

that thou shouldest take them out of the world. . . . They are not of the world, even as I am not of the world."

Christ is denying the world and drawing the line between His own and Satan's own in the world. He makes it clear that His believers do make the world see and recognize, know and believe, that they belong to Christ alone. It is in this sense that even the devils believe, but they tremble. Even the demons, during Christ's presence in the world, cried out, "Thou son of God." The world does know that He was here. Our yearly calendar tells them so, and it will be known when He returns, for "every eye shall see him," and He will be their judge. The presence of the true believer leaves the world without excuse.

But what does this coming world church have to say about the one Christ of the Scriptures? It offers a variety. They cannot agree on Him or His Gospel. Some are even Marxists. These many christs, all of which use His name, can redeem no one. They have shed no blood for sinners; they have left no empty tomb, though many have pretended to do so; and they use Scriptural terms.

This world church with its pluralism falls under the apostle's condemnation. "But though we, or an angel from heaven, preach any other gospel unto you . . . let him be accursed." Its Christianity is a pagan religion, just one among various ways, a pathway to God. Their God is in the Pantheon.

The world will know and believe that these believers are not of this world. They will seek to eliminate them, for they hinder their progress toward the building of the world apostate church.

It is more significant that when these church leaders with their unbelief reject the Bible as God's inerrant Word, Christ, as the sinless lamb of God, says that they do not make an issue of how you believe and understand the Gospel, that they put the word, "world," in their council of churches and emphasize that they are along the road to the building of the one-world church.

It is a fact that it is the true, separated believers

who haunt them as they use civil power to discredit and persecute these faithful believers. They employ means of every sort against them. They do know that they are in the world. They do believe that Christ was here and have some peculiar, strange Christians who obey His every word and lay down their lives for Him.

This is the meaning of these two references in the heart of Christ's prayer to His Father to keep the faithful: "I pray not for the world" — and He did not and has not prayed for the building of this apostate body which is described in the Holy Scriptures.

VI. BABYLON

John 17 has an inspired counterpart in "The Revelation of Jesus Christ," the final book of the Bible. Chapters 17 and 18 describe the consummation of this world church which Satan has created by his own agents, always using the name of Jesus Christ.

"Come hither" (Rev. 17:1) is the divine invitation to see the final result of unbelief and pluralism in the ecumenical churches today.

"I will shew unto thee the judgments of the great whore that sitteth upon many waters" (v. 1). describes a woman as she sits upon the scarlet beast full of names of blasphemies. She is arrayed in purple and has a golden cup in her hands which holds, not the blood of the Lamb, but is "full of abomination and filthiness of her fornication" (v. 4). This golden chalice does not represent the sacrifice of Christ, but it smells of the deadly brew of iniquity within the Church and witnesses what the false prophets have put together in the name of Christian unity.

Thus her appropriate name is "Mystery." How many false, contradictory views about Christ can be held together and called ecumenical? Satan alone has been able to produce this mystery of contradiction, Babylon the Great, the confusion of contradiction, representing hell itself on earth where Satan has finally consummated his mockery of Christ's own church. "The mother of harlots" really produces all those who offer the many christs with their different messages. Her seminaries breed the young