. Without exception, they will all be cast--so body, and spirit--into hell, the lake of fire, forever and ever.

The report is given that more than a hundred years ago an infidel died in Hanover, Germany. Before his death he ordered that above his grave, large slabs of granite should be placed, bound together with iron bands. Above it all a huge block weighing almost two tons was placed. All of this was done after he was laid to rest. On the stone was carved the inscription, "This grave was purchased for eternity. It shall never be opened." Somehow, in a relatively short period, a little poplar seed, apparently mixed in with the cement, began to grow and eventually cracked the seal open. God, in His power, caused it to sprout. The small shoot found a crevice in between the iron bound slabs. Its hidden power in the course of time broke the bands asunder and moved every stone out of its original position. The whole structure is displayed with the grave opened. The tree still lives and waves its branches from the rent tomb which the infidel said should never be opened throughout eternity. It just needed a tiny seed, one of God's marvelous creations, to answer the challenge of the unbeliever. Say, if a tiny seed can burst open a grave, how much more can the omnipotent God, with His power, make good His promise of resurrection!

A number of judgments are spoken of in the Word of God. First of all, there will be the judgment of believers' sins. This judgment is already past. It deals with our salvation and justification and it was accomplished for us when Christ suffered on the cross of Calvary (I Peter 2:24). Because of this, we can joyfully sing:

*"Jesus paid it all,
All to Him I owe.
Sin hath left a crimson stain,
He washed it white as snow."*

The Lord promised, "Verily, verily, I say unto you, He that heareth my word, and believeth on Him that sent me, hath everlasting life, and shall not come into judgment but is passed from death unto life" (John 5:24). We have the blessed assurance to believers in the Savior that "there is, therefore, now no condemnation to them which are in Christ Jesus" (Romans 8:1). We are saved and free from the present condemnation; free from fear of any future judgment because our sins were forgiven when we received Christ by faith.

Secondly, there is the judgment of the believer's own self. This examination is present. It deals with our sanctification and is to be done on a continuing basis, "for if we would judge ourselves, we should not be judged" (I Corinthians 11:31). If Christians would examine themselves, they would judge the things that are wrong in their lives and confess them to God to avoid His chastening (I John 1:9). If we don't judge ourselves, God will have to do it in a future day.

It is important to understand the biblical teaching concerning the judgment of the believer's works. This is still in the future and relates to our glorification. It takes place immediately after the Rapture of the Church (Romans 14:10; I Corinthians 4:5; II Corinthians 5:10). Paul asks the rhetorical question, "Shall we not all appear before the judgment seat of Christ?" This is sometimes called the "Bema" of Christ where our works as believers will be brought into full view. There will be no unbeliever there. The faithful Christians will be rewarded, while the unfaithful believer will suffer loss (I Corinthians 3:9-15)

Another judgment is known as the judgment of the nations. This is also future and will take place at the return of Jesus Christ at the close of the Tribulation. The Savior told His disciples, "When the Son of man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory. And before Him shall be gathered all the nations; and He shall separate them one from another, as a shepherd divideth his sheep from the goats" (Matthew 25:31, 32). There will be three classes of people there (Matthew 25:33-46). One group will be the sheep, or the saved Gentiles. This means those who have been saved on earth during the Tribulation. The goats are the unsaved Gentiles of the world. And third, there will be "My brethren" who are the people of Israel. The scene is on earth and there is no resurrection involved in this judgment. No books will be opened. The basis of the judgment is how people have treated the Jews whom Christ calls "My brethren." The good works mentioned here don't teach that they were a means of salvation. They are rather the external evidence and proof of an individual's faith. There is a two-fold outcome of this judgment. The goats will be cast away into everlasting punishment (Matthew 25:41, 46). The righteous will inherit the Kingdom, which is the millennial rule of Christ (Matthew 25:34).

All another judgment will be that of the people of Israel. The Jews will be dealt with by God directly (Ezekiel 20:33-38). The Lord will purge out the rebels during the latter part of the Tribulation. This is what is known as "the time of Jacob's trouble" (Jeremiah 30:7). The saved remnant becomes the population over which the Savior rules (Zechariah 13:8, 9; Romans 11:26).

We should also remember the future judgment of the angels. This may take place at the time Satan himself is judged. The event occurs after the Millennium and preceding the Great White Throne (Jude 6; Revelation 20:10). Peter also speaks of this coming time, "For if God spared not the angels that sinned, but cast them down

to hell, and delivered them into chains of darkness, to be reserved unto judgment (II Peter 2:4). There are some fallen angels who today are still at large. They are the demons who serve under the direction of the devil. They comprise the army of evil spirits which seek to bring defeat and downfall to the believer (Matthew 12:24-27; Ephesians 2:2; 6:11, 12). The devil, who led them astray, will join them in being cast into the lake of fire and brimstone for all eternity. They shall be tormented day and night forever and ever (Revelation 20:10).

The final judgment, and from which no one is acquitted, is that of the Great White Throne. It is the last judgment of mankind (Revelation 20:11-15). You see, God winds up all the necessary affairs before establishing a new heaven and a new earth. Keep in mind that this isn't a tribunal to determine guilt or innocence of those who appear. There will be no questions asked. All the evidence is already in. The purpose is simply to determine the sentence of those who have already been declared guilty. God brings forth His books (Revelation 20:12). It will require several books to register the wicked, but only a single volume to inscribe the names of the righteous (Matthew 7:13, 14). The reason the Book of Life is there is to prove to the unbelievers that their names aren't listed. Many people take it for granted that because their names are on the roles of a church they are automatically listed in the Book of Life. This isn't true at all, as Jesus clearly pointed out (Matthew 7:22, 23). So, some names are written in the Book of Life (Philippians 4:3; Luke 10:20), and some aren't (Revelation 13:8; 17:8; 20:15). This is why Peter urges us to "give all diligence to make your calling and election sure" (II Peter 1:10).

There are certain other books to be opened as well. These will contain an exact record of everything that has happened in every unbeliever's life from the time he was born until the time he died. Everyone will be judged according to his works (Revelation 20:12, 13). God is fair and just in all His judgments. He is also a very accurate Bookkeeper (Numbers 32:23). These books reveal the unrighteous thoughts, deeds, neglected opportunities and the degrees of sinfulness of every believer. Remember, there are varying levels of punishment taught in the Bible (Matthew 11:22-24; Luke 12:47, 48). While the invitation of grace is still extended, make certain your eternal destiny is settled and that you know personally the Lord Jesus Christ as Savior.

At the Great White Throne Judgment all the unbelieving dead will make their appearance. From thence they will be cast into the lake of fire forever. None will escape because they did not believe in the Lord Jesus Christ unto salvation. This is the last judgment of all mankind (Revelation 20:11-15). There will be no questions asked here. All the evidence and facts are already in. This judgment will be to determine the sentence of those who have already been declared guilty. Jesus says of the unsaved, "He that believeth on Him is not condemned," that is, he will not appear before the Great White Throne Judgment, "but he that believeth not is condemned already because he hath not believed in the name of the only begotten Son of God" (John 3:18). God will be there, absolutely just in all His judgments. He is a very accurate Bookkeeper. "Be sure your sins will find you out."

There are degrees of punishment taught in the Word of God as far as hell is concerned. Christ said to some of those cities that rejected Him, "It shall be more tolerable for Tyre and Sidon in the day of judgment than for you" (Matt. 11:22-24). He also cautioned, "And that servant which knew his lord's will and prepared not himself, neither did according to his will, shall be beaten with many stripes, but he that knew not and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall much be required, and to whom men have committed much, of him they shall ask more" (Luke 12:47, 48). The difference won't be in the length of punishment but rather in the severity of it.

his words are going to be judged in that day (Matthew 12:36, 37). Jude prophesies at this time, "And Enoch, also descended from Adam, prophesied about these, saying, 'Behold, the Lord cometh with ten thousands of his saints to execute judgment upon the ungodly, and to convince all that are ungodly among them of all their ungodly deeds which they have committed and of all their hard speeches which ungodly sinners have spoken against the Lord'" (Jude 14, 15).

Every unbelief will also be judged (I Samuel 2:3; Daniel 5:27). The thought of God judging every unbelieving person according to his works is found as many as 42 times in the Bible (Psalm 62:12; Proverbs 24:12; Isaiah 3:11; Jeremiah 17:10; 32:19; Romans 2:6; Galatians 6:7, etc.). Every lost sinner will experience the truth of these words from Galatians 6:7, "Be not deceived, God is not mocked, for whatsoever a man soweth, that shall he also reap." The secret things are going to be revealed in that day (Ecclesiastes 12:14). Jesus said, "For there is nothing covered that shall not be revealed, neither hidden that shall not be known" (Luke 12:2). Think of the sins for just a moment that lie hidden secretly in the hearts of millions of people today. This judgment will bring everything to light. Heb. 4:13 tells us, "Neither is there any creature that is not revealed in his sight, but all things are naked unto the eye of him with whom we have to do."

God's judgment is according to truth (Romans 2:2); it will be according to accumulated guilt (Romans 2:5); to works (Romans 2:6); without respect of persons (Romans 2:11); according to performance and not knowledge (Romans 2:13); according to God's judgment of the secrets of the heart (Romans 2:16); and according to reality and not merely religious profession (Romans 2:17-29).

One of the most unpopular studies we could select is most important to consider. It is the theme of hell and the fact that it is graphically taught in Scripture. Confusion has arisen perhaps because three different Greek words have been translated by the same English word in the King James Version of the Bible. The first occurs only once in the New Testament in II Peter 2:4, "God spared not the angels that sinned, but cast them down to hell (tartarus) and delivered them into chains of darkness to be reserved unto judgment." This shows that it is a place of confinement for angels who have sinned until the final judgment takes place.

The word "hades" occurs 11 times in the New Testament, with 10 of those appearances translated by the word "hell" (Matthew 11:23; 16:18; Luke 10:15; 16:23; Acts 2:27, 31; Revelation 1:18; 6:8; 20:13, 14). In I Corinthians 15:55 the word "grave" is used. From these passages we know that there is torment in hades, as well as the fact that it isn't the final abode of the unsaved. It is now only a temporary place for unbelievers. Following the Great White Throne Judgment they will be cast finally and irrevocably into the lake of fire and brimstone which is hell. The Bible tells us that hades and death will deliver up the dead which are in them, they will be judged, and then cast into this final awful place of condemnation.

The equivalent word (Hebrew) "sheol" appears 65 times in the Old Testament. That it may be identified as referring to the same place as hades is proven by comparing Psalm 16 with Acts 2:31. These passages speak of the unseen world of disembodied spirits. In the Old Testament and up until the time of the atoning work of Jesus Christ on the cross, the spirits of the lost and of the saved both went to sheol or hades. The two classes, the believer on the one hand and the unbeliever on the other, were separated by a vast gulf in the unseen world (Luke 16:19-31).

The portion of hades occupied by the righteous dead is referred to as Abraham's bosom (Luke 16:22) and as paradise (Luke 23:43). After the death of our Lord Jesus Christ and following His resurrection, we don't read of a single believer ever going again into hades. The teaching of the New Testament age is summed up in such words as II Corinthians 5:8, "We are confident, I say, and willing rather to be

absent from the body and to be present with the Lord." The apostle Paul confessed, "For I am in a strait betwixt the two, having a desire to depart and to be with Christ, which is far better" (Philippians 1:23). Comparing Psalm 68:18 with Ephesians 4:7-11 we find that when Christ ascended into heaven He is first of all described as descending into the lower parts of the earth and leading captive with Himself a multitude of persons. These He took with Him into heaven itself. Those saints, confined for awhile to the righteous half of sheol or hades, were delivered by the triumphant Savior and led safely to heaven at His ascension. Thus, no Christian at this age of the Church goes into hades at death. The body goes into the grave, but the spirit is released into the presence of the Lord.

Revelation 20:12 and 13 describe the resurrection of the wicked dead. They will rise again in the body. The graves and hades will surrender their victims. Thus body, soul and spirit will be united for the judgment for the final culmination of being cast into everlasting hell forever and forever.

The word "gahenna" occurs 12 times in the New Testament. It is the third Greek word translated "hell" in the King James. It appears in Matthew 5:22; 8:29, 30; 10:28; 18:9; 23:15. Eleven of the 12 references are the words of Jesus Christ Himself. Southeast of Jerusalem is an area known as the valley of Hinnon (Joshua 15:7). During Old Testament times, children were wickedly offered to the god Moloch in this valley (II Chronicles 33:1-6). Later on, after such heathen practices were stopped, the Jews used the valley to dispose of their rubbish and garbage, as well as the bodies of dead animals and unburied criminals. There was a fire used to consume this trash which burned continuously. To be in the gahenna of fire would be the most excruciating torment that the human mind could imagine. Christ thus used this well known place with its gnawing worms and burning fires to teach the truth about the unknown final abode of those who reject God's plan of grace forever.

There are those who foolishly don't believe in a literal hell. God's Word definitely teaches in Psalm 9:17 that "the wicked shall be turned into hell, and all the workers of iniquity who forget God." If there isn't a hell, why does the Bible speak of it so graphically? Twice in our passage in Revelation it tells of people being cast into a lake of fire. People have asked how a body can be thrown into a lake of fire without being burned up within a short time. It is evident from Scripture that God will give the unsaved some kind of a body in the second resurrection. Apparently it will be of such a composition that it will be able to endure the fire without being consumed. We remember that the Lord kept the three Hebrew children from being burned up. He will certainly keep the bodies of the unbelieving forever and ever. They will suffer unbelievable and untold agonies. This breaks your heart if you love Jesus Christ. It is a terrifying thought. In hell there is absolutely no hope. There is not even the hope of dying, or of being annihilated. On every chain in hell there is written "forever."

Charles Spurgeon once declared, "I would like nothing better than to say that hell would be one day burned out, and that those who are lost might be saved after they were lost. But it cannot be; it is forever. Those so condemned are cast into outer darkness." This is the tragedy of an eternal hell. It isn't our purpose to frighten anybody. We are simply speaking in reality. We believe the teachings of the Word of God. So we declare with the deepest love in our hearts that Jesus Christ is your only hope. As you turn to Him in faith it is the one way to receive everlasting life. Otherwise, there is nothing but forever and forever in darkness, suffering, and misery.

There are those who have consoled themselves by suggesting, "Well, there'll be plenty of company in hell." Don't you believe it! Every person in hell will be in solitary confinement. One of the tragedies is not only the pain, suffering and

hell but also the fact that each will have to live with his or her
tory. You will remember that you could have believed in Jesus Christ with the
y opportunities afforded to you.

of these days life will run its course and will be over. If you haven't re-
served Jesus Christ as Savior, on the veracity and integrity of the Word of God, I
like my stand to declare positively that you will be in hell forever, without any
e whatsoever. It will be throughout all the ages of eternity. These aren't my
inds but are the crystal-clear teachings of the Word of God. We would urge you
consider these truths very carefully as they relate to your own situation and
dition.

the conclusion of Revelation 20, the events of time are all in the past. In
 Revelation 21 God unveils eternity before our eyes. The key verse is, "Behold, I
ce all things new" (Revelation 21:5). We are told about the exciting new heaven
d new earth, as well as a new Jerusalem, a new relationship between God and re-
eemed men, and a new eternal home for the Bride of Christ, which is the Church.
ere will be a new glory, a new temple, a new light, a new and perfect life, and
w living conditions forever. The apostle John points out that the first heaven
all pass away (Revelation 21:1). In the very first verse and chapter of the Bible
in are told that "In the beginning God created the heavens." The King James Version
tes the singular word "heaven." The original language, however, is plural.

ere are three heavens mentioned in the Bible. We should understand each of them.
the first is the atmospheric heaven, also known as the firmament (Genesis 1:6-8).
is is the expanse of the sky in the midst of the water. We see it above us when
t look up. The windows of the first heaven (Genesis 7:11) were opened at the time
the flood during Noah's day. The second heaven is referred to in Genesis 1:14
d 15:5. This is the stellar skies above our eyes.

ripture also refers to the third heaven, sometimes known as Paradise in the
ble (II Corinthians 12:2-4). Paul tells about being caught up here where he
ard unspeakable words. This is the abode of God Himself. In Revelation 21:1
en John tells about a new heaven he certainly isn't referring to the third heaven
d God. This will never pass away. It is also doubtful that there will be much of
change in the second heaven or the universe around us. It is true that during the
ribulation (Revelation 6-19) many stars will fall to the earth. There will be
astic changes in the sun, moon and stars during that awesome period of judgment.
e heaven which is referred to here is no doubt the first heaven or the atmos-
ere above us. This has been the place of the devil's prominence. He is the
rince of the power of the air."

referring to the passing of the heavens, Peter tells us, "But the day of the Lord
ill come as a thief in the night, in which the heavens shall pass away with a
reat noise, and the elements shall melt with fervent heat, and the earth also,
d the works which are therein shall be burned up" (II Peter 3:10). The prophetic
pression "the Day of the Lord" speaks of that time which begins with the be-
nning of the Tribulation and extends through the Kingdom age and rule of our
ord Jesus Christ. To this statement the apostle adds, "Nevertheless, we, accord-
g to God's promise, look for new heavens and a new earth, wherein dwelleth
ighteousness" (II Peter 3:13). There will be a new atmospheric heaven because
e old will be dissolved by fire. Through Isaiah God declares, "For behold, I
reate new heavens and a new earth, and the former shall not be remembered nor
ome into mind" (65:17). The word translated "create" refers to making something
ut of nothing. Whereas the earth was once cleansed by means of the flood, the
ext judgment will be by means of fire (II Peter 3:6, 7). This judgment will destroy
he first heaven, and in its place God will create a new heaven.

In Revelation 21:1 John also refers to a new earth. The Psalmist asks, "Who laid the foundations of the earth, that it should not be removed forever" (104:5). The present earth as such goes through several renovations and changes. Genesis 1:1 speaks of the time when the earth became without form and was void. Some Bible teachers hold that Satan had the earth as his habitation when he was created as Lucifer, the angel of light. At his fall from heaven, however, the earth became chaotic. This is one change this world has already experienced. A second change has to do with the curse on the earth because of man's fall into sin (Gen. 3:17). This is what Romans 8:22, 23 refers to when it says, "We know that the whole creation groans and travails in pain together until now, and not only they but ourselves also. . . waiting for the adoption, to wit, the redemption of our bodies." There is also the change to be experienced during the Tribulation and on through the Millennium. Here eternity is now finally revealed in Revelation 21.

It is comforting to know that the heavens will perish but that God is the One who remains forever, even though the earth and the heavens will perish (Hebrews 1:10-12). God is clearly the foundation of the earth (Colossians 1:17). Whatever happens, the ushering in of the new heavens and the new earth, one thing is absolutely sure: the Lord will destroy everything in this earth which has anything to do with sin. None of it will be remembered again.

The new earth will be altogether different. The sea will be gone, and the high places will be leveled. If the new earth is approximately the same size as the present one, there will be at least eight times as much fertile land. The change will be so complete that every effect of sin will disappear forever (Isaiah 65:17).

The apostle tells us, "And I John saw the holy city, the new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband" (Rev. 21:2). The holy city is the very opposite of the earth on which we live. It is also the very opposite of the Jerusalem which will be built during the Tribulation, now called Sodom (Revelation 11:8). This city of the future is holy because it comes down from God. It is related to the new earth in a very special way. The conditions within the city will not be earthly; they will be glorious. The holy city is prepared in heaven for the Bride, the Church, as her eternal abiding place with Jesus Christ. John tells us that the city will be prepared. This reminds us of our Savior's words, "I go to prepare a place for you, and if I go and prepare a place for you, I will come again, and receive you unto myself, that where I am, there ye may be also" (John 14:2, 3). It is the Holy Spirit who prepares the people by regenerating them (John 3:3-7). Christ Himself comes to receive His Bride, the Church, and takes her away from this world (I Thessalonians 4:16, 17).

This new Jerusalem will no doubt be the center of the universe. Here God will have His abiding place with men. Abraham himself looked for this city (Hebrews 11:10 and 16). I believe the city comes to rest upon the new earth because it speaks of it as having foundations which are made for something to rest upon. This is a reference to the saved Gentiles. The gates are going to be opened. Some believe that it will be a kind of sphere suspended above the earth. If it is, the gates would allow entrance and the light would shine through all of the material of the new city onto the new earth. Whichever the case, the city is closely associated with the earth in that future eternal hour.

John then tells us, "And I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and will be their God" (21:3). The word translated "tabernacle" is from the same root as "dwelt" in John 1:14. The flesh of the Lord Jesus Christ was the tabernacle whereby God came to dwell among men. Throughout eternity the Savior will be in His glorified body, dwelling with His Bride, the Church, forever and forever. Christ, remember, is completely God.

1 completely man. He is the perfect God-Man. The three Persons of the Godhead
11 all be in the new Jerusalem, but Christ alone will be the visible One.

ter Moses had the tabernacle built, we read in Exodus 40:34 that a cloud covered
e tent of the congregation and the glory of the Lord filled the place. The same
5 true after Solomon built the temple (I Kings 8:10, 11). In eternity there will
no temple, for God Himself will dwell with His people. What it will be like to
hold His glory and constantly be in His very presence is beyond our comprehension.
sus prayed, "Father, I will that they also whom Thou hast given me, will be with
where I am, that they may behold my glory, which Thou hast given me" (John 17:24).
e Father, Son and Holy Spirit are all omnipresent. They continue to be present
erywhere at the same time. This is something our finite, human minds can't
mprehend. We will leave the explanation for the ages to come. Paul referred to
at inability to understand when he remarked, "Now we see through a glass darkly,
t then face to face" (I Corinthians 13:12).

an gives us an idea of what it will be like to be in the new Jerusalem when he
lls us, "And God shall wipe away all tears from their eyes; and there shall be no
re death; neither sorrow nor crying, neither shall there be any more pain; for
e former things are passed away." Just yesterday I had another funeral service
d thought of this very verse. One of these days, in the life of the believer,
ere will be no more weeping or crying because those things which are sinful and
inful will all be passed away. Aren't you glad that you belong to the Lord
sus Christ? If you have never taken that step of faith, why don't you believe
Him now as your personal Savior? In this way, one day, not only in this life,
u will have peace and joy, as well as in the life to come, the promise of dwell-
g with the Lord, the Father of lights, love and beauty, forever. That's a
nderful promise if you will only come to the Lord Jesus Christ now, trusting Him
r your full salvation.

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"PANEL DISCUSSION"

Panel: Dr. Chase, Dr. Feinberg and Dr. Sutherland

Q. "Jesus appeared to 5000 people at one time (Acts 4:4). Is there any record to when and where this actually occurred?"

A. This verse tells us, "But many of them who heard the word believed; and the number of the men was about five thousand." At Pentecost, when Peter preached, there were about 3000 who were saved. After this, many others were additionally redeemed. This wasn't, however, a post resurrection appearance of Christ. You have in mind the passage from I Corinthians 15:6 where we are told that our Lord "was seen of about 500 brethren at once." This, incidentally, is tremendous cooperative evidence to the actuality of the resurrection. Hallucinations couldn't happen to 500 people all at the same time. The event in Acts came about through the power of the Holy Spirit working through the lives of the apostles. Scripture doesn't tell us when and where these events actually occurred.

Q. "I am interested in Revelation 6:6. Could you please explain the last part?"

A. The entire verse gives us the narration, "And I heard a voice in the midst of the four living creatures say, 'A measure of wheat for a denarius and three measures of barley for a denarius, and see thou hurt not the oil and the wine.'" Oil and wine are often referred to in the Bible as substances for medicinal purposes. In the context of the statement, the apostle John sees the four horsemen of the apocalypse who bring war, famine and bloodshed upon the earth. This command could mean not to destroy that which might bring physical healing, taking care of the wounded. If this is the correct interpretation it would be the only place in this passage where we find any word of comfort whatsoever. The rest of the events graphically described are absolutely horrifying in the extreme.

Another view holds that oil and wine represent the wealthy. We find in every age the accuracy of the old adage, "The rich get rich, and the poor get poorer." Those who have this world's goods may be able to buy their protection with money while others are suffering and perishing.

Both views are possible. We should remember that there are three great series of judgments given to us in Revelation. These occur in chapter 6 with the seal judgments, in chapters 8 and 9 with the trumpet judgments, and in chapter 15 and 16 with the explanation of the bowl or the vial judgments. These all take place during the Tribulation. These events increase in intensity. With the final bowl judgments all of nature and mankind are affected. Those who have been saved during the Tribulation will pay for their salvation through martyrdom. Then the bowl judgments occur and all of nature is touched. Finally, as Dr. Lloyd T. Anderson has been teaching on our Tuesday and Thursday programs, the Lord returns, and the battle of Armageddon is culminated in the millennial reign of Christ on earth. Of course,

ture occurs before any of these events take place. It is the next great happen-
, which could occur at any moment, and is that to which we as believers in Christ
k forward. Read and meditate on this sixth chapter of Revelation. Consider the
mendous and unspeakable devastation which is just ahead. Thank the Lord that no
who is a born-again child of God will be around at that particular time.

"Matthew 6:15 has confused me. Could you explain the passage?"

Let's read it first, "But if ye forgive not men their trespasses, neither will
r Father forgive your trespasses." Too many people quote this verse out of con-
t. It is taken from the Sermon on the Mount where Christ delineates the rules
ch will pertain when He returns to this earth. You will find nothing in this
sage of our Lord which indicates that a person has to believe in order to be
ed. This doesn't mean these portions aren't important for they most certainly
. They must be kept in the proper framework. This isn't the full unveiling or
closure of the manner of praying for today. While it opens, "Our Father,"
ttthw 6:9), notice that it doesn't end, "This we ask for Jesus' sake." The
sage never mentions His finished work. In the full New Testament sense of this,
have Ephesians 4:32 as our norm, "Be ye kind one to another, tenderhearted, for-
ring one another, even as God, for Christ's sake, hath forgiven you."

the revision of the New Scofield Reference Bible, we find some further help on
s verse. "The problem raised by the conditional nature of this petition for
giveness may be explained as follows. In the fully developed doctrine of
ristian salvation there are two areas of divine forgiveness. The first is that
the forgiveness which comes to the sinner at the time of justification. It deals
th the guilt of his sins in a total sense. To this forgiveness there is attached
t one condition, receiving Christ once for all by faith. The second area of for-
veness covers the relation of the divine Father to those who have become His
ildren. It deals specifically with the matter of fellowship whenever it is
oken by sin. To obtain such forgiveness we must confess and forsake the trans-
ession (I John 1:9; cp. Psalm 66:18 and Proverbs 28:13). The forgiveness men-
oned here (v. 12) belongs in this second phase. It occurs in a prayer given to
sciples of Christ who could call upon God as their Father. The ultimate motive
r forgiving our debtors is based upon the grace of God, and appears later in the
ogress of revelation." By way of illustration, you don't talk to your three-
ar-old child the same as you would one who was 13 or 23 or 34. The same is true
we see the full revelation of Scripture unfold.

"Can you help me understand I Corinthians 10:32?"

The verse reads, "Give no offense, neither to the Jews, nor to the Greeks, nor
the church of God; even as I please all men in all things, not seeking mine own
ofit, but the profit of many that they may be saved." The explanation simply
ges us not to be offensive. Paul isn't referring to the offense of the cross.
is rather urging that we make certain our testimony for the Lord is unblemished
d that all times we act like Christian people. We should be in honor preferring
e another, being the personification of graciousness. Primary thoughts should be
the Lord first, others second, and ourselves last. Don't push yourself forward.
u will never be able to argue anyone into a saving knowledge of Jesus Christ.
n them by love and by a recognition of their intrinsic worth in the sight of
mighty God.

"What version of the Bible do you feel is the most authentic?"

By the word "authentic" you doubtless mean the most true to the original
nguage. For many years Bible scholars felt it was The American Standard Version

of 1901. Because today certain words and expressions are somewhat archaic, the Lord laid it upon the heart of Mr. Dewey Lockman to preserve the value of the by publishing what is now known as The New American Standard Bible. Many of Biola believe that this is the best and most authentic translation available. If you want something beyond the translation by way of clarification, you will find some tremendous help from the New Scofield Reference Bible. It uses the King James text. Incidentally, "version" and "translation" are synonymous terms. A paraphrase is entirely different. A paraphrase is just an explanation or a commentary of an individual's impressions of the Scripture. Of course, the difference is that the Bible is inspired not only in ideas but also in words.

Q. "Exactly what sins, if any, will the believer be judged for when he stands before Christ?"

A. The fact is that the one who has received the Savior by faith will never be judged for his sins. When we stand before the bema seat of Christ, in that hour will be for the proportionment or the denial of rewards for our work done as Christians. Remember, the Lord paid for our sins in His own body on Calvary's cross. Therefore there is now no condemnation for those who are in Christ Jesus.

Q. "Is there any place in Scripture where we are told David's mother's name?"

A. No, nor are we given the names of the mothers of Abraham, Noah, Samson, and many others. Sometimes, in His providence, God causes the name of both to be recorded, such as Zacharias and Elisabeth. We, of course, do know the mother of the Messiah was the virgin Mary. Jesus' legal father was Joseph. The name of David's mother is not told us.

Q. "Will God the Father have Jesus Christ rapture the Bride, His Church, before every possible soul is saved by grace? Will everyone who professes faith be raptured? I'm thinking of Matthew 7:22 and Matthew 24:40, 41."

A. The Church is spoken of as the Bride of Christ in Scripture as well as the Body of Christ. This is a two-fold connection showing the intimate relationship we have with Him. Most certainly you may be sure that everyone who is going to be saved will believe before the Savior comes. The Lord is infinite in wisdom and knows all things naturally and perfectly. He readily comprehends what will take place just as surely as what has already occurred. His omniscience extends to those who are going to be saved. Remember, the Church isn't going up to heaven as a partial body. It will be totally complete. As to the verses you cite, not all who profess the Lord Jesus Christ will be saved. It isn't our business to judge people, yet it appears perfectly obvious that there are many individuals who may even be church members, and yet their hearts are far from the Savior. In that coming day He will have to declare, "Depart from me; I never knew you."

Q. "Based on II Thessalonians 2:11, 12, does it mean that those who have heard the Word and rejected it will not have any other opportunity to be saved during their lifetime?"

A. In every case, be sure to see first of all what the Spirit of God is talking about through the selected human authors. Don't try to make final judgments as to whether a passage relates to someone you know. This context shows that Paul was talking about a coming hour which hasn't yet arrived, though some in the Thessalonian church thought it already had. They were having tribulations in the world but as severe as they might have been, they still couldn't even begin to compare with the coming, all-engulfing Tribulation of seven years. We can remember how that in World War II people couldn't see how circumstances could get any worse. Yet, with the conflicts which have subsequently ensued, we grasp how situations

e intensified in horror. God will bring no specific judgments on earth until the
rch has gone home to glory with the Lord. The apostle urged them, "Don't let
one deceive you as though the Tribulation time was already here. There will
ually be an increase in deception." We see that today with every moral standard
nging. We find a diabolical undermining of the very truths of Scripture right
the place where they should be defended, namely in the visible church. Such
ns that the way is being prepared for the man of sin who will eventually be re-
led. The only reason why we aren't already deluged like an avalanche is that
Holy Spirit of God is restraining it. Such hinders the appearance of the Anti-
rist at this very moment. When he comes, Christ will ultimately let him have all
judgment he deserves. The sad thing is that in that day there will be unsaved
ple who will heed him rather than the voice of God. If you are saved, this
sage has nothing to do with you. It warns those who are still in their sins to
sent in the light of cataclysmic coming world events. It has ever been true that
le the sun melts wax, it also hardens clay!

"My son accepted Christ as His Savior when he was a child. In recent years he
wandered far from the Lord, turning his back on Him. Will my son go to heaven?"

This is a difficult type of letter to receive. Our hearts go out to this
rent and we want to assure you of our prayers. As a word of real comfort, if your
truly accepted Jesus Christ when he was a child then he was most definitely born-
ain. His old nature wasn't made over; he became a new creation in Christ Jesus.
is is something that can never be taken away. It is the new man who is going to
aven. While he may be "wallowing around in the pig pen of this world, eating the
sks with the swine," he is still a child of God. He may be disobedient and re-
llious, and as such may receive the chastening and correcting of the Lord. Most
rtainly we should live lives worthy of the Lord "unto all pleasing." The way we
ve hasn't anything to do with salvation, but rather reflects on the relationship
have with our heavenly Father. This is a most serious and profound truth found
the Word of God. Once a person is born-again, he is a new creation. Cling to
e promises of God and keep praying faithfully for that son. Likewise, all of us
ould be praying for our own children who may have wandered from the Lord. While
may not live to see them come back to Christ, if they truly received Him as
vior, some day they will be taken to glory.

"Are the two passages, Matthew 24:28 and Luke 17:37, about the same thing?"

Yes, they both deal with what is commonly known as "The Olivet Discourse." They
e practically the same word for word. These sections refer to the time prior to
e coming of the Lord Jesus to this earth visibly when He sets up His millennial
ngdom. Because the world, made up of unbelieving Jews and Gentiles alike, will
t submit to Him through faith and obedience, there will be many dire judgments
evelation chapters 6 through 19). God's judgment will strike where there is
osition, corruption, defiance and blasphemy. To point this up, Christ takes an
lustration from nature. A dead body in the field will always attract the vultures
short order. You may be sure that when the world is ripe for judgment, God will
rike completely. The Lord is unerring in His judgments.

"Our pastor doesn't give an altar call nor an invitation. He does say that if
yone wants to join the church or to be baptized they should see him after the
ervice. He believes the church isn't the place for anyone to get saved and that
should have home Bible studies. Would you please comment?"

Not having heard the minister make these specific statements, we would not want
o judge. It sounds very peculiar for any preacher of the Gospel to hold that the
urch isn't the place for anyone to get saved. Could these remarks have been taken

out of context? There are evangelistic meetings held in churches which are for the purpose of bringing the unsaved to a personal knowledge of Jesus Christ. An altar call isn't out of order. A minister should frequently present the plan of salvation, if not doing so every Sunday. As the Holy Spirit touches the hearts of the present they certainly should be saved right there in the church. The use of an altar call depends entirely upon the circumstances. There is no need to give a "blanket statement" as to the use of the altar call. It is the pastor's responsibility and glorious privilege to preach, both to stir up the saints as well as to see the lost brought to salvation. He should certainly be encouraged and prayed for. Ask the Lord that those who hear his messages may come into a personal relationship with Jesus Christ. Most definitely we should all have home Bible studies. These could never take the place of a good solid Bible teaching ministry either in the church, the Sunday School or the mid-week prayer service. We need to get the Word into the hearts of as many people as possible.

Q. "I have a difficult time with people who say they are saved but must also obey the Ten Commandments. They hold that behavior and works are part of salvation. I believe that salvation is by grace alone, and not of works, but am I judging these people incorrectly?"

A. In all honesty and frankness, it is a great indignity to the wonderful value and efficacy of the Lord Jesus Christ's work on Calvary to say that something needs to be added. There are many inconsistent people in the world today. Christianity is one unified, harmonious system and it cohesively holds together completely. So long as an individual believes Christ has died for him or her, places their complete trust in Him, they are saved. Someone may come along later and use the powers of persuasion to tell them to add something. This is what happened to the Galatians. Salvation is something freely given to us; we can't work for it (Romans 11:6). It isn't a bargain or an exchange. You take away the beauty and glory of grace if you mix it with something else. Grace and works are mutually exclusive principles. The law can only give condemnation. "Are you so foolish, having begun in the Spirit, are ye now made perfect by the flesh?" The apostle Paul declares, "Therefore, in the liberty with which Christ has made us free, be not entangled again with the yoke of bondage." Why would anyone want to be imprisoned again after he had been liberated? If you can't accept God's grace you have the totality of the law. If you do that, Christ is become of no effect to you. Never add law to grace. This cuts the keen edge of the law and destroys the beauty, glory and majesty of grace.