

# THE WORD OF TRUTH

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*"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

### DRUNKENNESS

Certainly the spiritually observant are aware that we are living in a day of perverted values, decadent judgement, carnal analyses, and improper labels of identification. A case in point is that of drunkenness. We are faced today with the substitute terms of "alcoholism" and the "alcoholic". These are designed to implement the error that states that "alcoholism is a disease", and the "alcoholic is suffering from an illness." Now while these may have a certain sympathetic sound about them, as well as a display of apparent wisdom, they are simply not true. *Alcoholism is not a disease, it is a sin; the alcoholic is not suffering from an illness, he is a sinner.* Further, the Word of God has certain pronouncements upon this theme which evidence its real nature; "Now I have written unto you not to keep company, if any man that is called a brother be a . . . drunkard . . . ; with such an one, no not to eat" (1 Cor. 5:11); "Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither . . . drunkards . . . shall inherit the kingdom of God" (1 Cor. 6:9). The express command of Scripture is "Be not drunk . . ." (Eph. 5:18). "Drunkenness" is further identified as a "work of the flesh", and of it, it is said; "they which do such things shall not inherit the kingdom of God" (Gal. 5:19-21). *Drunkenness, then, completely and thoroughly removes one from the fellowship of the saints, removes the inheritance of the kingdom of God from the grasp of the heart, explicitly violates the commandment of the Lord, and places one in the position of not possibly being able to enter into the Kingdom of God.*

Quite different from a disease, drunkenness is not something that you contract, but something that results from willful indulgence—like all sin. The body first repels the very taste of alcohol—but the one indulging in the transgression continues until the body craves for it—such utter foolishness. *He has been deceived, not diseased; brought into transgression and consequent condemnation, not into illness!* This sin was dealt with even under the Mosaic law. The transgressor was brought before the congregation. The very parents of the offender were to "lay hold on him". Then in the ears of the elders of the city, they were to say; "This our son is . . . a drunkard. And all the men of the city shall stone him with stones, that he die: so shalt thou put evil away from among you . . ." (Duet. 21: 19-21). To those that "added drunkenness to thirst" it was said; "The Lord will not spare him, but then the anger of the Lord and his jealousies shall smoke against that man, and all curses that are written in this book shall lie upon him, and the Lord shall blot out his name from under heaven" (Deut. 29:19-21).

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## The Word of Truth

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### REJOICE...WOE

"Therefore rejoice, ye heavens, and ye that dwell in them. Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time" — Rev. 12:12

The book of the Revelation is precisely that — a book of REVELATION, not concealment. It is not a sealed book (Rev. 22:10), but one that evidences the intense desire of our Father and His Son to apprise us of what lies before us in our trek to glory. This book is the revelation of God through Christ Jesus to the churches. It is not

### AGE AND DECREPIDNESS NOT NECESSARILY SYNONOMOUS

Michelangelo painted the ceiling of Sistine Chapel on his back on a scaffold at near 90. George Santayana said at 82, "I have never been happier in my life than right now." Daniel Auber wrote his "Dream of love" in his 80's, and said "I'm not 80: I am four times 20."

Paderewski at 79 played the piano superbly.

At 88 John Wesley preached every day.

Tennyson published "Crossing the Bar" at 83.

Booth Tarkington wrote sixteen novels after 60—some of them when he was almost totally blind.

Of Benjamin Franklin, Walter B. Pitkin said: "Men have forgotten the first half of his life. The world will never forget the second." Franklin went to France in the service of his country at 78, and wrote his autobiography at over 80. Add to these the more illustrious and notable Moses whose eye was not dim, and whose strength was not abated at 120 (Deut. 34:7), and Joshua who, well in excess of 80, "drove thence the three sons of Anak" (Josh. 15:14) as Israel came into possession of the promised land.

It seems to me that the elderly of our land need to be encouraged to be industrious and God-glorifying in their mature years, even though there is much to discourage it all around them.

—selected and abridged

for the world! It is not a history of the world! It is not a preview of what shall transpire on an earth that has no church within it, no redeemed, no elect, no believers, no people possessing the Holy Spirit of God! It is addressed to those that are to overcome their fierce adversary, and is attended by promises — specific promises — to these overcomers (2:10, 11, 17, 26; 3:5, 12, 21). It declares to the church that it is fighting a foe that has, in truth, been "cast out" of heaven and "into the earth" (12:9-10). They are fighting this foe as those that have been "washed from their sins" in the blood of Christ and thereby constituted "kings and priests unto God" (1:5, 6). Believers are specifically told of the fate of their foe — he shall be cast into the lake of fire, together with all that militates against the Lord of glory and His eternal purpose (20:10-15). Further, believers are held forth in their ultimate triumph as being around the very Throne of God, their robes washed white, their tears wiped forever away, their sorrows and crying taken from them; no pain, no curse, no night, no sea, and inheritors of "all things" (21:4-6; 22:3-5). What a glorious book it is indeed! It sets forth an apparently feeble folk that need to hide in the rocks like the coney (Prov. 30:26), and yet who gloriously triumph in the energy and power of their Lord Jesus Christ over flesh, over nature, over governments, over false religion, over evil angels, over false doctrines and prophets, and over the chief foe Satan himself! Certainly it is easy to perceive that this book is given to us, by the grace of God, for our comfort in the midst of battle; for our consolation during the rigorous race of life; for our strength during the oft exhausting fight of faith; for our edification when battered by perplexities, fears within and without, when we are cast down, when we are troubled on every side and persecuted (II Cor. 4:8-9). Take this book up, dear believer. Press it to the bosom of your spirit and drink of its consolation; imbibe the truths that are written upon its sacred pages. They are for you, for your strengthening. They are designed to lift up your weak hands and strengthen your feeble knees. Rejoice, believer, that it has been given to you and for you! It is a marvelous display of the everlasting love of our God through Christ Jesus the Lord!

**However, this book also has the purpose of destroying any childish naivete that might linger within our breasts.** It at once devastates simple and surface views of the truth which do not root in God's eternal and immutable purpose. We read in this book of the blood of the saints being shed (6:9; 18:14), of the very witnesses of God expiring under the assault of the earth (11:1ff), of the church fleeing from the face of the serpent (12:6), and flying away to a secret place prepared for her in order to her survival and nourishment (12:14). We read of a beast that is "given" to make war with the saints and to "overcome them" (13:7). O, dear reader, **this is not a child-like jaunt that we are engaged in! This is not a play-pen religion, not one for dry-land-sailors! The issues are quite serious; often the setbacks are momentous! The fight often thoroughly exhausts us! Our faith sometimes grows phenomenally weak, so that we barely may hold on to truths we thought more firmly in our grasp! O**

no! This is not a battle for those with india rubber theology that bends with times and seasons! We do not desire for our brethren to be naive — herefore we call their attention to the text set before us which tends to arm us, prepare us, equip us, alert us!

**The absence of Satan from heaven brings great joy there!** “REJOICE ye heavens, and ye that dwell in them!” That is the exhortation to **them!** Think of it — there are no more accusations being registered against our brethren there! Have you ever thought that the saints of old time, such as Moses and Aaron, Abraham, Isaac, and Jacob, may have been accused day and night before the Lord until the Lord’s Christ “appeared to put away sin by the sacrifice of Himself” (Heb. 9:26). What relief! What exultation! What release — **no accusation!** The “accuser of our brethren IS cast down, which accused them before our God day and night” (12:10b). No more resistance of those that stand before the Lord as was once declared to exist (Zech. 3:1-5). No more war in heaven — certainly a great source of joy to Michael and his angels which “fought against the dragon” (12:7). No more defections and falling away from that holy place, as the angels which “kept not their first estate, but left their own habitation” (Jude 6). Little wonder that when our Lord Jesus rode into Jerusalem on an ass’s colt that God untied men’s tongues to cry out “Blessed be the King that cometh in the Name of the Lord: PEACE IN HEAVEN, and glory in the highest” (Luke 12:38). What a burst of joy there must have been when Satan was cast out of heaven — “REJOICE YE HEAVENS” was the holy commandment of release!

**But the presence of Satan upon earth brought great woe!** “WOE to the inhabitants of the earth . . .” Satan is not being thrust into earth as a thoroughly frustrated being! His defeat has been real; his destruction has really been accomplished — and yet, he remains fierce and formidable to mere men! He comes to us “HAVING GREAT WRATH”! Now the earth is an exceedingly troubled realm! Never before has there been such sin, such new dimensions of transgression and indulgence as since the dragon was cast out into the earth! I veritably believe that much of the technological progress which we have seen is only the manipulation of Satan in order to greater and more profound depths of sin and fleshly indulgence. While the printing industry reaches new highs of proficiency, pornography reaches new and alarming depths and popularity. While government becomes more refined, more technologically capable, more laws are being passed against the precepts of God; abortion legalized, capital punishment abolished, public prayer in schools outlawed! Amidst the sudden ability of men to transmit remarkably accurate images to the eye and ear of men comes a flood of filth and degradation that staggers and boggles even the earthly mind! While chemical analyses and manipulations are becoming more profound, drugs and narcotics are equally becoming more diverse and abundant. If all of these things demonstrate nothing else, they reveal very graphically and poignantly that the dragon has come down to the earth “**having great wrath!**” Has in-

iquity ever reached such depths and breadth as since our Lord’s Christ visited this earth? The earth is not an inactive sphere — not now! For decades, centuries, and even millenniums the world order remained virtually unchanged — but it has not been so since Satan was cast out into the earth. Things have picked up dramatically — so much so that all men have found cause to marvel at the rapidity with which change now takes place. And what is the outcome of it all? More sin, more iniquity, more indulgence, more complacency, less faith, less spiritual fervency, less spiritual knowledge. I would venture to say that there has never been a time since Pentecost when the masses have been so woefully ignorant of the truth — especially in view of the free access that men (particularly in this country) have to it. It might be one thing for the people to be ignorant of God when Bibles are chained to tables in monasteries and convents, and when men are burned at the stake and beheaded for owning a copy of the Scripture; when the bones of pioneers of printing and translating are dug up out of the very earth and publically condemned for their great work in connection with getting the Scriptures to the people. I say, ignorance is one thing under conditions like that. But when Bibles are a “dime a dozen” — when they are found in every hotel, motel and even on the shelves of dime stores. When they are given to grade-school and high school graduates, and may be found on the shelves of every library in the land. When men are free and unencumbered in meeting to hear and discuss the Scriptures — when these conditions prevail and we are faced with the lamentable ignorance of truth that surrounds us like a veil of blackness; under these conditions we witness the absolute fierceness and wrath of the Devil that is now come down to the earth. “WOE to the inhabitants of the earth!”

Note this, reader, he has come down “TO YOU”! Now **you** must combat him personally, whereas Michael and his angels did in heaven! Now his accusations are upon the earth — everywhere upon the earth, from the recesses of your own imperfect conscience to the slights and postulations of your enemies. Now his resistance is upon earth where he seeks avidly to hinder you in any and every holy endeavor in which you engage! He is now, in every sense of the word, “YOUR ADVERSARY” (I Pet. 5:8).

**Though overthrown, cast down, destroyed, spoiled, and defeated, Satan is, nevertheless, formidable!** Let us not be simple concerning his devices. Let no naivete come into the ranks of the godly! He has come down to earth “HAVING GREAT WRATH”. Not just wrath, but “GREAT wrath”! His wrath is worthy of our note; worthy enough that we are warned about it! Particularly since he has been cast out into the earth is this wrath a point of concern to those that inhabit the earth! Let us note here by way of brief diversion that Satan’s works **do** effect the ungodly. I have often heard it said that Satan has no interest in the ungodly—that they already are within his grasp. But Satan does afflict sinners; **his wrath against the church often brings sinner into its wake.** All men suffer — all that dwell upon the earth! Satan is not kind to his own!

Death, sorrow, plagues, calamities — all meant, to be certain, to uproot and destroy the church— have affected all men. **The earth and all that dwell upon it have been jeopardized by Satan. The only refuge is Jesus Christ, the “Covert” and refuge in the time of this stormy tenure of life!**

Satan's wrath has been evidenced in a remarkable effectiveness among confessed believers — within the very ranks of the church. Let us not be deceived on this matter. It was Satan that “entered into Judas”; and he did so at the very table where our Blessed Lord instituted the Lord's Supper (Lk. 22:3; Jno. 13:27). He provoked Ananias and Sapphira to lie to the Holy Spirit, filling their heart with that wicked abomination (Acts 5:3). He “tempts” the faithful through “incontinency” when they in foolishness abstain from their normal lots in life (I Cor. 7:5). He can get an “advantage” of the best of us if we are not careful (II Cor. 2:11). He does appear as an angel of light, deceiving many (II Cor. 11:4). He has “messengers” that are sent to buffet us, often making us miserable until we perceive the grace of God ((II Cor. 12:7). He once “hindered” the Apostle Paul himself (I Thess. 2:18). He has “turned some aside” from the faith (I Tim. 5:15). He takes away the very Word of God from hearts that are not sincere (Matt. 13:19). He can and has “cast” some of our brethren “into prison” (Rev. 2:10). He possesses “wiles” (Eph. 6:11), causes “condemnation” (I Tim. 3:6), and lays “snares” that trap men in perdition (II Tim. 2:26; I Tim. 3:7). He has caused shipwrecks, the death of innocent children, the slaughter of believers, even the mass slaughter of the Jews. He has brought wars, tumults, pestilences, plagues! Truly he has come down to earth “**HAVING GREAT WRATH**”. I suggest to you that the recent and sudden rise of iniquity is largely due to Satan's wrath — let us not be deceived about these things! Let us seek a thorough deliverance from oversimplifications concerning him, thereby giving no place to him (Eph. 4:27). If you give place to him — if you allow him to have access to you unnecessarily, he will get an advantage of you. He has provoked such holy men as David and Moses, Peter and Barnabas! Beware of him! Be alert to him!

**Satan has great wrath because “he knoweth that he hath but a short time”!** His great wrath is not owing to the fact that he has been cast out of heaven. He does not have such great wrath and anger because he disdains his new environment! Satan is not wrathful in great proportions because he has been frustrated by the Lord Jesus Christ at the cross. It is not because the saints are given to often overcome him, and will ultimately surely bruise him under their own feet (Rom. 16:20). It is not because many are being “turned to righteousness” under his very nose and within his own territory! It is not because of the mighty walls of salvation or the great tree of faith! **IT IS BECAUSE HE KNOWS THAT HE HAS BUT A SHORT TIME!** He knows this, I gather, by implication. The Lord “spoiled” him at the cross (Col. 2:15) — praise the Lord! Satan, not being an ignorant personality, but wise and cunning, surely possesses some deductive powers—even though they constrain him to act in rebellion. Ought he not conclude from the mighty

triumph of the Savior that his days are short and numbered? Has not his head been bruised? **It but remains for him to finally be separated from the arena of redemption!** Secondly, he surely knows that the time is short because of his new environment — earth! **This is the sphere of time, of transitoriness!** Being cast down here he has, together with the other inhabitants of earth, become acutely aware of time and of the brevity of his work! Thirdly, he knows it by revelation; the word was delivered to him in Eden's Garden and has been declared in the message of the Gospel from Pentecost until now! It is true that the time is short (Rom. 9:28; I Cor. 7:29). It will only be a “little while” and the Lord God shall “shake” the heavens and the earth (Hosea 2:6). It is just a “little while” and He that shall come will come (Heb. 10:37). Believers know these things, and so does Satan. “He knoweth that he hath but a short time”! “**SHORT**” — not by timely definition; not from earth's perspective: “Short” because it is a matter of God's **purpose**, of Divine **design**, of immutable **counsel** which cannot be annulled (Isa. 14:27). His demise is so sure that it has been recorded in the Scripture for men of all ages to read, believe, and rejoice in (Rev. 20:10).

**The purpose of this wonderful revelation is not to frighten us!** It is not to cause us to despair or even to overestimate the strength of this adversary. It is not to make us tremble at his presence or create in us a fainting heart, a weak faith, or a frustrated hope! It is, rather, to arm us with a certain and sure mind. It is in order to remove from us all spiritual instability that this has been recorded. It is to apprise us of the seriousness of the battle to which we have been called! It is a warning, designed to wrest us from the cradle of spiritual juvenility and thrust us into the warfare of faith! It is to show us that this present evil world is not our home — that it is only a temporary residence in which we are being proved and tested while facing a fierce and formidable foe that has even caused angels to leave their first habitation. It is to reveal to us this comforting truth — that Satan is limited to this present spoiled and polluted realm, while **WE ARE NOT!** This truth declares that Satan has been cast out of heaven, but that we shall be received into heaven — yea, that our conversation is there even **now!** (Phil. 3:20). Where he is not welcome, we are welcome! Where he has been cast out, we have been received! In the realm which he now inhabits in great wrath, we maintain the spiritual composure of “doves” in gentleness. Where he has brought consternation and weakness, we can be strong in faith giving glory to God! Where he works havoc in malicious hatred, we possess peace that passes understanding, and a joy unspeakable and full of glory! Satan's presence in this world highlights our salvation, compliments our faith, and demonstrates the remarkable effectuality of our salvation which is in Christ Jesus with eternal glory! Believer, you have good ground for hope, good basis for joy, wholesome foundation for faith — right here in the very place where Satan has come with great wrath. His time is short — but so is your presence in this troubled realm. Praise the Lord!

## THE SON OF MAN

"When the Son of man shall come in His glory, and all the holy angels with Him, then shall He sit upon the Throne of His glory" — Matt. 25:31

Our Lord Jesus Christ is the first One of a new order — a unique manifestation of "God in the flesh"; a union of God and man, the Creator and the created, the Heavenly and the earthly. He is, therefore, called the "Second man" (I Cor. 15:47) as well as the "Last Adam" (I Cor. 15:45); i.e., He inducted a new order of manhood and brought an end to the old and the cursed order. He was the beginning of the creation of God (Rev. 3:14) as well as the termination of the "old man" or Adamic order. When He died, He once and for all put away the cursed and fallen Adamic nature; when He rose from the dead He ushered in the glorified order of man. So marvelous is Jesus Christ our Lord and Savior, both Son of God and Son of man, that those that saw Him in the body, as the Son of man, found it difficult to receive Him as the true Son of God. On the other hand, those that have perceived Him in the Spirit as the Son of God sometimes find great difficulty in perceiving Him to be "The Son of man." How I thank God for a Savior that is not subject to carnal analysis; One that demands spiritual scrutiny, evaluation, and that can be perceived only by faith! Now, at this point, it seems that the Lord's manly nature is greatly obscured, and yet, it is a very vital truth to behold for those that seek succour from our exalted High Priest.

**The Unique Appellation — Son of Man.** For those that are acquainted with Scripture, it will at once be noted that this term is not always a complimentary one. The most frequent use of it is employed in the book of Ezekiel where the Lord continually puts the prophet in mind of what he was — a mortal. The term "son of man" is used in Ezekiel's book some ninety-three times, of which Ezekiel 2:1-3 is an example. Further, the appellation is not a complimentary one where it is used. Permit me to cite a few examples: "God is not a man that He should lie, neither the son of man that He should repent" (Num. 23:19); "How much less is man, that is a worm? and the son of man, which is a worm" (Job 25:6); "What is man that Thou art mindful of Him, or the son of man that Thou visitest him" (Psa. 8:4); "Lord, what is man that thou takest knowledge of him! or the son of man that Thou makest account of him" (Psa. 144:3); "Put not your trust in princes, nor in the son of man, in whom is no help" (Psa. 146:3); ". . . who art thou that thou shouldest be afraid of the son of man, which shall die . . ." (Isa. 51:12). What a marvelous thing that our Lord Jesus Christ took this term unto Himself; a true manifestation of His humility and willingness to be identified with those which He was destined to redeem from the power of the enemy! Certainly this was a part of His humiliation; of becoming a little lower than the angels and making Himself of "no reputation" (Heb. 2:9; Phil. 2:7).

**Our Lord's own reference to Himself as "The Son of Man".** Our Lord and Savior referred to Himself in a variety of ways: "Vine", "Bridegroom", "Door of the sheep", "King", "Light of the world", "Life", "Way", "Truth", "Mas-

ter", "Resurrection and the life", "Good Shepherd", and "Sower". But more than any other appellation he chose the one "the Son of Man" — over sixty-six times referring to Himself as such. By way of comparison, in Scripture He called Himself "The Son of God" four times, three of which were characterized by such humility as made them ambiguous (Jno. 5:25; 9:35-37; 11:4; 10:36). Certainly a good example of humility for His disciples to embrace in truth!

Many fundamental teachings are based upon the truth of our Lord being "The Son of Man", but it appears that the burden of emphasis lays upon the fact of Him judging men in that very capacity — as one of them (Matt. 13:41; 24:44; Mark 8:38; Lk. 18:8, etc.). Also, it was in the capacity of "the Son of Man" that He suffered and died for our sins (Matt. 17:22; 20:18; 26:2; Lk. 24:7; 9:22).

**Why did the Lord refer to Himself as The Son of Man?** Was He not "The Son of God" in Truth? The Lord? The "Holy One of God"? It must be remembered that what the Lord really was and what He appeared to be were two distinct and different things. He was in truth the "Son of the Highest", and in Him "dwelt all the fulness of the Godhead bodily". It did please God for all His "fulness" to dwell in Christ, and for Him to be in truth the "express image" of the Father. He and the Father were "one", and, as He elsewhere declared, "He that hath seen Me hath seen the Father" (Mark 1:24; Luke 1:32; Col. 1:19; 2:9; Heb. 1:3; Jno. 10:30; 14:9). Let there be no ambiguity on this point — our Lord Jesus Christ was, and remains, all of these realities. Not the slightest shade of question casts a cloud upon these truths. He did not, however, appear to men to be these things. Some simply referred to Him as "the carpenter" (Mark 6:3), as a "man that knoweth letters, not having learned" (Jno. 7:15), "the carpenter's son" (Matt. 13:55), and "Joseph's son" (Jno. 4:22) — that was the world's judgement, yea, it was the analysis of "His own" (Jno. 1:11). As difficult as it may be to receive, our Lord accommodated Himself to their inferior and imperceptive insight of His Person. He referred to Himself as "The Son of man" because that is what He appeared to be! Thereby did He humbly submit to that Kingdom principle, forbearing "lest any man should think of me above that which he seeth me to be, or that he heareth of me" (II Cor. 12:6). Incidentally, the Lord is still abiding by this principle of truth: not speaking to us of Himself above that which we perceive Him to be. If we think of Him in small ways, He will reveal Himself to us in small ways — if at all! If we worship and adore Him in large ways, we may expect Him to reveal Himself in an abundant way to our hearts! You will recall that when He was upon earth He said; "I have yet many things to say unto you, but ye cannot bear them now" (Jno. 16:12); i.e., your limited concept of Me has by its very nature limited the amount of truth that I will reveal to your heart! How we ought to personally follow our Lord in this matter; 'not to think of "ourselves" more highly than "we" ought to think; but to think soberly, according as God hath dealt to every man the measure of faith" (Rom. 12:3). Particularly

is this true in respect to speaking to others about yourself — be sure that you do not call upon men to think more highly of you than what we actually APPEAR to be. If the Lord Jesus Christ, the Prince of Glory, could often and regularly refer to Himself as “The Son of man”, how base a description of ourselves ought we to put forth: “less than the least” (Eph. 3:8); “I know that in me, that is in my flesh, dwelleth no good thing” (Rom. 7:18); “Not that we are sufficient of ourselves to think anything of ourselves . . .” (II Cor. 3:5), etc.

In the use of this appellation — “The Son of Man” — our Lord also fully identified Himself with “the seed of Abraham” (Heb. 2:14-18); namely, those that were given to Him of His Father (Jno. 17:1ff). Because those He was sent to redeem were partakers of flesh and blood, He also Himself “partook of the same”! Because they were tempted, He also Himself was “tempted in all points like as we are, yet without sin”. It did “behoove Him to be made like unto His brethren”, to thrust Himself into the arena of life with all of the apparent handicaps of the children of God in order that He might be a “merciful and faithful High Priest in things pertaining to God” (Heb. 2:17). In such a role He at once became uniquely equipped to “succour them that are tempted”. Too, in the body, He “destroyed him that had the power of death, that is, the Devil”; through death itself — **something that one who was not the “Son of man” could by no means experience!** Whenever our Lord called Himself “The Son of man” it was as though He said to our hearts: “I am one of you; I have come to save you; I have come to put away your sin; I have come to overcome your tempter; I have come to bring you back to God! I know how you feel; I know and understand the struggles of the soul, the strong cryings and tears that often accompany your struggles! I know what it means to pray with fear, and be heard because you fear. You can depend upon my heart being touched with infirmities feelings”.

As “The Son of Man” our Lord also stands as the judge of all men — one of our own will judge us; one that has passed through this life, together with its attendant trials, temptations, and fleshly tugs and pulls. **We will not be judged by angels** — they know nothing of the unique position of manhood; we will be judged by “the Son of Man”. Thus is it written; “And (He) hath given Him (Jesus Christ) authority to execute judgement also, BECAUSE HE IS THE SON OF MAN” (Jno. 5:27); “Because He (God) hath appointed a day in the which He will judge the world in righteousness by THAT MAN whom He hath ordained; whereof He hath given assurance unto all men, in that He hath raised Him from the dead” (Acts 17:31). It is said of our Lord — **and only of our Lord** — “But Jesus did not commit Himself unto them, because He knew all men, and needed not that any should testify of man: for He knew what was in man” (Jno. 2:24, 25). **Everytime the Lord Jesus referred to Himself as “The Son of Man” it was like a clarion trumpet warning men of the judgement that is appointed unto every man** (Heb. 9:27). The term itself is designed to warn us of judgement and comfort us concerning the fight of faith. In that role He intercedes

for us mortals; in that capacity He wrestled with and overcame “the Tempter”. It was as the “Son of Man” that He arose from the dead, thereby attesting to His Divinity and to the acceptability of His sacrifice for the sons of men. And, He shall come again in that role to judge men righteously! Actually, believers find it a great comfort to know that they shall be judged by “the MAN Christ Jesus” who presently is their Mediator (I Tim. 2:5).

**It was necessary that we have a High Priest that is like unto us!** One that had passed through the valley of the shadow in order that He might succour us in the hour of temptation. How we ought to thank God for this grace! It is something that Job, Moses, Abraham, Isaac, Jacob, and all of the prophets did not have. They anticipated the Deliverer, but never realized that anticipation while yet in the body — it had to be announced to them later (I Pet. 4:6).

**Now the redeemed of the Lord** (Psa. 107:2) are called “the sons of God” — but only because the Lord Jesus became the “Son of Man”: (Rom. 8:14, 19; Phil. 2:15; I Jno. 3:1, 2). Believers have been elevated from that lowly title “the sons of men” to the lofty appellation of “the sons of God” — that is how effectual the humiliation of the Lord was (Phil. 2:1ff). To my knowledge, the children of the Lord are not called “the sons of man” after Pentecost — nor is Jesus referred to as “The Son of Man” after the closing of the book of the Acts of the Apostles! Stephen was the last one to use that term in reference to the Lord Jesus (Acts 7:56). We see, therefore, that **the very title “Son of Man” describes the Lord’s humiliation as well as our need** — yea, our desperate need! He assumed it only for a while — and so do we! He truly was the Son of God but became the Son of Man. We are truly the sons of man, but have become the sons of God. When Jesus became the Son of Man, it involved imperceptible humiliation. When we became the sons of God, it involved unimaginable exaltation. But let us clearly understand this one thing — **that if the Lord Jesus Christ had not become in truth the Son of Man, we could never have become in truth the sons of God!** This is certainly, therefore, a truth to be greatly treasured by the church of the Living God!

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## THE NECESSITY OF SPIRITUAL VISION

“Where there is no vision, the people perish” — Prov. 29:18

The Kingdom of God is actually teeming with activity — “the whole earth is FULL of His glory” (Isa. 6:3). Other prophets have declared that the earth is “full of Thy riches” (Psa. 104:24), and “full of Thy mercy” (Psa. 119:64). But these things, numerous though they be, are hidden from the “natural man”, for “the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him: neither can he know them, because they are spiritual discerned” (I Cor. 2:14). The things of God, the Kingdom of God and its associated glories, are **spiritual** in essence. They are neither tangible nor observable to the natural eye — they are of a different order; an eternal order: “The things that are seen are temporal, but the things that are not seen

are eternal" (II Cor 4:18). Because of this fact, and because men perish without a perception of these eternal verities, it is incumbent that we possess to a decided measure and degree spiritual vision.

To make clear the case set before us, without spiritual vision — i.e., vision that is brought forth by the ministration of the Holy Spirit of God — the things of God are so hidden as to make them totally and completely obscured to the natural man. The things of God may not be understood or seen by mere intellectual development, scholastic superiority, analytical minds, or good common sense. It is necessary — imperative — that men have spiritual insight in order to the reception of the "things of the Spirit of God" — without which, none can be saved! **We simply cannot participate in salvation without spiritual vision:** "In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, Who is the image of God, should shine unto them" (II Cor. 4:4).

**Cases where spiritual vision was required.** There have been instances cited in Scripture where spiritual vision meant the difference between living and dying. A good case in point is that of the prophet Balaam. In route to see Balak, king of the Moabites, about an uncomely matter of compromise, the Word of God tells us that "God's anger was kindled because he went: and the angel of the Lord stood in the way for an adversary against him" (Numbers 21:22). However Balaam's eyes were holden because of his disobedient spirit (disobedience always dulls the vision of the soul!). The Word of God declares that his "ass saw the angel of the Lord standing in the way, and his sword drawn in his hand" (v. 23). Endued with a far more sensitive spirit than Balaam, his master, the ass "turned aside out of the way and went into the field." Well, this action angered Balaam so much that he "smote the ass, to turn her into the way." The Word tells us that "the angel of the Lord stood in the path of the vineyards, a wall being on this side, and a wall on that side. And when the ass saw the angel of the Lord, she thrust herself into the wall, and crushed Balaam's foot" (which was, incidentally wandering out of the way). Once again Balaam heartlessly "smote her" (verse 25). As the disobedient procession advanced, "the angel of the Lord went further, and stood in a narrow place, where was no way to turn either to the right hand or to the left. And when the ass saw the angel of the Lord, she fell down under Balaam: and Balaam's anger was kindled, and he smote the ass with a staff" (verses 26-27). You will recall that the mouth of the ass was "opened" by the Lord and she spoke to Balaam reasoning with him concerning her obedient spirit through the years. After her brief but pungent dissertation "the Lord opened the eyes of Balaam, and he saw the angel of the Lord standing in the way, and his sword drawn in his hand: and he bowed his head, and fell flat on his face" (verses 28-31). Here is a very graphic illustration of the absolute necessity of spiritual vision, for if Balaam's eyes had not been opened, he would surely have been slain by the angel of the Lord. I have often won-

dered how many similar incidents have occurred in our time without a warning from a beast — men plunging into the retributive anger of the Lord for their disobedience simply because their eyes were blinded by the god of this world (II Cor. 4:4-6).

Another incident of note is found in Second Kings the sixth chapter. In this instance the illustrious prophet Elisha was eagerly sought after by the "king of Syria" whose heart was "sore troubled" since he had found that "Elisha the prophet that is in Israel, telleth the king of Israel the words that thou speakest in thy bedchamber" (verse 12). Upon hearing this, the king dispatched spies to find where he was located. Soon they returned with the requested dispatch: "Behold he is in Dothan." (verse 13). "Therefore" the king of Syria "sent thither horses and chariots, and a great host: and they came by night and compassed the city about" (verse 14). My, how the righteous are feared by the ungodly. A single man, not noted for fighting or warring, but for prophesying — and yet a mighty army of chariots and a great host is dispatched to "fetch him"! Now, during all of this, the matter was not known to the servant of the man of God. Thus, as was his apparent custom, he arose "early", and having "gone forth, behold, a host compassed the city both with horses and chariots" (verse 15). This frightened the heart of the servant because of his limited vision. He therefore cried; "Alas, my master! how shall we do"! But the mighty prophet was not as ill-advised as the servant. He had vision, being a true "seer". Having apprised the servant that "they that be with us are more than they that be with them", he lifted his eyes to heaven and prayed: "Lord, I pray Thee, **open his eyes, that he may see**"! The Lord answered that prayer immediately by opening the eyes of the servant to see beyond the visible; to penetrate beyond the world of the seen and tangible, and behold "**the mountain was full of horses and chariots of fire round about Elisha**" (not around the servant). (Verses 15-17). Here, the difference between discouragement and frustration and courage and hope was vision — spiritual vision: the ability to see what is beyond the grasp of mere flesh and blood! And, how many hearts are faint today simply because they cannot see right; their vision has been hindered by the course of this world, and thus are their hearts weighed down with care and improper appraisals of situations that confront them. **Before you evaluate a situation, you had best be sure that you see it properly — that your eyes have been anointed with eyesalve so that you behold things as they really are!**

Then, there was the case of Hagar, handmaid of Sarah through whom Abraham begat Ishmael. After a lamentable day when Sarah saw "the son of Hagar the Egyptian, which she had born to Abraham, mocking", the bondswoman, together with her son was "cast out" according to the confirmation of the Lord Himself (Gen. 21: 9-12). A "bottle of water" was given unto Hagar and she took her leave from the household into a blistering desert. Soon the "water was spent in the bottle" and, despairing of life, she "cast the child (Ishmael) under one of the shrubs" and prepared herself to die in bitter weeping. But, we

are told, "God heard the voice of the lad" and called unto Hagar "out of heaven", asking "What alleth thee"! After receiving the promise that God would make of him a "great nation", "God opened her eyes, and she saw a well of water" (verses 15-20). **All that stood between her and sustenance — life-giving water — was vision; sight!** O, how often has this case been duplicated — people thirsting for water of the soul when it is really within their grasp. It is their vision that is deficient, not the supply of water!

Other instances could readily be cited that illustrate the absolute need of spiritual vision. We could make mention of the two on the road to Emmaeus whose eyes were so holden so that they did not even know the Lord's Christ (Luke 24:16-31), and the men that travelled with "Saul of Tarsus" when a mighty light from heaven burst upon him being accompanied by a strong voice. Those men "hearing a voice, but seeing no man" (Acts 9:7) stood as mighty examples of the disguising grace that is granted with vision and spiritual insight! That was the only difference between them and Saul of Tarsus. They were all together in one place, and yet there was a distinction between them — the distinction of spiritual vision! Not a single one but Saul said "Who art thou Lord"! And how many assemblies, gatherings, and fellowships are divided today by the same thing — spiritual vision. Some can see and perceive the voice and the working of the Lord, and some cannot. Tragic situation, but true!

**There are some principles to be seen here.** "Where there is no vision, the people perish" (Prov. 29:18). It is imperative that people behold the real matter, the essential things, the real issues of life. It is not enough to be opinionated; not enough to hold to a view; not enough to have the liberty to believe what you want! **It is the truth that is to be bought and not sold, and only spiritual vision can bring that to you!** If we do not see beyond this world that is to pass away (I Jno. 2:17), we shall perish along with the seen order!

It is stated by the Lord Himself that "Except a man be born again, he cannot "SEE the kingdom of God" (Jno. 3:3). There must, then, be a birth effectualized by the Spirit of God in order to behold, perceive, or understand the Kingdom of God. It is necessary to say at this point that **spiritual vision is really understanding**; a perception of the truth as it is in Christ Jesus! God's rule, His governorship, His Sovereignty, His absolute control of all things cannot possibly be

seen or perceived unless there is an imparture of the Divine Nature (II Pet. 3:4).

Can we forget the words of the Holy Spirit; "But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are **SPIRITUALLY DISCERNED**" (I Cor. 2:14). **That spiritual discernment is the spiritual vision which keeps us from perishing; which keeps us from being overtaken with discouragement; which keeps us sustained in a dry and a thirsty land.** Understand this, dear reader, that without this spiritual vision of which we speak, the things of God will actually become foolish to you: they will seem irrational and worthless, and you will repudiate them without reservation! Our eyes **MUST** be "opened to behold God's Law" (Psa. 119:18), and how we ought to pray and beseech the Lord to do precisely that — "open our eyes" that we may behold wondrous things out of His law. We ought not to be content with a dull and listless reading of the Scriptures. We ought not to settle for a boring spiritual life, one where the Word of God is not fresh and invigorating. If that is your experience, pray man! — pray that God will open up your eyes. There are really wonderful things in His Word to behold; beautiful things to look upon; holy mysteries which may be perceived and rejoiced in with great glory! Seek it fervently. Do not settle for blindness! Obtain "eyesalve" from the Lord personally (Rev. 3:18); i.e., **seek from Him the unique ability to see the things of God, to understand the things of the Spirit of God; to "have the mind of Christ"** (I Cor. 2:16). It is there for you to have, why not seek it? Do not be discouraged in your quest for spiritual understanding and illumination!

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## Drunkennes

(From page 1)

While this sort of judgement is not now executed, let none assume that the mind of the Lord has changed on this matter! **God has reserved the appointed execution of judgement for Himself — and it shall be exacted meticulously — God "is not mocked"!**

**Drunkennes evidences deception.** "Wine is a mocker, strong drink if raging; and whosoever is deceived thereby is not wise" (Prov. 20:1). It brings about such foolishness and unspirituality as gluttony, woe, sorrow, contentions, babbling wounds, redness of eyes. It provokes one to behold "strange women" and "utter perverse things" (Prov. 23:21-32) — things that may certainly not be classed as virtues. Drunkennes makes one tend to sleep, and brings about an utter lack of alertness within the heart which is absolutely necessary to an adequate preparation for the coming of the Lord. All drunkards ought to heed the words of Scripture; "Awake, ye drunkards, and weep and howl, all ye drinkers of wine" (Joel 1:5).

Let us all gather our senses about this matter which is so prevalent in our society. Drunkards are not alcoholics, they are sinners — sinners that will surely be condemned to the lake of fire by an indignant and offended God unless they repent. The word, furthermore, which describes this vice is "drunkennes" — not alcoholism!