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## ARTICLES ON VARIOUS SUBJECTS

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## 01 -- THE REIGN OF JESUS-ISRAEL AND HIS 12 SPIRITUAL SONS

Matthew 19:27-28 -- "Then answered Peter and said unto him, Behold, we have forsaken all, and followed thee; what shall we have therefore? And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration **WHEN THE SON OF MAN SHALL SIT IN THE THRONE OF HIS GLORY, YE ALSO SHALL SIT UPON TWELVE THRONES,** judging the twelve tribes of Israel."

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## A -- Jesus-Israel The Fulfillment Of Jacob-Israel

I have presented the following explanation in at least two other portions of my writings, but I present it again here to the reader who might not yet have read it elsewhere, and by way of introducing this article to all.

**ISRAEL IS GOD'S SON:**-- This is seen in Hosea 11:1 "When ISRAEL was a child, then I loved him, and called MY SON out of Egypt."

**JESUS, GOD'S SON, IS ISRAEL:**-- Matt. 2:14-15 "Then he arose, he took the young child and his mother by night, and departed into Egypt: And was there until the death of Herod: THAT IT MIGHT BE FULFILLED which was spoken of the Lord by the prophet, saying, OUT OF EGYPT HAVE I CALLED MY SON." In Hosea 11:1 we see that "ISRAEL = GOD SON" and in Matt. 24:14-15 we see that THE FULFILLMENT of Jacob-Israel's calling out of Egypt is JESUS-ISRAEL'S CALLING OUT OF EGYPT. The logical conclusion is quite apparent: Jacob-Israel foreshadowed Jesus-Israel, God's Son.

When Jacob wrestled with the pre-incarnate Christ at Peniel, Jacob was given one of the names of God's Son: ISRAEL. In the Hebrew, it is YISRAEL, which means: "HE WILL RULE AS GOD." WHO "will rule as God"? -- Answer: JESUS, GOD'S SON! SO -- THE NAME "ISRAEL" PRIMARILY AND PROPERLY IS A NAME OF GOD'S SON, JESUS!

When Jacob inquired of the name of the Divine One Who wrestled with him at Peniel, Jacob was asked in reply: "Wherefore is it that thou dost ask after my name?" (Gen. 32:29). Since the Pre-Incarnate Christ had just bestowed upon Jacob one of His Own Names, the question might be understood thus: WHY DO YOU ASK MY NAME? I JUST GAVE IT TO YOU AS "YOUR" NAME!

Jacob-Israel had 12 flesh-and-blood sons who became the earthly nation Israel, and Jesus-Israel had 12 spiritual apostolic sons (subtracting Judas and counting Paul) who became the spiritual, "Israel of God" mentioned in Galatians 6:16.

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## B -- The Israel Of God Over Which Jesus And The Twelve Shall Reign

When Jesus told His 12 apostolic sons that they would "sit upon twelve thrones, judging the twelve tribes of Israel," WHICH NATION OF ISRAEL DID HE MEAN?-- The Earthly, flesh-and-blood, Jewish-Nation, Israel? -- or -- The Spiritual Nation Israel?

I assert that it is THE LATTER, and not the former, over whom Jesus and His 12 Apostolic Sons shall reign. Both the earthly Jerusalem and flesh-and-blood Israel are cast out: Galatians 4:30 -- "Nevertheless what saith the scripture? Cast out the bondwoman [Hagar, who typifies the earthly Jerusalem] and her son [Ishmael, who typifies flesh-and-blood Israel]: for the son of the bondwoman shall not be heir with the son [Isaac, who typifies Spiritual Israel] of the freewoman [Sarah, who typifies the Heavenly Jerusalem].

ONE OF THE GREAT ERRORS OF MILLENNIALISM IS ITS LITERAL, MISINTERPRETATION OF "THE VOICES OF THE PROPHETS." Why did the Jews of Jesus' time crucify Him? Peter gave two of the reasons: "For they that dwell at Jerusalem, and their rulers, because (1) THEY KNEW HIM NOT, (2) NOR YET THE VOICES OF THE PROPHETS which are read every sabbath day, THEY HAVE FULFILLED THEM IN CONDEMNING HIM" (Acts 13:27). Very often, one must move away from an hyperliteral interpretation of Messianic Prophecy in order to hit upon its true interpretation!

Looking for hyperliteral interpretations concerning the coming of their expected Messiah, and not seeing such in Jesus of Nazareth, THE JEWS FULFILLED THE TRUE MEANING IN VARIOUS MESSIANIC PROPHECIES BY CONDEMNING CHRIST at the time of His First Coming. Likewise, looking for hyperliteral interpretations of Second Coming Messianic Prophecy, Millennialists make the same error. No, they intend no evil toward Christ, but -- I assert -- they teach Christians to expect what shall never come! -- a this-earthly fulfillment of things that belong only to the New Heavens and the New Earth.

Prior to Pentecost, Peter was anxious to see the earthly fulfillment of Messianic prophecy -- ready to build temples for such on the Mount of Transfiguration, ready to lop off the ears (or heads) of those who threatened Christ's reign on this earth, and even quick to deny Christ when he thought the expected earthly fulfillments failed through Him. However, after his fiery Baptism of the Holy Ghost, Peter saw that everything he had hoped to see fulfilled during Time and on this earth, was to be fulfilled in Eternity and in Heaven.

It was with this Pentecost-Received, Sanctified Insight, that Peter declared the Jewish rulers had failed to correctly perceive "the voices of the prophets which are read every sabbath day." However, when he concluded by saying, "they have fulfilled them in condemning him," Peter was no doubt keenly aware that he too had long misinterpreted "the voices of the prophets."

When Peter had told Jesus, "Behold, we have forsaken all, and followed thee" and asked Him, "what shall we have therefore?", no doubt he had been ardently hoping for something "on this earth" in return for all he had forsaken "on this earth," -- and, when Jesus replied: "WHEN THE SON OF MAN SHALL SIT IN THE THRONE OF HIS GLORY, YE ALSO SHALL SIT UPON TWELVE THRONES, judging the twelve tribes of Israel," Peter probably envisioned a this-earthly fulfillment of all of this.

However, after his Pentecostal Baptism, Peter finally saw that the real fulfillment of Messiah's promises were to take place in "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" (1 Peter 1:4-5).

In short, Peter came to realize what many Millennialists still deny:-- THAT HEAVEN (THE NEW HEAVENS AND NEW EARTH) HOLD THE FULFILLMENT OF THAT PROMISED REIGN WITH CHRIST WITH HIS 12 APOSTOLIC SONS -- NOT THIS WORLD! Furthermore, the promise shall have its fulfillment to Spiritual Israel in the New Jerusalem, not to flesh-and-blood Israel in the earthly Jerusalem!

Sadly, while numbers of Holiness preachers place the true, spiritual meaning upon "the voices of the prophets" when interpreting their Salvation prophecies, they err by placing a literal, earthly interpretation upon "the voices of the prophets" when interpreting their Second Coming prophecies! Of all students of prophecy, it seems to me that the most spiritual among them (sanctified, Second Blessing Holiness scholars) should be the first to see that the true fulfillment of eschatology lies in the realms of the spiritual and the eternal, and not in the realms of the earthly and temporal -- but alas! many Holiness folks also look for a this-earthly fulfillment of Messianic Prophecy!

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### C -- The Twelve Thrones In The Eternal Regeneration

When Christ "Regenerates" a person or thing, it does not take him 1,000 years to do it -- it is instantaneous! Furthermore, He never regenerates Gradually, Partially, or Temporarily! -- Mark that down! And, when Jesus told Spiritual Israel, His 12 Apostolic Sons, that they would sit upon twelve thrones "in The Regeneration" He was not speaking of a gradual regeneration, begun at His Return and consummated 1,000 years later. Neither did He speak of a partial or temporary regeneration at the time of His Return that would be followed 1,000 years later by the collapse of the earth and universe and its final, eternal Regeneration.

There shall be ONLY ONE REGENERATION OF THE CREATION -- and it shall be brought about SUDDENLY, NOT GRADUALLY OVER 1,000 YEARS; furthermore it shall be A TOTAL, NOT PARTIAL, REGENERATION, and its existence shall be PERMANENT AND ETERNAL, NOT TEMPORARY, LASTING ONLY 1,000 YEARS.

According to Strong's, the Greek word for "Regeneration" in Matthew 19:28 and in Titus 3:5 is "Paliggenesia," pronounced, "pal-ing-ghen-es-ee'-ah," and means: "(spiritual) rebirth (the state or the act), i.e. (fig.) spiritual renovation; spec. Messianic restoration:--regeneration."

However, while the word "Paliggenesia" is used twice in the Bible, it is only in the latter instance (that of Titus 3:5) that it applies to the First Work of Grace known also as "the New Birth." The word "Regeneration" in Matthew 19:28 refers only to that state of total Renewal that shall be brought into existence when Jesus Returns.

Again I assert:-- CHRIST NEVER REGENERATES ANYTHING GRADUALLY, PARTIALLY OR TEMPORARILY! He does not gradually, partially, or temporarily regenerate the penitent sinner -- taking years to accomplish it and planning to destroy him and regenerate him again later -- and, He shall not gradually, partially, or temporarily regenerate the creation.

Furthermore, according to Romans 8:21-23 THIS TOTAL AND ETERNAL REGENERATION SHALL OCCUR AT THE TIME OF CHRIST'S RETURN -- NOT 1,000 YEARS LATER. In that passage, we read:-- "Because the creature [or creation] itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now. And not only

they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body."

All should see clearly from the above scripture that **THE CREATION SHALL BE REGENERATED AT THE SAME TIME THE SAINTS ARE GLORIFIED** -- i. e., when they receive their bodily redemption, or resurrection. **THE GLORIFICATION OF THE SAINTS' BODIES SHALL BE A PERMANENT WORK, AND THE REGENERATION OF THE EARTH FOLLOWING RAPIDLY THEREAFTER SHALL ALSO BE PERMANENT!**

At Jesus' Second Coming, the Israel of God shall rise to meet Him in the air; all of Christ's foes will be destroyed; the wicked will be raised; the Judgment will sit; each will be ushered to his eternal abode; and **IN THE NEW HEAVENS AND NEW EARTH JESUS AND HIS 12 SPIRITUAL SONS WILL FOREVER REIGN OVER THE SPIRITUAL ISRAEL OF GOD! -- WORLD WITHOUT END!**

We can only speculate upon the arrangement of the thrones: Perhaps **CHRIST'S THRONE** will be situated in the middle, with 6 Apostolic Thrones on His Right and 6 on His Left. But regardless of the arrangement, **CHRIST'S THRONE WILL BE SUPREME!**

"And **HE** that sat upon **THE THRONE** said, Behold, I make **ALL** things new. And he said unto me, Write: for these words are true and faithful" (Revelation 21:5).

"In the Regeneration" **ALL** things shall be made new -- not **SOME** things! -- and **ALL** things shall be made new **FOREVER** -- not for 1,000 years, only to be destroyed again, and regenerated the second time.

About any way that one looks at the supposed Millennial Messianic Reign, it amounts to a very anti-climactic thing, and a partial, temporary "fix" which -- I assert -- is contrary to the very nature of the way God does things:-- fully and forever.

Concerning Christ, God says in Psalms 89:29: -- "His seed also will I make to endure for ever, and **HIS THRONE AS THE DAYS OF HEAVEN.**" **THE DAYS OF HEAVEN DO NOT END AFTER 1,000 YEARS!**

As I see it, if we interpret "The Regeneration" of Matthew 19:28 the way it **SHALL** be fulfilled, once Christ's Throne and the 12 Thrones of His Apostolic Sons are set up "in the regeneration," they shall remain therein forever! And "Of the increase of His government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this" (Isaiah 9:7).

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02 -- **CHRIST'S EVERLASTING, MESSIANIC KINGDOM**

2 Peter 1:11 -- "For so an entrance shall be ministered unto you abundantly into THE EVERLASTING KINGDOM OF our Lord and Saviour JESUS CHRIST.

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### A -- Christ's Messianic Kingdom Is Eternal, Not Millennial

Psalms 145:1, 13 -- "I will extol thee, my GOD, O KING; and I will bless thy name for ever and ever... THY KINGDOM IS AN EVERLASTING KINGDOM..."

The Psalmist said that the Kingdom of God the King is Everlasting, and -- Christ is both GOD-Incarnate and KING of kings. Therefore, His Messianic Kingdom can be nothing less than "THE EVERLASTING KINGDOM" to which Peter referred in our text, 2 Peter 1:11. As I see it, attempting to encompass Christ's Messianic Kingdom into a supposed Millennium following His Return is no more possible than pouring all of the water in earth's oceans into a thimble!

Do I hear one answer: "Quite so, but just as one can put a thimble-full of ocean into a thimble, even so 1,000 years of Christ's Messianic Kingdom shall fit into a coming Millennium, and then be followed by the immeasurable immensity of Eternity!"

"Yes," I say, "that would be possible IF THE THIMBLE EXISTED, but outside of a literal (and I think mistaken) interpretation of Rev. 20:5-6, there is no sign in the Bible of a Millennial Thimble into which to fit any part of Christ's coming Messianic Kingdom -- everywhere, throughout the entire Bible it is spoken of as ETERNAL, AND NOT MILLENNIAL."

Years and years ago, there was a radio program called "Queen For A Day." The selected woman was showered with what seemed like fabulous gifts and honored with title, "Queen For A Day." But -- "the day" of every one of those "Queens" quickly passed and their honor is long gone, having been an ever-so brief and fleeting honor that never did measure up, even to the honor of being a real, earthly Queen for a lifetime.

No such fleeting honor shall come to Christ at His Return. He shall not be Messianic "King For A Day," nor even Messianic "King For 365,000-plus Days" -- HE SHALL REIGN AS MESSIAH THE KING, FOREVER! -- WORLD WITHOUT END!

At His Revelation, the assembled universe shall know that the once despised and rejected Jesus of Nazareth is "the King ETERNAL, immortal, invisible, the only wise God," (1 Tim. 1:17), and when He takes The Throne, "OF the increase of HIS GOVERNMENT AND PEACE THERE SHALL BE NO END, upon the throne of David, and upon His kingdom, to order it, and to establish it with judgment and WITH JUSTICE FROM HENCEFORTH EVEN FOR EVER. The zeal of the Lord of hosts will perform this" (Isaiah 9:7).

Did you get that? Once Christ takes His Throne there shall be "NO END OF THE PEACE IN HIS KINGDOM"! -- there shall be no war of rebellion after He has been on the throne for 1,000 years; yea, there shall be no interruption to the peace in His Kingdom forever! -- for, all of His foes shall be destroyed at His Second Coming -- not 1,000 years later.

On the other hand, the merciful and marvelous truth is: while ALL of Christ's foes shall be vanquished at His Return, and many shall miss His Everlasting Kingdom, to "a great multitude, which no man can number, of all nations, and kindreds, and people, and tongues" (Rev. 7:9), an abundant entrance shall be ministered into THE EVERLASTING KINGDOM OF JESUS CHRIST -- and there they shall dwell with Messiah the King forevermore!

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#### B -- Christ's Everlasting Kingdom Shall Appear Directly After The Tribulation

King Nebuchadnezzar had created a "666" situation in his heathen kingdom. There was:

- (a) A Golden Image 60 cubits high = the first "6"
- (b) The Image was 6 cubits broad = the second "6"
- (c) Six types of Instruments were specified to be played before it = the third ""6"

In Daniel 3:5, the instruments are given as the: (1) cornet, (2) flute, (3) harp, (4) sackbut, (4) psaltery, (5) dulcimer, and (6) all kinds of music (this last being a general group, but constituting the 6th specification concerning the types of instruments to be played before Nebuchadnezzar's Golden Image.

So, here we see a "666" situation, and soon was to come the number 7 onto the scene:

God's brave children, Shadrach, Meshach, and Abednego refused to bow down to the "666" Image (sound like anything else you can think of related to End Times?) -- AND -- as a result, to receive these unbowed Children of God, Nebuchadnezzar commanded his burning, fiery furnace to be heated "SEVEN TIMES more than it was wont to be heated" (Dan. 3:19).

Here we have the interesting combination in the book of Daniel of an Image, related to which is thrice seen the number 6 = 666 -- and God's Brave Children faced with a furnace 7 TIMES hotter (a TIME often being symbolic of 1 YEAR).

Is not the conjunction here of the 3-Six factor (number 666) and the 7 factor more than coincidental? Do we not see here a prophetic allusion to the coming time of the anti-Christ (666) with the 7 Years of the Tribulation?

NOW -- I WOULD MAKE TWO APPLICATIONS:

(a) CHRIST SHALL WALK WITH HIS CHURCH THROUGH THE TRIBULATION:-- As the 3 Hebrew Children went "into the midst of the burning fiery furnace" (Dan. 3:23), even so, The Church shall "go into the midst of" The Coming Tribulation; and as "Shadrach, Meshach, and Abednego, "came forth of the midst of the fire" (Dan. 3:26), even so, the Church shall "escape (out from the midst of) all these things" (Lu. 21:26) coming in the Tribulation -- just before the outpouring of the Great Indignation with the 7th Vial. Christ walked with His Children in Nebuchadnezzar's furnace, and then delivered them out of it, and He shall also walk with His Children in the coming 7-year Tribulation, and deliver them out of it, just before its close.

(b) CHRIST'S EVERLASTING KINGDOM SHALL APPEAR RIGHT AFTER THE TRIBULATION:-- Directly after God's Faithful and Brave Children were delivered out of the furnace, Nebuchadnezzar declared of the Lord in Daniel 4:3 -- "How great are his signs! and how mighty are his wonders! HIS KINGDOM IS AN EVERLASTING KINGDOM, and his dominion is from generation to generation." And, I assert that THE EVERLASTING KINGDOM SHALL APPEAR WHEN CHRIST APPEARS -- NOT A SUPPOSED, 1,000 YEAR KINGDOM! The sequence of the symbolism here dovetails perfectly with the rest of Second Coming prophecy, correctly interpreted.

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C -- Christ's Everlasting Kingdom Shall Appear Directly After A Proud World Is Humbled

The coming 7-Year Tribulation will both serve to purge a worldly church and to humble a proud world under the mighty hand of God.

After the carnally proud Nebuchadnezzar boasted in Daniel 4:30, "Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honour of my majesty?," came the Divine edict to him: "The kingdom is departed from thee... and SEVEN TIMES (7 Years) shall pass over thee, until thou know that the most High ruleth in the kingdom of men" (Dan. 4:31-32). You know "the rest of the story" -- this proud monarch lost his reason and was humbled to the level of the beasts of the field. And, the coming 7 Years that shall "pass over" a proud world shall demonstrate what the humbled Nebuchadnezzar declared in Daniel 4:37 -- "Those that walk in pride he is able to abase"!

AFTER HIS HUMBLING, Nebuchadnezzar also "praised and honoured HIM THAT LIVETH FOR EVER, WHOSE DOMINION IS AN EVERLASTING DOMINION, and his kingdom is from generation to generation" (Dan. 4:34).

Here, I would not try to make the parable "walk on all-fours" -- a wicked world shall be humbled when the coming "Seven Times" passes over it, but they only shall praise and honor



Christ afterwards who are saved out of those years. The point I would make here, then, is only this: FOLLOWING THE HUMBLING 7 TIMES THAT SHALL PASS OVER A PROUD WORLD, CHRIST SHALL BE ETERNALLY EXALTED! -- NOT EXALTED FOR 1,000 YEARS AND THEN AFFRONTED ONCE AGAIN BY A WICKED WORLD AND THE DEVIL!

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D -- Christ's Everlasting Kingdom Shall Appear With His Revelation

Dan 7:13-14 -- "I saw in the night visions, and, behold, ONE LIKE THE SON OF MAN CAME WITH THE CLOUDS OF HEAVEN, and came to the Ancient of days, and they brought him near before him. AND THERE WAS GIVEN HIM dominion, and glory, and A KINGDOM, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, WHICH SHALL NOT PASS AWAY, and his kingdom that which shall not be destroyed."

Immediately following Christ's Revelation and Coming in the clouds of heaven, shall come about those things which shall, with dispatch, usher in His Everlasting Kingdom. THIS is what is pictured in the preceding verse -- not the picture of "The Son of Man" being given a Millennial Kingdom that shall "pass away" after 1,000 years! Selah.

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E -- Christ's Everlasting Kingdom Shall Appear When The Saints Possess The Kingdom

Daniel 7:21-28 -- "I beheld, and THE SAME HORN MADE WAR WITH THE SAINTS, and prevailed against them; 22 UNTIL THE ANCIENT OF DAYS CAME, and judgment was given to the saints of the most High; and THE TIME CAME THAT THE SAINTS POSSESSED THE KINGDOM. 23 Thus he said, The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces. And the ten horns out of this kingdom are ten kings that shall arise: and another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings. 25 And he shall speak great words against the most High, and shall wear out the saints of the most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time. 26 But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end. 27 And THE KINGDOM AND DOMINION, and the greatness of the kingdom under the whole heaven, SHALL BE GIVEN TO THE PEOPLE OF THE SAINTS OF THE MOST HIGH, WHOSE KINGDOM IS AN EVERLASTING KINGDOM, and all dominions shall serve and obey him. 28 HITHERTO IS THE END OF THE MATTER."

Saints of God, DO NOT PLAN ON AN ESCAPE FROM GOING INTO THE COMING TRIBULATION -- PLAN RATHER TO ESCAPE OUT FROM ITS MIDST just before the 7th Vial is outpoured, baptizing anti-Christ and a wicked world with the pent-up Indignation of Almighty God and utterly destroying Christ's enemies -- forever!

When Christ, THE ANCIENT OF DAYS, shall come again -- then it is that HIS SAINTS SHALL POSSESS THE KINGDOM WITH HIM -- and -- the Kingdom that He and they shall then possess "IS AN EVERLASTING KINGDOM." Furthermore, the Bible says that "Hitherto is THE END OF THE MATTER" -- not the commencement of 1,000 years after which "the matter" of Christ's Sovereignty shall again be challenged by Satan and by wicked men!

You had better believe it! WHEN GOD SAYS THAT THIS "IS THE END OF MATTER" HE MEANS WHAT HE SAYS!

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### The Conclusion

I think that the preceding scriptures, being in perfect accord with all of the rest of Second Coming prophecy, indicate that: (a) The Church shall pass through the fire of the 7 Times constituting the Coming Tribulation, but that the courageous and faithful saints will be "saved out of it" (Jer. 30:7); and (b) Christ's Everlasting Kingdom shall follow His Revelation at the close of the Tribulation, with very little earthly time betwixt the two.

In 1 Peter 1:11, the apostle wrote:-- "the Spirit... testified beforehand THE SUFFERINGS of Christ, and THE GLORY THAT SHOULD FOLLOW." First "The Sufferings" and next "The Glory That Should Follow" -- and I assert that "The Glory That SHALL FOLLOW" at Christ's Return is HIS ETERNAL GLORY.

St. Paul said, in 2 Timothy 2:10 -- "Therefore I endure all things for the elect's sakes, that they may also obtain THE SALVATION which is in Christ Jesus WITH ETERNAL GLORY." He did not say that he was first looking forward to a "salvation with Millennial glory"!

The apostle Peter also declared to the Church: "GOD... HATH CALLED US UNTO HIS ETERNAL GLORY by Christ Jesus..." (1 Peter 5:10).

Why is it? that THROUGHOUT THE BIBLE WE SEE CHRIST'S EVERLASTING KINGDOM MENTIONED IN CONNECTION WITH HIS SECOND COMING? The answer should be too obvious to require explanation: THAT is when it shall appear -- and not 1,000 thereafter.

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### 03 -- FIRST THE SPIRITUAL RESURRECTION -- THEN THE BODILY RESURRECTION

First, The Spiritual Resurrection:-- "Verily, verily, I say unto you, THE HOUR is coming, and NOW IS, when the dead shall hear the voice of the Son of God: and they that hear shall live" (John 5:25).

Second, The Bodily Resurrection:-- "Marvel not at this: for THE HOUR IS COMING, in the which ALL that are in the graves shall hear his voice, and SHALL COME FORTH; they that

have done good, UNTO THE RESURRECTION OF LIFE; and they that have done evil, unto the RESURRECTION OF DAMNATION" (John 5:28-29).

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### Introduction

A -- First, The Spiritual Resurrection Of Some -- "The First Resurrection"

B -- Second, The Bodily Resurrection Of All -- At One, Coming Hour

### In That Great Gettin' Up Morning

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### Introduction

As seen by this writer, the New Testament sets forth only two resurrections: First, the Spiritual Resurrection of Some, and Second, the Bodily Resurrection of All.

Revelation 19:10 tells us that "the testimony of Jesus is the spirit of prophecy." In His Olivet Discourse, and elsewhere during His earthly ministry, Jesus set forth coming events in a simple, straightforward manner -- so simply that a child can follow them, if not confused by conflicting prophetic interpretations.

In the above Scripture, Jesus spoke of TWO RESURRECTIONS:

(a) FIRST, THE SPIRITUAL RESURRECTION -- In John 5:25 Jesus spoke of a resurrection time that "now is" when those who are spiritually dead "hear" His Voice (audibly through Himself and His preachers), and they that so "hear" His voice (understandably and heedingly) shall and do "live" (spiritually).

(b) SECOND, THE BODILY RESURRECTION -- In John 5:28-29 Jesus spoke of an hour that "is coming" (He did not say, "now is") -- in which ALL in the graves shall hear His voice and come forth -- some unto the "resurrection of life," and the rest unto the "resurrection of damnation."

Unencumbered and unconfused by other prophetic interpretations, one must admit that these verses make it sound like "the first resurrection" is a spiritual resurrection and that following the first, spiritual resurrection is coming a single time in which ALL shall be resurrected bodily -- and, I assert that this is precisely the case! In the following, let us examine the matter in more detail.

\* \* \*

A -- First, The Spiritual Resurrection Of Some -- "The First Resurrection"

Repeatedly in the New Testament, we find mention of the First, Spiritual Resurrection of SOME -- hearers and heeders of the Gospel who have been raised into "newness of life" (Rom. 6:4) -- BEFORE the coming time of the Bodily Resurrection of ALL:

Again, "The First Resurrection" described by Jesus in John 5:25 is the Spiritual Resurrection, and Jesus' words describing it indicate that NOT ALL shall experience it. They only, experience this First Resurrection who, beyond hearing Christ's Word audibly, also hear it understandingly and heedingly, and are thus spiritually resurrected and "live" in Christ "now".

The apostle Paul also speaks of this First, Spiritual Resurrection in Ephesians 2:4-6. Here he said to the redeemed at Ephesus: "BUT GOD, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) and HATH RAISED US UP together, and made us sit together in heavenly places in Christ Jesus." Obviously, both Jesus and Paul speak of a Spiritual Resurrection that has come, and always shall come, FIRST -- before the coming time when all shall be resurrected bodily.

Paul also speaks of the First, Spiritual Resurrection in Colossians 2:12-13, where he declares that Christians are "BURIED WITH HIM [CHRIST] in baptism, wherein ALSO YE ARE RISEN WITH HIM through the faith of the operation of God, who hath raised him from the dead. AND YOU, being dead in your sins and the uncircumcision of your flesh, HATH HE QUICKENED together with him, having forgiven you all trespasses."

Furthermore, when Paul speaks of Christians as being "quickened" in this life his thought is of the First, Spiritual Resurrection: Ephesians 2:1, 5 -- "And you hath he quickened [spiritually resurrected], who were dead in trespasses and sins.. Even when we were dead in sins, hath quickened [spiritually resurrected] us together with Christ, (by grace ye are saved;)."

Again, Jesus refers to this First, Spiritual Resurrection in Luke 15:24, 32 when he related the following concerning the penitent return and reception of the Prodigal Son: "For this my son WAS DEAD, and IS ALIVE AGAIN; he was lost, and is found. And they began to be merry... It was meet that we should make merry, and be glad: for this thy brother WAS DEAD, and IS ALIVE AGAIN; and was lost, and is found."

Once again, The First, Spiritual Resurrection is seen in Romans 6:4 -- "Therefore we are buried with him by baptism into death: that like AS CHRIST WAS RAISED UP FROM THE DEAD by the glory of the Father, even so WE ALSO SHOULD WALK IN NEWNESS OF LIFE."

Finally, the First, Spiritual Resurrection is also seen in Romans 6:13 -- "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."

Thus, we are not without a Scriptural foundation for asserting that "The First Resurrection" mentioned in Rev. 20:5-6 should be interpreted as "The Spiritual Resurrection." It is "on such" as those who are spiritually resurrected that "the second death hath no power".

The "blessed and holy" Spiritual Life of some is juxta positioned against the power of "the second death" over all others. In Revelation 20:5-6 we see "The First Resurrection" (Spiritual & Eternal) versus "The Second Death" (Spiritual & Eternal).

The primarily important truth of Rev. 20:5-6 is NOT THE PRECEDENCE of an earlier bodily resurrection vs. a later bodily resurrection so much as it is THE SPIRITUAL CHARACTER of those mentioned:-- The "Some" who have part in "The First Resurrection" have a blessed and holy spiritual life within them that makes them immune to the power of the second death, while "The Second Death" hath power over all others who have not within them THE LIFE OF THE FIRST RESURRECTION. This, I say, is what we should see in these verses -- and not that the resurrection of the righteous shall literally precede that of the wicked by one thousand years.

I repeat again, Jesus' statement to the wicked Caiaphas in Matthew 26:64 -- "Jesus saith unto him, Thou hast said: nevertheless I say unto you, **HEREAFTER SHALL YE SEE THE SON OF MAN** sitting on the right hand of power, and **COMING IN THE CLOUDS OF HEAVEN.**"

It would be utterly impossible for the wicked Caiaphas to see Jesus "coming in the clouds of heaven" if he (Caiaphas) was resurrected 1,000 years AFTER Jesus' Second "Coming in the clouds of heaven"!

While this is probably the most striking example of how Pre-Millennial interpretations contradict the true sequence of events in Second Coming prophecy, there are numerous other verses that can be cited, many of which this writer has quoted in other articles. I shall not repeat them here, but simply say that **MUCH IN THE BIBLE WEIGHS IN FAVOR OF INTERPRETING "THE FIRST RESURRECTION" OF REV. 20:5-6 TO BE THE SAME SPIRITUAL RESURRECTION TO WHICH REFERENCE IS REPEATEDLY MADE ELSEWHERE IN THE NEW TESTAMENT.**

\* \* \*

B -- Second, The Bodily Resurrection Of All -- At One, Coming Hour

Relative to "The First Resurrection," Jesus said in John 5:25 that the hour for it was both "now" and "is coming" -- i. e., the hour for "The First Resurrection" was occurring even then, and would continue to be "coming" throughout the Church Age to the Suntelia, Complete End, of Man's Earthly Probation.

Relative to "The Second Resurrection" -- The Bodily Resurrection of All -- Jesus simply said that it "IS COMING" -- and, it still "IS COMING," but shall arrive for all at the Divinely appointed "hour" on the Day of the Lord.

However, the point I would here make is: JESUS PORTRAYED ONE BODILY RESURRECTION UNTO TWO EXTREMELY DIFFERENT FATES (not two bodily resurrections at two extremely different times!)

Please read it again: "Marvel not at this: for THE HOUR IS COMING, in the which ALL that are in the graves shall hear his voice, and SHALL COME FORTH; they that have done good, UNTO THE RESURRECTION OF LIFE; and they that have done evil, unto the RESURRECTION OF DAMNATION" (John 5:28-29).

While indeed the resurrection of the righteous shall precede that of the wicked, ALL SHALL BE RAISED AT ONE HOUR! -- not 1,000 or more years apart! Indeed, so soon shall the resurrection of the wicked occur after that of the righteous that the wicked Caiaphas shall "see the Son of Man coming in the clouds of heaven" with His saints, whom He has just resurrected, changed and raptured.

ONE TIME OF BODILY RESURRECTION FOR ALL -- UNTO TWO EXTREMELY DIFFERENT FATES -- This is what Jesus described in John 5:28-29 -- and THIS, I declare, is what shall occur. Once the Last Trump sounds, things will be wrapped up so rapidly that it will leave the world with its head spinning! "For He [the Triumphant and Returning Christ] will finish the work, and cut it short in righteousness: because a short work will the Lord make upon the earth" (Rom. 9:28).

Fast on the heels of the saints' resurrection and rapture shall come the Indignation in which the wicked shall be destroyed and then, ere Jesus' feet stand upon the Mount of Olives, the wicked will be resurrected to see Him coming. Whereupon (perhaps directly after Jesus' feet stand upon the Mount of Olives), this universe shall "depart as a scroll" (Rev. 6:14), all shall be ushered to the General Judgment, and thereafter each shall go to his or her "long home" forever -- world without end!

Daniel 12:1-2, correctly understood, presents this same picture:

Daniel 12:1-2 -- "And at that time... thy people shall be delivered, every one that shall be found written in the book. And MANY of them that sleep in the dust of the earth shall awake, SOME TO EVERLASTING LIFE, and SOME TO SHAME AND EVERLASTING CONTEMPT."

Here, I think the NIV may help cast the meaning of this Scripture into a somewhat better light: Daniel 12:1-2 -- "At that time... everyone whose name is found written in the book -- will be delivered. MULTITUDES who sleep in the dust of the earth will awake: some to everlasting life, others to shame and everlasting contempt."

Daniel 12:1-2 does not split the time of the bodily resurrection of the wicked from that of the righteous -- it merely states that "at that time" the vast "multitudes" sleeping in the dust of the earth shall awake; the righteous, or those who are "found written in the book," shall "be delivered" and raised unto "everlasting life," while the wicked "at that time" shall be raised unto the "shame and everlasting contempt" of "damnation".

\* \* \*

## In That Great Gettin' Up Morning

The old Spiritual song, "IN THAT GREAT, GETTIN' UP MORNING," uniquely, and aptly, describes Biblical events related to THAT GREAT, "COMING HOUR" WHEN ALL SHALL BE RESURRECTED. The message of this old song tells of that solemn time at His Second Coming when Christ shall split the Eastern Sky like a fork of Lightning, the Last Trump shall sound, the Last Sinner shall have been converted, ALL shall experience the Bodily Resurrection, ALL shall be brought to the Judgment, and ALL shall go to their eternal dwelling place. No, it is not a sophisticated song -- just a simple, straightforward recitation of things that Jesus said would occur at the time of His Second Coming -- but I say that it is Biblically accurate in locating the single time at which both the righteous and the wicked shall be bodily raised:-- "In That Great Gettin' Up Morning" when the Trumpet blows, and Christ Returns.

\* \*

## The Song: In That Great Gettin' Up Morning

[There was no punctuation at the end of the lines in the copy I found online, and thus I present it without such below.]:

I'm gonna tell you 'bout the coming of the Judgment  
Fare thee well, fare thee well  
I'm gonna tell you 'bout the coming of the Judgment  
Fare thee well, fare thee well.

There's a better Day a coming, fare thee well, fare thee well  
Yes there's a better Day a coming, fare thee well, fare thee well

IN THAT GREAT GETTIN' UP MORNING, fare thee well, fare thee well  
IN THAT GREAT GETTIN' UP MORNING, fare thee well, fare thee well  
IN THAT GREAT GETTIN' UP MORNING, fare thee well, fare thee well  
IN THAT GREAT GETTIN' UP MORNING, fare thee well, fare thee well  
Oh preacher fold your Bible, fare thee well, fare thee well  
Oh preacher fold your Bible, fare thee well, fare thee well  
For the last soul is converted, fare thee well, fare thee well  
Yes, for the last soul is converted, fare thee well, fare thee well

Blow your trumpet Gabriel, fare thee well, fare thee well  
Blow your trumpet Gabriel, fare thee well, fare thee well  
Lord, how loud shall I blow it? -- fare thee well, fare thee well  
Blow it right and calm and easy, fare thee well, fare thee well  
Do not 'larm all my people, fare thee well, fare thee well  
Tell them all come to the Judgment, fare thee well, fare thee well

Then you see that fork of lightening, fare thee well, fare thee well  
Then you hear that rumbling thunder, fare thee well, fare thee well  
Then you see dem stars a falling, fare thee well, fare thee well  
Then you see the world on fire, fare thee well, fare thee well  
Then you see dem sinners rising, fare thee well, fare thee well  
See 'em [the saints] marching home for heaven, fare thee well, fare thee well  
Farewell poor sinners, fare thee well, fare thee well  
Farewell poor sinners, fare thee well, fare thee well

\* \* \* \* \*

#### 04 -- WHISKEY AND WHISKERS -- ARE THEY BOTH EVIL?

"Let every man be fully persuaded in his own mind" (Romans 14:5).

Whiskey and Whiskers -- are they both sinful? If so, why so? If not, why not?

I shall not endeavor to answer the question in this compilation; I shall, instead, present to the reader a number of excerpts bearing on the subject of "whiskers" taken directly from the HDM Digital Library.

The drinking of Whiskey (or Whisky -- choose your spelling) is so obviously an evil in nearly all cases that there is little dispute among those in the holiness movement about THAT.

Whiskers? Well, that's another matter. From Bible Times until this very hour, the customs and requirments among God's people regarding beards on men versus the trimming or shaving of their beards has widely differed from one generation to the next.

I started shaving when I was about 13 -- maybe 2 years before I got my first whisker! I would say this needless shaving of the "peach-fuzz" on my face probably smacked more of carnal pride than of anything else. I was shaving off "the substance of things hoped for" with little or no "evidence of the things not seen"! So, in addition to shaving off the "peach-fuzz" I would trim my side-burns a little high -- that being the only place it might appear that I had clean-shaven whiskers. I will guarantee you, none of my shaving at that time was either necessary or done because of any conviction that I should! Anyway, however the motive should be classified, I have shaved ever since!

Regarding my hair-cuts, mother and papa saw to it some way that my hair was cut short, but I have little memory of how it was done until I was about eight or nine. I remember mom sending me to the barbershop with a quarter to get my hair-cut, perhaps for the first time all by myself. Fred Gamble, one of the few town barbers, put up the padded board that fit across the arms of the barber-chair, I climbed up and onto it, got my hair-cut -- short, just like most all boys and men did when I was a lad. About the only fellows that had hair down over their ears were those too poor to go to the barber-shop, and we were ashamed to be seen with hair that long!



I have never grown a beard nor let my hair grow long. These days, in our hot climate, I have had wife cut it very short, but I never have wanted to let it get down over my ears -- even if going to the barber cut into my skimpy pocket-book back when I was for years a single preacher.

So, in my mind, short-haired, clean-shaven men have always been "in style," and this is my preference. The Bible certainly DOES teach that men should not have "long" hair, but when it comes to men wearing beards -- styles, customs, preferences, and group-requirements have widely differed at different times and among different peoples. This is reflected in the following excerpts on the subject, all taken from the HDM CD Library.

Regardless of one's persuasion YEA or NAY about men wearing beards these days, ALL MUST AGREE THAT PSALM 133:1-2 IS TRUE: "Behold, how good and how pleasant it is for brethren to dwell together in unity! It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard..."

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From HDM0237  
The Double Cure -- And Other Holiness Sermons  
By Joseph Gray

### III. The Result Of The Command -- "I ... Have Severed You From Other People."

In the case of the Hebrews that severance found its outworking in several ways. They were to wear separate clothes; they were to sow unmixed seeds; they were to plow with unmixed teams; and they were to keep the corners of their beards untrimmed. We do not need to take time for a specific discussion in detail of all these, but each one had a specific purpose and was related to the heathen customs of their neighbors. Take the matter of the untrimmed beards. The neighboring nations trimmed their beards to honor their heathen gods. One group trimmed their beards spade-shaped, another group trimmed them to a sharp point, another group trimmed them with a deep gash in the middle making a two-pointed beard. All of these fashions bore a definite relationship to specific heathen gods, and so Jehovah God demanded untrimmed beards in order that there should be no compromise with heathen idolatry.

So with us. God's commands are not unreasonable and arbitrary. He does not wish us to be peculiar merely to be peculiar and eccentric. He wants a peculiar people who have been purified, and so are separate from the world with all its idolatry. He will reveal to you His own peculiar pattern for you, and He will also make clear the purpose behind that peculiarity if you will listen to His voice. Do not be odd merely to be odd, but dare to be different. Do not try to see how nearly you can look and act like the world, but glory in the fact that He has separated you from other people.

This separation will be for you a personal matter. You cannot force others into your mold, neither can you shape others by your own special convictions. "I have separated you," is His word. Dare then to follow His plan of separation for you, but let Him work out the separateness of other lives as He sees fit.

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From HDM0649  
A Voice In The Midnight Hour  
By Glenn Griffith

In the little town where I was raised was old Grandpa Prescott, my first Sunday School teacher He carried mail He was the postmaster in the little town of about 250 About two trains stopped every day There was a hook on a post with the mail sack hung on it and the train came down and caught it -- the mail clerk would kick one off He met those two trains One time in the cowboy town that: is all I knew, just to live among the cowboys -- on a Saturday afternoon, the town was full of cowboys about half drunk. Old Dad Prescott came along with the mail sack. And a big cowboy saw the man coming, and reached down and got a handful of hay, without saying a word. He wanted to make a laugh for the crowd, and when he saw the fellow approach he shoved that straw up in his beard and said, "Old man, you have straw in your whiskers," and he pulled out a dozen whiskers. I was just a boy then. But I saw the blood trickle down and saw the tears. Dad Prescott looked up at that fellow and said, "The Lord help you, Brother," and stooped down and got his mail sack. You know, that was a Federal offense. That cowboy had attacked one of Uncle Sam's boys. Grandpa Prescott put the sack on his shoulders and waited for the train. He didn't go over on the other side of the street after he got the next sack. Why should he? He just picked up the sack and started out the same side of the street. When he got down in front of the . . . there was a different cowboy. It was the same one, but he had a different tune. I saw him take that ten-gallon hat off, tears on his cheeks, put his arm around Grandpa and I heard him say, "Dad, I am so sorry I acted like a fool," and he was crying. There wasn't any laughing. All had their heads down. Old man Prescott reached up and said, "I knew you didn't mean it," or something like that. Old Bud said, "Dad, if I ever get religion, I want your kind."

What are you talking about, Brother Griffith? Holiness suffers long and is kind. We could do something for the Lord in this day if we were not so sentimental and our feelings were not hurt so quickly, if there were not so much flesh. God could burn it out. We could stir this generation over our country. We could do something for this lost generation. God is waiting.

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From HDM0150  
Religion, Philosophy, And Fun  
By Bud Robinson

15 -- Why The Beard Was Still Black

A few years ago, in a city where I was preaching, an old lady came down the aisle to speak to me. "Brother Bud," she began, "you are the strangest looking person I have ever seen." "Why is that ?" I asked. "Well," she replied, "your hair is gray and your beard is black. How can that be?" "Why, sister, that is no trouble to explain," I replied. "When I was born I had hair all over my head. I didn't have any beard until I was seventeen years old. Don't you see that my hair is

seventeen years older than my beard? That many years from now my beard will be just as gray as my hair is today." She looked up and smiled. "Well, who would have thought it?" she said.

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From HDM0895  
Story Of My Life -- Part A (Chapters 1-21)  
By William Taylor  
Bishop of the M. E. Church for Africa

I said, "Sister Richards, when I was in Belfast a Primitive minister waited on me to say, 'There are some good people in this city who are greatly prejudiced against a beard, and I think you can be more useful among them if you will go to a barber and get shaved.' In reply I said, 'I would not do anything which would be damaging to any person following my example; for instance, I don't use tobacco in any form, I don't use wine or spirits, except sacramentally or medicinally. I have been a total abstainer from my youth, for the good of others, as well as for myself. As to the beard, while in the genial climate of California, with youthful vigor on my side, I did not feel the need of it, and wasted much precious time in cutting it off; but having returned from California to the Eastern States of America my thin jaws were exposed to the northwest blasts of New York, Wisconsin, and Iowa, which gave me neuralgia, and I suffered what appeared to be almost the pains of death. So I found that I was obliged to seek protection for my face and instead of bundling up in a sheepskin and an artificial respirator, the constant readjustment of which would consume time and give trouble, I just threw aside that barbarous instrument, the razor, to see what the God of providence would do for me; and this flowing beard was the result, and it answered the purpose exactly. I soon got well of neuralgia, and have never had it since. I have found it a good comforter, a good respirator, a good shield against the reflecting rays of the summer sun, which used always to blister my face, and crack my lips till I could neither laugh nor sing without the shedding of blood. Moreover, it was a protection against gnats and flies. By a deep inspiration in preaching, which is essential, I used sometimes to take down one of those pestiferous little fellows into my throat, and then followed a sudden change in the exercises. I have suffered from none of these things since I submitted to the Lord's arrangement, planting the beard where it was needed. I have found it of great service to my vocal organs, and hence necessary to my work of preaching the Gospel, and to cut it off is to impair my working effectiveness, and so far a sin against God.' With that the Irish brother said, 'I suppose it is not worthwhile to say anything more about it.' 'No, my dear brother, I cannot do a wrong thing on any account, and I also like to help break down an unreasonable prejudice in this matter, under the influence of which many a poor Irishman is daily shedding tears under the operations of an old dull razor.' The good people of Belfast soon got over their prejudice against my beard, and we had a blessed work of God during my stay among the sinners of that city."

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It was observed that a family belonging to his church by the name of McDonald, especially the mother and her two daughters, were seen at the first meeting I held in York Street, and they, with other members of their family, were seen at every meeting I held in or near that city for months; and it was a matter of some surprise to those who knew them. that while many were

waiting to see the outcome of the movement before identifying themselves with it, those Presbyterians entered into the work from its commencement. The McDonalds were godly people of high repute. Three of the sons were bankers, all fine-looking men, each with a heavy black beard. The mother had an old-time prejudice against beards, and often begged her boys to shave, which they respectfully declined to do. But for months before my arrival she ceased to remonstrate with her sons against wearing beards. The key to the whole thing came out in a statement she made one day in my presence at her dinner table. Addressing me, she said, " Three months before your arrival in Sydney I was led by the good Spirit into a great struggle of prayer and fasting on behalf of the churches of this city and colony. Iniquity was abounding, and the churches. were so formal and dead they seemed utterly unable to stand the opposing tide of wickedness, much less to move aggressively for the salvation of the people. This burden upon my heart so increased that I was unable to take sufficient sleep and food to keep me up, so that my health was sadly impaired. I was led to pray specially that the Lord would send some one through whom he could stir the hearts of the people of this city and colony, and so bring them into harmony with him, so that he could use them effectively for the accomplishment of their work.

"I was finally relieved one night by a vision through a dream. I saw a beautiful chariot without any horses or any visible power of locomotion, moving slowly over the city just above the housetops, and I saw standing in it a messenger from God, a tall, straight man with long beard, and he was sowing seed broadcast, and proclaiming in the name of the Lord. In my dream I wept for joy, and said, 'That is the man the Lord is. sending in answer to my prayer.'

"In my dream I gazed with tearful eyes at the man's face and figure till an impression was made on my memory as clearly defined as a photograph, and I thought, 'If I ever see that man I shall certainly know that he is the man that God sent.' I awoke and my weight of anxiety was gone from my heart. My prayer was answered, and I said, 'That man will surely come.' At that time I had never heard of you, and knew not that there was such a man in the world, but from that time on I was on the lookout. Three months afterward I saw it announced that Rev. William Taylor, from California, was to commence a series of special revival services in York Street Wesleyan Church. I hastened to the first service announced, and as soon as I entered the door and saw you standing by the pulpit I recognized you at a glance as the man I had seen in the Gospel chariot three months ago.

"I needed no other certification as to whom this stranger might be. But from the first meeting I, with as many of my family and friends as could possibly arrange it, never failed to be present at your meetings in or near the city."

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From HDM1028  
History Of The Decline And Fall Of The Roman Empire  
By Edward Gibbon

Volume I

Gay apparel, magnificent houses, and elegant furniture, were supposed to unite the double guilt of pride and of sensuality; a simple and mortified appearance was more suitable to the Christian who was certain of his sins and doubtful of his salvation. In their censures of luxury, the fathers are extremely minute and circumstantial; and among the various articles which excite their pious indignation, we may enumerate false hair, garments of any color except white, instruments of music, vases of gold or silver, downy pillows, (as Jacob reposed his head on a stone,) white bread, foreign wines, public salutations, the use of warm baths, and the practice of shaving the beard, which, according to the expression of Tertullian, is a lie against our own faces, and an impious attempt to improve the works of the Creator.

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From HDM1033  
History Of The Decline And Fall Of The Roman Empire  
By Edward Gibbon

Volume VI

But the Russian bishops had been educated at Mount Athos; and the prince and people embraced the theology of their priests. They were scandalized by the title, the pomp, the Latin cross of the legate, the friend of those impious men who shaved their beards, and performed the divine office with gloves on their hands and rings on their fingers:

\* \* \*

From Matthew Henry's Comments On Ezekiel

Chapter 5

Ezek 5:1 And thou, son of man, take thee a sharp knife, take thee a barber's razor, and cause it to pass upon thine head and upon thy beard: then take thee balances to weigh, and divide the hair.

A type of hair, showing the judgments about to come upon the Jews. (1-4) These awful judgments are declared. (5-17)

Verses 1-4 -- The prophet must shave off the hair of his head and beard, which signifies God's utter rejecting and abandoning that people.

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From HDM0819  
The King's Son  
or A Memoir of Billy Bray  
Compiled Chiefly From His Own Memoranda  
By F. W. Bourne

There are also some points which in my plan had separate chapters assigned to them which have hardly been noticed; and Billy's evangelistic labors was one, in which he succeeded in first winning the ear and then the heart, and thus introducing the gospel into many places; his view of the sin and danger of worldly conformity was another, under which head his opposition to holding bazaars to raise money for religious purposes, to choir singing in the public worship of God's house, when the singers are unconverted, and to preachers and members, especially the former, allowing their beards to grow long, according to the prevailing fashion, might very properly have been discussed. Some will regard this last-named particular as an indication of essential narrowness of mind. But he was ready to make excuses for those persons who, he believed, allowed their beards to grow long for the sake of their health, but he could not tolerate them for one moment if he believed that persons did so for pride, or love of show and fashion. Perhaps it was a struggle in all cases for him to overcome his prejudices against long beards! Let the reader call it a weakness in him, or what he will, it was with him a matter of conscience, and where one is to be found who is scrupulous to a fault in little matters, a hundred may be found who pay no heed to conscience whatever. In the company of many "long-bearded" men he once said, "If I thought you did it for the sake of Christ I should not care, but I am afraid they are too plenty to be good." One of them said, "They came by nature, I suppose." "True," said Billy, "and do you suppose that heaven ever designed everything should remain in its natural state? Do you prune your fruit-trees, or allow them to grow wild, just as they please? It is only a foolish man that would use such an argument."

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From HDM0296  
The Autobiography Of William Baxter Godbey

I started to school at the age of five, my three older sisters merely taking me for company. As I had not reached the scholastic age, the teacher gave me no attention and I learned but little. At the age of six I learned very rapidly, and became a good reader of plain English literature. In that school our teacher, Peter McFall, was an elderly man and wore a beard, which I had never seen before, because in that day all of the men shaved off their beards. When I saw him sitting in his chair, his face covered with beard dark and gray, I was affrighted and trembled with awe. In a few days after I entered, seated by a large boy, I saw him put some paper in his mouth and look like he was going to eat it. We lived out in the woody hills, where I never had seen much paper. I was always full of inquiry, disposed to investigate everything with which I came in contact, so in a low whisper I asked him if he was going to eat it, feeling curious to know whether paper was good to eat. That moment the old teacher roared at me, scaring me awfully, as I was already afraid of him, and ordered me to come to him. He had a long hazel switch with which he whipped the children. He would strike it down on the puncheon floor like a clap of thunder roaring in our ears, thus terrifying us into good behavior and diligent study. As I stood before him faint with terror, he scolded me awfully for whispering to that boy and told me if I misbehaved any more he would take that switch he had in his hand, lap it round me and make the fur fly faster than "Old Yates" could make it into hats.

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From HDM2010  
Eradication Of The Wrong Thing!  
By Duane V. Maxey

The Taliban required men to wear Long Beards -- as DO NOT Holiness conservatives, but who instead require that men Shave Off their long beards and go clean-shaven. (Ironically, both, in the persuasion that the one is worldly, and the other is God's will!)

Perhaps many who read this will think differently. Personally, however, I do not wear a beard, nor any facial wool. Nevertheless, I see nothing wrong with most of the moral code of the Taliban, for God gave me convictions similar to some of theirs years ago. I see no sense in women wearing veils over their faces, but I think that both feminine and masculine modesty in attire is very commendable -- the less skin exposed, the less temptation there is to lust, especially when the clothing is worn loosely, and not skin-tight. And, personally, I believe that Christians should scrupulously and carefully abstain from all appearance of evil and commingling with worldly people and things.

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From HDM1788  
Parker Maxey's Editorials -- (1979)

Editorials from The Missionary Revivalist  
Compiled by Duane V. Maxey

Layman, how about you? You will never live above your convictions for long. Women cut their hair or do it up in worldly fashion; men let theirs grow long and wear beards; television is condoned; people take off on Sunday to begin their vacation traveling; people shun the 'death to self' ministry - why? no real convictions against such. We need revival to bring us back to real heart convictions of the Bible way of living and we need continual revival to maintain our Bible convictions and keep us out of the awful drift and trends that are pressing in on us.

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From HDM1798  
Parker Maxey's Editorials -- (1989)

Editorials from The Missionary Revivalist  
Compiled by Duane V. Maxey

Life style. There are some men who have consistently worn a beard or mustache, either or both, and it has been their life style. With these it is not a matter of shifting to keep abreast of "style." To be critical of such would not be justified.

History. I have on my book shelves books written during the great revivals of Methodism containing pictures of the great holiness preachers of that day with full flowing beards and mustaches. Some wore only mustaches. In my childhood I recall vividly some of these great Spirit-anointed preachers of the gospel with well groomed full beards. In that day there was no question raised or problem involved.

Custom. In some countries (Mexico, for example) it is customary for the men to wear mustaches. A missionary working in that country should not be criticized or unChristianized to follow that custom. In fact, it might be best to follow the custom although they would probably be accepted if they did not follow the custom because of their being of a foreign country.

Disfigured faces. Some men have left their beard grow to cover ugly scars and facial disfigurements. Such would be understandable:

Rebellion. In the decade of the 60's, due to the influence of "rock-'n-roll" music, immorality sponsored mostly by godless television, the drug traffic, the unisex influence, one of the great signs of rebellion in that decade was long hair on men, beards, etc. Decent men shunned being identified with that and as a result were clean shaven.

The gendering of pride. A mustache and/or beard or both can, to the individual, become a sign of carnal pride. I have heard, as well as many who will read these lines, dear Brother H. B. Huffman relate his "mustache" experience. As a young man he took it upon himself to grow a mustache--not unusual for young men to go through this stage. He took great pride in keeping his mustache "trimmed to neatness and perfection." While walking to church one Sunday morning with his gold cane and striped trousers and neatly trimmed mustache--he was a very zealous Christian when this took place--he testified later that he heard the voice of the Spirit ask him a very embarrassing question: "Why are you so interested in that mustache and taking such pains to make it look so perfect?" The motive of his heart was laid bare. He saw it was not for the glory of God but the pride of his heart and the attention he was enjoying from it. He was passing a neighbor's house at the time and without hesitation he went in, borrowed his friend's razor and cut it off "dry" and cold. "Pride goeth before destruction, and an haughty spirit before a fall." He never hesitated for a second thought when the Spirit revealed his heart motive but obeyed the Spirit's check at once.

Let us come now to a final word about this whole matter of beards and mustaches. What position should a Christian take in this our day?

The Christian position. While the mustache and long hair as a sign of rebellion were prominent in the decade of the 60's, it is not considered particularly so in this decade. But leaving generalities and bringing the issue right down to "where the rubber meets the road," the acceptable style for the children of God among the men folk of our day is to be smooth shaven. Any other style than this carries a stigma with it not to the glory of God. A Holy Ghost filled individual will not seek to be a "pacesetter" along these lines. The very familiar lines are so appropriate at this point:

Be not the first  
By whom the new is tried,



Nor yet the last  
To lay the old aside!

To say the least, a sudden change from "smooth shaven" to wearing a mustache or beard, either or both, whatever the heart motive may be, suggests a spirit of insubordination, rebellion to outward holy standards of living not to the glory of God and bears an influence of independency that militates against deep spirituality and a heart of submission to God!

United Parcel Service is ranked by Fortune Magazine as the top model company in the United States. They have adopted a dress code for the men who work for them. Their employed men must be neatly dressed, clean cut, no beard or mustache, no hair down on their collar. When they are hired to work for the company they are given so much time to meet the dress requirements and if they fail to do so are immediately fired. According to a statement made by this company they claim that the most upright, honorable men should and will dress this way. It is a mark of integrity by this company.

This should say something to professed holiness people and their influence among the people in the world!

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From HDM0655  
A Well Built Church And Other Articles  
By David R. Merck

One of the latest conundrums in the holiness movement is very strange indeed. We understand that the men of the holiness movement need to grow beards in order to get God on the scene. Can it be we will soon encounter brigades of holiness hippies? Here we are on the verge of Christ's return and instead of standing firm many are traveling down the path of vain vagaries into the twilight of oblivion. Isaiah 58:1 -- Cry aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgression, and the house Jacob their sins.

\* \* \*

From HDM0189  
Life And Times Of Nathan Bangs  
By Abel Stevens

The ministry of the Methodist Episcopal Church is a unit, though for territorial convenience distributed into several Conferences. But if an Annual Conference can enact a term of ordination or of Conference membership, a term which has not been enacted by the General Conference, what becomes of our ministerial unity or identity? What of the episcopal right of transferring men from one Conference to another, especially in the case of candidates? A candidate who might be proscribed in one Conference might be admissible in another; and, what would be still more preposterous, might, immediately after his admission, be transferred back from the latter to the former in full rights as an elder. One Conference might make abstinence from tobacco or from long

beards a condition of elder's ordination, or of Conference membership, while an adjacent Conference might refuse to do so. Were the above "broad" principle admitted, hypothetically every Conference might adopt some peculiar term, and thus every Conference be isolated from all the others. In fine, Annual Conferences have no legislative authority; they have power to do only what the General Conference prescribes for them to do, except as a matter of mutual concession or courtesy between their members and the presiding officer, the representative of the General Conference.

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From HDM1027  
Sketches Of Jewish Social Life  
By Alfred Edersheim

Readers of the New Testament will remember that the very dress of the Pharisees differed from that of others. Simple as the garb of Orientals is, it must not be thought that, in those days, wealth, rank, and luxury were not recognizable quite as much, if not more, than among ourselves. No doubt the polished Grecian, the courtly Herodian, the wealthy Sadducee, as well as many of the lady patronesses of the Pharisees (Josephus, Ant. xvii, 32-45), would have been easily recognized. At any rate, Jewish writings give us such descriptions of their toilette, that we can almost transport ourselves among the fashionable society of Tiberias, Caesarea, Jerusalem, or that of "the dispersed," who were residents of Alexandria or of the wealthy towns of Babylonia.

Altogether, it seems, eighteen garments were supposed to complete an elegant toilette. The material, the colour, and the cut distinguished the wearer. While the poor used the upper garment for a covering at night, the fashionable wore the finest white, embroidered, or even purple garments, with curiously-wrought silk girdles. It was around this upper garment that "the borders" were worn which the Pharisees "enlarged" (Matt 23:5). Of these we shall speak presently. Meantime we continue our description. The inner garment went down to the heels. The head-dress consisted of a pointed cap, or kind of turban, of more or less exquisite material, and curiously wound, the ends often hanging gracefully behind. Gloves were generally used only for protection. As for ladies, besides differences in dress, the early charge of Isaiah (3:16-24) against the daughters of Jerusalem might have been repeated with tenfold emphasis in New Testament times. We read of three kinds of veils. The Arabian hung down from the head, leaving the wearer free to see all around; the veil-dress was a kind of mantilla, thrown gracefully about the whole person, and covering the head; while the Egyptian resembled the veil of modern Orientals, covering breast, neck, chin, and face, and leaving only the eyes free. The girdle, which was fastened lower than by men, was often of very costly fabric, and studded with precious stones. Sandals consisted merely of soles strapped to the feet; but ladies wore also costly slippers, sometimes embroidered, or adorned with gems, and so arranged that the pressure of the foot emitted a delicate perfume. It is well known that scents and "ointments" were greatly in vogue, and often most expensive (Matt 26:7). The latter were prepared of oil and of home or foreign perfumes, the dearest being kept in costly alabaster boxes. The trade of perfumer was, however, looked down upon, not only among the Jews, but even among heathen nations. But in general society anointing was combined with washing, as tending to comfort and refreshment. The hair, the beard, the forehead, and the face, even garlands worn at feasts, were anointed. But luxury went much farther than all this. Some

ladies used cosmetics, painting their cheeks and blackening their eyebrows with a mixture of antimony, zinc, and oil. The hair, which was considered a chief point of beauty, was the object of special care. Young people wore it long; but in men this would have been regarded as a token of effeminacy (1 Cor 11:14). The beard was carefully trimmed, anointed, and perfumed. Slaves were not allowed to wear beards. Peasant girls tied their hair in a simple knot; but the fashionable Jewesses curled and plaited theirs, adorning the tresses with gold ornaments and pearls. The favourite colour was a kind of auburn, to produce which the hair was either dyed or sprinkled with gold-dust. We read even of false hair (Shab. vi. 3), just as false teeth also were worn in Judaea. Indeed, as in this respect also there is nothing new under the sun, we are not astonished to find mention of hair-pins and elegant combs, nor to read that some Jewish dandies had their hair regularly dressed! However, the business of hairdresser was not regarded as very respectable, any more than that of perfumer.

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## 05 -- SEVEN CURIOUS METHODIST FACTS AND THEIR SIGNIFICANCE

1 Chronicles 12:32 -- "And of the children of Issachar, which were men that had UNDERSTANDING OF THE TIMES, to know what Israel ought to do; the heads of them were two hundred; and all their brethren were at their commandment."

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### Introduction

I shall not immediately embark upon the recitation of the "Seven Curious Methodist Facts" mentioned in the title of this article, but I will instead approach them with two points which have a direct bearing upon their "Significance" and the correct perception of them. It is hoped that the reader will take the time to read these introductory points and not skip over them and jump directly into the reading of the facts themselves. Read or recited alone, these facts could give the wrong impression -- something I do not want, but I do think that it may be healthy to examine and consider them in the proper light.

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### A -- "Understanding The Times" Relative To Ordinances And Practices

I have long considered writing an article such as this about certain curious and interesting facts in Methodist History which some might consider to be incredible and even shocking. However, in most of what I shall present, I do not believe the things mentioned were shameful. Why? Because they were not considered sinful, shameful, or odd in "THE TIMES" that they occurred. When we have an "UNDERSTANDING OF THE TIMES" in which things occurred, we can better see them in the same light that they were seen when they took place.

"What Israel OUGHT TO DO" at one period of time is NOT NECESSARILY "WHAT ISRAEL OUGHT TO DO NOW"!

While God never changes and Truth never changes, we err if we think that no truth in the Bible had an application that specifically related to "THE TIMES" and the customs of days gone by. Yes, we should be greatly cautious not to over-apply this fact -- but it IS a fact nevertheless.

For example:-- Who today would say that Paul's admonition in 1 Timothy 5:23 did not relate to a specific person, to a specific circumstance, and to a specific time, when he instructed Timothy: "Drink no longer water, but use a little wine for thy stomach's sake and thine often infirmities."?

Personally, I have never been convinced that all wine mentioned in the New Testament was non-alcoholic, but I will not debate THAT issue here. If you think that the wine Paul instructed Timothy to drink was non-alcoholic, you may be right -- I am not sure. However, my main point is this: PAUL'S INSTRUCTION IN 1 TIMOTHY 5:23 WAS TIME-DATED AND CIRCUMSTANCE RELATED. What Timothy "ought to do" THEN, is not necessarily what everyone "ought to do" now. Agreed?

TIMES AND CIRCUMSTANCES CHANGE -- both for individuals in "the Israel of God" and for the entire "Israel of God." There is "better medicine" available today than "a little wine" for one's stomach -- or at least we hope so. Whatever the case, probably most preachers explain 1 Timothy 5:23 as a time-related prescription, not to be followed today -- and that makes my point.

Another Scripture that I think requires an "understanding of the times" is 1 Peter 2:18 -- "Servants, be subject to your masters with all fear; not only to the good and gentle, but also to the froward."

What preacher today would exhort one who was held in human slavery to "be subject" to another human being who was demanding his services with no pay, and no freedom? Doubtless, no Christian preacher in America would give that advice, and perhaps no preacher on earth would do so.

Why? PETER'S ADMONITION WAS RELATED TO "THE TIMES" and customs of centuries and circumstances long past!

Again, what preacher today would advise one who was being made a slave as did the apostle Paul in 1 Corinthians 7:21 -- "Art thou called being a servant? care not for it: but if thou mayest be made free, use it rather."?

Paul's advice in this verse is indeed LESS time related, for it would be wise for a Christian who was today enslaved to "care not for it" in the sense of committing the injustice to God and trusting Him to bring deliverance and freedom.

But, St. Paul's advice to both "Masters" and their "Servants" in Ephesians 6:5, 9; Colossians 3:22; Colossians 4:1; 1 Timothy 6:1-2; and Titus 2:9 must all be interpreted with an "understanding of the times" in which he gave that advice -- TIMES WHEN THE POSSESSION OF HUMAN SLAVES WAS NOT LOOKED UPON AS EVIL AND SINFUL.

Paul did not admonish "Masters" to "Free" their slaves, but only to treat them as they should. No Christian preacher today would advise a slave-holder to treat his slaves right:-- he would, rather, advise him to set them free. Why this difference between what Paul admonished and what God's Messenger today would admonish? -- That leads me to my next introductory point.

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B -- Truth Is Progressively Revealed -- Generally And Personally

It seems to me that Christ Himself actually condemned slavery. In Matthew 23:10, we read: -- "Neither be ye called masters: for one is your Master, even Christ."

Whether Jesus plainly condemned slavery during His earthly ministry or not, I do believe that IT WAS HE who eventually brought that degree of light into the world on the matter that exposed human slavery as what it is: AN HORRENDOUS EVIL!

For decades prior to the Civil War in America, the conscience of both Christians and non-Christians in our land was highly awakened to this fact. Those who justified slavery were those whose wealth was derived from slave-labor and/or those whose minds were blinded and prejudiced in the matter. Millions saw the holding and forced-laboring of human slaves for the awful sin that it really is, and thousands of Americans shed their blood to end this awful iniquity in our nation.

Again, Why? -- Because the progressive revelation of truth finally exposed the Truth in brilliant light that ONE COULD NOT BE, OR REMAIN, A CHRISTIAN WHILE HOLDING ANY OTHER HUMAN BEING IN BONDAGE! Years before this, at about the time of the Revolutionary War, God revealed this to Freeborn Garrettson shortly after his marvelous conversion, and increasingly that same light began to shine in bright clarity to millions across America, finally precipitating the Civil War and bringing about the emancipation of every slave in our nation. At last, an awful evil was fully exposed and fully expelled!

Proverbs 4:18 declares that "the path of the just is as the shining light, that shineth more and more unto the perfect day." CONCERNING SLAVERY, there were generations when "the times of this ignorance GOD winked at; but NOW COMMANDETH ALL MEN EVERY WHERE TO REPENT" OF HOLDING SLAVES! (Acts 17:30).

Tell me where on earth you will find a true Minister of God who would advise a slave-holder as did Paul -- merely to treat them right? Nowhere! In today's increased light, the first advice even Paul himself would likely give is: YOU CANNOT BE A CHRISTIAN AND HOLD SLAVES! FREE THEM AT ONCE!

HOWEVER -- AGAIN I WARN:-- THE FACT THAT SOME SCRIPTURES ARE TIME-DATED AND CUSTOM-RELATED MUST NOT BE USED AS AN EXCUSE TO IGNORE THE GREAT MASS OF DIVINE COMMANDMENTS THAT APPLY TO ALL MEN OF ALL TIMES!

That said, I think that every discerning person must agree that "understanding the times" relative to increased light in successive generations is important.

Furthermore, LIGHT IS PROGRESSIVELY REVEALED INDIVIDUALLY: Job 34:32 -- "That which I see not teach thou me: if I have done iniquity, I will do no more."

Light is progressively revealed to the world generally, and light is progressively revealed to the person individually. Any mature saint of God realizes that he did not "know it all" when he or she first started walking with God. Some things can be learned only by a continued following of Christ. To God's people, the prophet wrote in Hosea 6:3 -- "THEN SHALL WE KNOW, IF WE FOLLOW ON to know the Lord..."

Many children of God have had to stop doing this and/or start doing that as they received increased light along the way. Yes, truth IS progressively revealed -- generally and individually.

It is with the reminder that we must correctly "understand the times" and the relative light of the individuals in those times that I shall next present "Seven Curious Methodist Facts." Please, dear reader, keep these things in mind when reading them. Their "Significance" can only be properly assessed with an "understanding of the times" and light of the individuals involved.

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#### C -- Seven Curious Methodist Facts

Fact One -- Adam Clarke Drank A Little Beer:-- "I had a sore day last Sabbath fortnight. Rode twenty-four miles, gave tickets in three places, preached three times, and had not a morsel either of flesh, fish, or fowl, or good red herring, all day; neither wine nor strong drink; only about half-past twelve got a few potatoes, and as much as I pleased of a small beer." (He sometimes fared thus meagerly, from his inveterate dislike to bacon and pork. His brethren who had no such antipathies made a hearty dinner when our friend could eat only the potatoes.) -- From hdm0085, "The Life of Adam Clarke" By J. W. Etheridge

The consumption of "as much as [he] pleased of a small beer" by the great, Wesleyan Commentator, Adam Clarke, may strike some as absolutely incredible. But, an "understanding of the times" and customs of his day must be considered when we judge this act, this fact in his life. Furthermore, it is obvious that Clarke drank only a small amount:-- as much as he pleased of "a SMALL beer." Furthermore, in what I present directly below, as well as later in this article, it is obvious that Dr. Clarke was not a sot -- not an inebriate. Indeed, he was not one given to excesses of any kind, including his consumption of anything alcoholic. Consider the following:

"It was well for him that he met with these kindnesses by the way; for, on coming to Bristol, he found that his little store of cash had dwindled to one shilling and sevenpence halfpenny. This was occasioned by the expense of the journey by coach, which he had designed at first to perform on foot, till he yielded to the dissuasions of Mr. Cunningham at Liverpool. On the last day of the journey, no dinner offering itself, he had subsisted on 'a penny loaf and a

halfpennyworth of apples.' Hungry and exhausted, he went into the kitchen of an inn in Broadmead, warmed himself at the fire, and asked for a piece of bread and cheese, and a drink of water. 'Water!' said one of the servants: 'had you not better have a pint of beer?' 'No, I prefer water,' said he. It was brought; and for this homely supper he paid sixpence, and sixpence for his bed, before he lay down." -- From hdm0085, "The Life of Adam Clarke" By J. W. Etheridge

As mentioned above, I shall present more later in this article verifying the fact that even though Clarke sipped a small amount of beer on at least one occasion, he was not "not given to" such indulgences. Also, in assessing the fact that he did at least once drink part of a small beer, we should take into consideration the times and customs when and where this took place. In Clarke's day, I doubt that there was a "Beer Industry" like we now have that is so totally given over to the production and promotion of strong drink and many other evils. Clarke's sipping of a little beer probably falls into the same category as Timothy's using of a little wine. **NEVERTHELESS, HE WHO IS WISE WILL FOREGO TAKING THE FIRST SIP! THAT, I FIRMLY BELIEVE, IS THE BEST ADVICE FOR OUR, MORE-ENLIGHTENED, DAY!**

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Fact Two -- Adam Clarke's Parents Used Tobacco: -- "Though naturally of a cheerful and even buoyant spirit, Adam had some little interruptions to his happiness; one of these may be noticed, as it contributed to form the prejudices of riper years. The use of tobacco being named, he remarked, 'my father both chewed tobacco, and smoked it; my mother took the pipe and snuff, so that between them, they used the weed in every form. I dreaded the approach, and still more the existence of distress in the family, for on these occasions they always flew to the pipe for relief: though a mere boy, I was grieved at this useless expense; it was resorted to by them to soothe care, instead of their repairing to God, and taking refuge in him by prayer. My father, in the course of time, left off the use of it in one way, though he continued the pipe to the end of his days, and I have no doubt shortened his life by it.' This is expressive of great sensibility; for it is evident, from his total indifference to money all through life, that the profusion lamented, could only be viewed as improper, because needless, and because of its trenching upon the unsupplied necessities of the family: and with this early prejudice operating upon the stronger feeling, it is no wonder that when reason and observation were brought to bear on the subject, and the whole became matured as a matter of conscience, in reference to himself, that he should manifest so decided a hostility to the practice of smoking, and that a pamphlet should ultimately appear from his pen, upon "The Use and Abuse of Tobacco." -- From hdm1603, "Adam Clarke Portrayed"-- Volume I, By James Everett

Clarke's strong denunciation of the use of tobacco seems to have been directed, at least in part, toward various Methodist preachers in America who were using it. I shall present more on that later, but first the following:

"An elderly matron having heard that his eyes were much affected, waited upon him, and recommended an infallible remedy, in a certain kind of snuff, which she urged with great earnestness: but it was not for a man, who had battled all his life against tobacco in every shape, to submit to it on such authority, though he could not but be obliged to the lady for her good intentions, while he was amused with her faith and her zeal: and besides, recent tidings of the beneficial effects of his treatise against the weed, in America, occasioned too much joy to admit of

any change of feeling or sentiment on the subject." -- From hdm1609, "Adam Clarke Portrayed" -- Volume III, By James Everett

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Fact Three -- Wesley And Fletcher Were Said To Have Drunk Alcoholic Toasts -- "I have only one thing more to add about Kingswood before I take my final leave of it. When Mr. Wesley had returned and told me to hold myself in readiness to go into a circuit, I was brought out of my prison house, had a bed assigned me in the large room with the rest of the boys, (for about forty lay in the same chamber, each in a separate cot, with a flock bed,) and had permission to dine with the family. There was no question then about itch, or any thing else; whether I ever had it, or whether I was cured of it! But Mrs. S.'s authority was not yet at an end. It was soon observed at table that I drank no person's health. The truth is, I had ever considered it an absurd and senseless custom, and could not bring my mind to it. At this table, every person when he drank was obliged to run the following gauntlet. He must drink the health of Mr. Simpson -- Mrs. Simpson -- Miss Simpson -- Mr. Bayley -- Mr. De Boudry -- all the foreign gentlemen -- then all the parlor boarders, down one side of the long table, and up the other, one by one, and all the visitors who might happen to be there:-- after which it was lawful for him to drink his glass of beer.

"On Mrs. Simpson's insisting upon my going through this routine, and drinking all healths, I told her I had a scruple of conscience, and could not submit to it till better informed; and hoped she would not insist on it. She answered, 'You certainly shall: you shall not drink at table unless you drink the healths of the company as the others do. Mr. Wesley drinks healths; Mr. Fletcher does the same; but you will not do it, because of course you have more wisdom and piety than they have.' To this I could not reply. I was in Rome, and it would have been absurd in me to have attempted to contend with the pope. The consequence was, I never had a drop of fluid with my meat during the rest of my stay at this place. This was a sore trial to me, for I never had an easy deglutition, and was always obliged to sip with my food, in order to get it easily swallowed. I had now no help, but to take very small bits, and eat little; and then go out to the vile straining stone behind the kitchen, for some of the half-putrid pit water; and thus terminate my unsatisfactory meal.

"The tyranny of Mrs. S. in this was truly execrable. I omitted from conviction a practice which I judged to be at least foolish and absurd: and none of them could furnish the shadow of an argument in vindication of their own conduct, or in confutation of mine. I have however lived long enough to see almost the whole nation come over to my side. -- From hdm0074, "An Account of the Infancy, Religious and Literary Life, of Adam Clarke Written By One Who Was Intimately Acquainted With Him From His Boyhood To The Sixtieth Year Of His Age" [This Account is actually autobiographical, written by Adam Clarke himself in the third person -- DVM]

I would note several things from the above:

First -- and perhaps it should be foremost -- the character of Mrs. Simpson, the tyrannical matron at Kingswood, was such that HER ASSERTION TO CLARKE THAT "MR. FLETCHER AND MR. WESLEY DRANK HEALTHS" MAY HAVE BEEN UNTRUE. All Clarke did was record what she asserted. He did not deny nor verify it. So, the whole thing rests on the assertion of one who may not have been altogether truthful.



Second, I would note that Mrs. Simpson's insistence that the Methodist children drink such alcoholic toasts and the permission she and her husband gave for the students to drink beer seems quite reprehensible -- even for that day! Finally recognizing what a deplorable situation had developed at Kingswood, Wesley determined to "mend or end" it! -- and perhaps this was part of what he realized needed to be mended or ended.

Third, I would point out that we have in this incident another indication that Adam Clarke was not a sot -- not one given to strong drink, even if he did on one or more occasions sip a small amount of beer. I have no recollection of finding anything in Clarke biographies or Methodist histories to verify that Clarke became as strongly set against the use of alcohol as he became against the use of tobacco, but -- he might have later taken an equally strong stand against both.

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Fact Four -- Asbury And Methodist Circuit Riders Used Tobacco -- In hdm0219, "History of the Methodist Episcopal Church in the United States of America" Volume II by Abel Stevens, Note 15 of Part 26 reads: "Wesley's rule included snuff and tobacco; but this was too strong for the American preachers, many of whom (including Asbury) used the weed."

In the paragraph making reference to said Note 15, we read: "The 'assistant was really the 'preacher in charge' of the circuit, as he was subsequently called. He was esteemed the assistant of the bishop, and had charge of the other preachers on the circuit as his 'helpers.' His duties were minutely enumerated in 1784. He was... 'vigorously, but calmly, to enforce the rules concerning needless ornaments, and drams; [15] as soon as there are four men or women believers in any place, to put them into a band; to suffer no love-feast to last above an hour and a half; everywhere to recommend decency and cleanliness; to read the rules of the Society, with the aid of his helpers, once a year in every congregation, and once a quarter in every Society."

It must be admitted that Abel Stevens' Note stating that many American Methodist preachers "(including Asbury) used the weed" is HIS statement, and he does not verify it with anything more. However, I think it likely that he stated the facts.

To his credit, WE MUST RECORD THAT AT SOME POINT ASBURY LAID ASIDE THE USE OF TOBACCO. In his Journal entry for JUNE 15, 1780, we read: -- "I am better in health, but have the toothache violently, and am forced to use tobacco, that I had laid aside; but putting this in my tooth I found some relief." -- From hdm0560, "The Heart of Asbury's Journal" by Ezra Squier Tipple. I am not aware of anything stating that Asbury took up the use of tobacco again, even though in this instance he used it medicinally.

I would also note here that Wesleys "rules concerning needless ornaments, and DRAMS" seems to weigh against Kingswood Matron Simpson's assertion that Wesley and Fletcher both drank "healths" or "toasts". But, even if Wesley and Fletcher may not have always been tee-totalers, we can be sure that, like Clarke, any consumption on their part of anything alcoholic must have been with careful, or extreme, moderation. Regardless of the facts about this, ALL TODAY SHOULD BE AWARE THAT IT IS BEST NOT TO TAKE THE FIRST SIP OF

ALCOHOLIC BEVERAGES. A fence around the top of the cliff is much better than a hospital at the bottom!

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Fact Five -- Georgia Methodists Raised And Sold Tobacco To Build Wesley College:-- The following is also taken from hdm0219, "History of the Methodist Episcopal Church" Volume II, Abel Stevens:

"Asbury says the Georgia Conference began 'at Grant's,' Sunday, 8th of March... To this all the Conferences have cheerfully and unanimously agreed. We have two thousand and eleven in Society in the State of Georgia. The increase in the last year has been seven hundred and eighty-four. At this Conference we agreed to build a college in Georgia, and our principal friends in this state have engaged to purchase at least two thousand acres of good land for its support. For this purpose there was twelve thousand five hundred pounds' weight of tobacco subscribed in one congregation, which will produce, clear of all expenses, about one hundred pounds sterling. We have engaged to erect it, God willing, within five years, and do most humbly entreat Mr. Wesley to permit us to name it Wesley College, as a memorial of his affection for poor Georgia, and of our great respect for him."

It seems incredible that Georgia Methodists, even the earliest of such, would undertake to build a college named in honor of John Wesley that was funded, even partly, by the raising and selling of tobacco! It would not surprise me greatly to learn that some present-day Methodists raise tobacco -- maybe even many of them -- but that early Methodists did so seems so contrary to the reverence often given to them by present-day Holiness people! However, in THEIR CASE, I think that we must again view the facts with an "understanding of the times" and with a realization of their dimmer light. People who grow and traffic in tobacco today know a lot more about how harmful its use is.

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Fact Six -- The Methodist Book Concern Traded In Tobacco:-- The following is from hdm0011, "A History of the Methodist Episcopal Church" Volume IV, by Nathan Bangs.

"It should be noticed, also, that at the earnest request of our brethren west of the mountains, the General Conference of 1820 authorized the establishment of a branch of the Book Concern in Cincinnati, and Martin Ruter, of the New England conference, was appointed to its charge, to act under the direction of the agents in New York. One thing which led to this establishment was the depreciation, since the annihilation of the old bank of the United States, in 1810, of the currency in the west. For a number of years the Concern had several thousand dollars lying useless in the banks of Cincinnati, merely because it was almost worthless in New York; and we had no other way to realize any thing from it, but by authorizing our agent there to invest it in cotton and tobacco, and ship them to our account to New York. The cotton was sent to Liverpool; but the tobacco, I believe, was chiefly a dead loss, in consequence of the wreck of the boat in which it was shipped." [Blessed Loss! -- which, I suspect, may have been ordered of the Lord. -- DVM]

Again, the account seems almost incredible to us today. Here was Nathan Bangs, an Early Methodist Leader and Historian, who was both saved and sanctified, stating that "we had no other way to realize any thing from it [Methodist Book Concern Funds In Cincinnati], but by authorizing our agent there to invest it in cotton and tobacco, and ship them to our account to New York." How could a sanctified man do this!?? I answer:-- Probably the only way he could have done it was by having done so in a dimmer light than now shines on the entire world regarding the dangers of tobacco use. Even after the boat sank! he does not seem to have thought that this was a sign of Heaven's disapproval! Yet, read his life, and you will see that Nathan Bangs was a sanctified man of God.

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Fact Seven -- English Methodist Preachers Were Reprimanded For Wearing Short Hair, Long Sleeves, And Laced Shoes:-- The following is taken from hdm0085, "The Life of Adam Clarke" by J. W. Etheridge [caps mine]:

"At the end of his third year, Mr. Clarke attended the Conference of 1798 at Bristol, which was held under the presidency of Mr. Benson. While there, he wrote to Mrs. Clarke, from time to time, some of the 'Conference news.' '...We are now, glory to the God of heaven, not less than 100,756 in Great Britain and Ireland... The characters of the preachers examined -- all gone through; and, among upwards of three hundred traveling preachers, not one charge of immorality brought against any soul: and yet everything was sifted to the heart. O, what thanks do we owe to God for thus preserving us from the corruptions of the world! A solemn exhortation was then given by Messrs. Benson, Mather, and Pawson, to all the brethren, that they should keep themselves pure.' He adds, pleasantly, 'A FEW PREACHERS WERE FOUND GUILTY OF LONG SLEEVES, CROPPED HEADS, AND STRINGED SHOES,' (THE BUCKLES CAST AWAY!) 'AND SEVERELY REPRIMANDED. After all, never was there a body of men in the world who winked less at any appearance of evil than these; and I solemnly believe no body of Christian ministers, since the world began, so large, was ever found more blameless.'"

TALK ABOUT A COMPLETE REVERSE OF WHAT PRESENT-DAY CONSERVATIVE HOLINESS STANDARDS ARE! -- THIS IS IT! Today, such preachers would be reprimanded for "short sleeves" and "long hair" -- the exact opposite for which those Early English Methodists were taken to task! It is ironic how completely opposite the dress standards of one generation of Christians can be from those of another -- while both have striven to maintain Biblical Modesty. Nudity is always banned by true Christians, but when it comes to some of the other requirements, things have often differed greatly from generation to generation.

For example, back in King David's day, after Hanun, king of Ammon, had shaved off the beards of David's emissaries, we read in 2 Samuel 10:5 -- "When they told it unto David, he sent to meet them, because the men were greatly ashamed: and the king said, TARRY AT JERICHO UNTIL YOUR BEARDS BE GROWN, and then return." Now, a woolly-faced preacher might well be told to shave off his beard! [In case you are wondering, personally, I shave, and like to see a man clean shaven.] But, only about a century and a-half ago, long beards were the style among even Holiness preachers.

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## The Conclusion

Friends, the only way to correctly interpret how some things could happen, how some things could exist, in former days that are so different from what is today the accepted norm among God's true people is: (a) By having a good "understanding of the times" in which those earlier generations lived versus our times, and (b) By realizing that Truth is progressively revealed, both generally to all and individually to each. Only then can our conclusions be drawn correctly and only then can the real significance of those past things be seen clearly.

At the same time, we cannot excuse wrong-doing today by anything done by even the most Godly saint in days gone by. He, or she, may not have had the same light that is now available. Romans 1:19 tells us: "That which MAY BE KNOWN of God IS MANIFEST." Every generation must walk in its own light, as must every individual -- and that light is constantly increasing "unto the Perfect Day" when ALL shall be revealed. Then, it shall be seen just how many of the outward standards of a given generation of saints were, or were not, God's perfect will, -- and then it shall be revealed who did or did not walk in the light that was personally given.

Do you agree? I invite your feedback on this article.

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## 06 -- TWO WHO DIED AS THE FOOL DIETH

"A wise man feareth, and departeth from evil: but the fool rageth, and is confident." --  
Proverbs 14:16

"Go not forth hastily to strive, lest thou know not what to do in the end thereof.." --  
Proverbs 25:8

"Died Abner as a fool dieth?" -- 2 Samuel 3:33

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Fools die in many ways. When a young, confident, aggressive teenager died here in Spokane about 10 days ago, it reminded me of the death of another young man who died in similar circumstances some years ago. I will relate both stories.

"Am I going to die!?" J\_\_\_\_ S\_\_\_\_ asked, as my wife Dorothea and others worked on him at the hospital emergency room. That is a question that he should have asked before he aggressively attacked a Mexican National outside of a local bar -- for, not long after he was helicoptered to the Spokane hospital, he did die, in spite of all efforts to save him.

Apparently J\_\_\_\_ S\_\_\_\_ fancied himself to be the town "tough guy," the one able to whip "all comers" -- even those armed with weapons. No, he should not have been in a bar drinking, and

No, perhaps he did not realize that the little Mexican with whom he disputed inside that bar carried a gun. But after he had kicked and bullied that little fellow out the door, and after he saw the little guy pull out that gun, IT WAS THE HEIGHT OF FOLLY FOR HIM TO CONTINUE HIS ATTACK! Nevertheless, "the fool rageth, and is confident" that naught can harm him!

J\_\_\_\_ S\_\_\_\_ kept right on pursuing his attack, and he "DIED AS THE FOOL DIETH -- as the fool dieth who fears not even lethal weapons -- as the fool dieth who goes out hastily to strive, but who does not know what to do in the end thereof -- BUT PASS AWAY!

The little Mexican fellow was an illegal alien, and No, he should not have been in this country, and No, he should not have been drinking nor carrying a gun -- but the jury who tried him pronounced his shooting to death of J\_\_\_\_ S\_\_\_\_ as a case of self-defense. He was deported to Mexico, but J\_\_\_\_ S\_\_\_\_ probably landed in Hell.

I have never forgotten how J\_\_\_\_ S\_\_\_\_ died, but the story of his folly had faded into the back of my memory until about 10 days ago, when another like unto himself also perished here in Spokane. This second, tragic occurrence unfolded roughly as follows:

A young, 17-year-old punk who had a criminal record was drinking beer, mouthing off obscenities, and making vulgar gestures to those in other vehicles as he rode in a car being driven by his girl-friend down the streets of Spokane. When they passed the vehicle of a young man in his twenties, the 17-year-old punk popped off some obscenities and flashed some vulgar signs.

The young man in his twenties was angered and retaliated with some of the same, after which he sped up to get just behind the punk and his girl-friend. Their angry exchanges continued down the street for a while longer when, next, the 17-year-old punk threw a full can of beer that hit the car of the man in his twenties.

Perhaps feeling that the violence had elevated as far as he dared for it to erupt, the man in his twenties pulled off into a business parking lot, and got out of his vehicle. He may have done so, in part to examine what damage had been done to his car by the impact of the can of beer.

At this point, the young 17-year-old, and the 3 others with him, could have gone on to their stated destination to go for a swim, but the young boozier felt macho, and he wanted more trouble -- so, they circled around the block and came back to the parking lot where his victim was parked. Whereupon, he piled out of their car and headed for that trouble.

The young man in his twenties, seeing him coming, pulled a gun. A friend of the punk saw the gun and warned him, "Don't! He has a gun!" But, "the fool rageth, and is confident" that naught can harm him. The macho punk marched up to his victim, and even while he saw the man had a gun in hand, he struck him so forcefully that his victim's jaw was broken.

Not knowing what more the punk might do, the young man in his twenties pulled the trigger and shot his attacker in the face. Down the punk went -- into death, and probably into hell! He "died as a fool dieth" who bounds in, looking for trouble "where angels fear to tread"!

His prejudiced and grieving mother asserted that he had been murdered. The Law decided otherwise, and no charges were made against the shooter, the act being considered to be one of self-defense.

No, the young twenty-plus-year-old man should not have responded to the punk's vile obscenities in traffic. But in today's increasingly violent society, who is to say that he should not have been carrying a gun? He had a license to carry a concealed weapon. Who also is to say that he should not have pulled the gun to frighten off his attacker, and finally, who is to say that he should not have pulled the trigger to protect his life?

I seriously doubt that Christians should carry concealed weapons for personal protection, and I feel that they should trust God to watch over them. Americans do have the right to bear arms, but we do not own a gun, and we have no plans to buy one. Nevertheless, I say that anyone who perishes while attacking -- for no good reason -- another who has pulled a gun, "DIES AS THE FOOL DIETH"!

"In the last days perilous times [have] come," and they are all the more perilous for over-confident, aggressive fools who "walk in where angels fear to tread"! The macho-mentality of some young punks today, who have filled their heads with the false notion of their own invincibility, is a paid-ticket to trouble and to a premature death just like those described in the preceding lines.

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## 07 -- WHEN GOD SHINES FORTH FROM HEAVEN

This is merely an outline with very little else added. I leave it up to the reader to fill it in with his or her own thoughts. When God shines forth from heaven:

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### I. There Is On Earth -- A Reflection Of His Beauty

A. Psalms 50:2 "Out of Zion, the perfection of beauty, God hath shined." As seen in the picture at the top left, God's beauty is often seen shining forth in his handiwork on earth:

B. Psalms 19:1 "The heavens declare the glory of God; and the firmament showeth his handiwork."

C. Romans 1:20 "For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse."

D. Hymn: Words of the Hymn: "This Is My Father's World"

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## II. There Is Always -- A Revealing

A. Isaiah 9:2 "The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined."

B. 2 Peter 1:19 "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts."

C. 1 John 2:8 "Again, a new commandment I write unto you, which thing is true in him and in you: because the darkness is past, and the true light now shineth."

D. But the shining forth of Divine Revelation can be hidden by the Church. The apostle Paul admonished the Corinthian Church thus in 2 Corinthian 4:3-4 "But if our gospel be hid, it is hid to them that are lost: 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."

\* \* \*

## III. There Is Among Men -- A Reaction

A. In some way, men always react when God shines forth from heaven. Ezekiel prostrated himself at the Lord's feet: Ezek 43:2-3 "And, behold, the glory of the God of Israel came from the way of the east: and his voice was like a noise of many waters: and the earth shined with his glory... and I fell upon my face."

\* \* \*

## IV. There Is Needed -- A Repentance

A. Acts 9:3-6 "Acts 9:3 "And as he journeyed, he came near Damascus: and suddenly there shined round about him a light from heaven: and he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me? And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: it is hard for thee to kick against the pricks. And he trembling and astonished said, Lord, what wilt thou have me to do?"

\* \* \*

## V. There Is Miraculously Brought -- A Release

A. Acts 12:7 "And, behold, the angel of the Lord came upon him, and a light shined in the prison: and he smote Peter on the side, and raised him up, saying, Arise up quickly. And his chains fell off from his hands."

\* \* \*

## VI. There Is Miraculously Wrought In Human Hearts -- A Regeneration

A. 2 Corinthians 4:6 "For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ."

\* \* \*

## VII. There Is Certainly Coming -- A Return

A. Proverbs 4:18 "But the path of the just is as the shining light, that shineth more and more unto the perfect day."

B. Matthew 24:27 "For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be."

C. Revelation 1:16 "And he had in his right hand seven stars: and out of his mouth went a sharp twoedged sword: and his countenance was as the sun shineth in his strength."

D. Daniel 12:3 "And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever."

E. Matthew 13:43 "Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear."

Then, following that awesome Return, and all of its ensuing consequences, the Lamb of God will forever shine with His saints in the New Jerusalem: Revelation 21:23 "And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof."

\* \* \* \* \*

## 08 -- HE MAKETH -- A MEDITATION

Repeatedly in the Bible, we read that God "MAKETH," and that term "MAKETH" carries in it the fact that God is Omnipotent, and in control. We do not read that God "TRIES TO MAKE" this or that obey him, but that He "MAKETH" the person or thing do His Sovereign will.

\* \* \*

### (A) "He Maketh" The Elements Obey Him

"He maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." -- Matthew 5:45 God controls the elements, and dispenses his material blessings, often, even to those who deserve them not.



"He maketh the storm a calm, so that the waves thereof are still." -- Psalms 107:29 Here again is a declaration of God's power over the elements. Man can build things that get out of his puny control and kill the man who built them, but not so with God: He has perfect and perpetual control over all the elements in His Creation and instantly they obey his will.

"He maketh lightnings for the rain; he bringeth the wind out of his treasures." -- Psalms 135:7 Here again we see God in control of the elements. Yea, not one element on earth or in the entire universe is outside of His control: Nahum 1:3 "The Lord hath his way in the whirlwind and in the storm, and the clouds are the dust of his feet."

\* \* \*

#### (B) "He Maketh" The Human Body Obey Him

"He maketh sore, and bindeth up: he woundeth, and his hands make whole." -- Job 5:18 God controls the bodies of all of his creatures, and has power both to afflict and to heal according to his wisdom.

"He maketh both the deaf to hear, and the dumb to speak." -- Mark 7:37 The Sovereign Jesus has no problem healing physical impediments. The Pre-Incarnate Christ enabled Balaam's donkey to speak, and if he could so "loose the tongue" of a beast, then He surely has no problem helping a man to speak. But, it is wise to remember that "the gift of tongues" -- even when given to a donkey -- was no witness to the fact that this beast was filled with God's Spirit.

\* \* \*

#### (C) "He Maketh" All Heaven To Obey Him

"He maketh peace in his high places." -- Job 25:2 God is in control of Heaven. When fallen Lucifer made war in God's "High Places" we can be sure that it was not long until his awful rebellion against God's authority was put down and peace was restored on High.

\* \* \*

#### (D) "He Maketh" All The Earth To Obey Him

It is true that "now we see not yet all things put under Him," but we should never doubt that God has "put all things in subjection under His feet. For in that He put all in subjection under Him, He left nothing that is not put under him" (Hebrews 2:8). Whether men or devils all know it or not, God is controlling every event on this planet.

"He maketh wars to cease unto the end of the earth; he breaketh the bow, and cutteth the spear in sunder; he burneth the chariot in the fire." -- Psalms 46:9 God is in control of all earthly powers. There will not be peace in the Middle East until God steps in, but when He finally does

He will then forever end all war on earth, just as he ended it in heaven. Then shall be answered the petition: "Thy Kingdom come, Thy will be done, on earth as it is in heaven."

"He maketh the devices of the people of none effect." -- Psalms 33:10 God not only controls wars, but He controls also all of the devices of men. When He speaks, no device -- nay, not even a nuclear warhead will have one ounce of effect upon Him or upon those whom He chooses to bring under His protective wing.

"He maketh the judges of the earth as vanity." -- Isaiah 40:23 Never in the history of the world have the many decisions of earthly judges been more wrong! -- their pronouncements being prompted by many things contrary to God's Law. But, the Day fast approaches when Christ, the Righteous Judge shall show how "vain" their erroneous judgments have been!

"He maketh them [the chief of the people of the earth] to stagger like a drunken man." -- Job 12:25 When the All-Powerful Jesus returns, His awesome appearance alone will "stagger" a wicked world -- like the knock-out punch puts an opponent "down for the count," never to rise in opposition again! Hallelujah!

\* \* \*

#### (E) "He Maketh" The Truth Come To Light

The day is coming (The Great and Dreadful Day of the Lord) when God is going to conduct an Inquisition -- so awesome that all inquisitions that have preceded it will pale in comparison. In part, my Oxford computer dictionary defines "inquisition" thus: "1. an intensive search or investigation. 2. a judicial or official inquiry. 3. (The Inquisition) an ecclesiastical tribunal for the suppression of heresy..." "THE INQUISITION" to which I refer is the Great White Throne Judgment. Read on:

"He maketh inquisition for blood -- he remembereth them [the people of God]: he forgetteth not the cry of the humble." -- Psalms 9:12 The Great Judgment Day is coming, in the which Christ, the Righteous Judge shall conduct a totally thorough inquisition into the doings of all human beings that ever lived on earth -- nothing that should be uncovered shall remain hidden, and all that evil men have done contrary to His will shall be brought to light.

But, let us end this Meditation on a positive note -- taking a look once again at some of the good things He Who "maketh" does for His people.

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#### (F) "He Maketh" Peace And Provision For His People

"He maketh me to lie down in green pastures: he leadeth me beside the still waters." -- Psalms 23:2 Christ, the Divine Shepard is in control of all provisions and all disturbances. Out of His infinite Storehouse, He has no trouble feeding His sheep in "green pastures," and He can bring

them to the "still waters" of peace to quench their spiritual thirst when they are wearied with turbulence and trouble.

"He maketh peace in thy borders, and filleth thee with the finest of the wheat." -- Psalms 147:14 Here we see again: Peace, and along with it, Quantity and Quality. The righteous receive from Him Who "maketh" (a) an Overflowing Abundance -- "it shall be given unto you; good measure, pressed down, and shaken together, and running over..." (Luke 6:38) -- and (b) The Finest -- of whatever it is that God dispenses, whether it be grace or groceries!

"He maketh even his enemies [the enemies of the man whose ways please the Lord] to be at peace with him." -- Proverbs 16:7 In various and sundry ways, God often brings this to pass. Think of how incredulous was the early Church when their greatest enemy, Saul of Tarsus was suddenly "MADE to be at peace with them"! -- and not only that, but he was marvelously converted from a furious opponent to an ardent proponent of their cause! Saul was not the last powerful enemy of the Church to be suddenly, and Divinely, "MADE" into a friend and ally!

\* \* \*

#### (G) "He Maketh" Intercession For The Saints

"He maketh intercession for the saints according to the will of God." -- Romans 8:27 Even this very hour, and continually, Christ Jesus intercedes with the Father for His Own -- and always perfectly "according to the will of God," even though often the ones for whom He intercedes "know not what they should pray for as they ought."

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#### (H) "He Maketh" His Saints Enter The City

"He maketh my way perfect." -- 2 Samuel 22:33 No man, apart from the leading of the Great Shepard of the sheep, can know the right way to heaven, but any man, "though a wayfaring man and a fool" (intellectually) can know the next step, by simply following Christ, and, for each Follower who makes it into the City, it shall be seen that the Great Shepard "made his way perfect."

"He maketh my feet like hinds' feet: and setteth me upon my high places." -- 2 Samuel 22:34 Perhaps a reading of the NIV on this verse will open its meaning a bit more: 2 Sam 22:34 "He makes my feet like the feet of a deer; he enables me to stand on the heights." The tractor ad says: "Nothing runs like a Deere!" Perhaps one could say that God's people need "feet like sheep's feet" to follow, but they need "feet like a deer" to flee from evil and the evil one. God can make a person's feet just the right way, at just the right time, for just the steps -- so that finally those feet will stand upon "high places" in the Heavenly "heights" of New Jerusalem! The songwriter penned:

"Jesus led me all the way,  
Led me step by step each day;

I will tell the saints and angels  
As I lay my burdens down,  
'Jesus led me all the way.' "

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## 09 -- GOD'S STANDING GRACE

Romans 5:2 "By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God."

God makes "Standing Grace" available to His people -- and this little acrostic sermon will bring out five different aspects of that grace, spelling out the word "G-R-A-C-E":

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### A -- "Standing Grace" Is The Grace Of (G)ENEROSITY

Isaiah 32:8 "But the liberal (the generous person) deviseth liberal (generous) things; and by liberal (generous) things shall he stand." The Hebrew word for "liberal" here is "nadiyb" -- pronounced "naw-deeb" -- and according to Strong's it carries in its meaning: "generous; hence, magnanimous".

God Himself is a Generous Being, Who "giveth to all men liberally" -- generously -- (James 1:5), and therefore real magnanimity is a reflection of His nature.

The thought that I would point out here is that **THROUGH THEIR GENEROSITY GOD CAUSES PEOPLE TO STAND** -- and this principle is demonstrated throughout both the Bible and secular history.

One reason why America has stood for more than 2 centuries is because of her generosity toward other nations. Other nations have fallen, while the USA has given and stood:-- given her compassion and medical supplies to heal the world's sick, given her blood on the world's battlefields to free those living under the despots of tyranny, given her goods to the needy and hungry in starving lands, given her aid to those suffering catastrophes, and given her assistance and money to those living in poverty. Yes, I believe that one reason America has stood while nations such as Napoleonic France, Nazi Germany, and Communist USSR have fallen is because America has been liberal toward others, been generous -- and God often causes those who are generous to stand!

Someone has said: "America is Great because she is Good, and when she ceases to be Good she will also cease to be Great." One aspect of America's Greatness has been her liberality, her generosity, her magnanimity, toward the world's millions outside her boundaries. But, someone has also said: "There is no smaller package in the world than a man who is all wrapped up in himself," -- and this no doubt applies to nations as well as to individuals. More and more, Americans (and individuals around the world) have selfishly shriveled themselves into tiny little

microscopic spheres with no interest beyond that of "me" and "mine". They will "stand for nothing" that does not promote their own, selfish concerns, and consequently they will "not stand for long" -- because the selfish, the miserly, and the self-promoters always fall, and often this occurs "sooner" rather than "later".

The Bible is also replete with evidence of this. Witness the greedy Lot selfishly choosing what he thought would be the finest pastures for his cattle while the generous Abraham allowed him that first choice. Witness also that when Sodom fell, and Lot's possessions fell with it, Abraham stood -- a monument to the fact proclaimed in Isaiah 32:8 -- "the generous person devises generous things; and by his generosity and magnanimity shall he stand" -- while the little misers and self-centered pip-squeaks of the world shall fall -- even though they may loudly proclaim (like one proud and prominent American has), "I am the Greatest"!

Proverbs 10:8 tells us: "The wise in heart will receive commandments: but a prating fool shall fall." The wise are gracious and generous, willing to be taught of God and by others, while loud-mouth, little selfish, self-exalting fools always fall -- sometimes very quickly.

The apostle John wrote of Diotrephes thus in 3 John 1:9-10 -- "I wrote unto the church: but Diotrephes, who loveth to have the preeminence among them, receiveth us not. Wherefore, if I come, I will remember his deeds which he doeth, prating against us with malicious words: and not content therewith, neither doth he himself receive the brethren, and forbiddeth them that would, and casteth them out of the church." Selfish Diotrephes fell, but John stood -- another example of the truth of Isaiah 32:8.

The most Generous of all is Christ. 2 Corinthians 8:9 says of Him: "For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." He gave His all, and shall stand forever, Head of His Ransomed Race, "highly exalted" of His Father with a "Name which is above every name" (Philippians 2:9).

A picture of Christ's Majestic Standing throughout Eternity is seen in Micah 5:4 -- "And He shall stand and feed in the strength of the Lord, in the Majesty of the name of the Lord his God; and they (His people) shall abide: for now shall He be great unto the ends of the earth."

I need not, I shall not, illustrate more from the Sacred Script on this point. However, let the reader recall other Bible characters (and nations) from Genesis through Revelation and I am confident that a number of other striking examples of the truth of Isaiah 32:8 can be brought forth. "Standing Grace" is the grace of Generosity.

\* \* \*

B -- "Standing Grace" Is The Grace of (R)IGHTEOUSNESS

In Psalm 24:3-5 the inspired writer declares "who shall stand in (God's) Holy Place?"-- it is he who has received "righteousness from the God of his salvation" -- it is they who through Christ's blood have received "clean hands, and a pure heart" -- it is they who worship God, and

not "vanity," and they who tell the truth without swearing "deceitfully". In addition to receiving "righteousness from the God of (their) salvation," such ones at the same time receive "blessing from the Lord" -- blessing that causes them to "stand" while multitudes around them fall. Such shall stand both in time and in eternity. It was the wicked Haman who was hung upon the gallows he built for Mordecai -- in his unrighteousness he fell, while the righteous Mordecai stood, and prevailed.

To those made righteous through the grace of God, Jesus promises in Psalm 91:7-8 -- "A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee. Only with thine eyes shalt thou behold and see the reward of the wicked." Those washed in the blood of Jesus shall stand while vast throngs about them fall victims of Satan and Sin. Yes, "standing grace" is promised and provided to the righteous. Both Bible History and Secular History give us striking examples of this, and throughout eternity the impenitent wicked shall remain fallen into pit of eternal punishment while the righteous stand blissfully in heaven forever, "dwelling in the light which no man can approach unto" (1 Timothy 6:16) without having first become "heir" in this world "of the righteousness which is by faith" (Hebrews 11:7) in the blood of Christ.

\* \* \*

C -- "Standing Grace" Is The Grace Of (A)CCESS And (A)CCEPTANCE

Romans 5:2 makes it clear that it is by Jesus Christ that men "have access by faith into this grace wherein" His people "stand, and rejoice in hope of the glory of God." Furthermore, this "standing grace" has with it that reconciliation with God that makes penitent sinners "accepted in the Beloved" (Ephesians 1:6). Both "access" into God's "standing grace" and "acceptance" by God come only through and in Christ Jesus. There is no "access" to God and His grace; there is no "acceptance" by Him except through "the Door," Jesus Christ -- but, it is an "access" and an "acceptance" available to "whosoever will" -- from the least to the greatest of sinners. Someone has said: "The ground is level at the foot of the Cross." While Jesus said in John 14:6 -- "I am the way, the truth, and the life: no man cometh unto the Father, but by me," He also says in His Word: "The Spirit and the Bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely" (Rev. 22:17).

How wonderful! -- that the Omnipotent God is "accessible" Unlike some snobbish and highminded earthly monarchs in this world, who cannot be reached by the common man, Hebrews 4:15 says to the humble Christian: "We have not an high priest which cannot be touched with the feeling of our infirmities..." He is accessible; He is touchable. He does not shut himself away from the needy behind high walls of inaccessibility. No! -- instead, He pleads with all: "Come unto me, all ye that labour and are heavy laden, and I will give you rest" (Matthew 11:28). So all-inclusive is the accessibility to Christ that He says in Mark 10:14 -- "Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God."

Furthermore, Romans 2:11 and Col. 3:25 both tell us that "there is no respect of persons with God." Acceptance by Him through repentance and faith in Christ's blood is universal: Acts 10:35 declares: "In every nation he that feareth Him, and worketh righteousness, is accepted with

Him." And, 2 Corinthians 6:17-18 invites and promises: "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."

And, God enables all those who have by repentance and faith gained "access" to God and "acceptance" to continue to "stand". Judgmental and critical enemies may topple a man from social standing among them, and such human critics may even shove one down from his or her ecclesiastical standing -- but they cannot make one fall from grace: Romans 14:4 declares to the legalistic judge of another: "Who art thou that judgest another man's servant? to his own master he standeth or falleth. Yea, he shall be holden up: for God is able to make him stand." Through a channel that neither men nor devils can block, God's child has "access into that grace wherein (he or she) stands" -- "accepted in the Beloved" despite all critics and all devils and earthly ills.

To the Roman saints, Paul wrote: "Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?... Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord" (Romans 8:35, 39). Yes, "standing grace" is the grace of "accessibility" and "acceptance" by God that enables the wrongly accused, the misjudged, and the sorely tried saint to "stand" -- in spite of all.

Those who fling harsh judgments against one or more of God's children would do well to read again the following verses: -- "For He shall stand at the right hand of the poor, to save him from those that condemn his soul" (Psalms 109:31). "Yea, he shall be holden up: for God is able to make him stand" (Romans 14:4).

\* \* \*

#### D -- "Standing Grace" Is The Grace Of (C)ONNECTIONS

Both Romans 12:5 and Ephesians 4:25 declare that the saints are "members one of another" -- or, members connected by God's grace to one another in the Body of Christ. It is often through this rooted inter-connection of the saints that God provides an individual Christian the strength to "stand" in life's storms.

I have read that while "the Sequoia trees of California tower as much as 300 feet above the ground, strangely, these giants have unusually shallow root systems that reach out in all directions to capture the greatest amount of surface moisture. Seldom will you see a Redwood standing alone, because high winds would quickly uproot it. That's why they grow in clusters. Their intertwining roots provide support for one another against the storms."

But, while the inter-connection of the saints "in clusters" of fellowship is often a great help to their "standing" spiritually, it is not their strongest, deepest, and most vital connection. That connection is the direct and living connection that each Christian has personally with Christ, the immovable Rock of Ages.

Connection with Him comes by repentance and faith.

"Gypsy Smith in one of his sermons tells of being in South Wales and lodging in a house on a side of a lovely mountain in the Rhondda Valley. One morning he received a letter from a man who said he had heard Gypsy preach three months before. He had never had a day of peace since, for it had revealed to him his sinful double life, and, though he had abandoned it, he could not find peace. 'Do you think there is hope, that God will have mercy on me?'

"Gypsy laid down the letter and watched the snowflakes dancing before his window until he imagined one paused midway in air and said to the mighty mountain opposite: 'O mountain, I want a place to rest. If I fall, can you bear me?' and the mountain answered: 'Little snowflake, I have my roots in God. Fall on me, and see.'

"Then Gypsy penned this parable to the man, and later a letter came saying. 'I am on the mountain, and the mountain bears.' Can a mountain bear a snowflake? Venture on God. He made the snowflake and the mountain, and will make a new creature of you if you will trust Him." -- Sunday School Times

But the true Christian's "faith should not (does not) stand in the wisdom of men," (even the wisdom and counsel of godly, Christian men), and it does not merely rest upon God with no connection to him, like that of a snowflake upon a mountain; the saint is directly and strongly connected with "the power of God" and with God Himself (1 Corinthians 2:5).

John 14:20 describes the inter-connection of the Christian with God the Father and with Christ: "At that day ye shall know that I am in my Father, and ye in me, and I in you." The catalyst of true, living, and continued faith in Christ bonds the saint so totally with God that they two are virtually one, and inseparable by any outside power.

Picture, if you will, a lad with boots on walking down a gravel road, amusing himself by seeing how far he can boot little stones lying upon the surface of the roadway. After having booted a number of these stones and pebbles some distance, he spies what appears to be another such, which he fancies will soon be flying through the air off of the toe of his boot. He swings his kicking foot back and strikes the object with an especially strong kick, hoping to boot that object farther than all of the rest. His foot swings forward with all his might -- but, to his sudden shock and pain, his boot and foot bounce backward while the supposed stone on the surface remains firmly in place! In spasms of pain, he dances on the other foot while holding the injured foot and toe in his hands. And, as he sits down on the roadside to nurse his injured pedal digits, he realizes that the supposed little stone on the top of that roadway was but the small protrusion of a huge boulder deeply embedded beneath the surface. It stood firm, and it was he that did the moving.

This is but a homely and really inadequate illustration of the spiritual bond between Christ and those united with Him by living faith. They do not merely rest upon Him, they are inseparably connected with Him -- a very part, as it were, of the invisible, unmoveable One. When St. Paul exhorted the Corinthian saints to "be ye stedfast" and "unmoveable" (1 Corinthians 15:58), he was referring to an "unmoveableness" made possible by a union with Christ that renders it impossible for either trials, men, or devils to "boot" them out of "the way of holiness," as the catalyst of their faith unites them with "The Rock of Ages". Many a time, already, wicked men and devils have



painfully "stubbed their toes" in the process of trying to "boot" one of God's saints out of their way or out of "the" way.

\* \* \*

E -- "Standing Grace" Is The Grace of (E)very Moment And (E)very Day

It only takes a moment to fall. Lamentations 4:6 tells of how "Sodom.. was overthrown as in a moment, and no hands stayed on her." Therefore, God keeps his people momentarily. Speaking of His Vineyard, or His People, He says in Isaiah 27:3 -- "I the Lord do keep it; I will water it every moment: lest any hurt it, I will keep it night and day." From this we can see that there is never a moment, night and day, when God's keeping power (His "standing grace") is unavailable to His people. One songwriter put it as follows:

"Moment by moment, I'm kept in His love,  
Moment by moment, I've life from above,  
Moment by moment till glory doth shine,  
Moment by moment, O Lord, I am Thine."

And, God's "standing grace" is available Every Moment of Every Day -- 365 days a year and 366 days on leap year. His promise in Deuteronomy 33:25 declares to His people: "Thy shoes shall be iron and brass; and as thy days, so shall thy strength be."

Jesus said in Matthew 6:34 -- "Sufficient unto the day is the evil thereof." Sufficient unto each day also is His "standing grace" in the midst of that evil. Of one individual, it is said in 2 Kings 25:30 that "his allowance was a continual allowance given him of the king, a daily rate for every day, all the days of his life." Every moment, every day, God continually dispenses that allowance of keeping power necessary for his children to endure and to stand.

To the tried children of God, another songwriter wrote:

"God hath not promised skies always blue,  
Flower-strewn pathways all our lives through,  
God hath not promised we shall not know  
Many a heartache, many a woe,

But God hath promised strength for the day,  
Rest from the labor, light for the way,  
Grace for the trials, help from above,  
Unfailing sympathy, undying love."

Indeed, God's Word promises that His faithful followers shall become increasingly able to stand the farther they travel down the straight and narrow way to glory: Job 17:9 -- "The righteous also shall hold on his way, and he that hath clean hands shall be stronger and stronger."

Yes, God's "standing grace" is Every Moment, Every Day, and All the Way, Grace. I conclude with the following confident testimony of another songwriter:

"He will keep me till the river rolls its waters at my feet,  
Then He'll bear me safely over, where my loved ones I shall greet.  
I will sing the wondrous story of the Christ Who died for me,  
Sing it with the saints in glory, gathered by the Crystal Sea."

\* \* \* \* \*

## 10 -- THEIR OWN WITNESSES

"They are THEIR OWN WITNESSES; they see not, nor know" (Isaiah 44:9).

"Ye are MY WITNESSES, saith the Lord... I have declared, and have saved, and I have showed... therefore ye are MY WITNESSES, saith the Lord, that I am God. (Isaiah 43:10, 12).

\* \* \*

## The So-Called Jehovah's Witnesses Are Their Own Witnesses

Probably most mature Christians have heard of that religious group who call themselves "Jehovah's Witnesses". I assert that they are not at all the witnesses of Jehovah! They are instead, nothing more than their own witnesses. They do not witness for God, but for themselves -- quite a difference!

\* \* \*

## A Self-Witness Is A False Witness

Even Christ Himself said, "If I bear witness of myself, my witness is not true" (John 5:31). When a man declares that a thing is so, when really it is based on nothing more than his own assertion, then he is a false witness -- a self-witness who has no evidence and nothing to prove and verify his claim.

\* \* \*

## Thus, Many Religious Leaders Have Been Self-Witnesses and False Witnesses

In this category are the likes of Charles Taze Russell, the founder of the Russellites, later so-called Jehovah's Witnesses -- the story-telling Joseph Smith, founder of the so-called Latter Day Saints -- Mary Baker Eddy, the founder of so-called Christian Science -- and Ellen G. White, the one who continued the delusion of the erstwhile William Miller-ites by putting a new twist on his false prophecies and creating the false sect now known as Seventh Day Adventists. All of these, and their ilk, are their own witnesses, without a shred of real evidence to prove their false claims but their own assertions.

\* \* \*

### A True Witness Is One Who Sees And Knows

"They are their own witnesses; **THEY SEE NOT, NOR KNOW**" (Isaiah 44:9). A false witness has not seen that to which he testifies, nor does he know that it is so. He is his own witness to having seen what he never saw, and to knowing what he knows not.

\* \* \*

### One Sees And Knows Spiritual Things By The Holy Ghost

"After that the Holy Ghost is come upon you: and ye shall be witnesses unto me" (Acts 1:8).

"I have declared, and have saved, and I have showed... therefore ye are **MY WITNESSES**, saith the Lord, that I am God. (Isaiah 43:10, 12).

\* \* \*

### They Are Their Own Witnesses Who Have Not The Spirit's Witness

A man does not know he is saved until God declares it to him by the witness of the Holy Ghost. He does not know that he is sanctified wholly until the witness of the Spirit shows him that it is so.

Passages of Scripture and Logic are not the witness. A seeker can read every promise of salvation in the Book and mentally, orally, and loudly claim it; he can rationalize that he is repentant and therefore saved, or that he is consecrated and therefore sanctified wholly -- but he cannot know that these things are so until One outside of himself, One besides himself bares witness with his spirit that it is really so.

Baptism is not that witness. Immerse a man with every drop of water in every ocean, every body of water, and every stream on the planet, and he will still not know that he is saved without the witness of the Spirit.

A Priest or Preacher is not the witness. No human prelate, preacher, or altar coach can let folks know they are saved.

Only the direct and personal witness of God's Spirit with the spirit of the seeker can verify that one is saved or sanctified wholly. To those of old in Rome, St. Paul wrote: "The Spirit itself beareth witness with our spirit, that we are the children of God" (Romans 8:16), and nearly 2,000 years later that same proof is just as necessary as it was the day the verse was written.

One is nothing more than his or her own witness who has not and who never receives the witness of the Spirit to his salvation.

\* \* \*

#### Those Who Are Their Own Witnesses Will Be Shown As False Witnesses

"If we receive the witness of men, the witness of God is greater" (1 John 5:9).

In this world, those who are nothing more than their own witnesses, and therefore false witnesses, may turn up the volume on their claims to the utmost decibel -- they may drown out every opposing voice with loud-speakers whose boom could rock the globe and deafen the hearers -- BUT THE WITNESS OF GOD IS GREATER -- AND AT THE JUDGMENT THEY WILL BE SHOWN FOR WHAT THEY REALLY ARE -- self-witnesses who saw not what they claimed to see, and who know not God.

\* \* \*

#### The Fate Of False Witnesses Versus That Of Christ's True Witnesses

"A false witness shall not be unpunished, and he that speaketh lies shall not escape." (Proverbs 19:5).

In 1 Peter 5:1 we see that "a witness of the sufferings of Christ" shall also be "a partaker of the glory that shall be revealed."

Those who have the witness of Christ's salvation often witness "the sufferings of Christ" in their own lives as well, but with Him, they shall be eternal partakers "of the glory that shall be revealed" at His Return.

\* \* \* \* \*

#### 11 -- PURITY AND SECURITY

Job 11:14-18 -- "If iniquity be in thine hand, put it far away, and let not wickedness dwell in thy tabernacles. 15 For then shalt thou lift up thy face without spot; yea, thou shalt be stedfast, and shalt not fear: 16 Because thou shalt forget thy misery, and remember it as waters that pass away: 17 And thine age shall be clearer than the noonday; thou shalt shine forth, thou shalt be as the morning. 18 And thou shalt be secure, because there is hope; yea, thou shalt dig about thee, and thou shalt take thy rest in safety."

\* \* \*

Since Black Tuesday, September 11, 2001, millions of Americans have had a gnawing sense of insecurity. The horrors experienced and seen on that never-to-be-forgotten day, the ensuing anthrax terror, the continuing threats of attack from an insidious, illusive, and world-wide

terrorist network, the menace posed by Saddam Hussein and the uncertainties surrounding an impending assault upon Iraq, and now the bellicose hostilities coming from North Korea have all had a gut-wrenching effect upon our national psyche. With threats emanating from hostile and subtle foes who are bent upon America's destruction, nobody in our land knows what may strike us, how it may come, nor when it will arrive.

Stacked on top of these things have been the economic woes and uncertainties since 911:-- the failure of airlines and businesses, the rocking and shocking fall of huge economic corporations and the roller-coaster ups and downs of the New York Stock Exchange and other markets around the globe. And, as if that wasn't enough, add to all of the above the increasing hazards posed by the spread of virulent diseases, including the rampant spread of the West Nile virus this past summer -- doubtless to become even greater this summer -- the traumatic sniper attacks that recently paralyzed our national capital -- and, it is not hard to see why Americans are suffering from feelings of deep inward anxiety, uncertainty, and insecurity. The threats to our nation are ominous and seemingly ubiquitous. Folks may not "have the jitters" all the time, but nerves are "on edge", minds are uneasy, and the sense of serenity and security has been supplanted by apprehension, disquietude, and the dark foreboding of worse things yet to come.

But, perhaps the worst thing about our national dilemma is not the "apprehension" but the lack of "comprehension" concerning why things are in this state:-- not one of our leaders is accurately linking the EFFECT to the real CAUSE:-- OUR NATIONAL INSECURITY IS THE DIRECT RESULT OF OUR NATIONAL IMPURITY.

The Bible makes it clear that there is an inseparable link between PURITY AND SECURITY. God's iron decree is: "If thou do that which is evil, be afraid" (Rom. 13:4). -- To put it differently, the Divine handwriting on the wall for all men everywhere is:-- BE IMPURE and you will BE INSECURE; and only PURITY will bring you SECURITY.

Perhaps falsely, some have already announced that they have cloned human life, and others are threatening to do the same. Daniel 12:4 is being fulfilled: "even to the time of the end: many shall run to and fro, and knowledge shall be increased." But, the increase of knowledge, when it is gained apart from purity only increases grief on earth: "For in much wisdom [apart from purity] is much grief: and he that increaseth knowledge [without holiness] increaseth sorrow" (Ecclesiastes 1:18).

LOOK OUT FOLKS! -- to use a bit of illiterate phraseology: "WE AIN'T SEEN NOTHIN' YET!" All of these things are but the tiniest "beginning of sorrows"! IT'S GONNA GET "WORSER"! -- even until just before Christ's Return when "Men's hearts [shall be] failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken" (Luke 21:26).

1 Kings 4:25 tells us: "Judah and Israel dwelt safely, every man under his vine and under his fig tree, from Dan even to Beersheba, all the days of Solomon." But, when the GREATER THAN SOLOMON HAS RETURNED, HE SHALL BRING EVERLASTING SECURITY IN THE NEW HEAVENS AND NEW EARTH -- "WHEREIN DWELLETH RIGHTEOUSNESS" --

PURITY AND SECURITY BEING FOREVER WED -- WITHOUT A DREAD -- FOR HIS PEOPLE -- "WORLD WITHOUT END"!

\* \* \* \* \*

## 12 -- SACRED COWS AND CROSS-EYED BEARS

"The COW and the BEAR shall FEED; their young ones shall lie down TOGETHER" (Isaiah 11:7).

\* \* \*

### Introduction

These thoughts seem to be rather persistent in my mind. They came to me earlier this morning, shortly after I awoke and arose. I had thought that I would put these cogitations aside for now and begin digitizing another book, but -- I finally gave in to them, and thus I commence to write this article with the peculiar title above.

Hopefully, the reader will clearly see my meaning behind the title before finishing this article -- which might be quite brief. We'll see. Here goes.

\* \* \*

### A -- Sacred Cows

Along with numerous other false religions, Hinduism is based upon absurd fancies rather than facts. One of the most ridiculous superstitions of Hinduism is its reverence for the supposedly "Sacred Cow".

"COWS ARE SACRED," says "Bhishma" in the "Mahabharata, Anusasana Parva, Sections LXXXIII - LXXVII - LXXVI. [Don't ask me who that is, or what that is: Perhaps "Bhishma" is one of the Hindus supposed "sages" and the source of the following quotation is probably from part of the Hindus' supposedly sacred writings.]. Bhishma further said:

"No sacrifice can be performed without the aid of curds and ghee (clarified butter). The very character of sacrifice which sacrifices have, depends upon ghee. Hence ghee (or, the cow from which it is produced) is regarded as the very root of sacrifice.

"Cows have been said to be the limbs of sacrifice. They represent sacrifice itself. Without them, there can be no sacrifice. With their milk and the Havi produced therefrom, they uphold all creatures by diverse acts. Cows are guileless in their behaviour. From them flow sacrifices and Havya and Kavya, and milk and curds and ghee. Hence cows are sacred."

Just how much of this outlandish, Hindu superstition might have originated from the genuine, God-commanded sacrifices of Patriarchal times recorded in the Bible, I know not. The

idea that sacrifice must be made for man's sin is from God, and Biblical, but the ridiculous notion of Hinduism that cows are so sacred that they must NOT be killed, and must be indulged all sorts of reverence is certainly, at the very least, a warped idea, conjured in the darkened minds of fallen men and inspired by Satan, and not God. IT IS ABSURD. It has no basis in fact.

No Christian would accept the idea that "Cows Are Sacred" -- beyond recognizing that every creature of God is sacred in the sense of belonging to the Creator and worthy of respect as such by all men. But the "Sacred Cow" concept of Hinduism has quite effectively "changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever" (Romans 1:25). It is no worse than the "Mary-olatry" of Catholicism, but it is another form of idolatry, which we might dub "Cow-olatry" -- and the whole array of Hindu beliefs is, of course, much farther astray from fact than nearly any form of Christianity.

Taking note of this peculiar belief among the Hindus, the world has long used the term "Sacred Cow" in reference to numerous things which are considered as "Taboos" or "Absolute Musts" -- by religions, churches, businesses, and moguls.

When one is told: "THAT, is a sacred cow," he knows that he must not question the thing; he must not dispute it; he must simply observe it -- OR ELSE! Inherent within the term "Sacred Cow" is the thought that, however baseless the thing or practice is seen to be, it must be observed, and one can expect to encounter censure, ostracism, or perhaps even persecution, if it is not observed, or if the thing is questioned.

The name "Sacred Cow," then, can be accurately given to some things which even Christians feel compelled to observe in order to remain in the "good-graces" of the powers that be in their local church or denomination. Further, we can accurately say that even in the Holiness Movement there are some "Sacred Cows" -- beliefs, or things which must be observed, OR ELSE!

Even though these "Sacred Cows" are not clearly based in Bible Truth or Commands, sometimes they are forced upon church members by the denominational manual, or rule book. And, if one promises to abide by the church code of discipline, he or she MUST observe that which is written therein, as long as their membership remains in that group. To fail to do so is unethical, before both God and Man. Herein, one must weigh the matter of whether observance of the "Sacred Cow" is really harmless, or not. If one cannot conscientiously obey any of the written rules of a church organization, then the only right thing to do is leave.

But, there are other "Sacred Cows" that are born in Christian groups that are unwritten:-- you will not find them printed in any manual, but they are widely known and accepted as a "No-Nos" or "Absolute Musts" nevertheless. Apple-polishing, boot-licking, sycophants are often quick to pick up on these "Sacred Cows" and let it be known -- "loud and clear" -- to those higher up the ladder they hope to climb that "as for them and their house, THEY WILL BOW TO THE COW"! Such carnal place-seekers are sickening to behold -- but never totally absent -- even in some Holiness Churches.

Others, who have no ambition to be anything, or anybody, but faithful servants of God, sometimes feel compelled to put up with "Sacred Cows":-- they don't bow to them in their hearts,

but in their lives they "let the cow wander at will" because to "fence it in" would be to "rock the boat". I have mixed my metaphors here, but -- you get the point!

Care to get specific? -- about just WHAT ARE some of the "Sacred Cows" in the Holiness Movement. NO! -- I NEED NOT, AND I SHALL NOT HERE DO SO. But I have you "THINKING" -- don't I?

Well, keep on doing some thinking -- it might get a few of the cobwebs out of your brain, and help you to see just WHAT IT IS THAT YOU REALLY BELIEVE vs. WHAT IT IS THAT YOU TOLERATE, BUT DO NOT ACTUALLY THINK IS NECESSARY.

But, while you are sorting out your thoughts, bear these things in mind: (a) Whether it is written in the Bible or a Manual or not, if it is a genuine, God-given conviction, it is an absolute NECESSITY -- not a "Sacred Cow"; and (b) If it is in your church manual, you must observe it, even if you see it as Scripturally unnecessary. In the final analysis, the real question is:-- does God want you to work with the group you are in? If the answer is Yes, then you can and should "put up with" some "Sacred Cows," while perhaps peacefully and wisely working to see them eliminated.

There is a vast difference between being a sycophant and being a sensible servant of God. The former will often loudly proclaim his adherence to -- and bow to -- every "Sacred Cow in order to elevate himself in a denomination; whereas, the latter may "put up with" some unnecessary things in order to maintain "the unity of the Spirit in the bond of peace," while at the same time praying and quietly working to bring about the elimination of those things. Or, if the sensible servant of God finds himself, or herself, unable before God to any longer allow what the Bible has not enjoined, then said one may find it best to quietly and peacefully withdraw from the group where adherence to such is required.

Finally, concerning "Sacred Cows," this observation:-- Even though "Sacred Cows" are often ludicrous, he who is wise will not laugh at them too loudly while associated with the organization where they are "pastured" -- or where they are part of the "pastoring".

\* \* \*

B -- Cross-Eyed Bears

Now I've really got your attention, haven't I?

What in this world will Duane Maxey write under such a subtitle as "Cross-Eyed Bears"?

Well, read on... You'll see.

I have read or heard a story that went something like the following:

A little girl came home from church, and her mother (who had not attended) asked her about what happened during the service. Whereupon, the little girl said, "We sang about GLADLY,



THE CROSS-EYED BEAR!" -- when what they had actually sung were the words, "Gladly the Cross I'd Bear."

There is, of course, a vast difference between being one who is willing to Bear the Cross, and being a "Cross-Eyed Bear". But, once again, perhaps we have another term applicable to some in the Holiness Movement -- especially those who are "Bears" about scrutinizing the minuscule with "Cross-Eyed" intensity while overlooking the monstrous.

One might label as a "Cross-Eyed Bear" the zealot who, like the Pharisees, nearly pops his eyeballs out while squinting over the bridge of his nose at the tiny "gnats, motes, and cummin" in the behavior of others while overlooking the "CAMELS, LOGS, AND WEIGHTIER MATTERS" in his own life. (See Matt. 7:3-4; 23:23-24)

Not all of the "Cross-Eyed Bears" became extinct with the disappearance of the Pharisees. Many of these critters have survived to this present day -- some of them being so narrow that to put it as one writer did, "If a fly landed on the bridge of their nose it would scratch both eyes out"! Now THAT, is NARROW!

And, not at all surprisingly, often The Sacred Cow and The Cross-Eyed Bear "feed" in the same area, and "their young ones [those whom they foster to follow in their ways] also "lie down together" in complete accord.

\* \* \*

#### C -- The Conclusion

Please do not take this article to be a "shot" at the genuine, Biblical "Narrow Way" which IS a MUST for all who would make it into the City Foursquare. The Biblical, Narrow Way is NOT a "Sacred Cow" -- it is INDISPENSABLE!

"Sacred Cows" and "Cross-Eyed Bears" -- as set forth in this little article -- have to do, rather, with the unScriptural insistence upon what God has not enjoined, and with the "Majoring on Minors" while "Minoring on Majors" that is too often present, even in the Conservative Holiness Movement today.

In bringing this article to a close, let me present the following, the author's name of which I do not know -- [Caps Mine]:

"The brilliant physician and writer Oliver Wendell Holmes Sr., and his brother John represent two radically different views on the subject of flattery. Dr. Holmes loved to collect compliments, and when he was older he indulged his pastime by saying to someone who had just praised his work, "I am a trifle deaf, you know. Do you mind repeating that a little louder?" John, however, was unassuming and content to be in his older brother's shadow. He once said that the only compliment he ever received came when he was six. The maid was brushing his hair when she observed to his mother that LITTLE JOHN WASN'T ALL THAT CROSS-EYED!"

Holding to the "Strait and Narrow Way" is not easy for anyone; but in so doing it IS AWFULLY EASY TO BECOME TOO EXTREME IN SOME THINGS. My guess is that probably most good, Old-fashioned Holiness leaders have been at least a bit too extreme in SOMETHING -- or in SOME THINGS, plural. With good, but mistaken, notions, holy men can create unScriptural "Sacred Cows," and some of these radical preachers can come across too much like "Cross-Eyed Bears" -- even when their hearts are filled with the honey of Perfect Love.

If at his worst, one of God's called leaders really "ISN'T ALL THAT CROSS-EYED," then forbearance of him in love is sometimes better than butchering his notions and endeavoring to persuade him of more Scriptural dimensions in his views.

There IS a legitimate area for putting up with the extremes of others, while at the same time not believing that they are things which are required by God:-- Romans 14:22 -- "Hast thou faith? have it to thyself before God. Happy is he that condemneth not himself in that thing which he alloweth." However, in taking this position and in exercising this discretion, one must be totally honest -- one must not lead another to think that he agrees with a thing when he does not -- and, one must adhere to all church commitments regardless of personal persuasions. Selah.

\* \* \* \* \*

### 13 -- THE RETURN OF THE RAW-HIDE KID

The deep corruption of Sodomy is spreading -- and -- it isn't funny! -- Be sure to read my report in this article about "The Raw-Hide Kid," a perverted, so-called "Comic" book coming out in February, 2003.

\* \* \*

Hosea 9:9 They have deeply corrupted themselves, as in the days of Gibeah: therefore he will remember their iniquity, he will visit their sins.

Judg 19:16, 22 And, behold, there came an old man from his work out of the field at even, which was also of mount Ephraim; and he sojourned in Gibeah: but the men of the place were Benjamites... Now as they were making their hearts merry, behold, the men of the city, certain sons of Belial, beset the house round about, and beat at the door, and spake to the master of the house, the old man, saying, Bring forth the man that came into thine house, that we may know him.

\* \* \*

Sodomy is a deeply corrupt evil -- not a "skin-cancer" as it were, but a moral malignancy which descends into the deepest depths of human souls! -- and then surfaces with its perverted putrefaction to plague society around the globe.

Rome has apparently done its utmost to cover and hide the awful sins of her perverted priests, which sins have recently surfaced in such great numbers that the stench is sickening many

in the Catholic Church, initiating law-suits, defrocking prelates, and threatening to rob the rich Roman coffers of millions of dollars.

But -- what should Americans expect? -- when Sodomy is "normalized" as a legitimate life-style, and vast numbers of homosexuals and lesbians are now bolder than the perverts who pounded on Lot's door and when they are more dangerous than the homosexuals in Gibeah who "beset the house [of an old laboring man] round about, and beat at the door," wanting to Sodomize his guest.

Homosexuals today brand as "homophobes" all who fear their behavior and its results, BUT ONE IS A FOOL NOT TO FEAR IT! -- AND NOT TO OPPOSE IT!

But, while the ailing, old Pontiff has tried to keep "in the closet" the facts and acts of perverts in Rome's priesthood and hierarchy -- WE ARE ABOUT TO SEE ANOTHER FORCE UNLEASHED PUBLICLY, PROMOTING HOMOSEXUALITY -- in the form of a comic book!!!!

Yesterday (December 12, 2002), on NPR radio, I listened to an interview with the Editor of Marvel Comics tell how they are to begin publishing in February a recast version of "THE RAW-HIDE KID" -- a publication that had apparently not done so well in its first version.

Someone suggested making "The Raw-Hide Kid" GAY -- and that "rang a bell" with them -- SO -- HERE COME'S "THE RAW-HIDE KID" COMIC BOOK as a homosexual character aimed at -- (according to Marvel's Editor) -- AIMED AT 12 to 14 year-olds and up!!!

It has long been the persuasion of perceptive Christians that virtually all so-called "Comic" books are not wholesome reading, and most old-fashioned holiness groups have long banned them. Thus, I need not warn parents in such groups of the danger in buying such. HOWEVER, THE ARRIVAL OF "THE RAW-HIDE KID" IN FEBRUARY OUGHT NOT TO BE TAKEN AS "SOMETHING FUNNY" BY ANYONE! It is one more indication of how "deeply corrupt" our nation and world have become!

Talk about "Homophobes"! -- the angels that warned Lot to flee were "Homophobes"! They told Lot in so many words that he should fear staying among them and flee the city! -- and, Judgment fell. Judgment also fell on the perverted Benjamites of Gibeah!

Let all who will brand this writer as having "Homophobia" -- I see nothing amusing about the Return of "The Raw-Hide Kid" converted into a Homosexual, and I assert that every American should FEAR THE CONSEQUENCES!

As AIDS spreads like wild-fire, as abnormalcy is being pawned off as normal, and as Rome and her followers are being rocked and shocked by the surfacing of the deeply corrupt acts of her perverted prelates -- IT IS NO TIME FOR "THE RETURN OF THE RAW-HIDE KID," BUT IT IS ALMOST TIME FOR "THE RETURN OF CHRIST"!

It's gonna get worse before it gets better -- but, saints of God, "when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh" (Luke 21:28).

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#### 14 -- THE APOSTLE PAUL USED THIS WORLD

"USE this world, as not abusing it" (1 Cor. 7:31).

"I was afraid, and went and hid thy talent in the earth: lo, there thou hast that is thine. His lord answered and said unto him, Thou wicked and slothful servant... Thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with USURY" (Matt. 25:25-27).

It should be clear to all who read the above Scriptures that there is a legitimate way to use this world, and that Christ demands of His servants that they use it so as to produce an increase in His Kingdom. The servant in the above incident was afraid to use his talent, and thus excused himself for doing nothing. However, he really had more to fear in doing nothing than he had in using and losing some of what had been placed in his stewardship. Putting his lord's talent out there as an investment to gain usury probably did involve a certain amount of risk, just as using this world involves some risk to the Christian laborer.

Going into all the world in obedience to the Great Commission is a risky business:-- one's physical life may be at risk, and likewise one's spiritual life may be liable to satanic attack. But, there is greater risk of losing one's spiritual life by doing nothing than there is by endeavoring to obey that commission, which if obeyed may bring forth a devilish barrage of temptations peculiar to the territory entered for Christ.

Using this world is not synonymous with choosing this world. The true Christian does not choose the world as his or her preferred environment, and the saint of God must not "abuse" the world -- must not mis-use it. But, in John 17:15 Christ interceded for his followers thus: "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil." Obviously, He intended that His people be in the world until His Return and that they use every legitimate means therein to advance His kingdom. Furthermore, the fear of encountering temptation when using this or that means to propagate the gospel cannot, by itself, be an acceptable excuse for failing to do so.

Let me ask you a very penetrating question:-- Of which do you think conservative holiness folks have the greater fear: -- the fear of being stained by the world? -- or -- the fear of not using this world so as to gain spiritual usury for Christ? Which concerns them the most?

Indeed, there should be a healthy fear of both. James wrote: "Pure religion and undefiled before God and the Father is this... to keep himself unspotted from the world" (James 1:27). This part of the verse involves the fear of being stained by the world, but there is more to the verse. We could also quote it thus: "Pure religion and undefiled before God and the Father is this, To visit

the fatherless and widows in their affliction." The verse taken thus should involve the fear of not using this world so as to gain spiritual usury for Christ.

Going out into the highways and hedges where needy souls are found involves exposure to all that is in their environments. A certain amount of risk is involved, but the faithful Christian worker realizes that there is a much greater threat to his soul in doing nothing but protecting his Lord's talent in the "napkin of total isolation from the world."

No saint of God is immune from temptation -- anywhere. But Jesus Christ did not die to create a Monastic Church, but to create an out-reaching, means-using, Missionary Church -- one with enough health and vitality to "rub off on the world without the world rubbing off on it." And, in 1 John 4:4 His Word declares to the saints: "Greater is he that is in you, than he that is in the world." No, Christ's true Church is not "of the world" but He did declare in Matthew 5:14 that it is "the light of the world. A city that is set on an hill [that] cannot be hid." And, to be the "light of the world" Christ's people must so use the world as to be elevate Christ and His Word into a prominence that "cannot be hid".

Another question:-- How prominent is the light from most Holiness Christians today? Can it be truthfully said that the light of most conservative holiness folks "cannot be hid"? Or, is it most often the case that their light is so well-hidden that few, very few, ever see it?

Do I hear someone say, "Well, Jesus intentionally made Himself obscure in the world when his carnal brothers urged Him so 'show himself' at the great feast in Jerusalem."

I answer: the type of "showing of himself" that they advised involved self-exaltation -- something He could not, would not, did not, ever do nor want others to do. And indeed those professed Christians who seek prominence and preeminence for themselves are "abusing" this world, not "using" it rightly.

But Jesus' self-imposed obscurity does not insinuate that He wants His followers now to keep both Him and His Great Salvation hidden from men's eyes. His will is just the opposite, and He declared in John 12:32 -- "I, if I be lifted up from the earth, will draw all men unto me." This statement involves not only His "lifting up" in Crucifixion, but also His "lifting up" in Exaltation as man's One and Only way of salvation. The former "lifting up" was accomplished by a solitary act at Calvary; the latter must be continually accomplished through the publication of His gospel by earnest Christians in ways that "cannot be hid".

In 2 Corinthians 4:3 Paul says to the Church: "But if our gospel be hid, it is hid to them that are lost," and in Rom. 10:14 he asks: "How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?" Who would presume to think that Paul was referring only to a Church without a preacher? No, he referred to the lost -- out there in the sin-darkened highways and hedges -- he referred to those who never assembled with the saints -- as being without a preacher -- out there where few venture to go and use the world to be to them the unhidden "light of the world."

Luke 16:8 tells us that "the children of this world are in their generation wiser than the children of light." A worldling out to gain wealth knows: "Nothing ventured, nothing gained." And, while success in gaining earthly wealth involves caution and foresight, it nearly always involves some calculated risks. Investments, and putting money out to "usury" have their risks, but he is a fool who expects to reap dividends from doing nothing but protecting what he has. By wise venturing, worldly investors often reap huge profits of that wealth which shall perish, while conversely by an unwise effort to "keep the faith" wrapped in the napkin of isolation from the world, many conservative holiness folks gain little or nothing for Christ, and some such shall discover that they have lost what they thought they were preserving.

The apostle Paul was a USER OF THIS WORLD -- NOT AN ABUSER THEREOF, BUT A USER THEREOF. In his far-flung journeys for Christ he was exposed to all sorts of sin and all sorts of sinners. But, unlike some in Jerusalem, he was not content to wrap his Lord's talent in the napkin of security and obscurity. We see in 2 Cor. 10:16 that he was determined "To preach the gospel in the regions beyond... and not to boast in another man's line of things made ready to [his] hand."

Further, in 1 Cor. 9:22 we see that he was willing and ready to adapt in order to advance the gospel: "To the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means save some."

But in the eyes of the Jerusalem Judaizers, Paul adapted too much, and went too far -- into "regions beyond" which he should not have gone! His excursions and inclusions -- his uses of the world -- were seen as dangerous and a threat to the purity of the Church.

However, one need only read the book of Acts and Paul's epistles to see that it was he as God's sanctified "user of this world" who did the most among all of Christ's apostles to advance the kingdom of God. Had Paul's critics succeeded in reining him in it would no doubt have greatly impeded the world-wide spread of the gospel.

Paul was not a maverick. He was very much under the control of the only One having the power and authority to control his reins -- Jesus Christ. At the same time it is good that he refused to kow-tow to those who sought to bring him "into bondage" (Gal. 2:4) -- "To whom" says he, "we gave place by subjection, no, not for an hour; that the truth of the gospel might continue with you" (Gal. 2:5). Selah.

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THE END