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PARKER MAXEY'S EDITORIALS -- (1978)

Editorials from The Missionary Revivalist
Compiled by Duane V. Maxey

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January, 1978 Editorial
DRESSING AND UNDRRESSING

Nehemiah 4:23

In fifty-two history making days Nehemiah, his brethren, and his servants, accomplished a next to impossible task -- that of rebuilding the walls of Jerusalem, clearing the streets of rubbish, and replacing the gates that had been burned with fire. One of the secrets of this accomplishment was the total dedication of these men to a cause ordained of God. In Nehemiah 4:23 we read: "So neither I, nor my brethren, nor my servants, nor the men of the guard which followed me, none of us put off our clothes, saving that every one put them off for washing,"

It is certainly not the ordinary thing to go fifty-two days without putting off one's clothes except for washing. But here was a desperate situation that called for heroic action; a job that had to be completed with no intermissions. The Holy Spirit did not inspire this verse to be put in the Bible for no reason. We need to heed what God is saying here!

There is soul searching truth here that we need to consider, and especially at this time of the beginning of another new year. It is always profitable to stop long enough to take inventory. Through this verse the Spirit of God is addressing the City of Mansoul. Jerusalem contained the Temple of Worship, the place where man could meet God. Because of Israel's sin the temple had been destroyed and the walls of the city laid low. Now, our bodies are the temple of God and our heart is His dwelling place. The Spirit of God is crying out in this verse to every individual, saying, **STOP**, take a look at your City of Mansoul; don't go through another year with spiritual walls down; don't go through another year in spiritual defeat. Don't go on without victory. You can't afford to go any farther if you are not in victory. Don't even take time to "change your clothes." The inference is that of desperation and desperation to the point that nothing else is as

important as getting those walls rebuilt -- desperate enough to lay everything aside until they have pressed clear through, and through clear to spiritual victory, are the ones that become established and then become the ones who know how to "get through" again and again for others.

In the first place, Nehemiah got through himself. He was a captive in a strange land and filling a position of honor. In the language of our day he "had it made." But here is a man that could not be satisfied with position and the comforts of life, knowing that his beloved city lay waste. Hundreds of miles from his native land, settled in a good position, secure from want of food and shelter, why should he be concerned? But he was! He wept and prayed four months before any action was taken. He prayed until he had a clear vision. He saw what was and what could be. He prayed until he could see a city cleared of rubbish, walled up and with gates. He knew that with the city laid waste and its walls down the very center of true worship was threatened, personal possessions were insecure, peace of mind was impossible, sleep and rest were endangered, the rights of the defenseless could not be guaranteed. His vision moved him to action, action that caused him to ring down on everything but that ONE important thing. God help us, neighbor, if we don't have a vision. Could the lack of fasting and praying answer to why our vision and faith are no stronger than they are? Nehemiah fasted, prayed and wept before God until he was able to resist all discouragement from within, threats from without and the cunningness of the enemy, not allowing himself to be diverted even by the common, routine duties of life.

In the second place, I want to ask you who are not in real spiritual victory some questions. You may be under a profession, but you are inwardly defeated. You are not enjoying the victory you know you should have or can have. You are inwardly miserable. You may at one time have had good, clear victory. At one time the City of Jerusalem stood impregnable behind fortified walls. Her people were safe and her atmosphere was glorious. Peace reigned and songs of triumph rang through her streets and out over the highways and by-ways that reached across the hills and valleys of Palestine. Three times a year all the sons of Israel made their way to their beloved city waving palms of victory. But there came a day when she forgot her Sabbaths, allowed her attention to be taken up with the gods of heathen nations, became idolatrous until her defense departed from her. With God gone she lost her song of triumph and became an easy prey to her enemies and soon the walls of her beloved city were torn down, rubbish filled her streets and her temple was desecrated. There was no safety or peace with this condition existing. Spiritually, neighbor, is this your condition? You need to look well to your City of Mansoul. Has any "rubbish" accumulated in your life? Are you allowing "things" to interfere with a holy walk with God? Are bad habits, a wrong thought life, uncharitable words, part of your life? Get rid of this "rubbish." Within the walls of Mansoul does peace reign? Are you filled with satisfaction? Are you experiencing heavenly joys, joy unspeakable, hope immortal? These things will show if you are! Are you surrounded with walls of holy character, Christian principles, habits that correspond with holy living, courage to do or die, faith that accomplishes for God, a consecration that is complete? Do you need to rebuild the walls of the City of Mansoul? Has worldliness or compromise entered your soul? Do you complain about your lot in life and thereby charge God foolishly? Do you need to rebuild the walls of salvation? Have you been overrun with the spirit of this lukewarm, superficial age until you have suffered a breach in the walls of your soul? Are you wearing the "crown of life" or are you shackled by a despondent, defeated, gloomy, faultfinding spirit? Do you make your way to the house of God with palms of victory and shouts of glory or do you commercialize the house of God with the burdens of secular thoughts? Do you charge the

atmosphere with the weight of unsolved problems and discouragements that you should have cast on the Lord? Do you bring into the house of God a feeling of guilt? Are there lurking secret sins?

If you find your City of Mansoul with walls down, do what Nehemiah did. He never resumed normal living until his defense was restored. I am afraid we have not learned this lesson. Our own people are filling our altars over and over. This alone testifies of defeat. We are satisfied with a little seeking while continuing on in normal life, never seeming to catch the vision that real Holy Ghost victory can be obtained. It took Nehemiah fifty-two days of desperate, all out effort and he never quit until the job was done. Every soul without clear victory can also go after it like that.

In the third place this verse is telling us that Kingdom work cannot be done without vision, without faith, without grace. The sanctified, victorious Christians are the ones that should lead the way in these. Our age is our responsibility. I wonder what we are doing about it? Nehemiah had all three of these. He obtained them through weeping, with fasting and prayer. Real faith -- if we pray the price to obtain it -- sees what God wants to do, concurs with that will and then appropriates the grace that is necessary plus the sweat to do it.

God help us all in this New Year to be able to render up a good account of our stewardship.

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February, 1978 Editorial
"SUBMIT YOURSELVES"

Submission is a thing most people do not like, yet it is one of the requirements of a happy, victorious life. It is a Bible requisite.

The Greek word that is translated either "submit," or "subject," is used at least forty times in the New Testament. It means to yield, surrender, obey; to humble one's self, to be in subjection to; to be obedient unto; to possess the virtue of meekness. We are exhorted to "be subject to the law of God, to be subject unto the higher power. For there is no power but of God." The church is to be "subject unto Christ," "servants (are to) be subject to (their) masters."

In Romans 10:3 Paul talks about those who "have not submitted themselves unto the righteousness of God." In Ephesians 5:21, 22 he talks about "submitting yourselves one to another in the fear of God. Wives submit yourselves unto your own husbands, as unto the Lord." Peter uses this word submit twice and subject once. "Submit yourselves to every ordinance of man for the Lord's sake,"... "ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility." I Peter 2:13; 5: 5

Man in his carnal state does not possess the spirit of subjection. He is possessed with a Satanic spirit of independency and enmity and self-will, not subject to any one or any law except through force or fear or for personal gain.

Submission, however, is the way of life. It can be no other way by the fact of our origin as created, dependent beings and because of our relationship as being one in a society of individuals. There is no place or position in this life -- or the life to come, for that matter --- where submission is not required. Submission is the way of life regardless, for both sinner and saint. Every individual submits either to Satan or to God. There is no neutral ground. "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?... Being then made free from sin, ye became the servants of righteousness . . . Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God." Romans 6:13, 16, 18.

Most people have a wrong conception of what is involved in submission. It should not and need not mean a cringing, slavish, fearful attitude. It does not mean the loss of liberty or freedom in the true sense of the word. Jesus said, "ye shall know the truth, and the truth shall make you free... If the Son therefore shall make you free, ye shall be free indeed." John 8: 32, 36

Let me raise a question and then answer it. What does submission for the Christian mean? It means to yield or surrender one's self by a voluntary choice to his lot or position in life. It means total liberty and freedom of heart to do or accomplish or let be accomplished in one that for which he was designed or created. This is the only basis for true satisfaction and happiness.

There is a negative and a positive side, however, to this thing of submission. On the negative side it involves a giving over, a yielding of all that we are and have or hope to have or hope to be. From the negative standpoint, submission involves the virtue of meekness and to fully understand this we must look to the example and teaching of Jesus Christ. Jesus said, "Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls." Matt. 11: 29 We read in 2 Cor. 10: 1, "Now I Paul myself beseech you by the meekness and gentleness of Christ." The New Testament regards meekness as a Christian grace and one of the fruits of the Spirit (Gal. 5: 23 -- read also Eph. 4: 2; Col. 3: 12; I Tim. 6: 11; 2 Tim. 2:25; Titus 3:2; James 1:21; 3:13; I Peter 3:15) "Christians are exhorted to cherish meekness and to emulate Christ's example, especially in relation to one another. The meek man does not fight for his own rights or insist upon vindication of his personal honor. He does not repay in kind when injustices are done to him. His is not the spirit of retribution; instead, he commits himself and his cause to God and leaves vengeance with divine justice and mercy. Thus, meekness (and in our consideration we could add, submission and subjection) is not incompatible with legitimate self-regard, but it does not assert itself for its own sake. Meekness is the opposite of pride, which is basically a reliance upon and assertion of one's self independent of God, and thus the root of sin." (Ralph F. Powell)

But submission has a positive side as well as a negative. To be passively submissive only in life is to miss its meaning altogether. For example, a wife may submit herself to her own husband as required in God's word (Eph. 5:24), and even a Christian wife to an unsaved husband (I Peter 3:1), but if she does this from the negative or passive standpoint only she reduces herself to being his slave and forfeits her dignity as a woman and on an equal par as a member of the human race. But let a woman submit herself to her God-given position as a wife and actively fill that place as a loving and kind companion, a homemaker and a homekeeper and fill that home with

cheerfulness, and support her husband in his efforts with her faith and encouragements; let her work at the job in preparing delicious, attractive meals, keeping the house clean, clothes washed and mended; let her keep the presence of God down on her own soul; in short, let her submit to her husband in her role as wife and mother to his children. If more women would learn submission, first in a negative manner of accepting their God given place in life and then by positively filling their position by every means possible, it would be a hard-hearted man indeed that would not respond favorably. And is not this the meaning of the passage in I Peter where we read, "Likewise, ye wives, be in subjection to your own husbands; that, if any obey not the word, they may without the word be won by the conversation of the wives"? But instead of this the world, and the church to a greater degree than we would like to admit, have followed this hell-inspired women's lib movement and women have not learned the true role of submission. For a wife who has not learned this grace of submission, "like the crowing of a hen, bodes ill luck to the family," and a family where neither husband or wife fill their delegated place is like the rhyme:

"Ill thrives the hapless family that shows
A cock that's silent, and a hen that crows."
I know not which live more unnatural lives,
Obeying husbands, or commanding wives."

For another example of the positive aspect of this thing of "submitting one's self," let us take a look at the scripture which admonishes, "Yea, all of you be subject one to another, and be clothed with humility." In this business of submitting we do recognize that God in His government over man has arranged a system of delegated authority in a descending scale. We are not, however, looking so much at the different levels of authority but at the responsibility of each individual under God regardless of where they find themselves in this scale. Submission is the rule if any organization is to operate smoothly and accomplish its end, whether that be governments, business organizations, schools, hospitals, homes or what have you. The law of submission requires that every individual, whether president, superintendent, janitor, husband, wife, child or servant, not only submit in a passive attitude, but accept their place and cheerfully fill it actively to the utmost of their ability. There are those who have the ability to add dignity to any position they find themselves in, even the lowliest. These are the ones who have learned the grace of submission, how many, do you suppose, because they are not given a position or place they want or desire, lay down and do nothing? Surely they have not the spirit of submission.

How much better would it be if every individual, instead of vying for position or bemoaning their place in life would submit to their role and fill it. Isn't this what Paul meant when he said, "I have learned, in whatsoever state I am, therewith to be content"? Phil. 4:11. He who rebels against his position or lot in life, in the final analysis finds himself rebelling against God. In God's plan there is neither promotion nor demotion. It is "the will of God" alone that determines greatness, and submission is the key. In the ultimate it is the will of God that determines a man's proper place in the society of beings and in this light every one who does the will of God is equally great. The trouble begins on all levels when people do not submit. Therefore, "submit yourselves"!

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March, 1978 Editorial
ALIVE FOR EVERMORE

Rev. 1:18

In the sixteenth chapter of the Gospel according to St. Mark we have an account of the resurrection of Jesus Christ. In the fourth verse we read, "And when they looked, they saw that the stone was rolled away." With the rolling away of the stone the open and empty tomb became a window into life beyond the grave. The rolling back of the stone happened after the resurrection, not to release Jesus from the tomb, but to show that He had gone. The stone rolled back revealed an empty tomb and undisturbed grave-clothes. But, more profoundly, it revealed the central fact of Christianity -- the resurrection of Christ from the dead.

The fact of Christ's resurrection cannot be explained but by revelation, and revelation has never revealed the how of it. If the resurrection of Christ is a thing unbelievable, then we must accept the fact that an almighty, omnipotent, eternal God can be held a prisoner in His own universe that He created.

We cannot prove the resurrection by reason. We must accept it by faith. We read in Romans 10:9, "That if thou shalt confess with thy mouth the Lord Jesus, and believe in thine heart that God hath raised him from the dead, thou shalt be saved." If a man denies the resurrection he must do so through ignorance- agnostic, ignoramus and ignorance are related terms -- for the resurrection is a fact that cannot be denied. After Christ had been crucified and His body laid in the tomb, He arose from the dead and showed Himself alive by many infallible proofs which, if one were to deny, he would have to invalidate all history, deny the institution of the Christian Church in the world, account for the transformed lives of the disciples, the transformed lives of 1900 years of history, the phenomenon of the Christian Sunday, and the phenomenon of Christian sacraments. Let us note three results of the empty tomb:

The transformation of the cross: Prior to the crucifixion the cross was looked upon as a dreaded instrument of shame, horror and devilishness -- a vulgar way of execution and death. The apostles feared it. They feared it for Christ and for themselves. At one time Peter said to Jesus, "Be it far from thee, Lord; this shall not be unto thee." Matt. 16:22 Again we read, "they were in the way going up to Jerusalem . . . and as they followed, they were afraid." Mark 10: 32 When Jesus revealed to them that He would be crucified they would not accept it. The thought of it struck fear to their hearts. When it happened -- when brutal men caught Jesus unjustly and wickedly condemned Him to death, scourged Him, murdered Him by nailing Him to across -- for them it was the end of the road; hope died and they fled. But something happened to them. It has been said by some that the transformation of the disciples of Jesus so suddenly from sadness to gladness, from hopelessness to glowing certainty, from cowering fear to lion-like boldness, is the greatest evidence of all for the resurrection. But more central and more profound than these evidences was the change in attitude toward the cross that took place in these men after the resurrection. In place of fear and dread, men came to glory in the cross. Paul said, "God forbid that I should glory, save in the cross of our Lord Jesus Christ." Gal. 6:14 They counted it all joy that they were considered worthy to suffer shame for Him. What made the difference? The resurrection! If there had been no resurrection they would have seen nothing but a black, awful, fearful murder. But now we see the

resurrection of our Lord! The resurrection revealed that God had wrought life out of death, light out of darkness, hope out of hopelessness, liberty out of total bondage.

Let wickedness and sin, tragedy and heartache, sorrow and suffering, hopelessness and despair thrust their icy threats at our soul -- because He lives, because He lives having been crucified on a cross, we can sing:

Bane and blessing, pain and pleasure
By the cross are sanctified.
Peace is there that knows no measure,
Joys that thro' all time abide.

The resurrection gave credence to the teaching of Jesus! He taught that men should emphasize the spiritual over the physical and seek first the Kingdom of God and that all things necessary for life would be added, but that at any cost we should subject the physical and material to the spiritual welfare of the soul. He taught His disciples not to fear those who could kill the body only, but to fear and obey God who could cast both soul and body into hell. "Is not the life more than meat, and the body than raiment? Matt. 6:23 or Luke 12:23

Jesus taught the sacredness of the body as a sanctuary of the soul and as a temple of the Holy Ghost. He lived a life that was natural and beautiful in the physical and material world and never entered into foolish practices that inflicted unnatural abuse upon His body. He never castigated His body.

The supremacy of the spiritual and the sacredness of the material were both vindicated by the fact of His resurrection. There is no evil in the material body itself, though men sin with and against their bodies. If the body were an evil thing, when He was resurrected into a spiritual life He would have left the body behind, but He took His body also and proved this to His disciples after His resurrection by eating broiled fish with them.

Jesus taught that the way to life is to die to self and that love was stronger than might and to serve was the pathway to greatness. He was crucified in weakness, but we behold Him alive from the dead.

In His resurrection is the wonder of eternal love and the vindication of a sacrificial life. He thus taught us that the way to life is through death and we need not fear, for His resurrection is the pledge of ours.

By the resurrection His followers gained a new dimension of His person. During His life His disciples knew the man Jesus, went about with Him, honored and loved Him, accepted His Messiahship and obeyed Him as such and proclaimed Him "the Son of God." But after the resurrection He was "declared the Son of God with power by the resurrection from the dead." "The word 'declared,' " says G. Campbell Morgan, "means that He was horizoned the Son of God with power: He was placed upon the horizon in a new light, so that men saw clearly, as they see the sun in its rising, who He was." Jesus was always the Son, at His baptism and at the transfiguration, but at His resurrection He was re-established, and that as man, in His state of

Sonship. Christ exalted has retained the form of man, and thus His resurrection and ascension to heaven involved nothing less than the making of His humanity eternal in transfigured, glorified form. Truly the resurrection and ascension are the wonder of Bethlehem set in proper Biblical light and guarantee to man a destiny most glorious. No wonder the Apostle Peter under divine inspiration wrote:

"Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time. Wherein we greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations: that the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ. Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory: receiving the end of your faith, even the salvation of your souls."

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April, 1978 Editorial
NO "PARKER MAXEY EDITORIAL" FOR THIS ISSUE

There was a "Guest Editorial" by H. E. Schmul in this issue, and since I have purposed that this collection shall include only "Parker Maxey's Editorials" I have omitted the April, 1978 Editorial. -- DVM

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May, 1978 Editorial
THE WAY OF JOY

Jesus prayed for His disciples "that they might have my joy fulfilled in them." Much is said in the Bible about the joy of God's people. We read in Isaiah 61:1-3

"The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound;

"To proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn;

"To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that he might be glorified."

Furthermore, Isaiah gives his own testimony by saying, "I will greatly rejoice in the Lord, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels." Isa. 61:10

Paul proclaims, "For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost." Romans 14:17

The eternal, omnipotent, immutable God is the source of the Christian's joy. Six hundred years before Christ, Habakkuk saw the coming of Nebuchadnezzar with his mighty army upon the Jews. He saw the whole country devastated and laid waste; herds destroyed, flocks scattered, fruits, grains and every vegetable swept away, his own people in chains, suffering slavery and starvation. Could a man rejoice amid such a scene of dire suffering and calamity? If so, it would take more than human power; yet we read in Habakkuk 3:17-19:

Although the fig tree shall not blossom, neither shall fruit be in the vines; the labour of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls:

Yet I will rejoice in the Lord, I will joy in the God of my salvation.

The Lord God is my strength, and he will make my feet like hinds' feet, and he will make me to walk upon mine high places. To the chief singer on my stringed instruments.

Real joy, as both Habakkuk and Isaiah expressed it, is the joy that our salvation brings. It is foreign to the one who is not experiencing the saving grace of God. Genuine joy necessitates an unfaltering faith. Peter puts it this way, "believing, ye rejoice with joy unspeakable and full of glory." Believing what?

Believing that our sins are all pardoned.

Believing that our sin-stained hearts are washed and made white in the blood of the Lamb.

Believing "that all things work together for good to them that love God, to them who are the called according to his purpose."

Believing that "if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens."

Believing that an all-wise, all-loving, all-powerful God rules and over-rules in all the affairs of His children and thus that nothing intrinsically evil can ever come to one of His children.

Believing that God "can take all 'evil,' even the mistakes and sins of a penitent child of God, and by the alchemy of His divine grace so transform them that they boomerang against Satan, enhance the character of the saint, and redound to the glory of God."

David cried out, "Restore unto me the joy of thy salvation." He had grievously sinned and lost his salvation and could see nothing but darkness and hell. When his salvation was restored God opened his lips and his mouth showed forth the praises of God.

The joy of the entirely sanctified, under the most dire calamities, has always been a wonder to many. Their joy is unremitting. It is not affected by his surroundings so that he can "count it all joy when (he) falls into divers temptations." James further says, "Blessed -- happy -- is the man that endureth temptation; for when he is tried, he shall receive the crown of life." James 1:12 A holy heart calls down the wrath of Satan and the imps of hell and opposition and fire from unclean hearts. Yet a holy heart can still joy in the Lord, for by faith he can see final victory.

The joy of the sanctified abides in the midst of sufferings and persecutions. All that live Godly will suffer persecution. There is an odium that goes with being sanctified wholly and following closely the Holy Spirit. But there is a real joy and a romance that spring from the consciousness of being led by the Holy Spirit no matter the circumstance or suffering involved. It is those who oppose both the doctrine of perfect love and the ones who possess that experience that are miserable and unhappy. Who do you suppose suffered the most when the three Hebrew children were cast into the furnace of fire, they or their opposers? Who suffered the most the night Daniel spent in the lion's den, Daniel or the King? Would you have rather suffered with Joseph or his wicked brothers when they were found out? The Apostles rejoiced that they were counted worthy to suffer shame for Christ while their tormentors raged and gnashed their teeth. It is not the persecuted that have unremitting sorrow.

But is there never sorrow? Speaking of the present salvation of God that the Christians after Pentecost enjoyed, Peter states, "Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations." Adam Clarke had this to say: "Those to whom St. Peter wrote rejoiced greatly, danced for joy, while they were grieved with various trials." The word "heaviness" signifies to "grieve," "to make sorrowful." Clarke further states, "perhaps heaviness is not the best rendering of the original word, as this can scarcely ever consist with rejoicing; but to be sorrowful on account of something external to ourselves, and yet exulting in God from a sense of his goodness to us, is quite compatible: so that we may say with St. Paul, always sorrowing, yet still rejoicing."

It is this joy that gives the Church power. "The joy of the Lord is your strength." Nehemiah 8:10. Joy is power. A joyless Christian is a powerless Christian. A joyless Church is a powerless Church. Genuine joy will send conviction to the hearts of sinners. The greatest drawing card a church can possibly have is a membership whose hearts constantly overflow with the joys of salvation.

Finally, we want to note that joy is an expression of "the fruit of the Spirit" which is LOVE. Only as we live in love can we fulfill the will of God in our lives. The believer must become love-inspired, love-mastered and love-driven. "The fruit of the Spirit is love," and it is manifested in joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: Joy is love's strength. Peace is love's security. Long-suffering is love's patience. Gentleness is love's conduct. Goodness is love's character.

Faith is love's confidence. Meekness is love's humility. Temperance is love's victory.

May God help us to possess and manifest the joy of the Lord!

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June, 1978 Editorial

"THEY CONSTRAINED HIM"

Luke 24: 29

Jesus joined the two and went with them on their way to Emmaus on the first day of His resurrection. "And when they drew nigh unto the village, whither they went . . . he made as though he would have gone further. But..." It was that "but" that made the difference. "But they constrained him, saying, abide with us . . . for the day is far spent." Three things stand out in this passage found in Luke 24:13-48.

Christ will not abide where He is not desired. We must desire Him. "Desire" is a strong word. It means to crave, to long for, to covet with intensity. We must desire Him first and foremost. He must be first in our thoughts, first in our affections, first in our plans, first in our ambitions. He must be given the preeminence. He must be above and ahead of every being and thing. It can be no other way, for He is eminently above others, excelling and surpassing them in quality and prominence. These two desired Him, and He tarried with them. What are your desires, reader. Desires finally determine destiny.

If we desire Him enough to give Him preeminence it must, of necessity, involve a death to self. Someone has to reign and it will be either self or Christ. Paul said, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me." Gal. 2:20 In Rom. 6:6 we read, "Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin." Again we read in Gal. 6:14, "But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world."

This desire must include a determined perseverance to maintain the preeminence of the indwelt Christ. Many, many things are out to rob us these days. It is here where a man's will becomes the key to traveling the high road of spirituality that finally leads to heaven, or the low road of mediocrity that will end in remorse and despair. Every soul, as it journeys down life's pathway, reaches crisis times, points of climax in which he is compelled to advance to higher spiritual living or start a downward course. These crisis times may not come often but they are the "Great Divides" in life. From those points of time one moves to either a more dilatory and useless type of Christian life, or to deeper depths and higher heights of spiritual attainment. At those times in his life a fixed desire and a determined perseverance to give Christ preeminence will assure to him the high road that leads to the City of God.

Not only this, but definite blessings accompany the determined walk with Christ. Christ did something to these two (Luke 24:32, 32, 45): He opened their eyes; He opened to them the scriptures; He opened their understanding. What blessings will come to those who desire Him!

We must desire Him. It is a personal matter. We determine for ourselves what we will be. We must desire Him. There is a moral oughtness about this matter of our relationship to Jesus Christ that we cannot escape and that carries with it eternal consequences. We must desire Him. We must desire Him and Him alone. Christ is heir of all things and having Him we have all things. His presence with them as He joined them in the way and went with them warmed them and made them desire His company and fellowship until:

"They constrained him . . . to tarry with them." Multitudes ignore Him while the few constrain Him. They offered Him hospitality, and He accepted it; and then He gave them hospitality. They constrained Him by their invitation; we constrain Him by earnest faith and prayer. Jesus had joined them unbidden and went with them to a point. He went as far as He could and to a point where He could go no further with them without their consent. It is true, their hearts were warmed with His presence and conversation and the pressure of nightfall urged them to extend hospitality to this unknown one -- and now they must take action or stiffer a parting of the ways. Obligation would require them to extend hospitality: "They asked Him to stay, that they might take care of Him. That road on for this Stranger was a dangerous way, and they said, The day is far spent; come and stay with us. And He went in." These two said, in the words of Evelyn Davies:

"Abide with us, the nightly shadows fall,
The road is lone and rough for one and all;
But Thou, a Stranger here, wilt lose Thy way,
So come and be our Guest until 'tis Day.

And this Stranger answered:

" 'Abide with us! Oh, do I hear aright
That you will give Me shelter for the night,
And welcome Me, as Guest, within your home?
Oh, happiness, I'll bring you to My throne! " "

And so it is with every soul. Christ comes to every heart but He will not linger long unbidden. Many times He comes in disguise as He did to the two. It is in the common, day by day experiences of life that Christ comes -- that interruption that is so trying; that routine that is so monotonous; that individual that thrusts his problem on you. It is that daily confidence that He is with us, that moment by moment trust, that willingness to submit to His providences and bless His name. It is in that attitude of submission and faith that He makes Himself known and our hearts are blessed and enriched. They constrained this stranger to tarry with them and lo, it was the Christ!

The Scriptures say this took place when the day was far spent. This is the third thing that stands out in this passage that has particular significance to our time. The night time was on them and it would have been nothing short of criminal to leave a stranger alone with night coming on.

Every sign points to the fact that the night of tribulation is on us. Many are saying that we have less than two years and then what? Could it be we are that close to One World Government under the reign of AntiChrist; tribulation; the rapture of the church; war that will surpass all wars? Surely the day is far spent! What a tragedy to be without Him when the shadows of night are gathering around us. Have you turned the Christ of Calvary out or have you welcomed Him as your guest?

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July, 1978 Editorial

LIGHT -- ITS PRESENCE IS A BLESSING -- ITS ABSENCE, A TRAGIC LOSS

Light is a blessing we too often take for granted. Light can be sinned against and finally sinned away until nothing of it is left -- only outer darkness (Matt. 22:13). Jesus said, "Walk while ye have the light, lest darkness come upon you." John 12: 35.

It is worthy to note that on the fourth day of the creation the sun was formed, and then first tried his beams athwart the gloom profound; and that at the conclusion of the fourth millennium from creation, the Son of Righteousness shone upon the world, as deeply sunk in that mental darkness produced by sin as the ancient world was while teeming darkness held the dominion, till the sun was created as the dispenser of light. What would the natural world be without the sun? A howling waste, in which neither animal nor vegetable life could possibly be sustained. And what would the moral world be without Jesus Christ and the light of His Word and Spirit?

Light and darkness are in direct contrast with each other. So are those things that they produce. One of the greatest blessings that can come to man is for God to send him light. "Jesus spake saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life."

When light comes it is a revealing and humbling thing, but light accepted and walked in brings blessings manifold beyond the fondest imagination. Who could enumerate or describe the blessings that light brings? Light is synonymous with God, with truth, with self-abasement and self-yieldedness, with life, salvation from sin, righteousness, godliness, honesty, integrity, harmony, unity, happiness, blessedness, fellowship, faith, purity, peace, joy. These and many other like things are the accompaniments of light. Who, in his right mind, would not want to dwell where these are to be found?

The Bible teaches us that "God is light, and in him is no darkness at all." He that dwelleth with God, dwelleth with light. New light keeps coming to us and if we are to dwell in the light we must keep pace with the light as it comes. "Then Jesus said unto them, Yet a little while is the light with you. Walk while ye have the light." Then He gives this warning, "lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth." John 12:35.

The darkness that Jesus warns about is synonymous with Satan and Anti-christ and their accompaniments are: all moral wrong such as lying, stealing, cheating, self-will, dis-unity, self-centeredness, hatred, envy, strife, pride, jealousy, evil thoughts, adulteries, fornications, murder, covetousness, wickedness, deceit, lasciviousness, an evil eye, foolishness, disease,

separation, loneliness, rebellion, unbelief, anarchy and damnation. Who, in his right mind, would want to dwell where these are found?

We are compelled to choose our dwelling place -- either in light or darkness. Men are not lost because of their sins but because of light. "And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil." Jn. 3:19

The World is in a cesspool of iniquity, not because of ignorance but because of the rejection of light. "Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations and their foolish heart was darkened."
Romans 1:21

The Church World is in trouble today, not excluding our own, because of light that has gone unheeded. God works through many avenues to draw men out of darkness and into His light and fellowship and His design is that men dwell in that light (I John 1:7). Trouble begins when men become careless and reckless and back of revealed light and no longer dwell in the white light of God.

Individuals are in trouble because they have not obeyed the truth and walked in the light they have or have had. We can only progress in light as we love truth. "Because they received not the love of the truth,... And for this cause God shall send them strong delusion, that they should believe a lie." 2 Thess. 2:10,11 Soul victory is conditioned upon keeping pace with light as it comes to us. There is no salvation back of light. "If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." I John 1:7 We are not saved from sin and entirely sanctified now because we received this experience five, ten, or twenty years ago, but because we are walking in the light today. Too often we burn incense to a past experience but have become careless with light.

Victory lies in the singleness of light. "The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness." Matt. 6:22, 23. Trouble starts when we quench the Spirit, the dispenser of light. We quench the Spirit when we cease to have an eye single to the glory of God. Our purpose and goal in life is to glorify God. If every member of our body were to be controlled, not by the will of the head, but by a separate and independent will of its own, terrible physical consequences would ensue. In like manner terrible moral consequences result when man's will is exercised independent of God's will.

When self gets into focus rather than the glory of God anything can happen. Men become self-protective, begin to watch out for number one, become interested and greedy after filthy lucre, begin to magnify problems and get things and self out of focus with the great purposes of God. Nothing but moral chaos can result from this. Instead of giving vengeance over to God and letting Him fight their battles, "brother goeth to law with brother, and that before the unbelievers." The Bible warns here, "Dare any of you having a matter against another, go to law before the unjust, and not before the saints? Do you not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters? . . . I speak to your shame." I

Cor. 6:1-6 Self-will was Satan's downfall and so it will be of any free moral being. When men choose self in the place of self-surrender they choose to dwell in darkness with Satan and all the disintegrating forces of darkness and hell.

When children get into focus rather than truth and the glory of God, both children and parents are in trouble. When parents cease to seek and contend for the things that will glorify God, but choose a compromise route to protect their children from the reproaches of Christ and from the pressures of the world and worldly living -- thinking by this to save them -- they cease to have an eye single to the glory of God and pass from the light of God into the darkness and chaos of Satan. It is hard to pray around our altars today. It is hard to keep the glory down on our services. It is hard to keep the fire on our family altars. Why? We have passed out of the bright light of God into the shadows of a compromise living! Instead of dwelling in the light with God we take up company with those elements that are the accompaniments of darkness -- self-will, pride, unbelief.

When the pay roll and what it can buy gets into focus rather than the honor and glory of God and concern for a lost world, men's souls are in danger. It becomes increasingly harder to part with the tithe and harder yet to find joy in giving offerings beyond the tithe. Whatever we allow that does not relate in the long run to our spiritual welfare and our eternal existence can be put down as "worldly." Jesus said of his disciples, "They are not of the world, even as I am not of the world." Check up, reader, do you have an eye single to the glory of God. If you were ever entirely sanctified you had to come to that point. Are you dwelling there or have you slipped back into a sort of hazy, twilight zone?

Men cease to dwell in the light and maintain an eye single to the glory of God when position gets their attention. It is certainly not a sin to hold a position of responsibility when it is ordered of the Lord, but things get out of focus when men begin to use position to their own advantage or to control or manipulate the affairs of the kingdom in place of evangelizing the lost world.

When the narrow, unpopular way of crucifixion and death to the carnal man becomes an embarrassment and men take a lesser way, they take the way that leads deeper and deeper into darkness and farther away from the light of God. Multitudes have made the shift from the narrow back to the broad way. Under the pressure of loved ones, or friends, like Peter, they become deniers of Jesus the Light, and the darkness of damnation reaches out and they slink away into its shadows.

How many people dwell where the bright lights are shining and where nothing is hid, but all is open? When church problems get up -- and where is it that there are none? -men will either take the way of a compromise program, allow a critical, hard spirit to take over or keep sweet and keep the blessing.

We must not only maintain the singleness of light, but we must also realize the sensitiveness of light. We quench the Spirit when we trifle with light. When Balaam overrode the sensitiveness of light he put himself in the dark. When desires get in and reason takes over, one is already in the dark.

The results of rejecting light are fearful and tragic. Satan steps in and puts on God's clothes -- he comes as an angel of light. He can counterfeit the witness, make one feel an assurance. If he can get you away from the fire, and in a place where the glory never falls, he can make you feel comfortable while you are living in darkness. Where the Spirit ceases to move and the glory ceases to fall people are not moved and their poverty of spirit is not detected; human sentimentality is mistaken for the blessing and approval of God; light has turned to darkness and how great is that darkness -- a darkness that is mistaken for light. How tragic!

Our only hope is to dwell where the light is brightest. Jesus said, "Walk while ye have the light, lest darkness come upon you."

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August, 1978 Editorial
"THE WAGES OF UNRIGHTEOUSNESS"

II Peter 2:15

We are living in a subtle, spiritually lukewarm, materialistic age where, for the most part, money has flowed freely and has been comparatively easy to obtain. Few seem to realize the deadly effect this has on the spiritual man. While the bulk of humanity are reaching out for that easy, quick money, they, like Lot's wife and Balaam, would like the rewards of righteousness, but their heart is set on the gain of godlessness. The love of the heart decides that character of the life in the sight of God. Be not deceived, God is not mocked. The Lord looketh upon the heart. Love is either the fulfilling or the breaking of the law of God.

In the second chapter of second Peter God gives a picture of what happens to those who love the wages of unrighteousness. It is a sordid and sad picture of the very thing that is befalling many people right in the ranks of our holiness churches -- the results of unrighteousness. God calls them "the wages of unrighteousness"!

The wages of unrighteousness are the things that come upon those who live outside the will of God. God created man with a purpose and end in mind and outside of that purpose man is a total failure. Man's goal is to glorify God and enjoy Him forever. He may appear in the eyes of men to be a success as men count success, but in the light of God's eternal purposes and the immortality of the soul, he is a derelict outside of God's will, headed for eternal destitution and damnation. Such are those "Which have forsaken the right way, and are gone astray, following the way of Balaam the son of Bosor, who loved the wages of unrighteousness." (v. 15)

Apart from the will of God, the ones who choose to live in unrighteousness earn wages that are sure to be dissatisfying and in the end terrifying. The awful blindness of the carnal heart entices one to reach out for what they suppose will satisfy, and putting forth efforts and plans in that direction, find themselves overcome and bound by the things they hoped would bring them liberty, As the Word of God puts it, "they speak great swelling words of vanity" as they consider selfish plans and desires, and are "allured through lusts of the flesh. While they promise themselves

liberty, they themselves are the servants of corruption for of whom a man is overcome, of the same is he brought in bondage." (vs. 18, 19)

Did not we see this happen during the time of the second world war when numbers, seeking the advantage of "quick money" went to the ship yards and later on, others for the same reason, followed the Alaskan pipe line? Today others are reaching out through the "get rich over night" quick sales programs, or what have you, for the advantage of big money and materiality so they can have what they desire -- a fancy home, a camper, a cottage by a lake, or just the coveted goal of being financially independent. Whatever a person may put up as a reason to follow after the things of this world that high wages afford (to get out of debt, to be able to give more to the cause of God, etc.), it is spiritual suicide to consider any move that is apart from the approved will of God. Whatever comes to us as we follow hard after the will of God for our life, He will give grace to cope with. But to step aside from the will of God, or to fail to seek earnestly until we know His will, can only issue in a spirit of independency, a loss of trust in God and spiritual poverty. To deliberately and knowingly turn from the will of God or just ignore His leadership after once knowing it -- how dreadful! It is to invite upon one the wrath of God. Note what God's Word says in Romans 1:18: "For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness." Again in II Peter 2:20, 21 we read, "For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning. For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them." (vs. 20, 21)

Many a soul has been wrecked by selfish desires. This was the sin of the Rich Young Ruler we read about in the nineteenth chapter of Matthew. As a rule, the reach out after high wages, a "fast dollar," brings in its wake perverted goals, selfish, sinful desires, loss of faith and even a desire for God, and, too often in this day, broken vows and fleshly sins that are heart breaking. As we read in II Peter 2:13-15, such "receive the reward of unrighteousness, as they that count it pleasure to riot in the daytime... Having eyes full of adultery, and that cannot cease from sin; beguiling unstable souls: a heart they have exercised with covetous practices; cursed children; Which have forsaken the right way, and are gone astray,... who loved the wages of unrighteousness."

Having separated themselves from the sanctifying grace, of God through selfish desires they have imbibed, and thrown into a hellish, sinful atmosphere and surroundings where they work, people who once knew God fall into the sins of the day. The evil atmosphere, the ungodly talk, the looseness and emphasis on this sex crazed day, the undress and the porno-pictures, wear them down until their resistance is gone and they are partaking of sins they never dreamed they would ever be involved in.

Our only safety is in the crucifixion of the carnal self with its desires and living only for and in the will of God. This is the only safety for both preachers and laymen. A preacher out of the will of God is tragic. For a layman to "be out of pocket" is just as tragic. How many local churches have been weakened and almost put out of commission because a layman got out of God's will and

moved off to "greener pastures" and better wages when he should have stayed put and helped build the Kingdom of God where he was?

God forbid we should be partakers of "the wages of unrighteousness," but ever seek to keep the fulness of His blessings on our soul and fill that place He, through His providence and leadership, puts me.

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September, 1978 Editorial
FAITH IN THE MIDST OF TRIAL

We can twiddle our thumbs and pine away until stars turn gray, but there will be no change until men and women of God take hold of God by faith. Sown thick with doubts, men make the day. One man prayed two prayers, dethroned false religion, brought the true God out of obscurity, caused the people of a great nation to cry, "The Lord IS GOD." This man of like passions contacted creative power. If man can find faith, God can find a way to answer. The scope of our faith is the exact scope of what we are getting from God today. We get what we believe for and it is so little we blame the apostasy of age end difficulties. "According to your faith be it unto you." So we, not God, determine the degree of our answer.

When we turn to the first chapter of Philippians we find God's number one apostle in jail -- the one who seemed indispensable to the Church. Paul knew that God could get him out. Had He not done so in the very city to whom he was now writing? Did He not miraculously bring Peter and John out of prison (Acts 5)? On another occasion had He not delivered Peter (Acts 12)? But now Paul was languishing in jail. There was no earthquake; no angel; Rome held him and his bonds were real. It is wonderful to believe God when He sends the needed answer immediately and the jail is opened. How much more wonderful it is, however, to believe God when the gates remain locked. It is interesting and refreshing and faith-building to notice Paul's reaction under this kind of circumstances:

Paul refused to be classified as a prisoner of Rome. He took advantage of his prison experience as an opportunity to witness for his Lord -- "so that my bonds in Christ are manifest in all the palace, and in all other places." Is it not a Christian's calling in life to witness for his Lord in every place providence places him? How many, do you suppose, spoil their witness by complaining about their lot in life or the circumstances that befall them?

Paul claimed the effect of his imprisonment on the Church was beneficial. "But I would ye should understand, brethren, that the things which happened unto me have fallen out rather unto the furtherance of the gospel . . . And many of the brethren in the Lord, waxing confident by my bonds, are much more bold to speak the word without fear." What would have happened to the Church in Paul's day if his faith had weakened and he had begun to question God over his imprisonment? Can we not trust God in the midst of adversity as well, when all is seemingly going wrong? What is our lack of faith doing to the Kingdom of God? Paul was willing to suffer and in the midst of it, keep faith in a Sovereign, Omnipotent God and by so doing he could wrest good from a situation he might not be able altogether to understand. His response was, "Some indeed preach Christ even of

envy and strife; and some also of good will: The one preach Christ of contention, not sincerely, supposing to add affliction to my bonds: But the other of love, knowing that I am set for the defence of the gospel. What then? notwithstanding every way, whether in pretence, or in truth, Christ is preached; and I therein do rejoice, yea, and will rejoice."

Paul knew the secret of a faith that remained radiant in the midst of perplexities and adversities. Uppermost was his unswerving confidence in God. Listen -- "According to my earnest expectation and my hope, that in nothing I shall be ashamed but that... Christ shall be magnified in my body, whether it be by life, or by death." It has been said, "You can't treat God with too much confidence." Peter adds, "God is not slack concerning his promises."

Confidence in God and His providences, however, to be of value in this world before men must be demonstrated in an everyday courage. So Paul goes at it "with all boldness." For the most part, what a weak and complaining lot we are in this our day. God have mercy on us! It has been ably stated that God not only tempers the wind to the shorn lamb; He also grows wool on its back, so it can face the wind. Sometimes we ask God to change the weather when we should have asked Him to let the "wool" grow on us a little faster. Sometimes we want God to perform miracles for us when He would rather make a miracle out of us if we would let Him.

Another characteristic of Paul's faith was his constancy. In verse 20 we read these words, "as always, etc." Paul was steady in his faith and confidence in God whether in fair weather or foul. Paul knew, by faith, that the distressing circumstances of his life would change - "this shall turn" -- because he had settled it that God would not change and that he himself would not alter his outlook of steadfast trust in God. And is not this our confidence that God and good shall triumph over all evil and Satan?

Even beyond Paul's unswerving confidence in God was a commitment that surpassed all reservation -- "Christ shall be magnified in my body, whether it be by life or by death." Paul's commitment was irrevocable. We miss it when we look for advantage, in this life and fail in a bottomless commitment to God. The old timers used to call it a "death bed consecration."

Paul grasped the divine norm when he said, "For me to live is Christ." Life without a purpose or goal is sheer drudgery. The divine purpose for every life is to live it for Christ. Paul accepted this commission. If your life is empty or meaningless or without purpose, then you have not found the exciting romance of living for Christ. Follow Paul in an unreserved commitment to God and life for you will become a thrilling experience.

One final thing that we can learn from Paul's experience as depicted in this wonderful first chapter to the Philippians -- he grasped the significance of life's consummation -- "To die is gain." What an outlook! No fear of death but a looking forward to that time when we can be with Christ.

Seek that faith that will hold you through every vicissitude of life and in the end, admit you into the presence of Him who redeemed us with his blood.

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October, 1978 Editorial

THE KIND OF FAITH THAT BRINGS VICTORY

Perhaps one of the saddest chapters in the Bible, if not the saddest, is the one that gives an account of the fall of man. Over against this, however, is the account of God's love in His great plan to redeem man. Against the black and hopeless background of man's forfeiture of spiritual life shines God's great purpose in redemption. The thought of redemption brings hope where, without it, there would be none. We sing with Fanny Crosby:

Redeemed--how I love to proclaim it!
Redeemed by the blood of the Lamb!
Redeemed thro' His infinite mercy,
His child, and forever, I am.

Redemption is a broad term. It includes Regeneration, or the new birth; Entire Sanctification, or the baptism with the Holy Ghost; Glorification, Which includes the Resurrection of the body. The dictionary definition of the word "redeem" is "to deliver from the bondage of sin and its penalties."

In the first work of grace four great changes take place with the individual who experiences it. In the first place is God's Sovereign act of forgiveness. "If we confess our sins, he is faithful and just to forgive us our sins." There is only one way for a sinner to get rid of that awful condemning guilt and that is to confess his sins to God. I have listened to seekers around our altars begging God to forgive them when He has already promised forgiveness if they would but, confess, i.e., be honest and own up to what they know they are and have done. It is God who convicts of sin and man's part to make confession. True and honest confession will always result in repentance or a turning from and forsaking of all known sin with the attitude and purpose of making full restitution for everything that was sinfully done as far as it is possible.

The second great change that takes place in a sinner in the first work of grace is justification. Justification is a forensic term having to do with law courts. Man in his sins stands condemned before the judgment bar of God. Unless this condemnation can be removed a soul is destined to suffer eternal punishment in the lake of fire. Since all men have sinned, none can ever be justified by any works of the law he can do. Although God requires man to make confession of his sins, it is not on the ground of this confession that God forgives him and justifies him. If man is ever justified God will have to count him righteous on some other basis than his own works or righteousness. God found this way in Christ. "But now the righteousness of God without the law is manifested, being witnessed by the law and prophets; Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference: For all have sinned, and come short of the glory of God; Being justified freely by his grace through the redemption that is in Christ Jesus: Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; To declare, I say, at this time his righteousness: that he might be just and the justifier of him which believeth in Jesus." (Romans 3: 21-26) William M. Smith states in his book, Bible Doctrines, "There is evidently a moment, an instant, after a person has confessed his sin and taken Jesus Christ as his Saviour, that he is counted right by law when he is not right by nature. This is

set forth in Romans 4:17: 'God, Who quickeneth the dead, and calleth those things which are not as though they were.' That is, God, in response to the confession of the sinner, counts him right when he is wrong, and on the basis of this imputed righteousness, grants to him the third thing that takes place in the process of redemption in the first work of grace, Regeneration.

In regeneration imputed righteousness is succeeded by imparted righteousness. It is the act of God whereby one is made alive, born anew, and this is immediately followed by the fourth great event in this glorious work of grace and that is Adoption, which changes the relationship of the sinner from a child of the devil to a child of God, bringing him into a family relationship with God and all the redeemed host. Only a living one can be adopted, so regeneration must precede adoption; only one whose record has been made right can be regenerated, so justification must precede regeneration, and only one who has been freely forgiven can he be justified. Experientially, however, it is a simultaneous act, forgiveness issuing in justification, immediately followed by regeneration, and regeneration being immediately succeeded by adoption, and made known to the seeker by the witness of the Spirit.

Now it is faith on the part of the individual that is the one indispensable requisite in it all. We are justified by faith alone, but genuine faith is never alone. Faith must be accompanied by works in order to be faith, but not faith and the works of the law for "a man is not justified by the works of the law, but by the faith of Jesus Christ... for by the works of the law shall no flesh be justified." Gal. 2:16 To illustrate what we are saying here we quote from William M. Smith in his book mentioned above:

"There are cases in which men say they believe, go through the form of repentance, say they have confessed all and accepted Jesus Christ as their Saviour by faith, and yet no new life ever manifests itself in them. Because this is so, others refuse to take the Lord as their Saviour by "faith, saying they do not want to say a thing is so until it is manifestly so. They desire to feel saved and then believe they are saved.

"James warns of this spurious faith when he says 'that faith without works is dead' (James 2:20). But notice that the works referred to are not works of the law. Men are not saved by faith and morality working together as a team to pull them into salvation. Notice the illustrations with which James emphasizes the truth that 'by works a man is justified, and not by faith only' (James 2: 24).

a. The illustration from Abraham -- He says that Abraham was justified by works when he offered up Isaac. Now it is plain that the offering up of Isaac was not a work of the law, but a work whereby Abraham demonstrated that he believed what God said.

b. The illustration from Rahab -- James also refers to the conduct of Rahab as illustrating the precept that justification is by faith and works together. Let us examine the conduct of Rahab. She was a sinner lodged in Jericho, condemned with all her people to death. She lodged the spies, and, learning of their errand, helped them to escape from the king who sought them. This was not an act of the law, but an act that showed she believed what the spies told her about the promises of God to Israel. When they told her to bind the scarlet cord in the window, by which she let them down to facilitate their escape, she put the line in the window.

"Now, the putting of that line in the window was not an act of the law. She was not a whit better or worse morally for doing it. But it proved that she believed the promise of the spies that her house would be saved if she put that cord in the window. Through all the siege of Jericho, by the marching throngs of Israelites, her faith kept the cord in the window, and she felt safe. Her feeling of safety was not based on feeling better morally, but on faith in the promise of the men of God.

"In like manner, when a person, having confessed and forsaken all sins, exercises saving faith, there is a demonstration of that faith in some act or manner of conduct. The failure to so act is an unconscious confession of a reserve held back, that, should the Lord not save him, he will do something else. Planning what to do if the Lord does not save, is a confession of unbelief. That person may go through forms of confession, declare he has forsaken all, go to the altar over and over, but the Lord will not respond. Impatience at what seems God's delay in manifesting His forgiveness reveals this reserve of unbelief. 'I have done all that I know, but God does not forgive me,' is sometimes the petulant complaint of seekers.

"God is not to be experimented with; He does not make 'trial marriages' with seekers. If they are not ready to take Him for better or worse He will not be taken at all. Had not God met Abraham on Mount Moriah, what an awful consequence would have ensued! If the story of the spies had not been true, and their promise binding, what a plight would poor Rahab have been in! Had Israel never come, she would doubtless have been apprehended by her old king, against whom she had turned in favor of Israel's King, and lost her life. But she risked her life on what she believed. So must the seeker after God. Faith without that kind of works is indeed dead."

Thank God for a genuine faith that will bring God's blessings and approval down upon the soul. In like manner must faith lay hold of the promises for the entire sanctification of the heart. This same principle of faith must operate to obtain from God, whatever that might involve. Saving faith, sanctifying faith, achieving faith are not different kinds of faith but faith operating to obtain different blessings. May God increase our faith!

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November, 1978 Editorial
GIVE NOW OR LOSE FOREVER
(An appeal)

The secret of living is giving. To withhold is the way of death. As paradoxical as this may seem, it is nevertheless true. We have all heard it repeated over and over, "you can't out-give God." The Word of God backs this up (read Luke 6:38), and it has been proved over and over in the lives of God's people. Those who hoard, lose; those who give, gain. This has always been true and it encompasses every aspect of life. One cannot give in any respect, whether in friendliness, in witnessing, in prayer, in sacrifice of time, money or life itself, and not be the gainer in it.

The Apostle Paul is an outstanding illustration of this principle. He gave himself totally with no reservation to God and His Kingdom -- his talents, time, means and life itself. He is an

example of how we should give. He considered himself a debtor. We, likewise, are debtors. Every Christian owes his salvation to somebody; our receivings put us in debt; our opportunities put us in a place of responsibility and thus in debt.

On top of all this, time is fast running out and we must, more than ever before, go all out in this business of giving or forever be a loser.

The Scriptures tell us of the coming AntiChrist, a ruler who will exercise power over every nation on earth. Signs abound that the day of this AntiChrist rule is very near. The establishment of a tingle world government is clearly indicated in the Bible. These days are on us now. The United Nations, the World Bank, the International Monetary Fund, the Common Market of Nations, the growth of international communism, all testify to just how far we have progressed toward Satan's goal of world government. If this goal is achieved, every barrier must be overcome, Certainly national sovereignty is an obstacle and presents a barrier, and a final death blow must be struck to nationalism in order to make the way for a one-world AntiChrist reign.

Satan and his forces are about to strike that death blow to America and to all other independently governed countries. No doubt the most powerful tool that he will use to strike the final blow is money, called mammon, "filthy lucre," "buying power." Whoever controls money controls the world. Take this from people and nations can be brought to their knees overnight.

Most everyone is aware of what is taking place these days in regards to inflation and taxation. Permit me, nevertheless, to point this up with a few revealing statements made by Dr. Donald R. Howard in his book, To Save A Nation. "During this DECADE of DESTINY (the 1770's) this once great nation under God will accelerate its social, economic, and political decline and terminate its plunge down the road from which no nation in history without God has ever returned... In January of 1976 President Ford was asked by President Sadat what the difference was between the bankruptcy of New York and Washington, D.C. Our President very candidly responded that they have the printing presses in Washington. Inflation results when the government spends more than it earns . . . The government can print money substitutes in unlimited quantities, making each dollar already in circulation less valuable. (This is exactly what has been going on.) Devaluation and inflation are sin ... The philosophy of economics, which flourished under President Roosevelt, has become an accepted way of life during the 1970's; it has become terminal... The politicians know they cannot now control it... Today three-fourths of the national budget is uncontrollable... It has been said, 'we are sinning against our grandchildren.' But, the perils being created here will not descend to our grandchildren, not even to our children. This generation will experience the full impact of the results during this decade., the 1970's mark the Decade of ECONOMIC CRISIS: symptoms of a dying culture. Most conservatives and many liberal economists agree that the United States cannot complete this decade without a total collapse of our current monetary system or the introduction of a completely new system of economics."

At the present day the third world powers are all but bankrupt; inflation and taxation in America is taking from us our buying power. At the rate inflation is increasing, financial disaster is imminent in our fair land. We are fast being moved to a cashless society that will be forced to take the mark of the beast to buy or sell. Money saved in these days will be made worthless tomorrow

with the planned inflation we are facing. Who would deny that this is a Satanically designed leverage to bring the world under AntiChrist rule?

The sun is about to set on this dispensation. Jesus said, "I must work the works of him that sent me, while it is day: the night cometh when no man can work." Soon, very soon, our opportunities will be gone. This is no time to lay money away or pile it up in banks. To do so is a sure way to lose it. Inflation and taxation will render it valueless. At this sunset hour doors are opening for Bible Missionary people around the world. We must "occupy" 'til He comes. Our work in Nigeria desperately needs a Bible School to train teachers. We were there this past summer conducting a Bible School where forty preachers attended. A host of others are waiting to be trained. This is the fastest growing mission field we have. A few years ago Brother Alalibo, who heads the work, reported nine churches. He now has twenty five. We have a man ready to go to set up a Bible School there but it will take money. In Canada a door of opportunity has opened to us that is challenging and needy. A new work has recently been opened in Mexico. A work has been opened for our church in the Philippines. Our other fields are crying for help. What a shame, what a pity if we do not respond to these needs. We are desperately in need of finances to fulfill these pressing and worthy projects. Souls are at stake in these areas. These doors will not stay open forever. The need and time to move is NOW! Put your money to work for the Lord, neighbor, and save it before it becomes worthless and you lose it forever. If we would, our people could build a Bible School in Nigeria, purchase the property in Canada, send much needed financial help to these other mission fields.

This year at BMI a greater percent of our young people are called to the ministry and mission field than any year we have been in existence. I appeal to our members and friends across our Zion let's arise to this final hour of this dispensation. Let's turn our money loose for God before we lose it all to inflation and we become paupers -- paupers not only in material resources but spiritual paupers --paupers because we were hoarders instead of givers in the face of a needy generation. To live, really live, is to give. To hold back is to die!

Let's be like David. God said of him, "I have found David the son of Jesse, a man after mine own heart, which shall fulfill all my will." And then it was said of David, "after he had served his own generation by the will of God, fell on sleep."

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December, 1978 Editorial
THE INCARNATION OF CHRIST

"For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace." Isaiah 9:6

Of all the seasons of the year, it is the Christmas season that brings us more consciously face to face with this great truth of the Incarnation of Christ, i.e., the fact of Christ, the Eternal Son of God, the Logos becoming man, stepping into the stream of humanity. Matthew states is thus, "Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name

Emmanuel, which being interpreted is, God with us, "In the book of Hebrews we read of this Eternal One, concerning His Incarnation, "For verily he took not on him the nature of angels; but he took on him the seed of Abraham." The words "took on him the seed of Abraham" signify to "take hold of," and also, to "help," to "succor," to "save from sinking."

Two glorious truths stand out here, the fact and the purpose of the incarnation of Christ.

Undeniably, this Christ is more than just the illegitimate son of a German soldier, as some would aver, or even as the Pharisees intimated when they said to him, "We be not born of fornication." Christ truly is the promised "seed of the woman" of Genesis 3:15, and the "Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace," of Isaiah 9:6. He did not have a beginning. Jesus made this plain when He said to the Pharisees, "Verily, verily, I say unto you, Before Abraham was, I am "He did not spring from the human race but stepped from the past eternities into the stream of humanity. Why? This question brings us to the second of these two glorious truths -- the purpose of the Son of God becoming the Son of Man.

When we turn to consider the purposes of the Incarnation, again there are two great facts that are revealed to us. In the first place, He, this glorious Second Person of the Holy Trinity, entered the human family, that He might exhibit its capacities in their highest state. He became the Pattern Man in whom humanity first attained its perfection. Consequently we can see in Christ a complete exhibition of those created potentialities that characterize mankind. The Song of Solomon speaks of Him who is the "chiefest among ten thousand," and whose real kingship over all His brethren is reflected in the splendors of earthly royalty. It is no wonder the writer of the book of Hebrews exhorted "holy brethren, partakers of the heavenly calling," to "consider the Apostle and High Priest of our profession, Christ Jesus." Our calling is to be like Jesus. Oh, that we might attain unto the likeness of this glorious One!

But Christ came not only to exhibit in His perfect humanity the potentialities God created in mankind, but to "seek and to save that which was lost." Man in his moral bankruptcy inherited from the First Adam, cannot of himself attain unto this perfect pattern revealed in Christ. The law is impotent in itself to make anything perfect. Upon this depends the efficacy of what Christ effected for man's nature in His death, and of what He "ever liveth" to effect for man through His intercession. Praise God for the possibilities that are ours in Christ. Manhood, with all its mysteries of secret thoughts, hopes and feelings, has been chosen to be the temple of God. Glorious beyond description, this God designed destiny!

There are two ways in which Christ has been set forth as the Pattern Man in whom human nature attained its perfection. The first, viewing Christ merely as the pattern man, addressed itself to man as he is, with the powers and faculties which he possesses, and supposes that their cultivation may enable him to shake off the evils and infirmities which all deplore. The man himself, therefore, is the commencement of all renewal. He finds in himself the ultimate principle of renovation. In theology this is the way of Socinianism. It is the way of death. Man cannot and never has been able to ascend to God until God the Word first stooped to manhood.

Christ came Incarnate more than to exhibit God's purposes in mankind. The restoration of every man is due to that great gift which was bestowed upon our common nature through the

Incarnation of Christ. It is "Christ in you, the hope of glory." Paul spoke the truth when he said, "in my flesh dwelleth no good thing." Our hope and salvation begins not with man but with this holy life of Christ being formed within. If ever one is to attain unto those potentialities God purposed in his creation, his humanity must become incarnate with the holiness of God.

Does this Christmas season find you a child of God by a supernatural birth of the Spirit or are you trying to attain unto a perfection in your own strength and ingenuity? If this be the case then lay hold of the exhortation found in God's Word where we read "cease ye from man;" turn to God with all your soul, mind and strength. Let Christ live His life in you. Then, and only then, will you realize the full purpose in the coming of Christ as a babe, born to a virgin in Bethlehem on that first Christmas morn.

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