

# THE WORD OF TRUTH

Published Quarterly

*"And ye shall know the truth, and the truth shall make you free"—Jno. 8:32.*

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*"Of His own will begat He us with the Word of Truth, that we might be a kind of firstfruits of His creatures" (James 1:18)*

## SET FOR THE DEFENSE OF THE GOSPEL

### "OPEN HOUSE—OPEN HEART"

#### or "THESE LITTLE ONES"

by Sister Carmen Harris

— Jamaica —

"Some of your friends are never clean, they are smelly, unkempt, and at times really need a good scrub. I don't really trust them as yet; don't let them go into the living room; don't allow them to sit on the best chairs; as for the telephones and bathrooms, please, please disinfect them after they are gone, especially Bobby and his brother Bill."

Do you ever feel like that sometimes? Well, thank God you have never. You have my total respect. But I do feel like this at times. What can a mother do to combat these negative yet sometimes true accusations?

God has been showing me that these "little ones" are people to be respected, loved, guided, and helped in even washing their faces, tying shoe laces, and most important to win those who are lost and to encourage the ones who know the Lord as their Saviour.

Our house has always been opened to old and young and to our children's friends. They come from all different backgrounds and culture. Black, Caucasian, Indonesian, Indian, Philippino, Chinese, and Spanish. It has been quite an experience learning the ways and customs of these dear children; yet as I watch them playing together, there are no differences in their cries, eating habits, attitudes, desires or need for correction. "Can I have a drink? Can I use the bathroom?" Loud talking, tattle taling, and of course, the fight for attention and all the other things that children do. My heart melts, my fears are removed, my animosity is washed away as the Lord reminds me of the love that should be shown to these "little ones". He was never too busy to take them in His arm. He shows me when to overlook their naughtiness for "Foolishness is in the heart of a child" (Proverbs 22:15), and I allow Him to help me love them and accept this wonderful ministry He has brought my way, right here in my home.

There can be a lot of activity when they are here. Sometimes it's taking them to the park so they can learn to swim; sometimes it's basketball, soccer, football, jump rope, T.V. game, marbles, cleaning the yard, fixing bicycle, baking, looking at magazines, sharing with us at "family time" or just plain goofing off. These times are so very precious. I get to know Debbie who would like to learn how to cook but her mother will not let her try at home. Or it may be Robbie whose mother never ever celebrated any of his 11 years. There is Tisha, her Mom is too

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### DELIVERANCE FROM WRATH

By Richard Ebler

"And to wait for his Son from heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come" (I Thess 1:10).

Our primary occupation at this time is that of waiting for God's Son, the Lord Jesus Christ, to return to earth the second time. This may seem to be a very unglamorous, obscure sort of occupation as it would be judged by worldly standards; however, it is most glorious and honorable in the sight of the Lord. Indeed it is one which He Himself has commanded.

We are to wait for Him whom God raised from the dead as the firstfruits of a new and eternal order. We are to wait for Him who died for our sins and in that death delivered us from the wrath to come.

Notice the past tense of the word "delivered" as indicating what has already happened. Jesus did this once and for all on the cross. Nothing needs to be added to it. It is complete, and it never needs to be repeated. "I know that, whatsoever God doeth, it shall be for ever: nothing can be put to it, nor anything taken from it: and God doeth it, that men should fear before him" (Ecc. 3:14).

This was a past deliverance which we have never seen with our mortal eyes but which is nevertheless very real. We accept it by faith. Even those who were physically present at the cross did not understand what was really happening. It was a sort of invisible deliverance, the profoundness of which is hard to fully comprehend.

The wrath from which we have been delivered is a future wrath. It is called a "wrath to come." We have never seen this wrath with our mortal eyes, but we have believed God's word concerning it. We accept this reality by faith. This wrath is so terrible and profound that it is hard to comprehend. It is unmixed and eternal. It is just as foreign to our experience as the rain was to the people in Noah's day. They had never seen rain before. The earth had been watered by a mist that had come up from the ground (Gen. 2:5, 6).

Jesus delivered us from this wrath by bearing the wrath in our place. Surely if He bore our griefs, then we shall not bear them. Surely if He carried our sorrows, then we shall not carry them. We who have believed on the Lord Jesus Christ and have been baptized into Him for the remis-

sion of sins have every reason to rejoice with confidence before our God!

### A BRIEF EXPLANATION TO OUR READERS

Many of you have noticed the infrequency of THE WORD OF TRUTH during the past year or so, and I feel that an explanation is owing to you—especially to those that have had an especial interest in the work. During the last months of Sister Adanna's illness, and following her departure to glory, I found an hitherto unexperienced hindrance in writing and expressing my thoughts. It seemed as though my spirit dried up, even though my mind and heart told me that these things ought not to be. There were times when I felt like crying with Job; "Oh that my grief were thoroughly weighed, and my calamity laid in the balances together" (Job 6:1). But, the Lord granted strength to recover somewhat from those morose hours, and to look unto the hills from whence cometh my help. Notwithstanding these welcome seasons of strength, it seemed that the preparations of my weekly sermons, together with my personal meditations and studies were all that I could accomplish. I have learned during this time, to have more of a sympathy for the suffering, especially for the widowed and wifeless. The Lord did, in marriage, make out of the twain "one flesh", and that this could be separated without deep and prolonged feelings of heart is unthinkable. I also found, however, that the Lord has grace and strength for these times which transcend explanation; sorrow and grief *without despair*, tears mingled with hope, loneliness seasoned with unforgettable and most pleasant memories.

While I do offer my apologies to our readers for the effect this has had upon my writing, I am trusting that their hearts will bear with my weakness, and that their prayers may ascend in my behalf. The Lord has been good to me, having taught me many needful things. I believe that my strength is sufficiently recovered now for my ministry to be more consistent.

I want to take this opportunity to thank all of you that have labored for me in your prayers, and for those that have expressed your concern and desire for my personal welfare. Even though "my sore ran in the night", "in the day of my trouble, I sought the Lord" (Psa. 77:2). I have learned in all of this the working of the Lord, how that even sleepless nights are traceable to His working; "Thou holdest mine eyes waking: I am so troubled I cannot speak" (Psa. 77:4). Out of all of this the Lord has been removing dross, and implanting grace and glory. I want to thank you for your part in the accomplishment of this somewhat difficult work. Your prayers have been effectual; the hair of my head is beginning to grow again like Samson of old, and Divine strength and encouragement is flowing into my soul afresh.

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busy, lost her job and has to move out of their house; or Samson who loves basketball but is afraid he may not grow to be very tall; or maybe just finding out what Jesus means to them, or what they would like to be when they are grown. What a treat! I can only say "To God be the glory!" for in myself, there is no way that I could. But in the Lord there is strength, motivation, concern and love for these "little ones".

Are you in this same situation? Do you know someone who is facing these problems? Encourage them. Encourage yourself in the Lord. It is a heart-warming experience when you open your heart and your home to the friends of your children. Yes, the rewards are eternal, not from your perspective, but from God's who said, "Suffer the little ones to come . . . and forbid them not" (Luke 18:16). Let us show



our children that we care for, respect and love their friends, regardless of who, what, or where they are from. Maybe by opening up your heart and home, your children's friends will come to know Christ, will have a pattern of godliness to follow, or make right decisions, because you have listened.

Do you care enough to open your heart and your home to some of these "little ones"? —Carmen Harris

## FEELINGS ARE NOT SYNONYMOUS WITH REVELATION

Within the spectrum of spiritual experience we encounter a phenomenon which we call "feeling". It is a term descriptive of certain intuitive thoughts and impressions which seem to indicate to us the path of the future. These "feelings" can be very strong, and have often prompted even godly people to say: "I feel sure that" such and such will happen—"I just know it." In my most recent experience of the promotion of my beloved wife to glory, I encountered expressions of such feelings from several precious brethren. Again and again I would hear, "I just know the Lord will heal Sister Adanna", "When she is well her ministry will be greatly enlarged", "I know this illness is for God's glory, and that Sister Adanna will recover fully." Some individuals even told her, "You have already been healed—just claim it by faith."

Now, all of these things sounded nice, and we would have thoroughly enjoyed the confidence that would come from embracing them. We dearly love the people that related these "feelings" to us, and view them with a charitable spirit. However, there is something here with which we must come to grips, something which we cannot, in all honesty, let pass by. These analyses were **WRONG—COMPLETELY WRONG**. While they were, indeed, undergirded by sympathy and well-meaning, they were, nevertheless, **NOT THE TRUTH**. Nor, indeed, ought we to perform a fancy theological backpedal by saying—"Well, the Lord did heal her when He took her to glory." That is not what our friends and acquaintances meant. They were persuaded that Sister Adanna's health would be restored—they felt sure of this. What I have to say here is certainly not meant to deprecate these precious brethren—God forbid. They have been our yokefellows too long for me to do them evil. Rather, I am taking occasion here to instruct concerning more seriousness in the matter of announcing our feelings, and even imputing them to God.

### An Honest Appraisal Of These Things

1. They simply were **NOT** true—our Heavenly Father did not restore Sister Adanna's health. In fact, it declined at an **unusually rapid** rate.
2. The brethren involved, however well meaning, however convinced of the truth of their hopeful expectations, had **NOT** been persuaded by the Lord of their reality.
3. They did **NOT** speak by faith—their's were not expressions that flow from believing God. They did **not** believe, and therefore speak.
4. The announcements were, then, **nothing more than a mortal wish or desire for the betterment of a fellow pilgrim**; charitable, to be sure, but **nothing more** than a loving desire—one which the Lord was **NOT** pleased to honor.

### Some Observations

1. Had the faith of Sister Adanna and myself

been weak, or had we been "dry-land-sailors", these verbalized expectations would have detracted us from the good fight of faith. Instead of trusting in the Lord and resting in Him, we would have attempted to lay hold of these pleasant sounding words—words which were nothing more than fading vapors. In fact, I am unable, at this point, to assess the **damage** that they may well have wrought in the faith of my beloved departed companion as well as myself.

2. We must learn that feelings can be strong, so impressive that it seems we are under the very grip of faith itself. It appears, however, to me that **time is the only consistent and infallible tester of these feelings**. While there are, doubtless, times when genuine confidence fills the heart, it is imperative that we permit the Word of God itself to delineate between "soul and spirit" (Heb. 4:12). Our confidence and assurance **MUST** flow out of our faith, and our faith must proceed from and be anchored in the Word of the Living God. Blessed are they who learn this truth and order their personal analyses by it.
3. **A suffering or needy brother or sister cannot be ultimately helped by our imaginations**—however charitable they may be. Grace is not channeled through loving desires, but "through faith". It is true that the expressions of loving thoughts and wishes are not to be subdued—they do serve a needful purpose. However, they are never to be uttered as though they were law, nor are they to be equated with the will of God. No—let them be precisely what they are—charitable desires, not prophetic utterances.
4. A sense of shame should envelope the hearts of those that have promised something in the Name of the Lord which never came to pass. To speak for the Lord and see the words fail of fulfillment is tantamount to false prophecy and lies, and clearly comes under the condemnation of God. To say, for instance, "I know the Lord will heal him/her", and then to see that individual die and be gathered unto their people ought not to be taken lightly. No excuse, however plausible it may appear, should be given. Such announcements are mere misinterpretations at the **very best**; they are delusions, not words from the Almighty. **They are to be renounced and repented of by those that uttered them**—forthrightly and zealously. It is serious—very serious—to speak for the Living God when He has not even spoken. Hear the word of the Lord; "And if the prophet be deceived when he hath spoken a thing, I the Lord have deceived that prophet, and I will stretch out my hand upon him, and will destroy him . . ." (Ezek. 14:9); "I have **not** sent these prophets, yet they ran: I have **not** spoken to them, yet they prophesied" (Jer. 23:21); "When a prophet speaketh in the Name of the Lord, if the thing follow not, nor come to pass, **THAT IS THE THING WHICH THE LORD HATH NOT SPOKEN**, but the prophet hath spoken it **PRE-SUMPTUOUSLY**; thou shalt not be afraid of him" (Deut. 18:22). His message did **NOT** come from God. The feeling he had did **NOT** originate with the Living God; his impulse was

not a true inspiration. In fact, he has spoken PRESUMPTUOUSLY. He was moved by the flesh. His was an imagination which should have been "cast down" rather than expressed (II Cor. 10:5). The word may have sounded spiritual, but it was carnal. It may well have had godly tones, but it was only a fleshly prattling—however apparently sincere it may have appeared.

#### How Serious Is Presumption

Presumptuousness is declared to be a trait of false and self-willed prophets; "But chiefly they that walk after the flesh in the lust of uncleanness, and despise government. PRESUMPTUOUS are they, and self-willed; they are not afraid to speak evil of dignities" (II Pet. 2:10). It is the fervent desire of the truly godly to be kept back from presumptuous sins; "Keep back Thy servant also from presumptuous sins; let them not have dominion over me: then shall I be upright, and I shall be innocent from the great transgression" (Psa. 19:13). Under the first covenant, those that did "ought presumptuously" were guilty of reproaching the Lord, and were to be "cut off from among the people" (Num. 15:30). They were to die, and thus the people would "put away THE evil from Israel" (Deut. 17:12). Does this seem harsh? It ought to be so considered by those that associate themselves with the Living God. God has, dear reader, spoken on this subject. It is our preference at times, I must confess, to be mannerly and polite about these things; but such an attitude is not at all proper nor in keeping with the mind of Christ. Someone must raise their voice and declare this hard word in hopes that it will assist in discouraging those that tend to speak presumptuously.

Again, hear the word of the Lord; "I have NOT sent these prophets, yet they ran: I have NOT spoken to them, yet they prophesied" (Jer. 23:21). Is there a sober minded reader in our audience that will lightly receive these words? To run when God has not so directed, and to speak when He has not spoken—is there a living soul that will consider that a light thing? And do you suppose for a fleeting moment that the Judge of all the earth that "cannot lie" will permit such an one to escape the most severe punishment? **Just how close can a man be to God and be so utterly wrong about His pronouncements?** How truly spiritual can one be and yet be so far from the truth? Pious looks, gentle voices, hearty spirits, likable personalities, and confident assertions can never cover up a distant relationship to the Father of lights. I am saying precisely this, in order that there be no confusion: **an individual that can speak unashamedly in the Name of the Lord, and yet be completely wrong is NOT as close to God as he supposes.** That self-proclaimed assertion did not flow out from an intimate fellowship with God, nor is the individual a spokesman for the Creator. Those who seek to refute this are placing our Father in the position of having to apologize to false prophets that have been condemned simply because they are precisely that—false prophets; what they had to say was NOT what the Lord God had to say.

"Well", some might reply, "we didn't mean anything by these words. We were only expressing

what we thought was the will of the Lord." Come now, you surely know the Word of God well enough to know that this does not bring immunity. Uzzah probably didn't mean to break the law when he put forth his hand to stop the ark of the covenant from falling—but the Lord struck him dead anyway. To speak in the Name of the Lord falsely cannot be casually swept aside with a "I didn't mean it." Whether you meant it or not, the Name of the Lord was subjected to shame and reproach; the faith of some may have been adversely affected. Besides all this, the Lord makes no allowances for errors of judgement here; His word is too clear—He has set Himself **against** all that speak falsely in His Name, and they all fall into the same category. You do well to take heed unto these words, dear reader, and not to view them as being addressed only to apparent and flagrant false prophets.

"And if the prophet be deceived when he hath spoken a thing, I the Lord have deceived that prophet, and I WILL STRETCH OUT MY HAND UPON HIM, and will destroy him from the midst of MY PEOPLE Israel" (Ezek. 14:9). It would seem to me that this text alone should constrain would-be spokesman for the Lord to be extremely cautious. God has declared Himself to be against ALL false prophets—all that speak untruth in His Name. And to clarify the matter, if what is spoken does not come to pass, it is NOT TRUE—it is a LIE. It has NOT been prompted from heaven, but from hell—even from "the father of lies" (Jno. 8:44). And do not overlook the fact that the Lord takes credit for the deception under which the prophet operated. That deception provided the Lord with a just reason to cut that prophet off from the midst of His people. Here we see that **the presence of the prophet posed a threat to the people of God.** Consider, then, this fact; if the words that you have spoken in the Name of the Lord, do not come to pass, there is the possibility that you have been deceived of the Lord in order that you might be destroyed. Sober thought, is it not? It is expressly designed to teach us to not be presumptuous or to speak when we have no message.

#### The Reason For Such Firmness

I confess that I have abandoned politeness in this matter—this is no time for it. We have long endured the simplicity of some of brethren parading itself as profundity, and carnally masquerading as spirituality. Somewhere along the road of life, the people of God must throw overboard self-trust and take absolutely serious what their God has declared. Never—I say NEVER—are we to suppose that true edification, comfort, or any other grace may be ministered by that which is not true. **The purposes of God cannot be implemented by lies**—however nicely and considerately they are spoken. We would not intentionally do ill to any of our brethren—either by speaking ill-advisedly, or by withholding the truth. We love these people—but we love God more. We desire their friendship greatly, but we desire the approbation of the Lord more fervently. We believe they meant us good, but we know the Lord means us better by telling us the truth. We cannot—yea, we will not—permit our friendships to dictate a tongue-in-cheek declaration of the truth.



### A Word Of Personal Testimony

What I testify here is a source of grief to my heart, but perhaps others can benefit from the experiences which we have had. I speak in the behalf of all of my family, together with other brethren in Christ that have passed through similar waters or trials. **The words spoken to myself and my departed wife concerning her getting better, etc., were a definite hindrance to us—one which we had to overcome.** Our faith in God had to scale these obstacles in order for us to find rest. We were faced with **extra effort, additional sorrow, and more questions.** Those words were words which our faith could not grip; mere fading fancies in which confidence could not reside. While they appeared a high tower in which we could hide, they only proved to be mirages that were even highlighted by the heat of trial. We tried them and found them passing vapors. **They have neither brightened the past nor the present.** They were words that we have to work at forgetting, because they were not the truth. They further **continue** to be fuel for Satan's malicious attacks. **In our weaker moments, they rob us of praise, and make us suppose that it is a disadvantage to be absent from the body and present with the Lord.** Is there a person among us that would care to take up such a postulation?

And so we implore our readers in Jesus' Name to strive to speak words that are "fitly spoken" (Prov. 25:11). Remember that **comfort can only be ministered through means of the Truth.** Wishes and benevolent desires are not substance for faith. Above all, if your self-asserted prophecy does not come to pass, do not throw the mantle of blame upon the poor suffering one. Take it upon yourself—the error was yours. Repent of it and resolve never to act in a foolhardy manner again. If you are prone to use such phrases as "The Lord showed me", "I know God will", "This will come to pass", etc., do not take this admonition lightly. If God is God—and He surely is—it is serious business to speak in His Name. It is always a critical matter when the origin of any impression is credited to Him. He will "NOT" give His glory to another (Isa. 42:8; 48:11). Further, He will not submit His Name to the abuse of unfulfilled utterances. If there is a single word spoken in the Name of the Lord in the entire history of the world that failed of fulfillment, God would have been "mocked" and His Godhead brought into disrepute. That is how serious a matter we have before us! "Every word of God is pure" (Prov. 30:5), and as such can never be subjected to reproach because of failing of fulfillment. Further, "the Word of God is **not bound**" (II Tim. 2:9), and is "**quick and powerful and sharper than any two-edged sword**" (Heb. 4:12). It does **not** return to the Lord "void", but accomplishes precisely that whereunto it has been sent (Isa. 55:11). Further, "His word runneth **very swiftly**" (Psa. 142:15) in the accomplishment of Divine purpose. It is truly "with power" (Lk. 4:32), having the characteristics of a hammer and a fire (Jer. 23:29). God declares that He "will perform" His "good word" (Jer. 2:10), and that it "shall not pass away" (Matt. 24:35).

### Acclaimed Prophets Equated With The Bible

Permit me to press the issue further: I cannot

let it go. Self-acclaimed prophets—whether they are conscious of it or not—have placed their words on an equality with the Bible—the Scriptures. It will do no good to attempt to negate this postulation. A word spoken in the Name of the Lord—if true—is placed on the same level as one written in the Name of the Lord. Whether Moses reads the decalogue audibly or it is seen visually upon tablets of stone—it is still the Word of the Lord. Whether Elijah speaks to Ahab in words or those words are read centuries later by our peers—it is still the Word of God. If Philip's daughters prophesy or Paul writes to the churches—the message is still the Word of the Lord. **The message is to be subjected to all of the tests of validity—whether it is written or spoken in the Lord's stead.** For Elijah's spoken prophecy of famine to be validated, it had to come to pass. If it had not happened, Elijah would have been properly adjudged a false prophet. Is there a sophist amongst us that would dare to deny this? What if the Scriptures failed of fulfillment—if Jesus were not born in Bethlehem; if He were not raised in Nazareth; if He was not hanged on a tree; if He did not bear iniquities? What if Nineveh, Tyre, Sidon, and Sodom were not destroyed, or the flood did not overflow the world? Such thoughts reflect upon the glory of God—we know that such things lie beyond the realm of possibility. **And yet, we are asked almost daily to believe that what God has spoken in our time sometimes fails of fulfillment; that expressions and announcements come from God, yet do not happen for one reason or another. We are told of healings in the Name of the Lord that terminate in death; of prosperity that merges with poverty, and calamities that are suddenly reversed or "called off".** What manner of God is this? Certainly not the "God and Father of our Lord Jesus Christ!"

Many a suffering saint, like Sister Adanna, has heard that they either are or have been healed—and yet passed from this life of the very disease of which they had supposedly been relieved. For our household, we were not gullible or simple about these things, and were thus able to recover ourselves by the grace of God. But such is not the case with everyone. Needless feelings of spiritual inferiority and guilt have enveloped the spirits of many that have taken wishful proclamations as a word from God. Our hearts go out to such as these—they **have been abused in the name of kindness and bruised in the Name of the Lord.** Shall it go well with those who pretended (knowingly or unknowingly, we cannot tell) to speak in the Name of the Lord? It certainly is not our purpose to here stand in final judgement upon such individuals. But if the Scriptures be true, those who do not heartily repent of such presumptuous proclamations have a very gloomy future in prospect.

One last word—when one speaks to us in the Name of the Lord, or tells us the Lord has revealed a thing to them, or that they have received an impression from the Lord—we intend to test it just as we would any word claiming to be from the Almighty. If it proves false, we shall conclude that the speaker is a false prophet. We consider this to be an unavoidable course that must be taken. Therefore, "If any man speak, let him speak as the oracles of God" (I Pet. 4:11).

## A DEPARTED SPIRIT SPEAKS

As most all of our readers know, Sister Adanna, my beloved wife for twenty-three years, passed away on January 1, 1979. Since that time, the Lord has faithfully been with our family, and has permitted us to cross over this strange land of loneliness with somewhat more grace than ever we expected. We have often perused the notations found in her Bible as we fondly and thankfully recalled her unceasing zeal for the truth. Only recently I found among her notes an article that she had prepared for the Word of Truth some time ago. It was occasioned by her observation of the uncomely attire of women professing godliness. As I read her words, I saw her spirituality and personality glow once again, and was refreshed at her remembrance. The words that follow are in perfect comportment with Sister Adanna's character. Never did her appearance or manner contradict these words. She was truly a living epistle, and served as an example for every lady desirous of emulating the spirit of Christ in her appearance.

"It has been brought to my attention for several years that we live in an era of brazen, immoral, sin-ridden women. The ungodliness is waxing worse and worse, and the so-called 'church' of the day has as many of these women as the world. Because of this situation I have been prompted to write this article concerning a word that is obsolete and, I am sure, unheard of by most women professing faith in God. It is a Scriptural word, and yet it is not sounded from many pulpits across the land; and when it is, it appears that it goes unheeded. The word?—SHAMEFACEDNESS!! You say, 'O yes, I have heard that it is found in I Timothy 2:9.' Wonderful, but my question to you is this: Is it found in your heart? I know so many women who are professed believers, who claim they know of this word and its meaning—and yet it vexes my soul to look at them. They have a head knowledge of it, and yet their desire to conform to the styles of this world have brought them to a position where they are no different in appearance than the women of the world.

Needless to say, I should not have to go into detail as to what I am speaking of, but if we have some readers that are naive concerning these things, I will elaborate for you. I have been in assemblies and gatherings of 'believers' that brought much embarrassment to my heart. Often when looking down a pew, all you can see is legs. I have seen some women (this includes young girls) that had necklines so low that you wondered whether you were amongst the saints or at a side show. It is a disgrace, as well as disgusting to serious believers to view such as this among women that claim to be God's children. I heard it once said that the moral degeneration of our time does not **build** character but **BRINGS OUT** the character within. The sin is there, and has been all of the time, but the fashions of the day have given occasion to express the sin within. For this reason I take a firm stand against such ungodly, debased, immodest, brazen actions and dress. It is simply wrong for women professing to be God's children

to parade themselves in the streets, in the schools, at home, and in 'church buildings' in attire so revealing, so gaudy, so mannish looking. In fact, it is truly abominable.

I am for reviving the word SHAMEFACED! Let us first find out the meaning of this word. I have checked several books and translations, and the following is what I have found: 'Having reference to others, precedes and prevents a bad act' (Unger's Bible Dictionary); 'Quiet and sensible in manner and clothing' (Living Letters); 'Decently dressed' (New Catholic Edition); 'Modesty and discreetness' (Interlinear Greek English); 'Modest, bashful' (Webster's Dictionary); 'Modesty and sensible in seemly apparel' (Revised Standard Version). What we have in the meaning of this word, and what we find being practiced among many professed Christians today are directly opposite. We live in an age of hell-bound people, and much to my saddened heart, such are found even among those claiming to know Christ. We have on either side of us indecency, immodesty, lustful, degenerate people—people that never apparently think soberly about these matters. The trend is to expose as much of your person as possible, or to dress so outlandishly that you attract attention this way also.

We are exhorted in Scripture not to be conformed to this world, but to be transformed by the renewing of our mind (Rom. 12:1-2), yet we see people conforming to the world and its sinful ways. They too often justify themselves by saying 'everyone else is doing it'. That is, of course, all the more reason for Christians NOT to do it. BE A NON-CONFORMIST. You may not be popular, but you will be pleasing in God's sight—which is more important. This nation is a Sodom and Gomorrah. The cry of its sins are waxing great before the face of the Lord. The Lord will not always hold back His judgement against such sinfulness. It prevails in our streets, in our schools, is published in our books and our magazines, is on the theater screens, and is brought into our homes by means of television. It is also in our homes, and, more alarming still, is even in our churches. This last group—our churches—is the particular group which I now address.

I recall to mind our vacation this past July (1976), when my husband and I and our children were visiting a certain denomination to see a film put out by the Billy Graham Association. As we looked over the crowd—two long rows of pews in particular—a sight hit our vision which was most disturbing. What we saw bore much resemblance to a beach party—so much flesh! Many of the individuals that we saw were young girls. Christian parents, what is wrong that such as this should be allowed? I have heard parents say; 'Well, I can't go along with the kind of music that is played or sung in today's religious circles', or 'I can't agree with John Doe's view' or 'I do not like the length of the services', or 'I do not like the preacher's personality' and etc. But right in their own home they are raising hell-bound youngsters or Mom herself wears dresses six or seven inches above her knees.

There is no restraining force in the world except the godly, and it is time for them to speak more loudly against sin. Oh Lord, there is no mod-

*(Please turn to page 9)*



## PREACHING THE WORD

The ministry of the Word has, over the years, been plagued with the menace of mediocrity. We have not only been faced with singers that cannot sing, and writers that cannot write, but with preachers that cannot preach. Many are well cultured, have expertise in organizational matters, and have a stately appearance. But when it comes to ministering the Word of the Living God, they falter and seem to be in strange territory. It appears to me that this is a far more serious matter than some would have us to believe. Because this is a burden to my own heart, I offer some words of relevance here which, I trust, will stimulate your thoughts as well as your ambition.

1. **He that would preach must have something to say.** A well without water can offer nothing to thirsty souls. The dust of human philosophy and borrowed thoughts that have been registered upon the heart have no place in preaching. Preaching is not merely speaking—it is the proclamation by a mortal of something perceived with the eye of faith—something of eternal relevance.
2. **There must be a desire to declare what has been seen.** If I have perceived somewhat of the truth as it is in Christ Jesus, and yet have no burning desire within my heart to declare it, then I lack heart; and preaching without heart is on the same level as tinkling brass and sounding cymbals. There is a need for the truth to be heard and believed, for without it, men can neither be saved nor made free. But if I do not perceive the urgency of the matter, then I do well to sit down and keep silence. My words shall have no real weight behind them.
3. **There must be a persuasion of the importance of the message.** It is quite possible to have a desire to declare a matter, but really to have no sense of its importance. Such as suffer under this infirmity speak only to vent their opinions, or to achieve greatness among men. But the servant of God must see that truth does bear upon the crucible of life—that it is absolutely essential that revealed truth be proclaimed. It is not a matter of mere information, or of academics, but of life and death.
4. **The voice must be lifted up.** Those that speak for the Lord should do precisely that—**speak!** Let the quiet tones of lectureship be left for those that speak unimportant things; but let the minister of the Word lift up his voice like Peter and the prophets. Observe how the Lord commanded the prophets often to “lift up” their voices. He was not content for them to speak passively, virtually unaffected by their own message (Isa. 40:9; 52:8, 58:1; Jer. 22:20, Ezek. 21:22; Acts 2:14). This is not a trite point; if the speaker himself is not moved by his message, it is not likely that he shall move those that hear him. Our best efforts and our strongest voices should go into our preaching. If you desire to be mediocre, then be so in some other area of life—not in the matter of preaching!
5. **Seek as thorough a deliverance from crutches as your ability permits.** We are not among the foolish that say you should never use notes when you preach—but I am convinced that you should not use more than you have to. Learn to speak the Word of God freely, with as little paper-assistance as possible. Never be thrust into the position where if the lights go out, the message grinds to an abrupt halt. This is no glory to God. Strive not to read your sermon if at all possible; and if you absolutely must read it, read it well! Many young preachers start out learning to preach with a ream of paper before them, and so handicap themselves that “limitation” becomes the epitaph over all of their labors. Remember that while writing your thoughts out thoroughly may well lend itself to precise expression, the minds of your hearers cannot register through the ear as readily as they can through the eye, which may review again and again what is read. This may, indeed, seem like a vain point, but it seems to me that we have been developing a crew of preachers in our day that will prove useless in the hour of crisis. Let them learn to preach with skill; to learn to be skillful in the word of righteousness, to rightly divide it, use it against gainsayers, and persuade men. In my opinion, this cannot be readily developed from a notebook.
6. **Strive to use your ability to its fullest.** It is a matter of stewardship and faithfulness to the Lord to do so. If you have been blessed with a good and an analytical mind, don’t get up before the saints and quote from commentaries. Use your mind to probe the things of God, decipher the truth, and set it in precise fashion before the people. To be sure, it is certainly in order to try your thoughts, lest you become puffed up with your own ability—but don’t spend the burden of your time reading what other men (however godly they may be) have said about the Word of God, while your own mind and analytical powers lie dormant. You have a responsibility before God to improve your ability, and to give it back to Him with usury. This will never be done if the burden of your time is spent in becoming an authority on what “so-and-so” has said about such-and-such.
7. **Your greatest satisfaction should be derived from knowing you have pleased your Lord.** Whether or not people receive your message is really a secondary matter—the important thing is that you have spoken in accordance with the will and purpose of the Living God. You may encounter fierce opposition, looks of disapproval, and general pressure to alter your message, but you must resist these things in deference to obtaining the Lord’s approval. The servant of God is to “study to show himself approved unto God” ((II Tim. 2:15); he is to become proficient in this area. It is to be admitted that this will have an effect upon religio-political ambition—but this is of the “earth, earthy” anyway.
8. **Avoid zealously the tendency toward emulation.** Do not be a religious copycat; allow the Lord to work through your personality and abilities. There are too many religious schools

that turn out preachers that all sound like their main instructor. This is not wise. Emulation is a work of the flesh (Gal. 5:20), and is to be avoided in the ministry of the Word as well as other places in the church. If you must be like someone, set your goal to be like the Lord Jesus, who alone is our perfect pattern. This is the right perspective.

**9. Learn how to think and speak on your feet.**

This is a matter of practicality that should be developed over the years. It comes from familiarity with the Word of God—having a mind that is saturated with the concepts taught by the Holy Spirit. It also comes from associating the Word of God with life—learning the art of analyzing life with a Word-saturated mind. There will come times in your life when you will be asked to speak publicly in the behalf of the Lord. Develop your abilities so that you can rise to the occasion and not have to refuse because you require lengthy periods of preparation before you are able to speak at all. These times are, of course, exceptions, but the world needs men that can speak as readily for the Lord as worldly men can speak for the world.

**10. Seek ways to elevate the minds of your hearers—not ways to reduce your message.**

When your audience cannot understand your message, the main thrust should be to increase their ability to understand, not to make your message childishly simple. This is particularly true for those that speak regularly to the same audience. The purpose, at this point of preaching, is not to make the preacher as simple as the people, but to make the people at least as wise as the preacher (if he is, indeed, wise). The message of God is not necessarily made more understandable by making it simple. The word "simplicity" in Scripture is not meant to connote intellectual inferiority but rather straightforwardness—to the point. With every facet of our society incrementing the level of their learning and discernment, this is no time for the church to become childish in their understanding. We have a mandate from the Lord, "Brethren, be not children in understanding: . . . but in understanding be men" (I Cor. 14:20). It is the solemn obligation of the preacher of the Word to assist men in the achievement of this godly goal.

**11. Seek and maintain Divine restraints. Speak while your spirit burns within you.**

The impetus of a charged heart can be used of the Lord to reach men's hearts—count upon that. Well I know that this is not the main or only means of affecting the hearts of the needy and sinners, but when the truth is uttered by one whose heart is itself charged over the apprehension of that truth, more righteous and holy impacts are registered. Well do I remember the words of Peter which often have stirred my heart; "We cannot but speak the things which we have seen and heard" (Acts 4:20).

**12. Do not be deterred by the faces or looks of the congregation.**

Those of us that have preached long know about the burden of the countenance: disinterest, disgust, apathy, and general carnality registered upon the faces of

many in the congregation of hearers. You must not let this discourage you—you must rise above it. Remember the word of the Lord to the prophet Jeremiah; "Be not afraid of their faces, for I am with thee to deliver thee . . . be not dismayed at their faces, lest I confound thee before them" (Jer. 1:8, 17). You must not place a high value upon the approving countenances of men—that is a snare which will lead you into compromise and the eventual disapproval of the Almighty Himself. If it is the knowledge of the truth that makes men free (Jno. 8:32, 36), then it is the declaration of the truth that is pre-eminent, not the reaction of men to it.

**13. Strive to make the Scriptures live, not merely the church fathers, however holy they might have been.**

The objective of your ministry is to bring the Scriptures to bear upon the hearts of men—not to perpetrate the denomination, or the church (some sectarians deny that they are denominations). Vaunting Luther may well produce Lutherans, and the exaltation of Calvin may well make Calvinists, and the public and repeated veneration of Campbell may make Campbellites—but the lifting up of the Word of the Lord will make disciples—true followers of Christ. We do hold in high regard our predecessors in the faith, highly esteeming them for their works' sake—but it is not the declaration of their observations that makes believers, but the proclamation of the Word of the Lord. "Preach THE WORD", admonishes the Apostle (II Tim. 4:2). Let every preacher become a master of that. Let him learn church history—let him become acquainted with the writings of the holy men of ages past—but let him be an expert in the Scriptures; let them be the main citadel of his knowledge.

**14. Do not permit financial considerations (good or bad) to dictate the level of fervency in your preaching.**

The Word of the Lord to servants of God concerning their motivation is this; "Feed the flock of God . . . NOT FOR FILTHY LUCRE, but of a ready mind" (I Pet. 5:2). The grip of monetary pre-eminence has driven many a preacher into the realm of slovenly mediocrity. It has also given rise to a bitter spirit, which so mitigates the power of preaching that one possessing it ought to cease from speaking in the Name of the Lord. Long ago I learned that the people of God are not noted for their care of the preachers of the Word. This is a general rule that is, praise the Lord, contradicted in many places where the Word of the Lord has been joyfully received. However, the response of the people to their obligations in no way ought to deter the minister of the Word from being absolutely faithful to His God. As a representative of the Lord Jesus Christ, the highest consideration of all is faithfulness to his Master; "Moreover, it is required in stewards that a man be found faithful" (I Cor. 4:2).

**15. Remember that a preacher cannot preach except he be "sent" of God (Rom. 10:14-17).**

If God is not in the matter, then we have a talker, not a preacher. If you have a sense of



urgency concerning the proclamation of the Gospel, and a perception of the absolute need for the salvation of men, together with a fervent desire to proclaim it—then think not that you have conceived of these things yourself. It is not the state of the church that sends you, or the condition of a lost and dying world. It is the commission of the Lord that propels you into the work. You have been sent by Him. Never lose a sense of that reality. And, if the accompanying factors which we have mentioned before are not present in your heart, then it is an unwarranted assumption to gather that you have been sent of God.

16. **A preacher of the Word must be a stranger and a pilgrim in the earth** (I Pet. 2:11). This is a requirement for all of God's people—but especially is it so of their leaders, those that preach the Word. They are to be out in front in this matter. The Word of the Lord cannot be preached properly from any other posture. As you stand before people, you must view them from the **heavenly side**; you must have a **heavenly message**; you must seek to call them up higher—away from the course of this world, away from the lust of the flesh, the lust of the eye, and the pride of life. This can only be done when in possession of a lively awareness of your own separation from this present evil world.
17. **The praises of men must be considered of little or no worth.** The Lord Jesus Himself spoke of those that loved the praises of men more than the praises of God (Jno. 12:43). While it is certainly true that every man has the seeds of desire for the praises of men, these seeds are to be suppressed and not permitted to grow within the heart. The approbation of the Lord in that great and notable day is absolutely imperative, and it is to be the all-consuming desire of the Lord's servant to obtain that approval. Strive with all that is within you to not permit your feelings and emotions to rise with men's approval and fall with their disapproval. Your sensitivity is to be channeled toward the Savior's evaluation of your ministry, and I can tell you that it will take much effort to be as devoted to this sensitivity as you should.
18. **Avoid as much as possible scatter-gun sermons.** Scatter-gun sermons are sermons that have a lot of words, but no real message. A lot of subjects are surveyed, but nothing is developed, no real point is made, no directed challenge to the hearts of men. Some preachers load their minds with a tremendous assortment of Bible passages and verses, unrelated and lengthy, and then proceed to belch them forth to their audience in such a manner as to accomplish little more than an awareness that they have provided the audience with a large volume of the Word. We do not speak here out of disrespect for the Word, but out of disrespect for the improper use of it. We are told that we are to "**rightly divide the Word of truth**" (II Tim. 2:15); i.e., we are to apportion it properly to the hearers, giving each his proper word, fitly spoken at the proper time. Peter rightly divided the Word at Pentecost when he **correctly** addressed

those that sought to recover from the dastardly crime of killing Jesus of Nazareth. Paul rightly divided the Word on Mars hill when he addressed those Athenians and Stoics concerning the true God. Every preacher of the Word has an obligation to do this—to provide the proper word from God to his audience. To do this, his words must be like arrows, and like nails fastened in a sure place. They cannot be shot forth with little or no direction—they must have purpose.

Preaching is serious, serious enough to devote your best efforts toward it. Do not prepare your sermons when you are tired and preach them when you are at your lowest point. God has ordained that through the "**foolishness of preaching**" He should save them that believe (I Cor. 1:21). He makes manifest His word "**through preaching**" (Tit. 1:3). It is quite true that our modern preachers are more professional administrators than they are preachers—but that is wrong, and men of God ought to stubbornly refuse to conform to such worldly patterns of thought. Let administrators administrate, but let preachers **preach**—that is what they have been sent to do. If you have administrators preaching, and preachers administrating, you have only diminished the effectiveness of the Word. The Apostles did not think it reasonable to leave the Word of God to serve tables (Acts 6:2). It is still unreasonable to do so, and those that demand that it be done are also unreasonable. Today, universally, the highest salaries go to the best religious administrators—to those that are the most proficient in building organizations. But the Word of the Lord declares that those who "**labor in the Word and in the doctrine**" are to be counted "**worthy of double honor**" (I Tim. 5:17). It would seem to me that we have right there the means of making a fair assessment of the present state of the church.

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### A Departed Spirit Speaks

(From page 6)

esty, there is no shame. They do laugh and scoff at Thy Name. Grant repentance unto these that claim to be Thine. Renew their hearts with Thy own desire."

Eritor's comment: The force of Sister Adanna's conviction and character show forth in these remarks. They have been given to you precisely as she recorded them. Her conviction along these lines grew stronger with years, and did not diminish. I want to go on record as saying that I thank the Lord I was married to such a saintly lady for twenty-three years. I apologize not for her convictions, and join with her in declaring the necessity for such a stand among those that profess godliness. Since she wrote these words there has been even a further degeneracy in the dress of women, and this also brought much pain to her heart. It is with joy that I confess that no visit, however unexpected, would find Sister Adanna in anything but modest apparel. She was always comely, always beautiful, but always modest and shamefaced. May there arise many in this generation to stand by her in this conviction—to restore the Scriptural concept and appearance of shamefacedness.

## THE RESURRECTION OF CHRIST

The resurrection of Christ is a pre-eminent event. Great and unquestionable emphasis is given to it in the Scriptures. As we gaze upon this rare jewel of "the faith once delivered to the saints" (Jude 3), sundry and varied effects will be realized. The glorious knowledge of Christ's Sonship and Divinity, His acceptance with "the Father of lights", the effectuality of His vicarious sacrifice, the knowledge of the forgiveness of sins, the pre-eminence of the reign and the power of the Christ, and a persuasion of the transcendent power that is toward us that believe—all of these, and more, flow forth from a true understanding of the resurrection of the Lord Jesus Christ from the dead. Concerning the authenticity and reality of our Lord's resurrection, it is beyond question. We have more than abundant witnesses to establish its reality to our intellects. The twelve apostles, the watchers of the tomb, Paul, Stephen, above 500 at once that saw Him (I Cor. 15:6), Mary, the two on the road to Emmaus, and others. If it be countered that all of these witnesses are found in the Scriptures, we gladly admit that they are; but, then again, the Scriptures—the Bible—is the only book that deals exhaustively with the life of Jesus of Nazareth, so we see nothing wrong with that. **Albeit, the primary evidence of our Lord's resurrection is not historical or intellectual, but spiritual. It is comprehended by faith, and not by science.** As a participation in the resurrection life of Christ is experienced within the spirit by faith, the reality of that event is once and for all established to the heart. Further, unless that is experienced, there will be either doubt or indifference concerning the Savior's resurrection. But, it is not our purpose here to deliver an apology for Christ's resurrection, but rather to expound it to your edification.

### Christ's Resurrection Taught By Himself

During our Lord's earthly ministry, while He tabernacled here in "the likeness of sinful flesh" (Rom. 8:3), He continually taught His disciples concerning His then forthcoming resurrection. How often do we read His words; "From that time forth began Jesus to show His disciples how that He must . . . be raised again the third day" (Matt. 17:23); "But after that I am risen again . . ." (Matt. 26:32); "He charged them that they should tell no man what things they had seen, till the Son of man were risen from the dead" (Mark 9:9); "And they shall scourge Him, and put Him to death; and the third day He shall rise again" (Lk. 18:33); "Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day" (Luke 24:46); etc. (Jno. 2:19; 12:23; 16:16). Still, the sluggardly disciples failed to grasp the significance of what He said, it seemed. With minds riveted to the earth, they saw only the possibility of losing Him forever, not of receiving Him eternally through the means of the resurrection. Alas, prior to Pentecost it was truly the day of spiritual limitation, for the Spirit "was not yet given, because that Jesus was not yet glorified" (Jno. 7:38-39). **Their doubting and their faithlessness was not extraordinary, but was an expression of nature's deficiency.** We stand not in judgement against them—God forbid—but glory

in our Lord Who remained so tolerant and patient with them in their spiritual blindness and hardness of heart. His repeated references to His glorious resurrection were only evidential of His great longsuffering, which we account to be salvation (II Pet. 3:15). Our Savior had in mind the day of the Comforter, Who would "bring" to their remembrance these transcendent thoughts and truths (Jno. 14:26), and impregnate them with power and glory to their hearts. **Our Lord speaks in view of His "eternal purpose" (Eph. 3:11) and in order to the realization of that purpose by His saints.** Often, like the disciples before the coming of the Holy Spirit, that instruction goes unheeded and undiscerned by those "upon whom the ends of the world are come" (I Cor. 10:11). Nevertheless if we, like they, give heed unto the words of our Savior, cloudy though they may now appear, the "day will dawn and the day star arise in our hearts" (II Pet. 1:19).

### The Resurrection—The Destruction of Death

It is written that the "last enemy that shall be destroyed is death" (I Cor. 15:26); that is the final opposition to be faced by "God's elect" (Rom. 8:33); the last outpost of resistance. What a blessed and holy contemplation it is to think of it, when the old serpent shall verily be "bruised under our feet", as it is written (Rom. 16:20). To effectually redeem His people, therefore, "the God and Father of our Lord Jesus Christ" must destroy that most formidable of all foes. If death prevails over the "His Christ" (Rev. 11:15), salvation shall be rendered but a fantasy! Anticipating the conflict with death our Lord declared, concerning the Rock of His Divinity; "the gates of hell (hades—the abode of the death) shall not prevail against it" (Matt. 16:18). Jesus spoke here of the iron gates of death which had successfully held all of her victims up to that juncture in time. He knew that His Father would not "leave His soul in hell, neither suffer His holy one to see corruption" (Acts 2:27). Full opportunity was given to death to do her work. Three days and nights the Savior lay in the tomb, subject, by rules of nature, to the laws of mortification. Death reigned over Him, apparently. During that same approximate period or time, mortification had set in on Lazarus (John 11). But not so with the One who possessed "the keys of death and of hell" (Rev. 1:18). On the third day He broke asunder the "pangs of death," for "it was not possible that He should be holden by it" (Acts 2:24). Shaking Himself like Samson of old, He shattered the fort of the enemy and came out from among the dead. The "last enemy" had been overcome, praise the Lord, and nothing now stood between God and His people. He verily "made a show" of principalities and powers at this point, "triumphing over them" (Col. 2:15). **Forever secured, now, were those "chosen in Him from the foundation of the world" (Eph. 1:4), for if that final enemy was rendered powerless against Christ Jesus the Lord, surely "nothing shall separate us from the love of God which is in Christ Jesus" (Rom. 8:35-39). The "Captain of our salvation" (Heb. 2:10) has been exalted "far above all principality and power" (Eph. 1:21), "angels and authorities and powers being made subject to Him" (I Pet. 3:22). They**



**have all been proven to be inferior to Him through His own resurrection.**

The resurrection also validated all of the claims of our Lord. When He "dwelt among us" (Jno. 1:14), He declared Himself to be "the Light of the world" (Jno. 8:12), "the Vine" (Jno. 15:1), "the Bread of life" (Jno. 6:35), "the Way, the Truth and the Life" (Jno. 14:6), "the Door of the sheepfold" (Jno. 10:7, 9), and "the Good Shepherd" (Jno. 10:14). He proclaimed that He was "sent" of God (Jno. 5:30), "spoke the words of God" (Jno. 3:34), "pleased" the Father (Jno. 8:20), and was "going" to the Father (Jno. 7:33). He claimed that the Father "knew" Him (Jno. 10:15) and "revealed" Him (Matt. 11:27), that no one could take His life from Him (Jno. 10:18), and that He and the Father were "one" (Jno. 10:30). He announced that the Scriptures actually bore witness of Him (Jno. 5:39), and that even Abraham rejoiced to see His day (Jno. 8:56). He identified all that heard Him with the inner ear as God's sheep, and disowned all who could not hear or perceive His words (Jno. 8:43). He was narrow in His theology, stating that those that were in disagreement with Him "knew neither the Scriptures nor the power of God" (Matt. 22:29), and that if a man did not receive His words he was a foolish man (Matt. 7:22ff) and would suffer in the day of judgement (Jno. 12:47ff). He proclaimed that He came not to judge the world, but to save the world (Jno. 12:47), and that Satan had "nothing" in Him (Jno. 14:30).

**All of these claims were made in connection with Jehovah God.** If they were not true, God would deny Him, thus evidencing their falsity. However, if they were true, the Lord of heaven and earth would vindicate His Son by reversing the verdict of earth upon Christ Jesus. Men counted Him unworthy to live, and thus crucified and slew Him (Acts 2:36). Although it was done according to the "determinate counsel and foreknowledge of God" (Acts 2:23), yet men's hearts were fully in accord with it, being filled with all malice and envy and hatred. Their rejection of Christ was a very real one (Jno. 1:11; 3:19-21). But, praise God, the Father "raised Him from the dead" (Rom. 6:4; Acts 2:24), thus declaring Him to be "the Son of God with power, according to the spirit of holiness, by the resurrection of the dead" (Rom. 1:1ff). Man's judgement and Satan's power were both repudiated as invalid and void when the earth shook and convulsed as the Son of God and man arose in power and glory. The epitomy of truth is Jesus Himself. The epitomy of man's natural judgement is seen in His reaction toward Jesus. The whole combination of Satan's power is seen in the converging attack of the "power of darkness" upon the "holy One of Israel". The victor of that dreadful confrontation not only was to take the spoils, but His victory completely and thoroughly nullified the validity of his opponents. Christ arose! And by virtue of that resurrection the entire natural order of thought was overthrown, together with Satan and all of his cohorts. The resurrection, then, was not merely historical, but it was demonstrative; demonstrating the fact that Divine wisdom has always ruled, and always shall. We further see this to be

true not only in the realm of observable nature, but in that more excellent sphere of redemption.

The glorious truth is that our Lord's resurrection, once substantiated to the heart by the Word of God and through the ministry of the Holy Spirit, will establish one in the faith and fully persuade the heart of the eternal nature of salvation. It is for this reason that Satan seeks to minimize, if not altogether obscure, the blessed truth of our Lord's resurrection from among the dead. After all, the promise is that if we confess with our mouth that Jesus is the Christ, and believe in our hearts that God raised Him from the dead, we shall be saved (Rom. 10:9). Further, the promise is given to our hearts; "But for us also, to whom it (righteousness) shall be imputed if we believe on Him that raised Jesus our Lord from the dead" (Rom. 4:24). **That the resurrection of Christ is integrally associated with the forgiveness of sins is clear, for, "He was delivered for our offences and raised again for our justification"** (Rom. 4:25). O, to know more of "the power of His resurrection" (Phil. 3:10); that is to be our aim. It is that same power that is to usward who believe (Eph. 1:18-20). **Further, His resurrection is God's pledge to us of our own future resurrection from the dead** (I Cor. 6:14; Rom. 8:11).

When speaking of the resurrection of Christ, the Holy Spirit is very emphatic, so as to draw our implicit attention to this point; "Who is he that condemneth? It is Christ that died, yea rather is risen again . . ." (Rom. 8:34). Our remembrance, brethren, is to be stirred along these lines. The challenge is made to our hearts; "Remember that Jesus Christ of the seed of David was raised from the dead according to my gospel" (II Tim. 2:8). Further, we were begotten again unto God by the resurrection, as it is written; "Blessed be the God and Father of our Lord Jesus Christ, which according to His abundant mercy, hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead" (I Pet. 7:3).

What can we more say of this grand event; it marks the beginning of a new era in the earth; an era of unsurpassed power and glory. There by an ascended Christ, is assurance granted to men, as it is written; "He will judge the world in righteousness by that man Whom He hath ordained: whereof He hath given assurance to all men in that He hath raised Him from the dead" (Acts 17:31). Is it not true, beloved, that if when we were enemies "we were reconciled by His death, much more shall we be saved by His (resurrected) life" (Rom. 5:10). Let us peer into this foundational truth more, and have done with lesser things. A raised Christ is a powerful, life-giving Christ! Let men emphasize His earthly ministry if they will, but they do us no service. **His earthly ministry was but a prelude to that greater and fuller ministry within the tabernacle that is set in the heaven.** There, from the "right hand of the Majesty on high" (Heb. 1:3ff), He ministers life to as many as have been given to Him (Jno. 17:1-3). We have no time for a Gospel that does not make a pre-eminent matter out of our Lord's resurrection. It is that resurrection life that is Sovereignly sent into our hearts in order that we

might pulsate within with the vitality of Divine union. Everything hinges on this resurrection—everything! Our entire redemption; it all stands or falls upon the fact of this truth—Christ was raised from the dead.

It is our fervent desire that all men everywhere might behold in larger scope and greater clarity this resurrection, for when that vision floods the heart and soul, there comes a new view of everything; new life in everything; new vitality and hope. Remember, therefore, that Jesus Christ was truly raised from among the dead; and “keep” it “in memory” (I Cor. 15:1-3).

## THE LOVE OF THE TRUTH

“... the love of the truth ...”—II Thess 2:10

The “love of the truth” is most precious, for it is an ordained means whereby we are “saved.” In a generation that is called the “generation of truth”, it must ever be remembered that men have no more real appetite for the truth than they ever have had. Sophists have made **seeming facts** synonymous with truth, and have thus wrought a sort of pseudo-reality which has deceived multitudes. Truth is **SPIRITUAL REALITY**—the eternal things; the realities associated with that kingdom which “cannot be shaken” (Heb. 12:27). Because truth deals basically and fundamentally with the unseen and intangible, it is not at all accessible to the “natural man”, who considers it but “foolishness” (I Cor. 2:14). Truth deals with realities relative to another world—another order. It touches upon the eternal, not the temporal, and bears relevancy to “life and godliness” (II Pet. 1:3). From the high vantage point of the Spirit, anything created by mortals is unreal, whether intellectual, moral, or tangible. It is a fabrication, not an existing reality! **Only the eternal things are the real things**—the true things! Even those things of nature that have been wrought by our God has destined to pass away, and to melt with a fervent heat, and therefore cannot be the objects of our affection! Thus, **the love of the truth is the love and appetite for eternal realities; an affection for those unseen things of the “everlasting Kingdom of our Lord and Savior Jesus Christ”** (II Pet. 1:11).

How rare, indeed, such love shows itself in a world shrouded with the cheap tinsel and finery of temporalities. The fleeting, the transitory things—these enslave the hearts and minds of men and give them pleasure but “for a season” (Heb. 11:25) and vaporous satisfaction. For those, however, that have been made “new creatures in Christ Jesus”, the lure of heaven grips the soul, along with a growing dissatisfaction with all that has no truly lasting value. Their love is “for the truth”, and thus they are being oriented for glory, where nought but truth shall exist, and where nothing that “defileth” shall enter in, “neither whatsoever worketh abomination, or maketh a lie” (Rev. 21:27). **Those who have, therefore, “received the love of the truth that they might be saved” have been given, as from heaven, an appetite and yearning for those things that are pure, undefiled, and eternal.** All of these things are, of course, embodied in the Person of Jesus Christ Who Himself is “**THE TRUTH**” (Jno. 14:6). This truth is EX-

PRESSED in the Scriptures, which are “the record God hath given of His Son” (Jno. 5:10). Belief of this record is so vital to spiritual life that it is expressed by the Holy Spirit in this way; “He that believeth on the Son of God hath the witness in himself; he that believeth not God hath made Him a liar; because he believeth not the record that God gave of His Son” (I Jno. 5:10). Belief on the Son, therefore, is brought about through the receiving of the testimony of God concerning His Son in the Word of God. It is to this that Peter eluded when he declared: “Being born again, not of corruptible seed, but of incorruptible, by the word of God which liveth and abideth forever” (I Pet. 1:23). **Our relationship, therefore, to the Scriptures, will reflect our attitude toward the “truth as it is in Christ Jesus”** (Eph. 4:20-21).

## The Relationship Of The Scriptures To Truth

The Scriptures are the most distinctive writings on earth, because they were “given by the inspiration of God” (II Tim. 3:16), and “holy men of God spake as they were moved by the Holy Ghost” (II Pet. 1:21). **They are actually a report of the truth**—the real things, or, as they are called in Scripture, “the things of the Spirit of God” (I Cor. 2:14). All that is in agreement with them is truth and reality; all that is at variance with them is false and spurious—temporal! The Holy Spirit, knowing “the things of God” (I Cor. 2:11), took them according to the will of God the Father, and gave them to holy men who recorded them for our “comfort” and “hope” (Rom. 15:4). **No statement or position can be countenanced as true that does not, therefore, have as its basic foundation the Word of the living God.** The instructions given under the law still remain in force under grace; “To the law and to the testimony: if they speak not according to this word, it is because there is no light in them” (Isa. 8:20). Here is the testing ground for all that purports to be truth, and it is accessible to all who “worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh” (Phil. 3:3). The Bible, in this instance, becomes the very hub upon which true theology turns, and it determines the direction and tone of all valid instruction.

**The Scriptures, then, are not to be used to implement church programs and positions, but rather are to be the means of bringing people into the knowledge of the truth; yea, into an acquaintance with the truth!** Admittedly, this devastates myriads of sermons and church activities that are held in high regard by churchmen, for it puts God’s word at the center of all proclamation and endeavors—bringing the **truth** to the people! We go to the Word for information and proclamation, not for substantiation of notions and concepts conceived in our minds before we hear the voice of God. All who stand before men with a message purported to be of God must first of all have a good working knowledge of God’s word; then they must seek to proclaim what the Lord has said upon the subject, and expound the “sense” of His eternal word. As it is written; “So they read in the book of the law of God distinctly, **AND GAVE THE SENSE**, and caused them to understand the reading” (Neh. 8:8).



**The only things that are spiritually "real" are those things that are declared in God's word.** The people of God must learn to reckon upon this premise. Those things in our lives, those teachings to which we are subjected, must all find expression in God's Word, else they shall be rejected as false and pretentious. We speak in words "that the Holy Ghost teacheth, comparing spiritual things with spiritual (words)" (I Cor. 2:13). It is true that there are "secret things" in the world of reality that have not been revealed unto us; things that it is best for us not to now know; yea, which, in all probability, it would be impossible for us to comprehend while yet within the confines of this fleshly tabernacle. And yet, there is a large segment of this unseen world that has been brought within the proximity of spiritual vision. As it is written: "The secret things belong unto the Lord our God; but those things which are revealed belong unto us and to our children forever, that we may do all the words of this law" (Deut. 29:29). That revelation is found in the "Scriptures of truth" (Dan. 10:21), which are a transcript of invisible truth which shall endure forever, and is but hidden from carnal view by the temporal scaffolding of the seen! We have absolutely no knowledge of truth apart from the Scriptures; there is no other expression of it. **Whatever we may be given to experience of the eternal sphere may not be understood aright until it has been explained by Scripture.** All attempts to classify spiritual knowledge, therefore, by explanations that are purely humanistic are to be received as invalid. The comparison of spiritual things must be made with spiritual words, i.e., "words that the Holy Ghost teacheth" (I Cor. 2:13). While self-expressions from our own hearts and minds may have an element of edification to our own selves, it is much akin to speaking in tongues—there must, in such a case, be an interpreter which can translate self-expression into words which are common to all believers—the words of Scripture. You will observe that the apostles always sought to express themselves in the words of the prophets, and it is comely for us to also express our thoughts, experiences, and conceptions in Scriptural language. If such cannot be done, we must first weigh our attitudes to see if they are valid at all—and if they are, then we must seek the proper expression of them. This is the connection of the Scriptures, then, to truth—they are the expression of truth; i.e., truth reduced into words.

#### LOVING THE TRUTH—A GREAT GIFT

It is witnessed by the Spirit that men "receive" the love of the truth; that indicates that it is a gift, and a precious one indeed, for it is received "that they might be saved." Salvation, then, cannot be wrought apart from truth, and truth cannot be effectual apart from the reception of a love of it. **The love of the truth connects one with the eternal.** An appetite for the everlasting kingdom of our Lord and Savior Jesus Christ is conferred by God upon those to whom "He will be gracious" (Ex. 33:19) in order to make them "meet to be partakers of the inheritance of the saints in light" (Col. 1:12). In the "pavilion" (Psa. 27:5) of the Lord, nought is dispensed but truth—pure heavenly truth. Thus, those whose appetites are devel-

oped most heartily for such truth are the more fit to dwell in the presence of the Lord. Oh, that this was more within the minds of professed believers today; a day when people are depending upon their activities to get them into heaven, to fit them for a dwelling place with the most High. **Just as God made Adam conscious of his need for a wife before He gave him one (Gen. 2:18-25), so He creates in us a desire for spiritual realities by giving us a love for the truth.** When such a love is received, there comes an appetite foreign to the order of earth; a "hungering and thirsting for righteousness" (Matt. 5:6), and a "desiring for the sincere milk of the word" (I Pet. 2:2). One begins to "labor for that meat which perisheth not, but endureth unto life everlasting" (Jno. 6:27), while a growing disdain for temporalities is seen to develop. Furthermore, a real craving for the Bible and Scriptural food arises which cannot be satisfied. Well, I remember in my own case when this first began to come upon my soul; it seemed that I could not get enough of the truth. It made little difference to me what the speaker of the truth sounded like or looked like; how large the gathering was, or where it was located. The truth was what now thrilled my soul, not voices, places, or aggregations. That is the "love of the truth!" Have you received it?—that love which constrains the word to be fulfilled in you, as it is written; "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God" (Matt. 4:4). To such an one as this, there is no dusty Bible of which ignorance is the only connection. **The insatiable thirst for truth finds its greatest degree of satisfaction in the spiritual perusal of the Word of God; when the realities there testified to are brought up before the mind.** Any individual that ministers this vision to the heart of the saints is to be held in high regard, for he is in reality, a shepherd of God's people. It is by the Word that they are ruled and ordered. **Hence, the teachers that are the most precious to them are the ones that summon truth from the higher sphere to their hearts; that call down sights and visions of heavenly realities to the soul.**

You that have truly "received the love of the truth", treasure that love as a most precious gift, and nourish and feed it constantly. That is what shall equip you for an appreciation of the presence of the Lord. Without it, heaven and the Lord of it would be foolish and obnoxious to your spirit. But with it, praise God, comes the capacity to receive eternal things within the breast, for the love of the truth is itself, in essence, eternal also!

#### "THE FOUNDATION OF THE WORLD"

To those who "worship God in the spirit, and rejoice in Christ Jesus" (Phil. 3:3), the existence of any entity postulates the existence not only of Divine cause, but also of Divine purpose. Not only are "all things of God" (II Cor. 5:18), and "of Him and through Him, and to Him" (Rom. 11:36), but they are all worked "according to the good pleasure which He hath purposed in Himself" (Eph. 1:8, 11). The Kingdom of God is precise and orderly. Before a thing is ever performed by our Father, it is "determined before to be done" (Acts 4:28). He is a wise Designer, an inscrutable Ex-

ecutor, and an omnipotent Purposer. There is nothing accidental or unforeseen that transpires under His jurisdiction, and "all things" are under His jurisdiction, for He ruleth over all. Nothing, strictly speaking, is impromptu or spontaneous with God. His designs and purposes are part of His character, and are never to be divorced from His Person. For this reason we read of His "eternal purpose" (Eph. 3:11), "everlasting covenant" (Isa. 55:3), etc.

In the case of the "world", faith has an abundant sphere in which to express itself. Man, with his limited vision and disdainful curiosity, together with his unfathomable pride, has gendered the dogma of evolution which obviates God and relegates all to chance. We thus have design without a Designer, work without a Worker, and precision without a Purpose. In an attempt to enthrone reason, true reason is dethroned, and in a carnal effort to find causes, the Cause is obscured. While many devotees of "Christendom" have formally denounced the devilish doctrine of evolution, they yet remain practical evolutionists, refusing to "acknowledge the Lord IN all of their ways" (Prov. 3:5-6), and opposing the apostolic doctrine that "all things are of God" (II Cor. 5:18). However, I personally delight in knowing that our Lord "worketh ALL in all" (I Cor. 12:6) in the saints, and that He "worketh ALL THINGS after the counsel of His own will" (Eph. 1:11). As I view the world by faith I understand that the things that do appear were made from things that do not appear (Heb. 11:3). Equally true, they are all ordered and maintained by a Divine purpose which is not always apparent, yea, is only viewable to faith. Once this "eternal purpose" is perceived, great bodies of false doctrine that prevail are immediately dispelled, and glory fills the soul. It is somewhat of this sort of thing that I desire to fill the heart of every child of God.

The term "the foundation of the world" appears no less than ten times in the Word of God (Matt. 13:35; 25:34; Lk. 11:50; Jno. 17:24; Eph. 1:4; Heb. 4:3; 9:26; II Pet. 1:20; Rev. 13:8; 17:8). If I may so put it, it is a doctrinal phrase; i.e., a phrase designed to instruct us in the ways of our God. **The word "foundation" in this usage, has to do with purpose and design;** i.e., "that upon which a thing is founded." The more precise meaning, then, of the phrase "the foundation of the world" would be; "The purpose upon which the world was founded", or "the reason for which the world was created." Our Lord did not simply make a world and set it to spinning like a top with no reason for existence, purpose for maintenance, or set time of duration. Jehovah God is like His own immutable covenant—"well ordered in all things" (II Sam. 23:5). Nothing wrought upon the earth is an after-thought—it is all according to purpose and unchangeable will! Let this truth firmly be fixed in the minds of all believers and they shall at once find a more desirable appreciation of the Word of God and its sundry instructions concerning direction, all things working together for good, etc.

**The world is actually an arena for the enactment of the redemption of God's people.** Everything that transpires in it is joined to this purpose and work by unsearchable wisdom (Rom.

11:33). If the activities taking place in the world seem disjointed and disorderly, it is only because our perspective is too small and our finite minds incapable of comprehending eternal things. By faith, however, we may rest in the truth that "ALL THINGS" are being worked together for the good of those that love God, those who are "THE called of God according to His purpose" (Rom. 8:28; II Tim. 1:9). Before the earth was created, or before ever its foundations were laid, the sons of God were "chosen in Christ" (Eph. 1:4), being "predestinated unto adoption of children by Jesus Christ to Himself, according to the good pleasure of His will" (Eph. 1:4-5). Our obtainment of the "inheritance" was due to our "being predestinated according to the purpose of Him who worketh all things after the counsel of His own will" (Eph. 1:11). The truth of our election, or predestination is often taught in Scripture (Rom. 8:29-30; II Thess. 2:13; Acts 13:48; II Tim. 1:9; John 15:19; Rom. 11:5-6; Js. 1:18; I Pet. 1:2, etc.), and is designed to teach us that our "salvation in Christ Jesus" (II Tim. 2:10) and "appointment" to that "salvation" (I Thess. 5:9) antedated the founding of the world. The names in the Lamb's book of life, for instance, were written there from "before the foundation of the world" (Rev. 17:8; 13:8). No amount of theological gymnastics can remove these truths, praise the Lord! They, like our Father, are "FOREVER," and as they are received joyfully as the truth, they have (as does all truth) a sanctifying ministry about them (John 17:17).

It must be remembered that words like "purpose", "foundation", "beginning", etc., are basically Divine **accommodations** to our human frailties and limitations. They are chronological, or time expressions, and in our minds are set within the borders of time or limited duration. One cannot think of these words apart from "time"—but that is only because our present resources will not permit us to project into eternal spheres. As I have said before, **the purposes of God are actually an integral part of His nature, and thus were never really separate from Him.** Because, however, He is a merciful God toward we that are feeble and simple, He has inspired expressions to be given to us in His Word that assist us in gaining some degree of appreciation of His own Person. Our Lord's activity may be viewed in association with time; i.e., as having a start, etc.; but His **purposes** may not be so viewed! With this truth in mind, we may be better able to perceive the subject in hand. For instance, when the Lord says "before the foundation of the world", the thought intended is; "**The existence of the world presupposes this purpose;**" i.e., the declaration that we were "chosen in Him before the foundation of the world" means that our choosing has the priority over the world; that **the world owes its existence to our choosing by God;** that were it not for a chosen people, the world should not exist either in appearance or in Divine purpose. In athletics, the world chooses a sport, decides the extent and limit of its activities and spectators, and then builds an arena to accommodate that event. It was so with the world and its construction by the Creator (again, this language is accommodating to human understanding). The



world (and all of its activities) was planned, and is being maintained and executed by the Father in the interest of His people. They shall yet be "to the praise of the glory of His grace" (Eph. 1:6). The world, and everything therein, is in order to the accomplishment of that purpose. That is the "foundation of the world", and thus do "all things work together for good." **"The world, as it is being operated, then, best serves the purpose of God and the interest of the elect!** How comforting to the heart! Now, with these principles before us, let us briefly view the passages where this phrase is mentioned and realize the effect that this understanding has upon their interpretation.

1. Matthew 13:35: "That it might be fulfilled which was spoken by the prophet, saying, I will open my mouth in parables: I will utter things which have been kept secret from the foundation of the world."

The emphasis here is this: That Jesus' unveiling of these secrets was a matter of the Lord's appointment. They were by design, hidden until Christ declared them. **Within God's eternal purpose, then, was not only the secrecy of these things, but also the manifestation of them through His Son, Whom He hath appointed heir of all things, through Whom also He made the worlds"** (Heb. 1:1-3).

2. Matthew 25:34: "Then shall the King say unto them on His right hand, Come ye blessed of my Father, inherit the Kingdom prepared for you from the foundation of the world."

Here, the "eternal purpose" of God is seen as being determined **before** the creation; i.e., the Father predetermined that the "elect" should inherit the "Kingdom", possessing it to His own glory (Dan. 7:18). **Technically speaking, the inheritance is not a mere reward (as men reckon rewards), but is a Divine appointment (Luke 22:29).**

### SATAN'S DELUSIONARY HYPOTHESIS

Our Adversary, which "walketh about as a roaring lion, seeking whom he may devour" (I Pet. 5:7-8) has a basic hypothesis which he promulgates among the inhabitants of the earth with great perseverance and consistency. It forms the basis for all of his cunning delusions, and may be adapted to all strata of intellectual and moral development. Regardless of the level of apprehension an individual has attained unto, either in the flesh or in the spirit, Satan has cunning wiles and trickery whereby deceptions are leveled at the victim. **These attacks of soul may be effectually withstood only by faith**, for "faith is the victory that overcometh the world" (I Jno. 5:3-4). In the development and "increase" of our faith, it is imperative that we be brought into a fuller realization, however, of the nature of Satan's foundation. Without the comprehension of that, we shall inevitably fall into his snare. All of Satan's work is based upon this delusionary hypothesis; **That the sensual and the observable are the fundamental, the pre-eminent things!** Satan always builds upon this premise! All forms of cultural, moral, intellectual, and religious delusion find their fulfillment in this tenant of the evil one! Those that are rooted in the earth (being grounded there by their own lusts and natural desires) are ostracized from the Lord, have become His enemies, and are

ensnarled hopelessly in a matter stronger and more tenacious than themselves. Those that are risen with Christ are to faithfully aspire to those things which are above (Col. 3:1-3), forsaking the things that are beneath in exchange for the unseen realities of the "heavenlies". All of Satan's quests are opposite of this. Because he is the prince of this world (John 14:30) his activities have the peculiar mark of worldliness or earthiness. He entertains no affinity at all with eternal realities, with the truth, or with that which liberates the spirit from the encumbrances of earth. His aim is to make us "friends with the world" (James 4:4); to become rooted and grounded in our affection to this "present evil world" (Gal. 1:4).

The attitude of the rich "fool" prevails about us today, and especially in our country. It was he that asserted; "This will I do: I will pull down my barns, and will build greater; and there will I bestow all my fruits and all my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry" (Lk. 12:18-19). Here was one that had expended all of his intellectual and spiritual powers in the accumulation of earthly possessions, rather than merely possessing riches, **the riches had gained possession of him.** In complete oblivion of eternal things, he pitched his tent in Sodom, and dwelt in his heart upon the earth. The current of the temporal had caught his spirit, and enslaved therein (without consciousness) he became content. This was his condemnation, for he had exchanged his soul for the tinsel of this world—that which is neither satisfying to the spirit nor lasting in essence. And what saith the Lord unto him? "Thou fool, this night shall thy soul be required of thee: then whose shall those things be which thou hast provided?" (Luke 12:20). Here we begin to see the reason for this fool's actions; he was under the delusion of Satan. He took precisely the same course of the evil one and consequently was given the same reward. Satan, being the "strong man" of the earth, shall eventually have his whole house "spoiled" by the Lord Jesus Christ and his brethren (Matt. 12:29; Dan. 7:22). All of the energies of Lucifer are but temporal; his dominion temporal; his enjoyment temporal. **The entire rule which he presently occupies in our sight shall be finally wrested perceptibly from him and given to the saints. Then his possessions shall become ours, and we shall "inherit the earth",** praise God, which is now his sphere of rule. He has played the role of the fool, and all that hear him in their spirits are fools in essence! The current trend in the world, the grasping spirit which grips the hearts of the multitudes, is all evidence of the swiftness of the flood which he has cast out upon the earth (Rev. 12:15). It is not a sign of intellectuality, or of scientific advantage, or of changed cultural mores that are for the better. This people of the earth have been caught up in the gigantic sway of "the prince of this world", and their hearts have been ravished by that which is transitory, temporal and fleeting. Scarcely a person exists that does not place an inordinate value upon the seen. Lives are shaped and moulded by the tangible and by the sensible. Values are all

determined by that which can be observed with carnal senses. Satan has thus "deceived the whole world" (Rev. 20:3; 18:23; 12:9) and brought men into the course that ends in the "ditch" (Matt. 15:14)—the end of that course which is perused in blindness to eternal verities.

To all of these things the average "fundamentalist" and religious enthusiast can say a hearty "Amen"—but that is the very thing that concerns us. This same form of earthiness has pervaded the sphere of religion, and men have merely embraced the world under a different label while calling it "godliness". Great value is placed upon the seen, upon the visible and tangible; that which can form as a foundation for institutionalism, etc. Yea, Satan is the head of this sort of religion; yea, he is the very author of contemporary Christianity—the most conservative of it—in our land! Who can deny that spiritual moods are set, for the most part, by that which is sensed and observed. Great stock is placed in such matters as visible responses to invitations; great financial achievements; structures; programs which bear sensible results to the outward man; manifestations of the Spirit which may be perceived with the natural senses, etc. These are all evidences of the ensnarement of the evil one; he has deceived the whole "church" (professing church) of our day, and our hearts do "sigh" for the abominations that we see in Jerusalem (Ezek. 9:4). What can we say when we know in our spirits that the hearts of men are not excited by the proclamation of liberating truth unless it is attended by some sort of mundane and sensible accompaniment? I have observed time and time again that the truth is not seen as the freeing factor in churches; it is not that which is besought for liberty. Sight and vision, sense and feeling; that is the thing. The test of a spiritual and exhilarating fellowship is the response and the output that is experienced at that meeting. Everything from responses to armenian invitations, to manifestations of self-interpreted spiritual gifts are considered evidences that the meeting has been a resounding success. Whether or not the truth as it is in Christ Jesus (Eph. 4:20ff) has been perceived by the spirit is irrelevant; whether or not the sound of the Gospel has gone forth, and the report given, is seen as having no real bearing upon the case. Greater insight into the Lord God of hosts, wisdom and spiritual understanding (Col. 1:9-11), growth in the grace and knowledge of our Lord Jesus Christ (II Pet. 3:18)—all of these are considered small matters. The people come and the people go, their understanding unfruitful in the knowledge of God (II Pet. 1:8). The apprehension of the "mystery of God, and of the Father, and of Christ" (Col. 2:2) is not to be seen, although it is to be admitted that there is an "appearance" or "show of wisdom" to be found in the "voluntary humility" and in "will worship", and the "neglecting of the body" (Col. 2:23). But rise into the "heavenly places" and speak of the character and perfections of God; how "all things are of Him and through Him and to Him" (Rom. 11:36), and at once you rise over their heads. Leave the sphere of seen works, and rise into the realm where the "works were finished from the foundation of the world" (Heb. 4:3), speaking of things that are not as though they

were (Rom. 4:17), and the look of flesh confronts you, and true earthiness is shown forth. Little is known of that "Kingdom which cannot be shaken" (Heb. 12:27-28) and of the "heavenly things" that have been cleansed with that better sacrifice and blood (Heb. 9:23). **The grand purpose of God, which shall be realized in the dispensation of the "fulness of times" when He shall "gather together all things in Christ, both which are in heaven, and which are on earth" (Eph. 1:10), is a virtual mystery to the most orthodox and illuminated of professing Christendom.** It is the sensible of which they speak. Some speak of church attendance, of campaigns, of institutional achievements, while others who purport to be even more spiritual speak of gifts, of healing, of tongues, of baptisms, and of the laying on of hands. We do not question the reality of these things of which they speak—that is not the point here. It alarms us that they have no more to relate than this; nothing that will feed the soul and arm it for the attacks of the evil one. All of these have become ensnared by the wicked one, and in a most subtle way; they have become rooted to the earth, and their religious walk is limited or enlarged in accordance with the indulgence of their natural senses in the matter. But we want no part of such a religion! It is too earthy! Too conditional upon my own natural indulgence. I rather delight in the apprehension of the truth as it is in Christ Jesus; of the knowledge of the mystery which was hid from ages and generations, but is now made manifest to the saints (Col. 1:26). **The great and unfathomable purpose of God is brought to the heart in the power of the Holy Spirit, and implanted upon it becomes the source of joy and righteousness and peace experientially.** It is declared in the Scriptures that "Whom the Lord foreknew (an equivalent term with "election"—Acts 2:23; I Pet. 1:2) He also predestinated to be conformed to the image of His Son, that He might be the First-born among many brethren. Moreover whom He predestinated, them He also called; and whom He called them He also justified, and whom He justified them He also glorified" (Rom. 8:29-30). That is the great plan of salvation—a five point plan of salvation; (1. Foreknown (2. Predestinated (3. Called (4. Justified (5. Glorified. It is as sure as God Himself, and was issued forth in Sovereign good pleasure. It shall not fall to the ground, nor shall the Executor of it "fail nor be discouraged" (Isa. 42:4). **An individual's growth in the Kingdom is to be measured by his degree of apprehension of these great truths, for therein is revealed the righteousness of God from faith to faith (Rom. 1:17).** It makes little matter how much an individual declares that he has experienced, if his understanding is clouded to the eternal mysteries of the Kingdom he is "of the earth earthy" (I Cor. 15:47). These are actually rooted in this world, their confidence resides in this world, and they are basically and fundamentally ignorant of God. They have been duped by Satan, and are taken captive by him at his will (II Tim. 2:26).

**The grand objective of the Lord in our redemption is to bring us into an experiential relationship with Himself and His will or covenant. Thus do we read; "Having made known unto us the mystery of His will, according to His good pleasure**



which He hath purposed in Himself" (Eph. 1:9-13). "That their hearts might be comforted, being knit together in love, and unto all riches of full assurance of understanding, to the acknowledgement of the mystery of God, and of the Father, and of Christ" (Col. 2:2); "That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God" (Col. 1:10). This is the "spiritual understanding" and "knowledge of His will" of which the Apostle speaks in Colossians 1:9; it is discernment into the purpose—yea, the "eternal purpose" (Eph. 3:11)—of the Lord God in Christ Jesus.

I am aware that some of our sophisticated friends and acquaintances will retort that "knowledge puffeth up", and therefore that what I have said is incorrect and faulty. But, that is only because they "wist not what to say". Thereby they confess undeniably their own participation in the grand delusion of Satan, and their own basic worldliness. It is not this type knowledge in the spirit that "puffeth up", nor is that what our beloved brother Paul is speaking of in I Corinthians 8:1. He is there speaking of the abstract knowledge of this world; of intellectuality held in contradistinction to the spiritual knowledge of the Lord. This is a knowledge that is not revealed, but which comes forth from the efforts of the flesh. It is, on the other hand, through the "knowledge of God" (which is the apprehension of and fellowship of His mind and purpose) we "escape the pollution of the world" (II Pet. 2:20), have grace and peace "multiplied" unto us (II Pet. 1:2), and become partakers of "all things that pertain unto life and godliness" (II Pet. 1:3). This knowledge is our treasury (Rom. 11:33), as is that which the Lord desires in you above all else (Hosea 6:6). All of Satan's activities, on the other hand, are designed to interfere with this knowledge; to obscure the "mind of Christ" (I Cor. 2:16) from your heart! We are to engage in spiritual warfare against all such attempts of the wicked one, "casting down everything" that "exalteth itself against the knowledge of God, bringing into captivity every thought unto the obedience of Christ" (II Cor. 10:5). This knowledge is the factor that brings about true humility, for those that have "known the mind of the Lord" in their measure can no longer think highly of themselves. Away with those that attempt to hide this precious truth by making excuses for their failure to apprehend and know Christ and His will! Too often have I heard professed believers excuse their basic ignorance of eternal things with denominational platitudes. It is not comely! **Those that see not these things actually have little or no fellowship with God, for the Lord does not fellowship with His people apart from the knowledge of His will in all wisdom and spiritual understanding.** That, dear reader, is the sphere of fellowship—occupy it! Let not Satan obscure it from your heart by giving you the sensible and the tangible. It is a miserable substitute!

#### UNCOMMON PHRASES IN SCRIPTURE

One of the devastating effects of Babylon is the loss of Scriptural terminology. So very few religious devotees speak in words that the Holy Ghost teacheth, being so unfamiliar with them

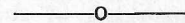
as to object with them when they are used, actually being found to fight against them. A "nomenclature of churchdom" has been put in the place of a Divine one, and men now speak in a way that cannot be understood by those whose hearts and consciences have been moulded by the Scriptures. **Spiritual concepts may properly be conveyed only in "words that the Holy Ghost teacheth, comparing spiritual (things) with spiritual (words)"** (I Cor. 2:13). It is essential that in the propagation, therefore, of true spiritual conceptions, our language be framed properly. I have found that learning to speak not merely in Scripture terms, but in Scriptural **conceptions** has greatly facilitated my own understanding of the Kingdom. Of course, there have been some unsavory aspects to the appropriation of this knowledge in that it has driven an inconceivably large wedge between myself and my former associates. But be that as it may, the truth is worth such forfeitures, I strongly recommend to you a zealous course of action in this matter. To aid in the development of a proper vocabulary with which to convey spiritual thoughts, I have listed here several rather uncommon phrases found in Scripture. Not all of them are infrequent, and all of them are major in the development of proper thoughts "pertaining to life and godliness". Time will not be spent here in the expounding of the meaning of these phrases; that will be a good exercise for you. It is enough at this point to observe candidly and honestly the extreme rarity of such language in the church of our day—virtually any church of our day. The question must be raised by honest inquirers; "Why are these inspired phrases so foreign to my ears?" Exercise, dear reader, your spirit now; examine to see if these phrases bring offence to your spirit. All of them were given by inspiration of the Holy Ghost, and are profitable for doctrine, for reproof, for correction, for instruction in righteousness (II Tim. 3:16-17).

1. "Election of grace" (Rom. 11:5)
2. "Ordnained unto eternal life" (Acts 13:48)
3. "Believed through grace" (Acts 18:27)
4. "Spirit of faith" (II Cor. 4:13)
5. "Hearing of faith" (Gal. 3:2, 5)
6. "Sanctification of the Spirit" (II Thess. 2:13)
7. "The faith of Christ" (Phil. 3:9)
8. "The faith of God's elect" (Tit. 1:1)
9. "The joy of faith" (Phil. 1:25)
10. "Patience of hope" (I Thess. 1:3)
11. "Joy of the Holy Ghost" (I Thess. 1:6)
12. "Justified by faith" (Rom. 5:1)
13. "Righteousness without works" (Rom. 4:6)
14. "The law of faith" (Rom. 3:27)
15. "The faith of God" (Rom. 3:3)
16. "The righteousness of faith" (Rom. 4:13)
17. "Children of the promise" (Rom. 9:8)
18. "According to election" (Rom. 9:11)
19. "Fitted to destruction" (Rom. 11:22)
20. "Riches of His glory" (Rom. 11:23a)
21. "Prepared unto glory" (Rom. 11:23b)
22. "Law of righteousness" (Rom. 11:31)
23. "Word of faith" (Rom. 10:8)
24. "Spirit of slumber" (Rom. 11:8)
25. "Reconciling of the world" (Rom. 11:15)
26. "Standest by faith" (Rom. 11:20)
27. "In heavenly places" (Eph. 1:3)
28. "Predestinated unto adoption" (Eph. 1:5)

29. "Accepted in the Beloved" (Eph. 1:6)
30. "Riches of His grace" (Eph. 1:7)
31. "Mystery of His will" (Eph. 1:9)
32. "Counsel of His own will" (Eph. 1:11)
33. "Spirit of wisdom and revelation" (Eph. 1:17)
34. "Eyes of your understanding" (Eph. 1:18)
35. "Old man with his deeds" (Col. 3:9)
36. "Election of God" (I Thess. 1:4)
37. "Rich in faith" (Jas. 2:5)
38. "The trial of your faith" (I Pet. 1:7)
39. "The end of your faith" (I Pet. 1:9)
40. "Calling and election" (II Pet. 1:10)
41. "The elect's sake" (Matt. 24:22)
42. "Love in the Spirit" (Col. 1:8)
43. "Spiritual understanding" (Col. 1:9)
44. "Longsuffering with joyfulness" (Col. 1:11)
45. "The Kingdom of His dear Son" (Col. 1:13)
46. "The Image of the invisible God" (Col. 1:15)
47. "The dispensation of God" (Col. 1:25)
48. "Riches of full assurance" (Col. 2:2)
49. "Treasures of wisdom and knowledge" (Col. 2:3)
50. "Rudiments of the world" (Col. 2:8)
51. "The handwriting of ordinances" (Col. 2:14)
52. "This present evil world" (Gal. 1:4)
53. "Apostleship of the circumcision" (Gal. 1:8)
54. "Frustrate the grace of God" (Gal. 2:21)
55. "Ministereth to you the Spirit" (Gal. 3:3)
56. "The curse of the law" (Gal. 3:13)
57. "The hope of righteousness" (Gal. 5:5)
58. "The marks of the Lord Jesus" (Gal. 6:17)
59. "The day of redemption" (Eph. 4:30)
60. "Children of disobedience" (Eph. 5:6)
61. "The day of Jesus Christ" (Phil. 1:6)
62. "The bowels of Jesus Christ" (Phil. 1:8)
63. "The fruits of righteousness" (Phil. 1:11)
64. "Supply of the Spirit of Jesus Christ" (Phil. 1:19)
65. "Evident token of perdition" (Phil. 1:28)
66. "Fellowship of the Spirit" (Phil. 2:1)
67. "Service of your faith" (Phil. 2:17)
68. "Companion in labour" (Phil. 2:25)
69. "That I may win Christ" (Phil. 3:8)
70. "Fellowship of His sufferings" (Phil. 3:10)
71. "Enemies of the cross of Christ" (Phil. 3:18)
72. "Whose God is their belly" (Phil. 3:19)
73. "Our vile body" (Phil. 3:20)
74. "Knew the grace of God in truth" (Col. 1:6)

Surely no honest soul will declare that these are common phrases amidst the church-world at large. Hardly a soul, indeed, that is even vaguely familiar with them. These were picked at random. You may open any book of the Scriptures and find an unending list of such terms; foreign to religious zealots, all of which claim an interest in the eternal Kingdom and a personal knowledge of the Lord Jesus. **It appears plain to me that the reason for the strange absence of these inspired phrases in the pulpits of the land is simply that they do not contribute to the general functions and purposes of the churches.** They have no place in the program, and convey no thoughts that would prove beneficial to the building of the institution. However, these terms are vital to an understanding of the Kingdom of our God and Savior Jesus Christ. They form thought and concept, and bring about an understanding of the true nature of things. Let each of the children of God seek with their whole heart to "buy the truth and sell it not". Also, to

learn to speak in "words that the Holy Ghost teacheth", and not in words that "man's wisdom teacheth". One cannot but help noticing the glaring difference between the words and phrases that have been enumerated and such as follow; "Faith commitment", "Sunday school teacher", "Sunday school superintendent", "world evangelism", "child evangelism", "soul-winning clinic", "song evangelist", "assistant pastor", "missions", "faith pledge", "New Testament church", "New Testament pattern", "Bible believing", "born again Christian", "carnal Christian", etc. It ought to be clear that any organization seeking to perpetrate its own name and enlarge its own boundaries will inevitably choose a nomenclature that will be conducive to that end. Therefore this whole new structure of speaking has arisen. We, however, of THE WORD OF TRUTH are glad to confess that the Scriptures and the concepts developed therein are what satisfies our hungry hearts, and therefore having the same spirit of faith, we also so speak.



### "THE KINGDOM OF HIS DEAR SON"

**"Who hath delivered us from the power of darkness and translated us into the Kingdom of His Dear Son"—Col. 1:13**

Jesus Christ is now King of kings and Lord of lords! He has been given a Name that is above every name that is named, not only in this world, but in that which is to come (Phil. 2:9; Eph. 1:21), and has been exalted far above "all principality, and might, and dominion", "angels and authorities and powers being made subject to Him" (Eph. 1:20-21; I Pet. 3:22). Our Lord has been seated upon the Throne of His Father (Rev. 3:21), "all power being given to Him in heaven and in earth" (Matt. 28:18). "All things have been delivered unto Him of His Father (Matt. 11:27), proclaimed the Savior, also asserting that He had been given "power over all flesh, that He should give eternal life to as many as God had given unto Him" (John 17:2), Already has He "overcome the world" (John 16:33) and the "prince of the world", together with all of his hosts, have been "spoiled" and "made a show of openly" (Col. 2:15). **Christ's foes are presently endured only by longsuffering, though they be "fitted for destruction"** (Rom. 9:22).

The warfare of the forces of evil is absolutely **ineffectual** in respect to their own wicked purposes. Like the "people" of old, they "imagine a vain thing" (Psa. 2:1), when thinking to resist, gainsay, and overturn eternal purposes. Rather than frustrating the Divine will, they are merely executing "whatsoever He hath determined before to be done" (Acts 4:27-28). These things are worthy of mentioning in view of a predominate blasphemous teaching concerning the Lord. It is commonly taught that He is not now King, that He is not now reigning in truth—and if He is, it is only in a limited sense. Myriads of "church" adherents and constituents are anticipating a future king, a future reign, a future kingdom, oblivious to the magnanimity of the King NOW set upon God's "holy hill" (Psa. 2:6).



The great body of this false teaching is taught under the label "premillennialism", which is one of the primary doctrines of the Devil whereby truth has been obscured. This extremely carnal dogma uses the Schofield reference Bible and other human aids for its chief foundation, making appeal to texts of Scripture in which interpretations are not quite as easy as they make it to appear. The doctrine asserts that Jesus has not yet **established His Kingdom**, that He is not presently fully reigning, and that these things shall be accomplished when He comes again. This is heresy in a very rank form and is to be exposed by the light of truth. If Jesus is not King NOW, and if the Kingdom is not **now** in existence, then we have a risen Monarch with all power and authority, who has been exalted high, who has power over all flesh, and has been made the "Head over all things", to whom angels and authorities and powers are subject—yet, who holds all of this in abeyance, permitting enemies to unrestrainedly exercise their evil wills to the subversion of truth and faith. Such a view is utterly obnoxious to my spirit, and putrid beyond words. It hardly merits any attention, and yet it is necessary to both expose its foulness and to proclaim the blessed truth as it is in Jesus (Eph. 4:20-21).

#### Christ's Kingdom—Not Of This World

Jesus declared, "My Kingdom is **not** of this world" (John 18:36), and thus exploded the ideas of fantasy wrought out by pseudo-theologians. **Both the Eternal King and His eternal kingdom are diverse from the world order!** As God's ways and thoughts, they are as high above us as the heavens are above the earth (Isa. 55:8-9). It is an unshakeable kingdom (Heb. 12:27-28) because it is a spiritual kingdom; i.e., of the spirit-world and order. Therefore, it cannot be overturned by the already defeated world nor obstructed by its own now "spoiled" spiritual opponents. To receive this kingdom, our Lord went AWAY from earth. As He Himself declared in one of His own profound parables; "A certain nobleman went into a far country to receive for Himself a kingdom and to return" (Luke 19:12ff) **His reign was commensurate with His being seated at the Father's right hand** (Heb. 1:13) and He shall continue to reign unto the "end" (I Cor. 15:23-26).

Because Christ's kingdom is not of this world, its manner is diverse from the world order. This means that it cannot be "seen" unless one is "born again" (John 3:3-5). **Finite minds cannot probe into the recesses of the Kingdom or perceive its glorious realities, for they are known alone by the Spirit.** As it is written: ". . . even so the things of God knoweth no man, but the Spirit of God" (I Cor. 2:11). **Appearances, then, are not the primary evidences of the Kingdom of our Lord, for appearances pertain primarily to this world, not to the one that is to come.** The Kingdom is, rather, discerned now by faith—imputed faith that is "of (from) Christ Jesus" (Phil. 3:9). Actually, the "whole earth is full of His glory" (Isa. 6:3); He is "working salvation in the midst of the earth" (Psa. 74:12). So has it ever been, but men's eyes must be opened to these eternal realities and their hearts enlightened with "the light of the knowledge of God in the face of Christ Jesus" (II Cor.

4:6), else the blessed kingdom of which I speak shall ever be obscured to them.

#### The Reason For The Misapprehension Of Christ's Kingdom

Because sophists cannot perceive beyond their physical scope of vision and understanding, they concoct dogmas which reduce (seemingly) the kingdom to their own small sphere, and thus placate their carnal minds. They observe that with all of the wars and rumors of wars, social disorders and injustices, and the remarkable upswing of immorality—"surely Jesus is not now reigning. If He was, these things would not be!" To their pygmy minds the "things of the Spirit of God" appeareth "foolish" (I Cor. 2:14), and thus they brush aside Divine assertion so that they may cleave unto their mundane views. The trouble is that they see as men; they consider the heavenly kingdom as being of the same order as earthly kingdoms. They cannot conceive of a King "meek and lowly" (Matt. 11:29) or "riding upon an ass" (Zech. 9:9), or of a "reign in righteousness" (Isa. 32:1) that brings "evil" to the city (Isa. 45:7; Amos 3:6) **What seems chaotic to them is actually precise Divine order.** Their perspective is just too small! When Jesus was "rejected of the elders, and of the chief priests, and of the scribes, and was killed" (Mark 8:31), it seemed a calamity to the disciples (Jno. 20:11-13; 21:3; Luke 24:21-24). And yet, as calamitous as it might have appeared, it was **actually the execution of Divine purpose** (Acts 4:27-28).

When Solomon confronted adversaries, it may have **appeared** as though God was not reigning; yet, it was a ruling, reigning God that Himself "stirred up" adversaries unto Solomon (I Kings 11:14, 23). So it was with our Lord and His death—the whole matter was executed by the Father, who is "above all and through all" (Eph. 4:6). The Egyptian captivity of Israel, the Babylonian captivity, the wandering in the wilderness for forty years, the destruction of Jerusalem—all of these were chaotic and full of confusion to the mind of the flesh. **Yet, they were all the fulfilling of Divine counsels, and there is nothing in revelation to lead us to believe that the Kingdom is operating today on any different principles—its rule is still discomfiting to the "mind of the flesh".**

When Jesus was confronted with the news of a local "accident" (so to speak) in which a tower fell upon eighteen men, and with another gory incident that involved the brutal murder of several Galileans, He promptly unveiled it as a judgment of God, and used the occasion to exhort to repentance lest a similar thing come upon His hearers (Luke 13:1-5). The matters were perfectly clear to Him that had the "Spirit without measure" (John 3:34); **they demonstrated the rule and judgement of Jehovah God, and were not catastrophic at all.** To those that "profess godliness" (I Tim. 2:10), a similar view is very becoming, and evidences them as truly "in the Spirit." The thought of a disorderly universe and a world without Divine rule must be rejected by every child of the King, for it is a denial of the Almighty! Let us "acknowledge the Lord IN all of our ways" (Prov. 3:5-6) even as did Job, accepting all things as "of God" (Job 1:21). It is true that "ALL THINGS

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are of Him, and through Him, and to Him, to Whom be glory forever" (Rom. 11:36).

To properly see the kingdom of God, men must re-evaluate, by the Spirit, their conception of the terms "good" and "evil". Jesus, for instance, declared it "good" that some were unable to understand the truth (Matt. 11:25); not because He delighted in unbelief, but because He perceived it as the decree of a Sovereign God, and therefore "good". When the Word declares that "ALL things are of Him, and through Him, and to Him", there is no indication that we are to limit that word "all". **Whatever happens, we regard it as from the Lord "with Whom we have to do." The earth is His "footstool" (Isa. 66:1), and is an arena for His work.** Whether it seems good to us or not is inconsequential. He is manipulating "ALL THINGS" in the interest of His own glory, and His inscrutable manipulation is wise, orderly, and becoming of a King. **Because His operations are in the interest of an eternal purpose which He hath purposed Himself (Eph. 1:9), no single incident or isolated time segment may become the exclusive means of interpreting the Kingdom.** Lift your sights from earth heavenward! Those who see as men are blind to the kingdom of our Lord.

#### **Is Christ's Kingdom Different?**

Christ's kingdom is different or diverse from the world, but it is not different from the "kingdom of God" or the "kingdom of heaven"! **At present, the great eternal Kingdom is under the rule and authority of Christ Jesus in order to the salvation of God's elect.** Part of the means of implementing our "eternal salvation" is this matter of "all things" being "delivered" unto Christ of the Father. To facilitate our redemption it is altogether necessary that our Savior also be LORD. Therefore is He called both "Lord and Savior" (II Pet. 3:18). **He could not bestow eternal life upon the elect were He not the absolute ruler over all (John 17:1-3).** The initial demonstration of this was seen on the day of Pentecost. There the bestowal of the Holy Spirit, repentance, and remission of sins, were set forth as the glorious results of Christ's exaltation and enthronement; "Therefore, being by the right hand of the Father EXALTED, and having received of the Father the promise of the Spirit, He hath shed forth this which ye now see and hear" (Acts 2:33). It is as though Peter had declared; "The very fact that these spirituals have broken through the "power of the air" (Eph. 2:3) is ample proof that Jesus is reigning, and that none can effectually resist

Him." **The bestowal of faith, repentance, and forgiveness is unquestionable evidence of Christ's present effectual reign.** The chief adversaries of the Lord are spiritual hosts (Eph. 6:12), and if they cannot resist His will, but are rather subservient to the Divine counsels, where is the sophist that would have us believe that mortal men pose a greater threat to our Lord? Christ has been made the "Head" over all these powers, and has been given "to the church" in that capacity (Eph. 1:20-22). Praise the Lord, ye saints!

The heavens have always ruled (Dan. 4:17, 25, 32), as some have occasionally been effectually taught. Therefore, the kingdom is called "The Kingdom of heaven", which is its sphere of operation or initiation (Matt. 3:2, etc.), as though to say "The heavens do rule". Because God is "above all and through all" (Eph. 4:6), and because all things are "of Him, and through Him, and to Him" (Rom. 11:36), the kingdom is also called "The Kingdom of God" (Matt. 6:33, etc.), as though to say, "God is the Governor among the nations" (Psa. 22:28). This same kingdom has now been delivered up to Christ for the purpose of executing salvation and "gathering together into one the children of God that were scattered abroad" (John 11:52)—i.e., those that were "ordained unto eternal life" (Acts 13:48). For this reason the kingdom is also referred to as "the Kingdom of His Dear Son" (Col. 1:13). Let none suppose that these are different kingdoms—they are but three views of the same everlasting Kingdom. Its primary manifestation to us lies within the provinces of "salvation which is in Christ Jesus with eternal glory" (II Tim. 2:10). When the Kingdom is manifested more openly, and the knowledge of the Lord covers the earth as the waters cover the sea (Isa. 11:9; Hab. 2:14), the kingdoms of this world becoming the kingdoms of our Lord and His Christ (Rev. 11:15), it shall be a work of salvation—a great harvesting of souls through the preaching of the "everlasting Gospel" (Rev. 14:6). This is why Jesus is presently reigning—in order that the "elect" might "obtain the salvation" (II Tim. 2:10).

To Nebuchadnezzar the heathen, this kingdom was unveiled as the work of heaven in contradistinction to the earth. We also see the kingdom as subservient to the will of God, and governed according to His eternal counsel and purpose. **It is the "Kingdom of God" with respect to plan and purpose; the "Kingdom of heaven" in respect to sphere of initiation, and the "Kingdom of His Dear Son" as respects salvation and its implementation.** Our Lord Jesus Christ is presently handling the Kingdom (I speak as a man), judgement having been "committed" to Him (John 5:22). He shall deliver the Kingdom back to the Father when all enemies, rule, authority and power, have been manifestly put down (I Cor. 15:24-26).

Let it be remembered that in the handling of this Kingdom, "the deceived and the deceiver are His" (Job 12:16), and that "the wrath of man shall praise Him, the remainder of wrath shall He restrain" (Psa. 76:10). Christ is presently fitting everything together **deliberately** and **purposefully** for our good. Often it may appear to our limited understanding that things have gotten out of hand; yet, "Thy God reigneth" (Isa. 52:7), and to those that are given to see it in truth, "nothing shall offend them" (Psa. 119:165).