

# THE WORD OF TRUTH

Published Monthly

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

Volume 20

JUNE, 1976

Number 2

"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

### ADAM'S FIRST SABBATH

*First Proposition:* Adam and Eve observed the sabbath day as a day of rest in honor of God's work of creation.

*Evidence for First Proposition:*

The Scripture in Genesis 2:3 reads as follows: "And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made."

When the Scripture says that God sanctifies something, it indicates that He is setting it apart for Himself. It becomes a beginning point for immediate and frequent use unto the Lord.

For example, God is said to sanctify the tabernacle of Moses for His own service (Exodus 29:43, 44). This service commenced *at once*. When God sanctifies something for His holy service, it usually has reference to *man* and *his* use of it for holy purposes. In short, God sanctified, i.e., set apart, the seventh day for *man's* holy use of it. God did this immediately after the six days of creation, as appears from Genesis 2:1-3. It was *not* done as an afterthought sometime later. It became an *immediate* memorial of the creation to be repeated indefinitely by *man* until further notice.

This is the usual pattern in Scripture. Whenever God accomplished a great work, the memorial of it was always set up *immediately*. When God gave instructions for observing the first passover (Genesis 12:1-28), He made it clear that this was to be the first of many to follow (Genesis 12:14). When the Israelites crossed Jordan into Canaan the pile of stones was *immediately* set up as a memorial (Joshua 4:1-9). Ever since the resurrection of Christ, the believers have been meeting on the first day of the week in honor of that great event.

I can think of no exception to this rule. It is hard to imagine God forgetting to set up a *memorial!* He did not allow time to elapse and then announce that His great work should be remembered. He always set up the memorial at once. And *man* was to begin observing the memorial at once.

So it must have been with the memorial of the great work of creation. God created the world in six days and then *immediately* set up the memorial of the sabbath as He Himself was observing the first sabbath. *Man* was to observe this memorial from that time forward. It would help preserve the knowledge of God as Creator in the minds of men . . . even as the Sunday worship of Christians helps to preserve the knowledge of God the Redeemer.

Genesis 2:3 says that God not only sanctified the seventh day, but that He also blessed it. When God blesses anything it usually signifies that He approves of it in such a way that He desires to multiply it and have more just like it. God blessed Adam and Eve and told them to multiply (Genesis 1:28). God said to Abraham, "In blessing I will bless thee and in multiplying I will multiply thy seed as the stars of the heaven . . ." (Genesis 22:17). When God blessed the sabbath, He evidenced His intention to multiply it from that time forth.

(Please turn to page 2)

### In This Issue . . .

The Alarming Increase in Divorce - page 2

The Two Beasts of Revelation - page 3

Faith - page 5

## The Word of Truth

Published monthly by The Church at 78th and Independence, Merrillville, Indiana.

Author and Editor: Given O. Blakely

Circulation Managers: Mr. and Mrs. Al Stoner

Publication Office: 78th and Independence St., Merrillville, Indiana. (Send no correspondence to this address.)

Business Office: 10701 W. 124th Ave.  
Cedar Lake, Ind. 46303

Address all correspondence to 10701 W. 124th Ave.  
Cedar Lake, Ind. 46303

Sent Free upon request to all interested parties.

SECOND CLASS POSTAGE PAID AT  
MERRILLVILLE, INDIANA

### Adam's First Sabbath

(From page 1)

The first recorded observance of the sabbath is found in Exodus 16:22-26 where Moses is leading the children of Israel from Egypt to Mount Sinai. They had not yet arrived at Sinai and the law had not yet been delivered, but they were already observing the sabbath and were building their manna-gathering around it as a pre-existing ordinance. The only Biblical clue to the origin of this ordinance is the text in Genesis 2:1-3 which is expounded above. Therefore, we conclude that the sabbath was observed from the beginning, even by Adam and Eve, as well as their godly posterity.

**Second Proposition:** Adam's first full day of existence was co-existent with God's first sabbath day.

Adam and Eve were created on the sixth day (Genesis 1:26-31). But Adam and Eve were **not** the first thing that God created on the sixth day. First He created the cattle, creeping things, and beasts of the earth (Genesis 1:24, 25). Then Adam **alone** was created. Then Adam named all the animals intelligently according to their nature and function. (This took some time.) Then Adam was put to sleep and the rib was taken from his side. Then he was awakened and Eve was presented to him (Genesis 2:18-25).

We know that all of this happened on the sixth day because we read in Genesis 5:2 the following words "Male and female created he them, and called their name Adam, in **the day** when they were created." The creation had to be complete on the sixth day because God rested on the seventh to show that the work was indeed finished.

My purpose in examining the sixth day was to show that it was not Adam and Eve's first full day. Adam was **not** the first thing created and Eve was created **after** Adam had named all the animals.

Adam and Eve's first full day in their new home (with all things complete) was co-existent with God's seventh day of rest. Now common sense would tell you that it would be unfitting and unlikely that God would enjoy His seventh day of rest alone, while sending man out to toil

(Please turn to page 8)

## THE ALARMING INCREASE IN DIVORCE

In very recent years there has been a phenomenal spread of divorce in our nation. It has known no boundaries, old, young, religious, irreligious—all alike have found this infectious blight within their community. There is not a single reader of this journal that is not presently aware of some divorce among their acquaintances—and it has, no doubt, been a source of alarm to them—a shock that such as this could happen to "so and so." I have personal knowledge of preachers of some respect that have been divorced, elderly couples, and youngsters that have scarcely been joined together that have had their marriage riven and divided asunder. My heart is heavy because of these things, for they indicate a special attack of Satan that has been launched, and is dedicated to the destruction of everything that is approved of God. God's people must be alert, and wrestle against this move of the Evil One! Faith must be secure, hearts stabilized, and motives made pure and consecrated by faith and holiness.

Marriage was instituted by God Himself (Gen. 2:23-24), and consequently bears a Divine approval which makes it more than casually important! It is declared in Scripture that "Whoso findeth a wife findeth a good thing, and obtaineth favor of the Lord" (Prov. 18:22). The very language indicates permanence and blessing! Again it is stated that "Marriage is honorable in all, and the bed undefiled. . . ." (Heb. 13:4). It was never meant to be a curse; never meant to bring sorrow and handicap, but benefit, blessing, and favor of the Lord. **Satan is the author of variance in this bond;** he is the instigator of rebellion in this institution; he is the fabricator of imaginations which often drive a wedge between relationships that were formerly cemented.

Here, in marriage, is a graphic picture of Christ and the church (Eph. 5:30-32). It is to be especially preserved by the Lord's children with this in mind. **Likenesses of heavenly things are to be guarded and protected zealously,** lest Divine truth be brought into a position where men blaspheme and reject it because of men! Wherever there is divorce, wherever there is a thought of divorce, wherever there is the slightest entertainment of this notion — someone, somewhere has failed to take these things into account. Self dethrones the Lord in purposes, personal desire supplants the will of the Lord, and the mind becomes blinded to higher and holier things while becoming riveted to the mudance and temporal.

There is a climate in this nation which makes divorce a more present theme, more open door, a more ready consideration. One of the chief elements in this climate is that of women's so called liberation. Women have been taken out of the home and placed into the business world, the entertainment world, the world of finance. A spirit of independence has enveloped the female community — and it has infected and effected infinitely more than may be supposed. It is the old sin of rebellion and vaunting of self — of pride and arrogance that Satan is planting in the hearts of multitudes. Homes that once were calm and blessed now have shoutings and rantings

(Please turn to page 7)

## THE TWO BEASTS OF REVELATION

"And I stood upon the sand of the sea, and saw a beast rise up out of the sea. . . . And I beheld another beast coming up out of the earth"—Revelation 13:1, 11

We ever want to keep before our minds that this wonderful book of the Revelation was written "to the churches"! It is a Revelation, not a concealment, an opening of truth, not an obscurement of it! It is not a commentary upon a world without holy influence, but upon the world and its reaction to the presence of the people of the Lord; of Satan's malice against the saints because of his absolute overthrow by Jesus Christ; of the ultimate outcome of all ungodly influence!

**One of the strong messages of the book of the Revelation is that the people of God do not appear to be the people of God to the world.** Nor, indeed, is their history one that has impressed those that dwell upon the earth. They have always been opposed, always been rejected, and continue to this day to be trodden under the foot of men. It looks, in fact, like they are often being overcome and trampled heartlessly under the feet of Satan. Observe these phrases from Revelation which set forth this truth: "I John, who also am your brother, and **companion in tribulation. . . .**" (1:9); "Fear none of those things which thou SHALT suffer. . . ." (2:10); ". . . Antipas was my faithful **martyr**, who was **slain** among you. . . ." (2:13); "These are they which came out of **great tribulation. . . .**" (7:14); "And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives **unto the death**" (12:11); "And the dragon was wroth with the woman, and went to **make war with the remnant of her seed**, which keep the commandments of God, and have the testimony of Jesus Christ" (12:17); "And it was given unto him to **make war with the saints**, and to overcome them. . . ." (13:7), etc. Make no mistake about this: **while the contemporary church is too often seeking the approbation and approval of the world, we are unequivocally apprized by the Word of the Living God that we are at variance with the world, with the world order, and with all that are of the world!** It is still true that "He that departeth from evil maketh himself a prey" (Isa. 59:15). Many are the men of God that have confessed with Jeremiah; "Woe is me, my mother that thou hast borne me a **man of strife** and a **man of contention** to the whole earth! I have neither lent on usury, nor men have lent to me on usury; yet every one of them doth curse me" (Jer. 15:10). Those that proclaim the Word of the Lord in truth and power know that it is often made "a reproach unto me, and a derision daily" (Jer. 20:8). The people of God are made "offenders for a word" (Isa. 29:21). We are informed and the experience of the faithful confirms it) that "All that shall live godly in Christ Jesus shall suffer persecution" (II Tim. 3:12). This stems from the fact that "The world knoweth us not because it knew Him not" (I Jno. 3:1).

Now, the book of Revelation interprets this opposition without respect to individual personalities. It reveals that behind these varied attacks of men is the activity of the Evil one, persecuting the woman, and being wroth with the seed of the woman! Further, the Revelator, according to the Lord Jesus' instruction, does not deal with in-

dividuals, with personal conflicts between men—like Nero versus John (which was the case at that time). It would seem to me that we must realize that our view of persecution, of opposition, of suffering in this present evil world—that even this view must be elevated. **We must learn not to think continually of John versus Frank, or Mary versus Alice, etc! Our opposition is basically from Satan, and it is because of the Lord Jesus Christ!** Lose sight of that truth, and you will bend or even break when Satan assaults you. **Persecution is not a personal matter, actually, but the result of being wed to Jesus Christ, and thus brought into combat with the Prince of the power of the air!** The two beasts set before us now are this higher view of opposition—let us rise to meet such high instruction.

**A Brief Overview Of The Two Beasts.** Firstly, the word "beast" speaks of their nature; of the nature of the opposition which God's people experience! It is beastly — forceful, militant, zealous, and totally without sound reason! Secondly, these are referred to as beasts because they are actually being employed by **another**—namely Satan! They are not really independent, but are trained and utilized for the purpose of the old Serpent! Thirdly, this is not an historical, philosophical, or scholastic view of opposition, but a godly one! Thus, as we read these things, we make a mistake if we attempt to garb the texts with earthly concepts! **We must rise to meet these texts, not pull them down to meet us!**

The things these beasts hold in common are to be noted. Firstly, they are **both beasts**; both of them are **unlike the Living God!** Secondly, they both **oppose the people of God**—and that is the chief purpose for bringing them into the book. Both of them are **haughty and exalt themselves**. Both of them **try the patience and the faith of the saints**. Both of them have **exceeding broad power and influence**. Both of them are **phenomenally successful** by the standards of the earth.

**The First Beast.** Do not fail to observe that this was a beast—not a man, not an angel, but a beast! Noted for fierceness, mercilessness, and heartlessness. Observe firstly that this beast rose **out of the sea**: ". . . and saw a beast rise up out of the sea" (13:1). The sea is a picture of commotion, agitation, and of peoples; "But the wicked are like the **troubled sea**, when it cannot rest, whose waters cast up mire and dirt. There is no peace, saith my God, to the wicked" (Isa. 57:20-21). It is also a picture of threatening opposition; ". . . they are cruel and have no mercy; their voice **roareth like the sea. . . .**" (Jer. 6:23); "Therefore, thus saith the Lord God; Behold I am against thee, O Tyrus, and will cause many nations to come up against thee, as the sea causeth his waves to come up" (Ezek. 26:3). The sea also speaks of raging and unrest; "Thou rulest the **raging of the sea. . . .**" (Psa. 89:9). Suffice it to say that we are here reading of the circumstances under which this arch foe of the church arose. It arose out of social commotion, national trouble, political unrest. **THE WRESTLESSNESS OF THE GLOBE PRODUCES ENEMIES FOR GOD'S PEOPLE!** That is why we are commanded that "prayers . . . be made for kings, and for all that are in authority; that we may lead a quiet and a peaceable life in all godliness and

honesty" (I Tim. 2:2). We have here declared that **the church's opposition arose out of political and social turbulence!** Just as the fruits of righteousness are sown in peace (Js. 3:18), the fruits of wickedness are sown in turmoil and agitation. Believers must take care not to bite and devour one another, stirring up trouble, lest they be consumed by their own inward beastliness (Gal. 5:15).

Secondly, a description of the first beast is given in some detail: 1. Seven heads, ten horns, and on the heads the name (singular) of blasphemy (13:1). We need not guess as to the meaning of these things; the Lord has provided us with an interpretation in Revelation 17:9-12: "And here is the mind of wisdom. The seven heads are seven MOUNTAINS, on which the woman sitteth. And there are seven **kings**: five are fallen, and one is, and the other is not yet come; and when he cometh he must continue a short space . . . And the ten horns thou sawest are ten **kings**, which have received no kingdom as yet. . . ." The seven heads are clearly identified; they are "**seven mountains**"—that is explicit! History tells us that the "seven hilled city" is Rome, and with that judgement, we concur. Without detracting from our text, you will note the unquestionable reference to political governments—"kings," "kingdoms". While there are "seven hills" upon which the woman sitteth, there are also "seven kings". The ten horns signify, according to Revelation 17:12, "ten kings, which have received no kingdom as yet". **While kings, or governments, were ordained of God for the subjugation of evil (Rom. 13:1-4), it is nevertheless true that they represent a form of competition with God.** The general rule is that they fail to acknowledge that God is the Lord (Ex. 5:2; Acts 12:22, etc).

Repeatedly in Scripture the kings of this world are represented as being the enemies of God which must ultimately yield to Him: "He is terrible to the kings of the earth" (Psa. 76:12); "And I will make him, my Firstborn, higher than the kings of the earth" (Psa. 89:27); "The Lord at thy right hand shall strike through kings in the day of his wrath" (Psa. 110:5), etc. God Himself, for that matter, is over all the kingdoms of the world; "Thou rulest over all the kingdoms of the heathen" (II Chron. 20:6). He is called the "God of all kingdoms" (Isa. 37:16), and we that live by faith are expecting that time when "the kingdoms of this world become the kingdoms of our Lord and His Christ" (Rev. 11:15). The Kingdom of God shall, in fact, "break in pieces and consume all these kingdoms, and it shall stand forever" (Dan. 2:44).

**The first beast, in short, is political government, the principle and essence of it.** That principle is beastly in character. It is lordly like a lion, crushing and angry like a bear, and swift and bloodthirsty like a leopard. The fact that John is here dealing with the principle of earthly government, and not a particular government, is evidenced by the fact that all of these beasts appear in the figure of one entity in Daniel's vision (Dan. 7:1-7). One might well ask why Rome in particular is mentioned in this article: simply because **Rome introduced to the world government at its loftiest**; that is why she is called by earthly historians "the eternal city"—certainly an er-

roneous appellation. She also was the **last** of the great world dynasties—the empire that was mingled with iron and clay (Dan. 2:33ff). But she was only the beginning of a series of crumbling, deteriorating empires that were to follow in her stead. She, further, graphically demonstrated the nature of earthly kingdoms. At their best, and in their longest, duration they are but temporary; transient, and destined to pass away because of their absolute inferiority. With these things in mind, the repeated references to kings and kingdoms in the book of the Revelation take on a very significant nature (Rev. 17:12, 17; 16:10; 11:15; 1:5; 6:15; 10:11; 16:12, 14; 17:2, 10, 12, 18; 18:3, 9; 19:18, 19; 21:24).

**Political oppressiveness is but Satan's war against the Lord**—having failed in his heavenly insurrection (Rev. 12:7-10). Satan sets up his throne, as it were, upon the earth, and invests it with the leprous canker of pride. He then employs the organized efforts of men against the people of God. Thus is he truly called "the prince of this world" (Jno. 12:31; 14:30; 16:11; Eph. 2:2).

**The first beast obtained his power and authority from Satan himself:** ". . . and the dragon gave him his power and his seat, and great authority" (Rev. 13:2). His "power" speaks of his influence among men; his popularity and high esteem. His "seat" speaks of his position; of the place of prominence that he occupied—a place recognized as honorable among men. His "authority" speaks of his ability to implement his purposes upon earth. Actually, all of these things are owing to Satan. In fact, Satan has granted the first beast the very things that he offered the Lord Jesus Christ in the early wilderness temptation; "And the devil, taking Him up into an high mountain, showed unto Him all of **the kingdoms of the world** in a moment of time. And the devil said unto Him, All this power will I give thee, and the glory of them: for that is delivered unto me; and to whomsoever I will give it. If thou therefore wilt worship me, all shall be thine" (Luke 4:5-7). You will at once observe that the Lord did not contest or repudiate the statement Satan made relative to the kingdoms of this world and their glory being delivered to him. Instead, the Lord Jesus said; "Thou shalt worship the Lord thy God, and Him only shalt thou serve (Lk. 4:8). However, it is obvious that the first beast did not turn down the offer of Satan—for he, in fact, did receive his power, his seat, and his authority from Satan. This means that he paid obeisance to Satan—that the first beast worships and serves Satan—not God Almighty; not the Lord Jesus Christ! It is for this basic reason that the Lord has pledged Himself to overthrow and destroy all the kingdoms of the earth—and there are absolutely no exceptions—not a single, solitary one (Dan. 2:4; Hag. 2:22; Rev. 11:15). While the kingdoms of this world—the political kingdoms—may appear lustrous and mighty, they shall surely be "ground to powder" (Dan. 2:44). Even the prophets of old had a part in the desummation of earthly empires. Jeremiah was a case in point (Jer. 1:9, 10). Remember, that it is the kings of the earth that "set themselves against the Lord's Christ" and gathered against Him (Psa. 2:2). The very principle of earth government is a beast—a devouring beast which tramples all that appears to contradict its purpose—and

that without any compunctions whatsoever. What earthly government has ever retracted its judgments against the righteous? What earthly government has ever repented and acknowledged that its persecutions were wrong, and that they were Satanic and against the Lord and His Christ?

**Observe some of the characteristics of the first beast.** (1. . . one of his heads as it were wounded to death; and his deadly wound was healed" (Rev. 13:3.) This is described more in detail in Revelation 17:10-11: "And there are seven kings; five are fallen, and one is, and the other is not yet come; and when he cometh, he must continue a short space. And the beast that was and is not, even he is the eighth, and is of the seven, and goeth into perdition". This depicts very graphically the principle of resuscitation within Satan's kingdom. **Although blows are dealt to that evil kingdom of darkness, it has recuperative powers, and is often healed** as in the case here stated. This has ever been the case with Satan's kingdom. He was frustrated in heaven by Michael and his angels. He was frustrated in his attempts to slay the Lord Jesus in infamy. He was thoroughly frustrated when the Lord Jesus arose triumphant over death and the grave. He was frustrated when the early church went out in the power of the Spirit, preaching the "Gospel of the grace of God." And yet, those deadly wounds were all healed, after a sort! In particular, the Roman government stands as an example of a apparently impregnable empire. For almost two milleniums it exercised dominion that has been unparalleled—and yet she fell, never to rise again! But that deadly wound was healed, and Rome rose in another form—a religious form—the "mystery of iniquity"! That is a principle of Satan's kingdom to which we must be alerted if we are to wage an effective war against him!

**2. The world worshipped the dragon;** "And they worshipped the dragon which gave power unto the beast. . . ." (13:4). This worship was not direct worship, but indirect worship—often apart from their own consciousness (Lev. 17:7; Duet. 32:17; I Cor. 10:20; I Cor. 10:21; I Tim. 4:1). Satan is soliciting worship, adoration, service—and he is bound to obtain it in the most subtle fashion. **An adoration of power, might, rule, dominion, is actually the worship of Satan—a lifting up of a competitive government against the Most High God**—as at Babel (Gen. 11:1ff). Thus do men leave their God and worship and offer allegiance to that rule which is external and obvious. They do not resist or contest this diabolical rule of Satan through government because they are impressed with its power and force; "Who is like unto the beast, and who is able to make war with him" (13:4). **The worship of Satan, in this instance, consists of an inordinate admiration of his principle of government.**

**3. There was given unto him a mouth:** "And there was given unto him a mouth speaking great things and blasphemies" (13:5). Note, the mouth was "given" unto him. Thus did the beast become the minister of God for evil toward those that did not receive the love of the truth that they might be saved (II Thess. 2:10ff). This description of the beast coincides with Daniel's vision (Dan. 7:8, 25). **Although the beast implemented his role from hell, it was assigned him from heaven!**

*(Please turn to page 7)*

## FAITH

"Now faith is the substance of things hoped for, the evidence of things not seen"—  
Hebrews 11:1

This great text of Scripture is not only definitive, but comforting, edifying, and exhorting; thereby fulfilling the triad nature of prophesy (I Cor. 14:3). It declares things are **are**, not things that ought to be—"NOW"! It speaks of solidity, not vagueness—"substance". It opens to us the **anticipated** desires of the new heart—"things hoped for." Here we find the element of persuasiveness and finality—"evidence"! We also find the curtain removed from the unseen world—"things not seen."!

Faith is "substance" and "evidence", not shadows and imaginations. It speaks of **fact**, not fiction; **truth**, not error; **reality**, not fable! Faith IS substance, it IS reality! The text does not declare what faith ought to be, but what faith IS! It does not hold forth a wish, but defines a possession. He who has faith need not look for substance and evidence, he possesses divine substance and evidence, for "FAITH IS . . . SUBSTANCE . . . EVIDENCE."

Faith is non-earthly: it does not have its origin on earth, and it does not deal with earth. It is "the substance of THINGS HOPE FOR, and the evidence of THINGS NOT SEEN." **Those that are at home in this world and entertain an appetite and a relish for "this present evil world" have, therefore, neither a desire nor a need for faith!** Faith is for those that are "strangers and pilgrims in the earth" (I Pet. 2:11), who find no satisfying wells in this world, who have come away from the best of the world order with the firm diagnosis that it is totally and irremediably a "dry and a thirsty land where no water is. . . ." (Psa. 63:1; 143:6). Faith belongs to those whose eye is set upward, not downward; to those that peer into the realm of the Spirit with an earnest desire to see and perceive spiritual things. It is not that they have not looked upon the world—they have! But they have learned in the crucible of life that **inner quests can never be satisfied with external temporalities**—mere delusions of the Devil!

Faith is not connected with futility or imagination—it is "SUBSTANCE". No vain speculation or transitory dreams here, only reality—eternal verity! Faith connects your spirit to those things that shall "remain" after heaven and earth have passed away (II Peter 3:10-13). Faith causes your inner man to grip with eternal tenacity that "Kingdom which cannot be shaken" (Heb. 12:28). In short, **faith translates our essential natures into "heavenly places" experientially.**

Faith is also separate from ignorance and blindness—it is "EVIDENCE". Evidence is to be viewed in association with the understanding, wisdom, knowledge, and the powers of reason. It speaks of the satisfaction of an earnest inquiry. The "evidence" of which faith is comprised is not external, not material, not tangible. It is the establishment of reality to the heart and the understanding. It is the "conviction" or persuasion of reality—the **settled confidence of the presence and effectuality of the "things of the Spirit of God"** (I Cor. 2:14).

Faith, by its very nature, must be derived from outside of ourselves; it must come from God! It is not the result of guesswork, therefore it yields true "substance". Faith is, in fact, the "substance" of the Kingdom of God for strangers and pilgrims in the earth (Heb. 11:13). It is not the result of mere philosophical probings, and therefore results in true "evidence" that constrains radical alterations of the life which comport with eternal verity. It is directly related to revelation, for it is the "evidence of things **hoped for**"—which things have been revealed to us by the Lord. Faith is in no way connected with sensual perception, nor, indeed, can be originated or developed through the aid of visual or sensible things. It is the "evidence of things **NOT SEEN**"! It brings the conviction and persuasion of another world—another order of things—to the heart. Man can only develop something from something—he must begin with substance to develop substance; he can make absolutely nothing from nothing! This simply means that man could originate faith only if he could of himself perceive the basis for faith. In other words, if man could peer into the heavenly places with the naked eye, reach out and grasp the world to come with the bare hand, and hear with clarity the praises around the Throne of God with his sensual ear—if he could do that, unassisted, unaided—then he could believe though his own strength. However, then the very definition of faith would fall to the ground, for "faith is the evidence of things **NOT SEEN**!"

Faith comes from God! It is He that gives faith to mortal men—that graciously brings "substance" and "evidence" to their hearts. Faith is "**obtained**" (II Pet. 1:1), and "**cometh**" (Rom. 10:17). It is "received" and is the "**gift of God**" (Eph. 2:8). The Lord Jesus Christ **authors** faith (Heb. 12:2), and because it is **the work of God**" (Jno. 6:29), it is said to be "**dealt** to every man" (Rom. 12:3). Wherever there is a persuasion of God, Christ, and eternal things, God has worked! He has "**dealt**", "**given**" and "**authored**" that which has been "**obtained**"—**FAITH**. Wherever that substance and evidence is missing, faith is absent, profession notwithstanding.

**The issue among men is not the amount of faith that they possess, but whether, in fact, they possess faith at all!** "Without faith it is impossible to please God" (Heb. 11:6). He does not say that without a particular kind of faith it is impossible to please God, or that without a specific measure of faith it is impossible to please God, but that "**WITHOUT FAITH it is impossible to please God**"! **Faith in any measure is still faith**; it is still a gift; it is still the work of God; it has still been obtained; and Christ is still its author! **Faith is the eye of the soul**. It perceives heavenly things. Now, a dim eye is nevertheless an eye; a weeping eye is still an eye! Faith is the hand of the soul with which the things of God are grasped. Now a feeble hand is still a hand—a trembling hand is still a hand! Do I mean by this that we ought to content ourselves with feeble and weak faith; that we should suppose for one fleeting moment that we are safe with such a faith? God forbid that such a devilish conclusion should be drawn! We rather mean that if your faith is weak; if your perception of truth is not what it ought to

be, you may still approach God by means of the faith you do possess—you may still find a remedy! Speaking as a man, **that very faith which you presently possess has marvelous recuperative powers when employed**. Remember when Peter saw the Lord walking on the water that storm-tossed night. With trembling heart he cried out; "If it be Thou, bid me come unto thee on the water" (Matt. 14:28). Our Lord responded with a single word—"COME"! The word of the Lord says that Peter, "when he was come down out of the ship, **HE WALKED ON THE WATER, TO GO TO JESUS**" (Matt. 14:29). "But when he saw the wind boisterous, he was afraid; and **BEGINNING** to sink, he cried, saying, Lord save me" (14:30). There, when Peter's faith dipped to an extremely low point; when his perception of things was clouded by the vision of the storm—he cried out with that faith that was "little" (14:31b), and it reached the ears of the Savior, and "immediately Jesus stretched forth his hand, and caught him". Although his faith was anything but admirable at that point, it still laid hold of **immediate** deliverance!

Jonah, in the belly of a fish at the very bottom of the sea weeds wrapped around his head—running from God and in possession of a dim faith, at best—cried; "Salvation is of the Lord" (Jonah 2:9), and that praise reached into heaven itself. The word was given, and that fish rose quickly to the surface, found some dry land, and vomited Jonah out so that he could complete his mission. **Faith brings substance and evidence, even when it is utilized from the depths of the sea of rebellion, or from the sinking waters of despair**.

There are many—perhaps myriads—of believers that are stumbling about in the night of despair, groveling in the pool of mediocrity. Their faith is at a lamentable low, and they know it. Yet, they must be brought to realize that **the little spark of faith which remains can penetrate heaven, reach the very Throne of God, and dissipate the power of the flesh**. That very faith cries, "Lord, I believe, help Thou mine unbelief" (Mk. 9:24), and thus harvests the blessing and brings inner strength and renewed confidence. However **it must be used** if it is to be effectual. If Peter had not cried out, he surely would have drowned in the deep. If Jonah had not cried out, the fish should have remained in the sea until Jonah died!

Faith as a grain of mustard seed ("which indeed is the least of all seeds"—Matt. 13:31) can accomplish the removing of a great mountain! But the mountain will never move until "ye shall **SAY** unto this mountain, Remove hence to yonder place" (Matt. 17:20)—**faith must be employed—we must act upon it for it to be effectual**. Your faith may not be as great as the centurion our Lord commended (Matt. 8:10), but it can still enable you to take up your bed and walk, stretch forth your withered hand, or go away seeing! In short, even **YOUR** faith is not impotent! Faith is never powerless, never impotent, never characterized by inability! **It is always unbelief that hinders, not belief!**

The things of the Kingdom can only be accomplished by faith! The truths of Scripture can only be perceived by faith! "Without faith is **IS** impossible to please God"! Therefore we must

devote attention to it, strengthen it, use it, develop it! All of the holy men of old accomplished things acceptable to God by faith (Heb. 11:4-30). We "live by faith" (Rom. 1:17), "walk by faith" (II Cor. 5:7). Our hearts have been "nourished by faith" (Acts 15:9), and we are "sanctified by faith" (Acts 26:18), "justified by faith" (Gal. 2:16), and "comforted by . . . mutual faith" (Rom. 1:12). The righteousness of God is appropriated "by faith" (Rom. 3:22), we have "access" to God "by faith" (Rom. 5:2), and we "stand by faith" (II Cor. 1:24). We "live by faith of the Son of God who loved us and gave Himself for us" (Gal. 2:20), having been made "the children of God by faith" (Gal. 3:26). We are "waiting for the hope of righteousness by faith" (Gal. 5:5), and "Christ dwells in our hearts by faith" (Eph. 3:17). Little wonder that God has "chosen the poor of this world, rich in faith" (Js. 2:5).

Dear reader—how rich are you in faith? How is your faith? How would the Lord Jesus evaluate your faith? What would He say to you? Would He have to ask, "Where is your faith"? (Lk. 8:25). Is your faith "little" (Matt. 6:30; 8:26)? Have you omitted this "weightier" matter (Matt. 23:23)? Would the Lord say to you after examination, "How is it that ye have no faith"? (Mk. 4:40) Are you "weak in faith" (Rom. 4:19), or "strong in faith, giving glory to God" (Rom. 4:20). What you have accomplished in the religious world is of no consequence at all apart from a strong faith. That is what really qualifies you for the approbation of the Living God; that is what enables you to draw nigh unto Him, to please Him! Education, training, influence, achievement—all of them may have their place, but they are empty and vain without faith! Further, they do not strengthen faith or add to it! It is faith that sanctifies the lesser gifts, not the lesser gifts that sanctify faith!

Well, reader, how about YOUR faith?

### Divorce

(From page 2)

continually due to this blight of independence among the women. The flow of money among the community of ladies has not been as great a blessing, either, as some supposed. It has taken the hearts of many that were tender, of affections that were more sensitive to the hearts of children and their husband, and has eroded them with the hard temporalities of unrighteous mammon and ambition. Believers are to be aware of these things and resist them! Husbands are to care for their wives, cherish and love them, and wives are to love and to obey their husbands. A failure to zealously do this will open the door to Satan and his present tactics, and there is absolutely no guarantee that what you suppose is an unthinkable thing may not happen to you! Faith and obedience, diligence and devotion are your only protections. Your life must conform to the word of the Lord, else grief shall be your portion. Awake, children of the King. Let there be a revival of Scriptural homes and holy attitudes toward holy things!

### The Two Beasts

(From page 5)

His mouth spoke "great things"—great in appearance and sound; however, not in content (II Pet. 2:18; Jude 16). They were things that drew attention to himself, not to God; things

which caused men to wonder at him, not at the King of kings and the Lord or lords! O, how this spirit pervades our age! He spoke "blasphemies"—indignities against the Lord God of heaven! He was the active opponent of the Lord God of heaven and earth. A graphic example of this spirit may be found within our own country—however loved and cherished it may be. The legalization of abortion; the abolition of capital punishment; the approval of pornography; the continued leniency with offenders of the law; the removal of prayer from the schools—these are "blasphemies" that our own government has spoken. And, if this government be acclaimed to be one of, if not, the best upon earth (which it might well be), what a commentary on earthly government as a whole!

Observe the direction of those blasphemies: "against God"; "against His Name"; "Against His tabernacle"; "Against those that dwell in heaven" (13:6). The Being of God, the character of God, the residence of God, and the people of God **BLASPHEMED!** Those that come to the Lord must set themselves for this opposition of Satan! **He will oppose our God, His Nature, His dwelling place, and your own life in the Beloved!** He brings God's principles and laws into question! He introduces philosophies that contradict the truth! He introduces styles, manners, and trends that oppose the truth; that do not blend with God's righteous ways! He brings doctrines to men that uproot the faith and overturn their affections for the Lord and for the Truth! All of these attacks are "blasphemes"!

(4. "It was given unto him to make war with the saints, and to overcome them"! This is one of the most startling verses in all of Scripture—and yet it is the truth! The same truth was stated by Daniel in Daniel 7:21). This overcoming power was a special dispensation from God—it was "given" unto that first beast! But why this permission? Why this grant of authority which startles our souls? Firstly, **to demonstrate the absolute inferiority of Satan, of flesh, of sin, and of the entire worldly order!** This is the same course that our Lord took; "Though He was crucified through weakness, yet He liveth by the power of God. For we also are weak in Him, but we shall live with Him by the power of God" (II Cor. 13:4). Satan is often permitted to get the saints down, and to tread upon them, only to at least be overcome by the blood of Christ, the word of their testimony, and because they love not their lives unto the death. God has, in His own design and purpose, permitted the church to be **apparently** swallowed up by earthly kingdoms—it appears that it has been devoured, and has at last been removed from the earth in its power and purity. But this is only an appearance! Underneath of that appearance there resides a genuine flock of sheep; a hearty band of disciples a body of people called "the elect", and "the sheep," which have not bowed the knee to Baal. **In the heart of every real believer is a spark of Divinity that cannot be put out; a source of strength that cannot be dissipated; a still small voice that cannot be quieted! Satan shall at last give way to the saints, and shall be trodden under their feet** (Rom. 16:20).

5. "He that leadeth into captivity shall go into captivity: he that killeth with the sword

**must be killed with the sword”** (13:10). This is a commentary upon the spirit of the world as evidenced in the first beast—political government. Its rules and will are executed by force; by the sword, and by captivity. But this is the very means by which earthly kingdoms are also destroyed; and that by the decree of God Almighty! While our Lord and His Kingdom operates on a principle of liberty and setting free, the first beast—earthly government—operates on the principle of captivity!

What we have, in summary, in the first beast is simply this: Satan has invested earthly government with the very abcess that caused his ostracization from heaven—the principle of rebellion (I Sam. 15:23), and of pride (I Tim. 3:6; II Pet; 2:10). The kingdom of Satan, as epitomized in earthly government, is the opposite of self renunciation (Mark 8:34). The beast of earth government is supervised by Satan’s hierarchy, and is governed by his principles (Eph. 6:12). We have a categorical reference to this truth in the book of Daniel, where earthly potentates are expressly said to be motivated by spiritual wickedness in high places (Dan. 10:12-21).

While it is certainly not our intent to promote despisers of government (God forbid), it is our desire to encourage the people of the Lord to worship the Lord God of heaven and earth, and to assume the posture of pilgrims and strangers in the earth. They are to stand aloof from any involvement that will deteriorate their affection, and are to resist dictatorial policies of governments that are in opposition to the edicts of the Lord of lords and the King of kings. They are to seek first the kingdom of God and His righteousness knowing that the Lord God has reserved one final word which shall shake the whole earth in the last day, toppling the kingdoms of men—every last one of them—and revealing that kingdom which cannot be shaken (Heb. 12:26ff).

#### **Adam’s First Sabbath**

*(From page 2)*

on his first full day of existence. It was a time for holy celebration, a wedding feast, and fellowship with God.

No doubt God explained to them how He had created all things in the six previous days and how the seventh was to be kept as a memorial of the creation from that time on. Although it was Adam’s and Eve’s first full day from the viewpoint of their own experience, yet they would exercise their faith in God’s word and regard it thenceforth as the seventh day. They would view it by faith from God’s perspective. This is what faith always does. It does **not** lean on its own observations, but upon God’s word.

#### **Miscellaneous Observations:**

1. Christ is the “last Adam” and the “second man” (I Cor. 15:45-47). Christ was raised from

the dead in a glorified body as the first of a new order (in harmony with the world to come, the new heaven and the new earth). Therefore Christians observe Sunday, the first day of the week in honor of the **new creation** even as the Jews have honored the **old creation**.

2. The Jewish system of working six days and resting on the seventh is a fit picture of the system of law. One must work until they earn their rest. Some try to approach God on the basis of this first covenant of works. They try to earn acceptance with God by working until they merit their rest, as though a Savior was not needed.

But the Christian system is based on grace. We start out the week by **resting** and the **first** day of the week in acknowledgement of our acceptance of God’s grace without regard to our works. Then we work the following six days out of **gratitude** for our acceptance which has already been purchased for us by Christ’s blood. It is all grounded on faith.

Therefore we see that Adam’s first experience is exactly similar to that of the Christian. Adam began by resting on his first full day and then working six. In short, the Christian experience is older than the Jewish. Even so, the second covenant is older than the first covenant (Galatians 3:17).

3. God began the old creation (the natural order still with us) by creating all inanimate and animal objects first, then culminating His work with man on the sixth day. But because man sinned, God began His new creation at the seat of sin, namely man, by producing a sinless glorified man, the risen Christ, who is the first of a new order to come. The rest of the natural order will be delivered from bondage to glory at the Second Coming of Christ (11 Peter 3:1-13, Romans 8:19-23). So we see God has reversed His order of working to contrast nature with glory and to leave room for faith.

### **PUNGENT POINTS**

The basic reason for abstaining from all appearance of evil, mortifying our members that are upon the earth, and refraining from sinning is not in order that we might enjoy good health, prosperity, and a general state of temporal blessedness. It is, rather, in order that we might not be damned; that we might stand approved of God, and not bring occasion for the blaspheming of the Word of God and God Himself. **While earthly benefits generally do accrue as a result of a righteous and holy life, that must never become the basic incentive for being righteous.** This does need to be underscored in a day when all too much emphasis is based upon fleshly health and prosperity. It is sin that is the question, not illness; spiritual depravity, not financial loss!

\* \* \*

“Perhaps degrees should be handed out and evaluated by another world”.—C.M. Ward. If this were the case, many that are presently known as “doctors” would, no doubt, be seen and known as little men of little worth. But, it is the truth that all men will eventually be publically evaluated before an assembled universe, with “all the holy angels” by their Creator. Then we shall find how great or how little men are. Let us live in a lively awareness of this.