

Sandra Jones Memorial  
Saturday, July 15  
12:00 p.m.  
Casillas Family Funeral Home  
85891 Grapefruit Blvd.  
Coachella, CA . 92236

New Christians...and Others Interested  
“**Foundation Lessons**” Class  
Wednesdays 3:30 p.m. at the church building

### Good Exegesis

“Let us not get caught up and stuck in meaningless speculations; rather, do as the passages tell us. Good exegesis means God has control of what He says, we do not. We are to dig out His precepts, not interject ours. We are to accept what it actually means for us, not what we want it to mean.” (R. J. Krejcir Ph.D.)

#### Regular Meeting Times

Sunday.....9:45 a.m.  
Sunday.....10:45 a.m.  
Wednesday.....7:00 p.m.

Website:  
[indiochurchofchrist.com](http://indiochurchofchrist.com)

Preacher: Vacant

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# Indio Informer

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## Apocalyptic Admonitions

By Kevin Cauley

Studying the books of Daniel, Ezekiel, Zechariah, Revelation and other apocalyptic prophets can be challenging, but rewarding at the same time. While it is difficult to be dogmatic about what the various symbols mean, there is much to be gained from the study. There are some definite lessons as well that we can glean from the cryptic writings of these prophets. During my studies, I've learned the following things.

### Apocalyptic Writings Reveal Much.

First, one can always learn more from studying the scripture in greater depth. Looking at the books of Daniel, Ezekiel, Zechariah and Revelation teach us that there are many things that we do not know about what God has said and encourages us to dig deeper. One great lesson is that in studying these things we learn more about other parts of the Bible. One can scarcely look at many of these apocalyptic writings and not take into account the various symbols used in the Old Testament. Another great lesson is that the Bible is its own best commentary. Much of the language in the book of Revelation comes from other parts of the Bible; one understands Revelation only as much as one understands the rest of the Bible. So, it is important to learn the Bible as a whole before seeking to understand the book of Revelation.

### Second, God will punish the wicked.

Here is one truth that is simply inescapable. Regardless of how one views the apocalyptic writers, this truth can be universally acknowledged. Daniel speaks about “desolations” coming upon Jerusalem (Daniel 9:16-17). Joel speaks about the “*great and very terrible*” day of the Lord (Joel 2:11). Zechariah 11:6 states, “*For I will no more pity the inhabitants of the land, saith the LORD: but, lo, I will deliver the men every one into his neighbour's hand,*

*and into the hand of his king: and they shall smite the land, and out of their hand I will not deliver them.”* Revelation 19:15 speaks about the winepress of God’s wrath being tread out upon the nations. We know from plain Bible passages that the wicked will not go unpunished. Paul wrote that those who either did not know God or did not obey the gospel would “*be punished with everlasting destruction...*” (2 Thessalonians 1:9).

### **Third, God will care for the righteous.**

Again, all the apocalyptic writers acknowledge this fact. Gabriel says to Daniel, “*I am come to shew thee; for thou art greatly beloved...*” (Daniel 9:23). Daniel 12:3 states, “*And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever.*” Zechariah 14:9 says, “*And the LORD shall be king over all the earth: in that day shall there be one LORD, and his name one.*” Revelation 22:3 states, “*And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him.*” Isaiah 60:21 “*Thy people also shall be all righteous: they shall inherit the land for ever, the branch of my planting, the work of my hands, that I may be glorified.*”

### **Finally, the wicked must repent.**

Revelation 3:19 states, “*As many as I love, I reprove and chasten: be zealous therefore, and repent.*” Isaiah 31:6 says “*Turn ye unto him from whom the children of Israel have deeply revolted.*” Ezekiel 18:21 “*But if the wicked will turn from all his sins that he hath committed, and keep all my statutes, and do that which is lawful and right, he shall surely live, he shall not die.*” Daniel 9:13 “*As it is written in the law of Moses, all this evil is come upon us: yet made we not our prayer before the LORD our God, that we might turn from our iniquities, and understand thy truth.*” Revelation 22:17 “*And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.*”

Regardless of how one views the specifics of these writings, these general truths can be clearly understood. Let us study these writings to grow, be warned, and stay faithful to the Lord.

## **Can Sin vs. Cannot Sin**

Dave Miller, Ph.D.

Those who disbelieve the inspiration of the Bible commonly call attention to passages that appear, on the surface, to contradict each other. Oftentimes, the apparent disparity is easily clarified by a closer look at the original language which the Holy Spirit selected to express Himself. One confusing concept where knowing the underlying grammar sheds further light is seen in 1 John. In 1 John 1:8-10, we find these words: “*If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness.... If we say that we have not sinned, we make Him a liar, and His word is not in us.*” These words are hardly surprising, since most people understand that they are not perfect and, in fact, have sinned many times.

Yet reading further in 1 John, one encounters the follow startling remarks: “*Whoever abides in Him does not sin. Whoever sins has neither seen Him nor known Him.... Whoever has been born of God does not sin, for His seed remains in him; and he cannot sin, because he has been born of God*” (1 John 3:6,9).

The skeptic might easily conclude that the Bible contradicts itself—or at least John did. However, in Greek, tense generally refers to “kind of action” which consists of linear or punctiliar. “Linear” refers to continuous action, while “punctiliar” refers to point action, a single event. The verb rendered “have (not) sinned” (a perfect active indicative) in chapter 1 refers to point action in the past with abiding results. John was saying that Christians sin, but they commit isolated, less frequent acts of sin since they are no longer under the rule of sin, and they constantly repent and confess their sins (vs. 9).

Chapter 3, on the other hand, uses a present indicative of continuous action. It refers to habitual, ongoing sin without compunction, with sin ruling one’s life as in his pre-Christian state. John did not contradict himself. He simply called attention to the fact that Christians are certainly not perfect. We make mistakes like everyone does. However, having changed our minds (the meaning of “repent”) about our pre-Christian lifestyle, we have deliberately chosen to forsake the sinful behavior that characterized our lives as non-Christians. Those who have not become Christians, however, have no motivation to resist sin, striving every day to eliminate it from one’s mind and life.