

# THE WORD OF TRUTH

Published Monthly

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

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

## SET FOR THE DEFENSE OF THE GOSPEL

### THE LIBERTY OF BELIEVING GOD'S WORD

There are few liberties as glorious as that of being free to believe and rejoice in the Word of God! Inhibited by traditional and carnal views and dogmas, the vast majority of Christendom find rather large portions of the Scriptures very unpalatable. Yet, the knowledge of the truth (Jno. 8:32-36) brings such liberation that *all* of the Word may be joyfully received without reservations or mitigations. We long for the day when men will not attempt to fit the Scriptures into their concepts, but rather let God's Word mold and produce their conceptions. That this is exceeding rare is evidenced by denominational or sectarian responses to certain segments of the "apostle's doctrine" (Acts 2:42). I take this occasion to mention a few of these segmental responses for purposes of illustration; not in order to ridicule, but to point out the woeful deficiency of a factious faith (in distinction to "the faith of God's elect" - Titus 1:1). These are evidential of the negative and repulsive responses to certain portions of Scripture which I have personally encountered. It is lamentable that such conditions do exist, but we are devoted to the truthful representation of the case, and not an imaginary one. A few of the more prominent sects have here been selected, which are but illustrative of the whole of Christendom, or organized churchdom. If the use of these denominational names offends some of our readers, we suggest that they see "Jesus only", and admit the devastating effect that sectarianism has had upon the "faith of some." These names, by reason of explanation, are used in reference to *systems of men's making* in the full realization of the fact that there are some of the Lord's people scattered in among those camps. These people we exhort when we say with the Lord; "Come out of her, my people" (Rev. 18: 1-6).

1. Baptists - These cannot receive the apostolic teaching concerning baptism, falling away, and the Lord's Supper (to mention a few). We could also make mention of the second coming of our Lord, the resurrection, and the Kingship of Christ.
2. The Christian Church and/or Church of Christ - This system cannot receive the truth concerning faith, grace, works, predestination, or God's eternal purpose.
3. Pentecostal groups - Such pervert the teaching of the Lord on the Word, election, experience, the Holy Spirit, spiritual gifts, and the seen versus the unseen.
4. The Primitive Baptists - These wrest the Scriptures on the Gospel of Christ, the faith of God's elect, baptism, preaching, and salvation.
5. Lutheran - This system of theology cannot receive the Word of God on baptism, the Lord's Supper, election, God's Sovereignty, holiness, or the Holy Spirit.

## The Word of Truth

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6. Roman Catholic — This organization forbids the belief of the Scriptures concerning faith, works, the One Mediator, grace, and the foundation of the Apostles and Prophets.

Now, if these matters be doubted, you can best observe their truth by putting these matters to the test in the crucible of experience. Take, for instance, the average Baptist adherent; approach him gravely and soberly (as you ought), and quote the following to him; "Arise and be baptized, **washing away thy sins**, calling upon the Name of the Lord" (Acts 22:16); or, "I will therefore put you in remembrance how that the Lord, after having saved the people out of the land of Egypt, **afterward destroyed them that believed not**" (Jude 5). Now, approach a member of the Christian Church or Church of Christ and say; "As many as were **ordained unto eternal life believed**" (Acts 13:48); or, "By grace are ye saved through faith, and **that not of yourselves**, it is the gift of God" (Eph. 2:8, 9). Next, select a member of some Pentecostal assembly and deliver this word to him; "God hath not **appointed** us unto wrath, but to obtain salvation by our Lord Jesus Christ" (I Thess. 5:9), or "Let your **women keep silence** in the churches, for it is not permitted unto them to speak, but they are commanded to be under obedience as also saith the Law" (I Cor. 14:34). Now, speak to a member of the Primitive Baptist sect on this wise; "**Believe** on the Lord Jesus Christ and thou shalt be saved, and thy house" (Acts 16:31); or "God hath ordained through the foolishness of **preaching** to save them that believe" (I Cor. 1:17-18). Then catch a Lutheran and say unto him; "There is no power **but of God**" (Rom. 13:1); or "Except a man be born again he **cannot see** the Kingdom of God" (Jno. 3:3-5). Lastly, address yourself to a Roman Catholic in these words; "Not by works of righteousness which we have done, but **according to His mercy** hath He saved us" (Tit. 3:5); or "There is **one Mediator** between God and men, the man Christ Jesus" (I Tim. 5:4-6).

Now, in all of these cases you will find your declaration of the Scriptures met with some sort of modification. These texts will not be simply

received for what they say. There will be concerted efforts to explain them in view of church tradition. It will be sensed that if they are taken at face value, the system to which they belong will at once suffer reproach. **But this is the whole condemnation; that these systems prevent one from receiving and believing the Word of God WITHOUT any modification whatsoever.** Who is it that men must wrest the Word to protect their denomination? Is it not because their denomination cannot be furthered by an honest reception of the Word?

There are multitudinous points which could be added, but these should suffice for the immediate purpose, I am speaking of systems - religious systems that inhibit spiritual growth and understanding. **To ever advance in the faith, one must absolutely transcend these systems of theology.** They do not contribute to sound spirituality, but rather snatch from the saint important areas of his freedom in Christ Jesus. He is not free to believe the Word because he is shackled by the system! He is faced with the momentous decision of either abandoning and forsaking the system of rejecting (or at the least modifying) the Scriptures. Alas, most have chosen the latter, not having yet experienced true freedom. Even as there are few liberties as precious as that of believing and rejoicing in the Word of the Lord, so **there are few inhibitions so life-taking as the lack of such a liberty and freedom.**

Do not force a harmony of the Scriptures - the Apostles didn't; they simply proclaimed the truth. Besides this, you do not have to reconcile friends; they already are bound together! The Apostles were not addicted to trying to explain how this "tied in" with that. To be sure, **the Scriptures are harmonious** - praise the Lord! and **to our measure of faith, we may comprehend that harmony.** The writings of Moses and the prophets, together with the Apostles of the Lamb, however are characterized by the same depth as their Author, and thus are, in many instances, "**past finding out**" (Rom. 11:33). It is only to the degree that a person is "conformed to the image" of God's "Son" (Rom. 8:29) that he may see the glorious harmony in the Word of God. But regardless of that present degree, he is still at liberty in Christ Jesus to believe the proclamation of truth **without modification or sectarian justification.** Let each claim that liberty to the fullest measure. Remarkable growth and **godly conformity will surely follow!**

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### The Premillennial Wedge

(From page 8)

spoke of the resurrection of Christ when He spoke of one being seated upon his throne, believe it! If it says that we have been translated into the Kingdom of God's dear Son believe it! If it declares that the Lord Jesus Christ has been given an exalted position, and that everything and everyone in heaven and earth are subject to Him, believe it! If in this process you find, as we have that the dogma of which we have freely spoken, is at variance with "the faith", let it fall into the theological trash heap. That is where it belongs!



## THE PREMILLENNIAL WEDGE

The subject of our Lord's return is exceeding precious to the saints "in Christ Jesus." It is called "that blessed hope and glorious appearing of our great God and Savior, Jesus Christ" (Titus 2:13), and is to be "looked" for with great anticipation (Heb. 9:28). So vital is this theme that it pervades all of the Apostolic teaching; held forth, as it were, for the comfort of believers as well as their encouragement in the face of vexatious trials. There are few, if indeed any, subjects upon which our Lord's return does not bear. Our "adoption", for instance, will be complete at that time (Rom. 8:23). "Redemption" is identified with that glorious return (Eph. 1:14), as well as "salvation" (Heb. 9:28), "grace" (I Pet. 1:13), "reward" (Rev. 22:12), "deliverance" (II Cor. 1:10), the passing of the present heavens and earth (Rev. 20:11), and the revelation of that unshakeable kingdom which we have "received" (Heb. 12:25-28).

**The light of this truth casts its illuminating rays upon the whole scope of the Kingdom, and upon the doctrine of it in particular.** It is the great circumference within which lie "all things that pertain to life and godliness" (II Pet. 1:3). Beyond that point of time the veil is thicker, the darkness more dense; for "it doth not yet appear what we shall be; but we know that when He shall appear we shall be like Him, for we shall see Him as He is" (I Jno. 3:2). Our obedience is to be considered as of primary importance until that day, when we shall be ushered into the fuller and uninhibited life (Luke 19:13; Phil. 1:9, 10). The work of the Lord within us is performed "**until the day of Christ**" (Phil. 1:6). We are preserved by the Father **until the Lord comes** (I Thess. 5:23). The Lord's Supper is to be observed **until He come** (I Cor. 11:26). We are to withhold our judgment of hearts **until the Lord appears** (I Cor. 4:5), fighting the fight of faith in anticipation of **that day** (I Tim. 6:12-14), and being sincere and without **offence until then** (Phil. 1:10). It is then that God shall "judge the world in righteousness by that man whom He hath ordained" (Acts 17:30-31).

When, therefore, the scope of this doctrine is seen, the importance of maintaining its apostolic purity will at once be clear to our hearts. Too, Mosaic types and shadows are brought into focus, and must be considered integral to the proper spiritual understanding of the return of "the man Christ Jesus" (I Tim. 5:6) the "second time" (Heb. 9:28). The word of the Lord on this point is to be taken as a whole; **all of the Scriptures stand together as a composite whole.** They speak a common message, for "the testimony of Jesus is the spirit of prophecy" (Rev. 19:10). Jesus Christ is the "substance" to which all of the shadows of the Law and the prophets pointed (Col. 2:16-17). For instance, the ministry of the high priest in the Holy of holies brings to us a most profitable view of the intercession of our Savior. It is dealt with to our edification in the ninth chapter of Hebrews. There it is made clear to our hearts that intercession takes place **ONLY** within the confines of the "most holy place." **Once the high priest left that locality the intercession was over!** Now, our Lord Jesus "ever liveth to make intercession for the saints" (Heb. 7:25). As long as He is before the

presence of the Father believers are assured that they do have adequate representation before the "Father of spirits." When the Lord leaves our Father's presence, as was the case of the high priests of old, the intercession is over, and redemption is complete - the "eternal purpose" being wrought in accordance with the will of God. **Any doctrine of Christ's second appearing that violates this type or shadow is false, and destroys the spiritual continuity of the Scriptures.** This brief diversion is given only as a thought germ for fellow-believers to develop in the quiet and solitude of their own meditations. There is no question in my mind but that you shall find, in such a perusal of this thought in your hearts, that a direct confrontation with the dogma called "premillennialism" will take place.

**It is axiomatic that an improper understanding of this apostolic doctrine will affect vast areas of our apprehension.** Things as a whole will be seen improperly, and sound perspective of the Kingdom of God will be forfeited. It is quite correct that truth is always intra-related. **No single facet of it may be so isolated as to nullify or minimize another facet.** When once it is perceived in the spirit that the Word of God was not written in order to the substantiation of dogma, an entirely new approach will be made to it. Then one will come for purposes of edification and building up, rather than for sectarian fortification. These general observations must be taken into consideration in our contemplation of the Second coming of our Lord Jesus. It is not our purpose to here unveil an intricate system of inter-related theology that is knit together by human understanding and carnal analysis. It is rather to unveil the absolute devastation that such a system brings to bear upon the precious truth of Christ's return.

It is clear to my spirit that the singularly most devastating and deceptive doctrine presently embraced by Christendom is PREMILLENNIALISM. In a word, this heresy teaches that Christ Jesus shall return **BEFORE** earth's history is finished; **BEFORE** "the knowledge of the Lord covers the earth as the waters cover the sea" (Hab. 2:14). The postulate of this dogma is that the next return of our Lord will be **BEFORE** the cessation of all things; **BEFORE** the wicked are raised; **BEFORE** the fulfillment of all things "spoken by the mouth of His Holy prophets since the world began." See —at once the tenacious hold of this teaching evidences itself in the repugnance that these very words of suggestion bring to some of our ensnared readers. But, we shall spend no longer illucidating **WHAT** premillennialism is, but content ourselves with the proclamation of the truth of certain aspects of our Lord's coming, together with the penalties for not embracing the truth.

### Acts 3:20-21

"And He shall send Jesus Christ, which before was preached unto you: Whom the heaven (singular) must receive (translated also "retain") **UNTIL** the times of restitution of all things, which **GOD HATH SPOKEN** by the mouth of all His holy prophets since the world began."

The declaration of this text is made clear by faith to our spirits. Further, even the grammatical

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### TAPE MINISTRY

Once again we wish to bring to our readers attention the tape ministry which has recently been added to our labors. Under the direction of Brother Jerry Wilson, recorded tapes of sermons and/or Gospel music are made available to all who sustain an interest in these labors. Presently we have a listing of 80 sermons which may be obtained. Recorded tapes may be received in either 5" or 7" reels. There are two messages on the 5" reel and six on the 7" reel. Further information may be sent at your request.

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construction of the sentence, together with an ordinary philological perusal will at once demonstrate its strictly non-apologetic proclamation. **Peter is here declaring the truth without regard to sectarian establishment or denominational dogma.** The Spirit is not inspiring him to fortify tradition, but rather to set before the people the glorious reality of the presence of Christ and the refreshment of Divine and Eternal Life (I Jno. 1:1). Enraptured in his spirit with the truth he is proclaiming, Peter makes mention of our Lord's heavenly reception, even stating the actual duration of His present stay there. He affirms that Sovereign obligation was laid upon "the heaven" to not merely receive Christ Jesus the Lord, but to "receive Him UNTIL", thus "limiting a certain day" (Heb. 4:7). That point of limit devastates the premillennial postulation, throwing it into the spiritual trash heap with all false doctrines! Mark it well that the heaven "MUST" receive Christ "UNTIL the times of restitution of ALL things spoken by the mouth of ALL His holy prophets since the world began." Not "some" of the prophets, but "ALL of HIS holy prophets." Not all of the prophets until Christ came in the "likeness of sinful flesh" (Rom. 8:3), or the prophets since Pentecost - but "ALL His holy prophets SINCE THE WORLD BEGAN." He does not speak of the fulfillment of some of the things His holy prophets declared, but "ALL THINGS" spoken by the mouth of His holy prophets. He does not proclaim that Jesus must be received in the heaven until some of the prophecies have been fulfilled, or until some of them begin to be fulfilled. Nay! He cries "UNTIL THE RESTITUTION OF ALL THINGS SPOKEN BY THE MOUTH OF HIS HOLY PROPHETS SINCE THE WORLD BEGAN." "Restitution" speaks of restoration or recovering - in a word, fulfilling every jot and tittle of them. The illusion

given here is vivid and edifying. It pictures the prophet's words as having been lost in the minds of the people - as having been clouded because of seeming inactivity in relation to their fulfillment. But God shall call them back to the consciences of men - none of His words shall "fall to the ground." In Sovereign precision their proclamation shall be executed, that God might be glorified - and they shall, according to our text, be executed BEFORE the Lord comes!

Now, Peter declares, as with heavens "keys" (Matt. 16:19), that Jesus MUST be received in the heaven until ALL of these prophecies are fulfilled - restored - restituted! **As long as one single word spoken by the mouth of His holy prophets since the world began remains unfulfilled, the HEAVEN must continue to retain her Ruler!** "Well", says one sophist, "there are prophecies about the world being destroyed, about a new heavens and a new earth (II Pet. 3: 12, 13), to say nothing of the Deliverer coming out of Zion to turn away ungodliness from Jacob (Rom. 11:26). Can it be that these must be fulfilled BEFORE the heavens relinquish their Lord? What of the resurrection, tribulation, etc.?" To the which we reply by faith; "Whom the heaven must receive until the times of the restitution of ALL THINGS spoken by the mouth of His holy prophets SINCE THE WORLD BEGAN!" Know, O simpleton, that you must cease and desist from cramming your church dogma into the texts of Scripture. There is simply no room for the likes of it! We will not stand for it! If you have questions to ask, why do you not ask "How shall the Scriptures be fulfilled in view of my church dogma. Is there any text of Scripture that must be obviated, minimized, or swept under the theological rug of expediency because I have embraced this doctrine or that?" What inspired man ever said clearly and concisely that these things would transpire AFTER the Lord had come. Is there any clear declaration of such a dogma in all the Scripture? Away, now, with your inferences - we are not interested in them! **Your** reasoning pervades such inferences, and we will "none of it." Why do you self-elected proclaimers of the church not acknowledge the truth? Why do you propound your church tradition in lieu of the Apostles doctrine, and "wrest the Scriptures to your own destruction" (II Pet. 3:16). Is this text too hard for you? Why do you not take Jehudi's pen-knife and cut it out of your Bibles (Jer. 36:23), for as long as it remains there it shall be a certain hindrance to the propagation of premillennialism, as cherished as it may be among the traditionalists and sectarians. Would not your Bibles be the better without Acts 3:20-21? Would they be not much easier to preach from, knowing that you would not have to confront this text. Ah, dear reader, it is far better to clear the stubble away from your heart, break up the fallow ground, seek the Lord (Jer. 4:3; Hosea 10:12), and "believe God." It will verily be imputed unto you for righteousness (Rom. 4:22, 23).

But, we will not devote ourselves to this text any longer, although we do have sufficient truth right here to tear away every prestige of the premillennial theory. I have said that premillennialism is a WEDGE that inserts itself into the understanding of the believer and perverts his comprehension



of the Kingdom. I intend to erect this proposition upon five pillars of truth, each one of which is sufficiently strong enough to hold it up. These pillars are primary postulates of Scripture which are obscured partially, or even completely, by the reception of premillennialism into the heart and mind. For want of space, I shall only devote myself briefly to each pillar, spending sufficient time to cement it in your understanding. These are the pillars of which I shall speak. (1. The Absolute Defeat of Satan by Christ. (2. The Power Of The Gospel of Christ. 3. Tribulation (4. Christ's Kingship. (5. The Nature of The Kingdom.

### 1. The Absolute Defeat of Satan By Christ

The heresy of which I have been speaking affirms that Jesus will return to earth to rule His enemies. These enemies are pictured as presently effectually fulfilling their evil purposes and thwarting, after a manner of speaking, the success of the truth. The world wars and the subsequent rise in immorality and wickedness in general, are cited as unequivocal proof that Satan's activity is efficient enough to demand a more effectual defeat than has already been delivered to him. The effect of this perversion of truth is that men live in oblivion of the real Gospel, hopelessly ensnared by powerlessness before God, and blind to precious truths of the Word. If some appear to have great confidence and joy in the Lord, it is all too often only because they ignore the issues of life, never really confronting things as they are. Satan is pictured as a mighty and powerful foe who operates under little or no Divine restraint. Little wonder that under such a system the true "assurance of faith" (Col. 2:2; Heb. 6:11; 10:22) is almost altogether lacking. By way of brief diversion, a word concerning this matter of "assurance" is in order. Many "fundamentalists" glibly talk about "assurance", and "knowing" that they "are going to heaven," but their lives evince the vanity of their imaginations. It is a self-conceived assurance that they possess, and largely the mere mimicing of a creedal position of their church. The "assurance of faith" is something else; and it is called "full." **True assurance proceeds forth from intimate concourse with God, from the possession of "the mind of Christ" (I Cor. 2:16), and "knowing what the will of the Lord is" (Eph. 5:17).** Spiritual ignorance is rampant in the very circles that profess to have assurance. God is virtually unknown, His will is hidden from their understanding, and His counsels are not perceived. The very existence of such disheartening phenomenon belies the profession of assurance. If the great "eternal purpose" (Eph. 1:11; 3:11) is spoken of to these very people, the inevitable look of consternation spreads over their glib faces. What can we say to these things, but that they - like ourselves in times of darkness - are "deceiving and being deceived" (Titus 3:3). Further, ignorance of the full defeat of Satan contributes vastly to this unpleasant situation.

But what saith the Scripture; ". . . His cross; and having spoiled principalities and powers He made a show of them openly, triumphing over them in it (the cross)", Col. 2:15. The cross of Christ appears to flesh to be a place of defeat, and not of favorable victory; and this is true when properly seen. It was here that Christ was victori-

ous and Satan defeated, with all of his wretched hosts. Our Lord utterly overthrew them - praise His Name! They were "spoiled" - their possessions taken from them, their power wrested from them. Satan's head was "bruised", and before angelic hosts it was demonstrably realized that none can effectually resist "the Lord's Christ." "Angels and authorities and powers" are now "made subject to Him" in a spiritually evidential way (I Pet. 3:22). "The prince of the power of the air" (Eph. 2:2) has been "cast down" and is "fallen from heaven" (Rev. 12:10; Luke 10:18). The prison doors have been opened (Luke 61:1), and "captivity" has been "led captive" (Eph. 4:8), and the "strong man" has surely been "bound" in order that his "house" might be effectually "spoiled" (Matt. 12:29; Mk. 3:27). **Satan can be no more defeated than he is right now!**

Now let it be clear to all believers that although Satan is the ruler of "this present evil world" (Gal. 1:4), **his will is subservient to the will of God**, as is illustrated in the book of Job (Job 1 and 2). But even in a more appreciable way to we mortals, he is in subjection to a glorified man, "the man Christ Jesus" (I Tim. 2:5). **Not one jot or one tittle of our adversary's (I Pet. 5:8-9) will may be performed in ignorance of Christ's rule, for He has overthrown Satan completely, and the "Old Serpent" (Rev. 12:9) is His servant, unwilling though it may be!** At this point we begin to expose the fleshly stinch of premillennialism, for this is the truth it cannot fully embrace without relinquishing its very foundation. It is to be understood that the real opponents of the Kingdom are not flesh and blood, but "principalities, powers, the rulers of the darkness of this world, spiritual wickedness in high places" (Eph. 6:12). Men are but their puppets, executing their will under their subservient power. Thus are men brought into captivity to Satan who takes them captive "at his will" (II Tim. 2:26), working in the "children of disobedience" (Eph. 2:2-3). **If, however, the postulation of the premillennial heresy is true, then Christ's enemies are not to be defeated until He comes.** But such a view evinces juvenility that is not at all befitting of a child of the Lord. If the world is ruled by spiritual wickedness under the direction of the "Prince of the power of the air" (which has already been defeated and is in subjection to Christ), it is preposterous to suppose that any further overthrow or defeat is needed or is to be expected! Because the contemporary church is not able to enlarge its borders to its own satisfaction, and because the world at large repudiates the proclamation of the Gospel, by no means indicates that Christ is not ruling, or that Satan has not been overthrown. The Lord permitted the Egyptians to come after the Israelites when they left Egypt, almost overtaking them at the Red Sea. When the enemies of the Lord came out to arrest Elijah, their entire army camped about that city, and all looked hopeless. But this was only what **seemed** to be. God drowned Pharaoh and his army in the Red Sea, and the armies of heavenly hosts were camped about Elisha's dwelling. Everything was in full control, precisely ordered, and wrought in order to the Lord's glory. The Kingdom is still the Lord's (Psa. 22:28; Matt. 6:13), and He is the "Governor among the nations" (Psa. 22:28). Satan

has been utterly defeated, and everything in this very world is still "Of Him (God) and through Him and to Him" (Rom. 11:36). **The world, if this is so, is not in a state of chaos or disorder, but only appears to be. The fact that the King's way of doing things does not concur with human conception does not change the reality of the case.** Satan IS defeated, God IS over all, Christ IS ruling. Although the premillennial view of eschatology seeks to obscure this with its proclamations of Christ coming to rule and reign upon earth, we cleave to the truth, finding it to be most liberating to our spirits.

## 2. The Power Of The Gospel

Another area which the wicked wedge of premillennialism touches is that of the Gospel of Christ. Because the Gospel is exceeding precious to us, we boldly oppose this dogma, loathing any and all things that would obscure its truth to our hearts. **The Gospel is the glorious message that "God was in Christ, reconciling the world unto himself not imputing their trespasses unto them"** (II Cor. 5:19). This was transacted in the death, burial, and resurrection of our Lord (I Cor. 15:1-3). Concerning this "glorious Gospel" (I Tim. 1:11), premillennialism asserts that it shall not finally subjugate the world; that it shall eventually, on this earth, be replaced by a new and hitherto unrevealed Gospel. That means that the glorious news of redemption from sin will some day become obsolete upon this earth - before the "end of all things." "Because", it is reasoned, "the world is presently drifting further and further from the Gospel, we know that only the return of our Lord can ever turn the tide of things." Admittedly, this argument carries great weight to the fleshly mind; but to the mind that has been illuminated by the Holy Spirit, it is in direct conflict with the "truth as it is in Christ Jesus" (Eph. 4:20ff). It is further loathsome and obnoxious, because it attempts to reduce the purpose of God to a matter quite palpable and understandable to the

## THE SECOND KOREAN ISSUE OF THE WORD OF TRUTH

We are thankful to our heavenly Father for the recent door of grace which was opened to us. October, 1969, saw the second publication of THE WORD OF TRUTH in the Korean language. The issue was published in Seoul, Korea under the direction of Brother Jonoathan Kwon. 10,000 copies were printed and distributed; 6,000 of them going to Korean soldiers and air force men. We have heard from Brother Kwon concerning the response to the publication, stating that "hundreds of letters have been received", together with a request from the army and air force for "many copies."

We ask that you pray for this ministry, that it might be blessed of the Lord; that His word might run and have free course. We also beseech you to become a participator in this work financially. Your gifts are, of course, tax deductible, and will be honored with a formal receipt at the end of each year.

unregenerate mind. Is not the Gospel expressly called "The EVERLASTING Gospel" (Rev. 14:6)? and does it not concern "Christ" (Rom. 1:16)? Who would dare cast a reflection upon this most holy Gospel in defence of a humanly devised scheme of theology! **If "life and immortality have been brought to light through the Gospel" (II Tim. 1:10), I hardly see how it can ever be reduced to obsolescence.**

Again, to the Word; "For I am not ashamed of the Gospel of Christ, for it is **the power of God** unto salvation to everyone that believeth, to the Jew first, and also to the Greek" (Rom. 1:16). Note, He does not say "A" power, but "THE power"; not merely "the power", but "the power OF GOD." **To deny the thorough effectuality of the Gospel is to deny, therefore, the power of God, a sin of which the Spirit witnesseth** (II Tim. 3:5). To clear our hearts and minds on this matter it is necessary that our understanding of the scope of "salvation" be enlarged "**Salvation**" extends from the beginning to the consummation of our full union and convergence with God. Its end will be revealed when our Lord shall come (I Pet. 1:13), and it is "ready to be revealed" (I Pet. 1:5). **The Gospel is God's power in order to the full implementation of that salvation, and as soon as the salvation is completed, the implementation of that salvation ends!**

During the present time the seeming lack of success of the Gospel is due to a "famine of the hearing of the word of God" that is abroad in the land (Amos 8:11). But, **in eternal purpose, the Gospel remains thoroughly effectual in awakening those that have been "ordained unto eternal life"** (Acts 13:48), **who have been "appointed" to "obtain salvation by our Lord Jesus Christ"** (I Thess. 5:9). If the number of such does not meet with our good pleasure, suffice it to say that our powerlessness is not to be imputed to our heavenly Father. In His due time He shall effectually empower the Gospel, and the earth shall be filled with the knowledge of the Lord (Hab. 2:14).

If that is too difficult for you to receive, you do not need a new theology, you need a new god! The Gospel is still, and shall ever be, God's power unto salvation. If it be countered that the Jew shall have another Gospel, it seems clear to us that the Lord has said that the Gospel of Christ is God's power unto salvation to "**the Jew first**" (Rom. 1:16). Further, we who have truly tasted of the Lord that He is good, cannot conceive of any other Gospel than that of Christ—the "**Gospel of Christ.**" If there will ever be another Gospel, we want nothing to do with it, for we are "complete in Him" (Col. 2:10), and stand with the saints of old who called a curse upon any man or angel that delivered any other Gospel than that which was preached by those who spoke in the power of the Holy Ghost "sent down from heaven" (Gal. 1:8, 9; I Pet. 1:12). Once again, the repudiation of this truth by the premillennial theory demonstrates and evidences its Satanic origin.

## 3. Tribulation

One of the tenets of the false notion under consideration is that a great tribulation will FOLLOW the return of our Lord for the saints; that such a tribulation shall be upon the earth AFTER



the church has been cunningly and secretly snatched from it. This tribulation is purported to be seven years in duration, and one of such intense physical oppression and discomfort as has never been experienced before. Great fear and quaking is instilled in the hearts of these deluded brethren concerning the possibilities of being "LEFT" to endure, or go through, the "great tribulation." The result is that men receive a basically perverted view of tribulation in general, and a false hope concerning the future. Men that seem to be more wise than the Apostles take various texts from Daniel, Revelation, Matthew, Mark, Luke, and John; together with segments from Thessalonians and Corinthians, and cunningly weave them together into a theological tapestry that contributes to the crystallization of this view. To those who are ignorant of God's "eternal purpose" in Christ Jesus, and of His Sovereign will, according to which He works all things (Eph. 1:11); whose knowledge of the Scriptures is quite deficient, being more traditional than faithful — I say, to such as these, this theory seems quite plausible and is embraced eagerly, as well as ignorantly.

First, consider that Christ's coming will end **everything**, and "His reward is **with Him**, to give unto every man according as his deeds shall be" (Rev. 22:12). **That is a elementary portion of knowledge, and yet it is directly contradictory to the supposition that a tribulation period shall follow the Lord's coming, followed by more Christians, more preaching of another Gospel, more conquests of Christ, more overthrowing of the evil one, etc.** The possibility of any interim of tribulation FOLLOWING our Lord's return is, therefore, inconceivable, and the doctrine is ruled as carnal and false on that basis alone. But, beyond that, once the very principle of tribulation is understood, the erroneousness of this heresy is exposed. The principle is this; **Glory shall be experienced to the precise degree that tribulation has been experienced.** Our Lord is in the primary example of this. Further, the truth is everywhere taught in Scripture (II Cor. 1:7; II Cor. 4:16-18; II Thess. 1:4-5; II Tim. 2:12; I Pet. 4:13-14, etc.)

"Tribulation" speaks of the conflict of the spirit-world which is often manifested in fleshly animosities. The struggle of the spirit from earth to heaven involves passing through the domain of "the Prince of the power of the air" (Eph. 2:2). Such a move is met by firm resistance which eventuates in tribulation within and without. **Those who experience the greater struggle by faith have traveled the greater distance, and hence have the great glory.** If this be so — and it is — the greater the tribulation in the earth, the greater shall be the degree of our reign in glory. Indeed, the momentary sufferings of this life work for us a far more and exceeding eternal weight of glory (II Cor. 4:17-18). It is evident, without any further explanation that this flies in the face of premillennialism. But let the saints "try the spirits, whether they be of God; for many false prophets are gone out into the world" (I Jno. 4:1). It is enough to say that this exceeding precious truth of tribulation and sufferings has been stolen from many a heart commensurate with its embracement of the flesh-theory of the return of Christ **before** the

## BIBLE LANDS PILGRIMAGE

Brother Clinton Gill, of Victor, New York, will be hosting a trip to the Bible lands and Athens on March 10, 1970. It may be that some of our readers are interested in such a tour. If so, please contact Brother Gill at the following address:

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consummation of all things spoken by the mouth of all His holy prophets since the world began.

### 4. Christ's Kingship

"Our Lord's return", declare our opponents at this point, "marks the beginning of His Davidical rule. Then He shall sit on David's throne and rule in power. That this theological gibberish has a "show of wisdom", we cannot deny; but its "show" is "in the flesh", and not "in the spirit." The Apostles proclaimed that Christ **ascended** to rule, not that He is returning to rule; "And He ascended **on high**, leading captivity captive, and gave gifts to men" (Eph. 4:8ff); "Who is gone into heaven, **angels and authorities and powers being made subject to Him**" (I Pet. 3:22). Jesus is presently reigning in power, possessing "all authority in heaven and on earth" (Matt. 28:18). Power over "all flesh" has been given unto Him (Jno. 17:2), and He is giving eternal life to as many as have been given unto Him.

It must be understood at this point that the purpose for Christ's rule is not merely the subjugation of His enemies — although "He must rule until "He hath put them all down; and the "last enemy that shall be destroyed is death" (I Cor. 15:24-25). That is, however, but one facet of the rule; **the actual purpose is to "give eternal life to as many" as the Father has given unto Him** (Jno. 17:2-3); **that is the express reason for Him receiving power or authority over all flesh!** It is to this end that the overthrow of His enemies was directed. Jesus was sent as a Savior, and that is His primary work; salvation (Jno. 12:47; Luke 9:56; I Tim. 1:15; Matt. 18:11; Lk. 19:10; Matt. 1:21, etc.) **God's enemies posed no problem for Him before, and they do not now. They certainly have not been effectual in their resistance and insurrection against the God of all!** Understand, O reader, that your salvation demands a ruling Omnipotent Sovereign — none else could bring it to you. **Were Jesus not now on David's throne none would be saved, no gifts would have been distributed to the church** (Eph. 4:11ff), **and the enemy would still be the possessor of the "spoils."**

Concerning our Lord's occupation of the throne of David, we have the express testimony of Peter, who possessed the "keys of the Kingdom" (Matt. 16:19); "Therefore, being a prophet (David) and knowing that God had sworn with an oath unto him, that of the fruit of his loins, according to the flesh, He would raise up Christ to sit on his throne; He seeing this before **SPAKE OF THE RESURRECTION OF CHRIST**, that His soul was not left in hell (hades), neither His flesh did see corruption. This Jesus hath God raised up, whereof we

are all witnesses. Therefore, being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, He hath shed forth this which ye now see and hear . . . therefore, let all the house of Israel know assuredly, that God hath made this same Jesus, who ye have crucified, both LORD and Christ" (Acts 2:29-36). The argument, or rather declaration, of the Apostle here is simply this; **the shedding forth of the Holy Spirit upon "all flesh", both handmaids and servants, was evidence that Jesus Christ had begun His heavenly rule; sitting upon the Throne of David as "LORD." From that high exalted Throne He dispensed the Holy Spirit right through the adversaries - through the territory of the "Old Serpent", and bestowed it upon those who all their lifetime were held by Satan as captives through fear of death.** Apart from Christ's resurrection, there was never such a mighty display of heavenly power as this! To minimize that by saying that the subjugation of earthly enemies of flesh and blood shall be a greater victory than the subjugation of rebellious hearts evinces a gross perversion of truth, as well as manifesting that those who embrace such heresy still "sit in great darkness." May the Lord give them to see the light.

The setting of God's King upon His holy hill is attributed by inspired men to the resurrection and subsequent ascension. Originally, the seating was spoken of by David; "Yet have I set my king upon my holy hill of Zion" (Psa. 2:1-7). The early church, filled with the Holy Spirit following an encounter with the religious bigots of **their** day, lifted up their voices to the Lord, using this very passage, declaring that the raised and glorified Christ was He against whom the rulers of the world had been gathered, and whom God had set upon His holy hill (Acts 4:25-28).

The sundry references to our Lord in the Scripture often set Him forth as unquestionable King and Monarch of all: "He is LORD OF ALL" (Acts 16:36); "Christ . . . WHO IS OVER ALL" (Rom. 9:5); ". . . when He raised Him from the dead, and set Him at His own right hand in the heavenly places, FAR ABOVE ALL PRINCIPALITY, AND POWER, AND MIGHT, AND DOMINION, AND EVERY NAME THAT IS NAMED, NOT ONLY IN THIS WORLD, BUT ALSO IN THAT WHICH IS TO COME" (Eph. 1:20-21); "God hath highly exalted Him, and given Him a Name WHICH IS ABOVE EVERY NAME" (Phil. 2:9); "Jesus Christ, who is the faithful witness, and the first begotten of the dead, and THE PRINCE OF THE KINGS OF THE EARTH" (Rev. 1:5), etc. If it be so that Jesus

Christ can have all power in heaven and earth, be Lord of all, exalted above all, and have a Name above all: if He can possess the rule of the kings of the earth, and be above every principality, power, might dominion, and every name that is named - if He can be all of that and yet not be upon the throne, then perhaps the premillennialists are right. We then have a Ruler who doesn't rule; a King who doesn't reign; a Lord to whom enemies are not subject. If such be the case, then at what point does our adversary cease to have the control over us. Can He thwart the salvation which we possess in Christ Jesus. If Jesus is not now upon the Throne of David ruling, then who can be saved? Or are our benighted friends saying that it does not take "all power in heaven and earth" to bring a soul from darkness to light, from the power of Satan into Christ's marvelous light; from death to life! But, enough of such prating; it is so evident to the heart that has been enraptured with truth that Christ is King, that we need say no more. There is no high kingship and low kingship - He is either King or not; on David's Throne or not. We affirm that He is both, and are set firmly against anything and everything that says He is not! Nor is there any adversary, whether spiritual or flesh and blood, that can stand against such a declaration!

#### 5. The Nature Of The Kingdom

Not only does the premillennial theory drive a wedge into our understanding concerning the four matters that we have already mentioned, however, but it also robs the soul of that precious truth of the nature of the kingdom. Those that embrace such a dogma look for a physical kingdom, for an earthly reign, for an external display of carnal power. Ah, such are indeed deceived; and so badly that they have escaped the liberating vision of the Kingdom of God. **Without that precious ointment of the knowledge of Christ's present reign, circumstances may become bludgeons whereby the soul is weakened hopelessly.** But there is no need to be in such a case; the Kingdom is accessible to those who live by faith, for they have been "translated" into it (Col. 1:13). It is a spiritual Kingdom; one that finds its participants exercising authority over principalities, over powers, over the rulers of the darkness of this world, and over spiritual wickedness in high places (Eph. 6:12). Our Lord Himself declared that His Kingdom was not of this world (Jno. 18:36); i.e., not of this world order. The weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds (II Cor. 10:3ff). Those who seek for an earthly physical kingdom seek, then, in vain, for even as Jesus Christ Himself is not of this world (Jno. 8:23), neither is His Kingdom of this world.

Let our readers see to it that they shun the profane babbling of the premillennial hypothesis lest it corrupt them and rob them of the precious jewels of truth. If other of our readers find these things confusing to their spirit, simply let them believe the Word of God without attaching to it all sorts of wily interpretations. If the Word says Jesus is King, believe it! If it says that David

*(Please turn to page 2)*