

THE WORD OF TRUTH

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

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

SET FOR THE DEFENSE OF THE GOSPEL

SEEKING OUR POSSESSIONS

"The Lord will perfect that which concerneth me: Thy mercy, O Lord, endureth forever: forsake not the work of Thine own hands" -Psalm 138:8

There are many errors being perpetrated as great truths, of which things we must most certainly beware. Not the least of these concerns the quest to appropriate all that the Lord has reserved for us. In the name of renewed spirituality and life, many are pressing in, they say, to possess everything that God has for them, no longer having their lives characterized by hesitancy, but rather waxing bold to ask God for all of their possessions. On the surface, this appears very humble and spiritual in nature, but upon further examination, it is seen to be a most presumptuous attitude. It may come as a surprise that we are often so reluctant to receive some of the prominent attitudes in the religious world, *but our faith and communion with the Lord, and the understanding which He has graciously given us, takes the precedence over all tradition of men.* We do not weigh the truth of things by their sound, or by the nature of the people that subscribe to them, but by their uniformity with the revelation of God - the "record He hath given of His Son." We stand with the prophets of old, who spoke in the behalf of the Lord; "To the law and to the testimony: if they speak not according to this WORD, it is because there is no light in them." (Isa. 8:20) When men presume to speak in the behalf of God, and to give great answers and solutions to the saints of God, they place themselves in a precarious position, for now they shall be judged with the greatest scrutiny, as the Scriptures say; "Be not many of you masters (teachers), knowing we shall receive the greater condemnation (judgment); for in many things, we offend all" (James 3:1-2). We who have been granted a fellowship with the Lord have access to the treasures of wisdom and knowledge that are hidden in Christ Jesus, and it is not necessary that any man teach us, but as that same anointing (the Holy Spirit of God) which we have received abides with us, and remains in us, so we shall abide in Jesus, bring forth fruit unto life everlasting (I John 2:21, 27; John 15:1-8). *The Lord God has not placed us under obligation to hear or give the least heed to any man who does not speak in perfect conformity with all of the Scriptures which were given by inspiration of God* (II Tim. 3:16-17; II Pet. 1:21). It is with these basic principles in mind that we approach the subject at hand. If it be a strange one to you, my reader, then weigh it carefully, and judge whether we speak according to the Word of the Lord. We are delivering a fundamental principle of the

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The Word of Truth

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faith, trusting the Lord that you shall be able to receive it.

There is no question but that the Lord has designed that each member of the body be endowed with particular and specific gifts and graces. These things pertain to the life "that now is" and "that which is to come" (I Tim. 4:8). However, the receiving of these things is not a simple matter, nor may it be codified or placed into a traditional concept. By way of clarification, I do not speak of those productions of the Spirit, as obedience (I Pet. 1:2), love, joy, peace, longsuffering, gentleness . . . etc. (Gal. 5:22-23). **We are to surely strive for the full development of these characteristics within our minds and hearts. Incessantly are we to pursue them, never failing or growing weary, but mounting up with eagles' wings in quest of those things which "pertain to life and godliness." God has predetermined these things for all of His people, and these they are admonished to "follow after"** (I Tim. 6:11; II Tim. 2:22). This involves being "conformed to the image of His Son" (Rom. 8:29), praise the Lord. But, when it comes to those more secret plans for the children, concerning which there has not yet been given specific revelation in the Word, we touch upon a theme of quite a different nature.

We have in Scripture one example of a bonafide son who desired all that he had coming to him, and boldly did he make petition for it, **and received it.** These were things that were his, that rightfully belonged to him. The account is found in Luke 15, and is commonly referred to as "The parable of the prodigal son." In perusing the account, it is seen that the lad received his goods prematurely, and so squandered them in riotous living because of the lack of wisdom and understanding within him. It seems clear to me that his petition was not a wise one, but rather a foolish one. **He ought to have left the matter in the hands of his father who could have capably discerned the right time for the dispensation of the son's goods.** Actually, the prodigal son was possessed of much pride, being presumptuous enough to intrude his own wisdom and desires into his fathers superior understanding. As you

know, the boy received his goods - all of them at once - and **promptly** went out and wasted them all, so that he finally found himself in a swine's house, desiring to eat mere husks to fill his belly (hitherto, his god). Thus did he disgrace his father and himself. The fact that his father had mercy upon him is not meant to convey an attitude of approval upon the boy's actions - they still, to this day, stand a tower of reproach to all who would act in a similar fashion.

Again, we have an example in Israel seeking a king. In my opinion, it is evident that the Lord had planned for Israel to have a king, and David had been selected for the post. However, Israel sought a king **prematurely**, in order to maintain her status among the heathen nations (I Sam. 8), and having received one in Saul of Kish (I Sam. 9) brought much woe upon their own heads. Their request was not at all wise!

Again, Abraham, having been promised of the Father Himself, a son, sought what rightfully belonged to him. Eliezer and Ishmael stand as monuments of inopportune choices (Gen. 15:1-3; Gen. 16:11-16; 17:18), and though they were both blessed (Eliezer, in selecting Isaac a bride, and Ishmael, in becoming a mighty nation), yet they neither one were granted the promised blessing. Abraham seeking for that which rightfully belonged to him (a son) was very unwise. He ought to have resigned himself to the Lord, and been content to "walk before Him and be perfect", as the Lord had instructed him (Gen. 17:1).

Some suppose that not earnestly seeking our whole inheritance evidences pride within the heart - but that is only because they are sophists, and have not yet learned to think as a kingdom-man. While it is true that this assumption might bear an element of validity for one who had refused God's gifts and graces because of a love for flesh and sin, it is not so of those that are Christ's; for they have "crucified the flesh, together with the affections and lusts" (Gal. 5:24). Actually, it is more true that those insisting upon their whole "lot" do evidence a most cunning pride. **They cannot stand with Moses or Gideon, who both were hesitant because of meekness, to take hold of their dispensation of Grace.** Yet they, with all of their meekness merited mentioning in the spiritual hall of faith (Heb. 11), while we scarcely shall ever hear of these presumptuous bigots that parade themselves as spiritual men in our day. Was not John the Baptist commended for his righteous withdrawal from baptizing Jesus - though he came for that very reason and purpose (John 1-3)? From whence comes this strange tradition that must needs confuse those that embrace it. **Away with the swines' food, and take up the dainties of glory, that your lives may be filled with all goodness instead of fleshly presumptions!**

Actually, confusion on this point comes because of a lack of understanding (as do most confusions). God's people are to occupy their lives with holiness, meekness, perfection, and faith. **In such a pathway the Lord will direct and perfect that which concerneth you! Walking in the light will most assuredly and most thoroughly equip you for the proper reception of all things - each in its own time.** We must learn not to seek our inheritance by experience prematurely, but rather "wait upon

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JESUS IS ON DAVID'S THRONE

It is true that Satan and his wicked hosts are aware that Jesus is **presently** reigning in great power, for He is doing it at their expense, as it is written; “. . . blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to the cross; and **having spoiled principalities and powers, He made a show of them openly, triumphing over them in it** (His cross)” - Col. 2:12-15. It was in the cross that Jesus accomplished His great defeat of the Evil One, as it is witnessed; “. . . that **THROUGH DEATH** He might destroy him that hath the power of death, that is, the Devil” (Heb. 2:13-14). **The “show” was made to the heavenly hierarchies and spiritual beings - not merely to the earth.** Christ's glorious triumph was not so much a spectacle to the world, as it was to the heavens, for it is before these that the Father demonstrated His magnanimous wisdom and prudence and power (Eph. 3:10-11). **The cross is the place and the means of God's triumphs over His enemies;** “Which He wrought in Christ **WHEN HE RAISED HIM FROM THE DEAD** and set him at His own right hand in the heavenly places” (Eph. 1:20). This is why we preach the cross; not only because here man's redemption was wrought, but because that redemption was wrought in the defeat of the evil one, as well as in the satisfaction of the Father in heaven.

The rulers of this world are spiritual hosts - evil spirits under the rule of the great **under-ruler, Satan,** as it is written; “For we wrestle not against flesh and blood, but against principalities, against powers, against rulers of the darkness of this world, against **spiritual** wickedness in high places” (Eph. 6:12). **Those that can dethrone these spiritual hosts will rule in their stead.** Thus it was in the day of Daniel, as the angel communicated to him; “. . . but the Prince of Persia (a spiritual ruler) withstood me one and twenty days . . . and now I will return to fight with the prince of Persia; and when I am gone forth, lo **THE PRINCE OF GRECIA SHALL COME**” (Dan. 10:13-20). In this text, the great conflict of the spiritual hosts is pictured. The “Prince of Persia” was a “ruler of the darkness of this world” who had been set, by Satan, over the nation of Persia. As this spiritual personage ruled, the Nation of Persia ruled, and was a dominate power. However, in the days of Daniel, the angel Michael engaged in battle against this spiritual ruler, casting him down from his high and lofty place. Immediately after this the “Prince of Grecia” came forth, who ruled over Grecia, and thus gave that nation the prominence. **This is how power is shifted from one nation to another - it is through spiritual conflicts in the high places; by means of the overthrow of powerful and unseen spiritual hosts.**

Now, with this in the background, you may begin to see more of the dynamic content of the text in Colossians 2:15. Here Jesus is pictured as overthrowing all the spiritually wicked powers, making a show of them openly, and thus ending their free dominion. **They now operate under the direct control of Jesus Christ, who is unequivocally pronounced the “Head of all things to the church”** (Eph. 1:22; Col. 1:18) - i.e., He has been given to the Church as one who actively rules over all dominion and principality and power. It is for

this reason alone that we are assured that “nothing shall be able to separate us from the love of God which is in Christ Jesus our Lord”, and why we are called “more than conquerors through Him that loved us” (Rom. 8:33-39). It is with us as it was with Job the patriarch - **Satan cannot touch us in any form unless he be given authority from the Lord God of heaven and earth.** Our Father “rules among the armies of heaven, and the inhabitants of the earth”, and has “given all power in heaven and in earth” unto the Lord Jesus Christ (Matt. 28:18). Now, as has been stated, he who rules the spiritual hosts, rules all, for it is not flesh and blood that rules the world, but inseen spiritual-beings.

It is unfortunate, if not providential, that many, because of their inability to see Christ ruling externally, have supposed that He is not yet upon the Throne of David, but that He is waiting in abeyance until some future day when He shall assume the throne in a physical and seen sense. Such a view is fraught with carnality, and brings great reproach upon the cross. **If the show of the dominions was made at the cross, those who look for a future show do great disservice to the cross, if they understand not that any opposition presently perceived is under the All-powerful hand of Christ; not out of control, but wisely ordered and maintained according to His own inscrutable wisdom.** Surely none but a fool would suppose that Christ could have the uncontested rule over Satan's hosts, and still not be on the Throne! **Satan does not recognize the authority of an unenthroned being - yet He does perceive and bow to Christ's authority, for he perceives He is truly the king.** Even during Christ's earthly ministry, the Devil gave full obedience to Him. Is it not written that when the temptation of Jesus was ended, Satan left (Matt. 4:1-11; Luke 4:1-12)? He could not stay against the will of Jesus Christ, who was, in the first place, “led up of the Spirit into the wilderness to be tempted of the Devil.” The demons came out of people at Christ's command, and asked Him leave to enter swine, even asking at times if He had come to destroy them before the appointed time (Matt. 8:31; 8:29). It is certainly a token of spiritual ignorance that any man would suppose Christ's rule only partial simply because everything did not externally manifest itself to carnal eyes as being in subjection to the Lord's Christ. No, Jesus rules, in the highest and loftiest sense of the word, and **His rule is absolutely uncontested in the spirit-world;** all bow and do obedience to Him, whether willingly or unwilling. As it is written; “. . . Jesus Christ, who is **GONE INTO HEAVEN,** and is on the right hand of God; angels and authorities and powers **BEING MADE SUBJECT TO HIM**” (I Pet. 3:21-22). You could sooner substantiate that Jesus did not ascend into heaven, than that the principalities everywhere are not subject to Him. “He ascended,” is the word of the Holy Spirit, with this right and authority **in possession,** having defeated utterly, and once and for all, all the opponents of God within the very sphere of their evil activity! If what we have said is not true, then the church is at the mercy of demons and spiritual rulers which are, in a grapple between us and them

alone, quite capable of detaining us from entering into heaven. If one of these strong evil rulers of the spiritual world could detain an angel, mightier in strength than we mortals, for twenty-one days, what may they do to us, who are as the dust of the earth and frail. Well do I understand how Armenianism has such sway in the religious world and professed Christendom. If the common view of Christ's reign is accepted, we are thrust upon the strength of man, in that which we will sweat and toil until the day Jesus is set upon David's Throne. But, for those who have seen the truth of Christ's present rule, the doctrines of election, keeping, drawing to Jesus, and Sovereignty, hold great comfort. We have abundant reason to believe these doctrines, for we have truly seen the Lord high and lifted up, with the earth as His footstool, and all the spiritual hosts as His subordinates. **It appears clear to me that the great cause for the division in the evangelical world between the free-willers and the free-grace advocates, is basically this truth and the measure of insight into it - "The Lord reigneth."**

Now, we are not at all content to let this matter go here, for the Word of God teaches quite clearly, to the spiritual mind, the truth of Christ's present occupation of David's Throne. Well, are we aware of the unsettling effect that this announcement has upon myriads of people who have for years been taught a sort of spiritual garbage. Why will not religious men hear the truth, and cease from holding their traditional views, for which they have neither substantiation nor good cause to believe? Is it not the truth which liberates and makes free (John 8:32-36)? **Tradition binds men to institutions and to men rather than to the Lord Jesus Christ, the great Freer of His people?** We will hold forth the word of truth, that we have a King who rules over all, sitting at the right hand of the majesty on high, and having all under His subjection, saving the Father Himself, who hath put all rule under Him (I Cor. 15:27).

It was the Apostle Peter who first preached the Kingship of Jesus with power. On that great day of Pentecost, when the Lord began pouring forth His Spirit, Peter unveiled much of the prophets concerning Christ. "Men and brethren, let me speak unto you freely of the patriarch David, that he is both dead and buried, and his sepulcher is with us unto this day. Therefore, being a prophet, and knowing that God had sworn with an oath to 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" (Acts 2:29-31). Peter, being full of the Holy Ghost, has seen into the 166th Psalm, and is giving its true meaning to the people before him. **The fact that so many are today at variance with Peter on this subject is sufficient indication that they have not been given insight into this or other Scripture.** David had spoken this Psalm with the promise of God in his eye—the promise that God would raise up someone to sit upon his throne, and rule the people "with equity". David, according to the Spirit-filled Peter,

spoke of **the resurrection of Christ** in association with the setting of Him upon his throne. Is it not a point of interest that the setting of Christ upon David's throne is spoken of today in association with His Second Coming? From whence has this doctrine arisen - certainly not from the Apostles, for it cannot be found anywhere in all of the Scriptures! Pure tradition has conceived and perpetrated this doctrine, and to the confusion of the people. David spake of "the resurrection of Christ" when he saw Jesus upon his throne - and ought not we to do the same? Is it because men are fearful of throwing their tradition overboard in favor of the truth that they refuse to so speak of Christ's resurrection, or is it simply because they are ignorant of the matter. We do not know, but we joyfully take our side by Peter, and declare Christ's resurrection as that which puts us in mind of His rule. It was in view of this, that Peter declared; "Therefore, let all the house of Israel know assuredly that **this same Jesus**, whom ye have crucified, hath God made both LORD and Christ" (Acts 2:36). The terms "Lord" and "Christ" are not incidental descriptions. They have been selected out of the prophets! "Lord" is the word that David used of Christ Jesus in anticipation of his spiritual rule upon his throne. "Christ" is the name given to Jesus to signify His Divine selection by the Father for David's Throne, so that the resurrection and ascension of Jesus of Nazareth, the Son of God, at once fulfilled these prophecies of God's setting His Chosen One upon the throne of David. **The first act of His Kingship was the conferment of the Holy Ghost upon His people;** "Wherefore, being by the right hand of the 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" (Acts 2:33). Now, it may seem a small matter to some that this great work was done, but when it is remembered that between heaven and earth operates "the prince of the power of the air" (Eph. 2:1-3), and that this is the sphere of his dominion, it will at once be seen that **the bestowment of the Holy Spirit involved the overthrow of great seats of wicked authority and power;** for they would surely have restrained the reception of this gift, were it within their power to do so. **However, Satan and his hosts were subordinate to Christ, and as such could do nothing against His desires, but only submit to let the blessing pass through their territory that it might rest, so to speak, upon the hearts and lives of the redeemed. The conferment of the Holy Spirit upon believers is itself a token of Christ's undisputed reign over all at this present moment - from the "Throne of David."** The prophecies of Jesus sitting upon the Throne of David are many, and we commend to you a study, **in the Spirit**, of them all, of which these are but a few: II Sam. 3:10; I Kgs. 2:4; 8:25; 9:5; II Chron. 6:16; Jer. 33:17; Isa. 9:7; Jer. 13:13; 36:30; Luke 1:32.

The "Throne of David" signifies the nature of Christ's rule; that it was going to be extensive, to the uttermost part of the whole creation in heaven and earth. Until the day of Christ, "death reigned", and Satan had the race of man in his snare, having brought them to the regions of death, and spreading the net of delusion over them all. As it is written, he "deceiveth the WHOLE

world" (Rev. 12:9). Jesus came to "destroy him that had the power of death, that is the Devil; and deliver them, who through fear of death, were all their lifetime subject to bondage" (Heb. 2:14-15). Even as David extended the borders of Israel's dominion to the full measure of the promise, so the Lord Jesus Christ exercises His dominion in all corners of the earth, overthrowing in all places principalities and powers, and ruling with a rod of iron. There was a time when the Lord manifested Himself only to the Israelites according to the flesh, and thus did not make manifest His rule in all portions of the earth. Supposing that he could use this to his own advantage, Satan blinded great segments of the world, blinding the Gentiles to the glory of the Lord. But, when Jesus Christ was given the reins to the kingdom, He at once demonstrated the truth that "God is no respecter of persons", bringing sheep into the fold from "every nation, tribe, kindred, tongue and people; thus demonstrating that He was truly Ruler of all.

David's Throne was a place where dispensation was made (I Chron. 24:3; II Chron. 23:18), and it is in this sense that Jesus is said to sit upon David's Throne. Not only did David bring the entire promised land under his dominion, but he distributed the spoils and gifts to his people. So it is with our Lord Jesus. He was "raised up" to sit upon David's Throne, as was seen in the resurrection, according to the inspired interpretation of Peter. **Then He "shed forth" the things that were that day witnessed, in confirmation of the truth of His reign.** So far as the prophets were concerned, they spoke of Jesus under the term "David", making mention of His glorious reign. It is interesting, as well as highly edifying, to meditate upon their usage of this most holy term. Ezekiel uses the term abundantly in his book ("my Servant David" - 34:23, 24; 37:24, 25, etc.). The Holy Spirit moved him to write; "And I will set up one shepherd over them, and he shall feed them, even my Servant David; He shall feed them, and He shall be their shepherd" (Ezek. 34:23). Even the people of old, who witnessed Jesus Christ in the flesh, related the prophetic term "David" to His ministry of salvation and provision for His people (Matt. 9:27; 15:22; 20:30, 31; Mark 10:47, 48). It is for His people that He reigns supremely, suppressing all of their enemies, as was prophesied by Zecharaias; "That He would grant unto us, that we being delivered out of the hands of our enemies might serve Him without fear" (Luke 1:74). Many of that day interpreted this to mean that the suppressors of their physical liberties were to be destroyed, and thus, not seeing in Jesus of Nazareth the fulfillment of their imaginations, they rejected Him, even though He came to them (John 1:11). Is it not true that many have made the same error today? They, as Paul declared, "suppose that gain is godliness" (I Tim. 6:5), and thus miss the real benefit of a ruling and reigning Christ.

We will not fail to mention that Jesus is in the process of bringing all of His enemies to His feet; not that they are more powerful than He, or that they are waging such great warfare that it requires much time - that is a thorough misconception. Jesus could fell the world at one blow, instantaneously - resistance or not. **The All-**

powerful One cannot be resisted by those possessing no power, who are as the grass of the field. Jesus is waiting, expecting, until such time as all the sheep have been brought in. Because this is the means that best glorifies the grace of the Father (Eph. 1:6), the providences of the Lord appear slow, but we must ever remember that "one day is with the Lord as a thousand years, and a thousand years as one day" (II Pet. 3:8). With the Lord, time is no element, it is His "eternal purpose" (Eph. 1:11) that is of the greatest pre-eminence. Because God's ways seem mysterious and uninterpretable to man is no reason to invent new and strange doctrines which are designed to make palpable to the understanding the workings of the Lord! Because Jesus does not appear to carnal minds a King is by no means indication that He is not. Because men cannot explain to the satisfaction of the curious and sinfully inquisitive human mind the fact that Jesus is presently upon the Throne of David, is a completely unjust reason for thinking that He is not! Peter preached the truth concerning the matter; that Jesus being raised from the dead and ascended into glory was a manifestation of Him being set upon David's Throne. Whether this can be received by men or not has no bearing whatsoever upon the case - **this is the way that it is**, and we believe and worship altogether such a One as this! It is true that Jesus shall be fuller manifested as King in God's own time, but this has no bearing upon His Kingship now, or upon the occupation of the Throne of David. Just as David, in his reign, subjugated one by one the opponents of the Lord in the promised land, so it is with the Lord Jesus Christ - He is subduing His enemies, according to the will of God, one by one, until all shall become His footstool and glory and honor are thus brought to the Father, who "worketh all in all."

The Second Psalm is a glorious declaration of the victory of our Lord Jesus Christ over all of His adversaries. It shows the futility of the efforts of man, and the glorious purpose of the Lord being wrought out very minutely, even though being accomplished by the very enemies of the Lord - unbeknowns to them; "Why do the heathen rage, and the people imagine a vain thing? The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against His Anointed, saying, Let us break their bands asunder, and cast away their cords from us. He that sitteth in the heavens shall laugh: the Lord shall have them in derision. Then shall He speak unto them in His wrath, and vex them in His sore displeasure. **YET HAVE I SET MY KING UPON MY HOLY HILL . . .**" (Psa. 2:1-6). **The fact that the Holy-Spirit-filled-church recognized this is a declaration of the ascended and glorified Christ (Acts 4:25-30) is reason enough for us to receive it in the same fashion.** The disciples of old prayed to the Father to work in the behalf of the King which He had set upon His holy hill. "Well," say some; "But Jesus shall reign in the physical city of Jerusalem, and rule from a literal throne, as it is written." But, oh sophist that thou art **the physical Jerusalem is not the true Jerusalem, but is only a figure of it. "The Jerusalem WHICH IS ABOVE is the MOTHER of us all"** (Gal. 4:26). The "Jerusalem that now is" is spoken of in quite a

NEEDS OF SOME BRETHREN

Brother and sister E. G. Bohanon, 1508 Roosevelt Avenue, Gadsden, Alabama, have presented a specific need that some of our readers may be able to meet. Both being elderly, they have need of someone to stay with them and assist in the regular household duties, as sister Bohanon is unable to fulfill her tasks. These brethren are not possessed of much wealth, and are unable to reimburse financially anyone aiding them. But they do offer their home to anyone desiring to live with them and share what they do have. Brother Bohanon writes; ". . . we would like someone that needed a home to come and be one of the family, and all share what we have together, and just help do the housework.

This is an excellent opportunity for someone who is alone, and needs a home and companionship. The address is given above, please write directly to these good brethren if you are interested. Let all pray that the saint's needs may be met in the immediate future.

different vein, as is seen in verse 25 of that same chapter. **The heavenly Jerusalem is the spiritual place of God's presence; the gathering place of all of the redeemed. It is the higher regions of the spirit-world where The Throne of God is, and where Jesus is seen in His glory. It is from this place that Jesus reigns, not from an earthly location. To fuse a glorified Christ into an unregenerate world is not possible, for Christ cannot be united to Belial, nor can righteousness be mingled with unrighteousness.** Jesus has spent His last hours in this sin-festered world, and He shall do it no more. The next time He shall come in "power and great glory" (Matt. 24:30; Luke 21:27), and the very heavens and earth, not being able to abide His presence shall "flee away, and there shall be found no place for them" (Rev. 20:11). Who is this "that darkeneth counsel by words" in teaching people that Jesus, glorified, risen, and exalted high above "every Name" that is named, could possibly abide in this earth - or even in the regions of it - without it being consumed by that same glory? **Let such an one acknowledge his ignorance of the Lord and of His glory, and abandon his "vain conversation, received by the tradition of his fathers."** No apostle taught a physical and earthly reign of Christ, and those that do so now do greatly error. They declared Him as ruling from heaven, sending forth blessings upon His people, and overthrowing evil and wicked powers as one that "ruleth on high." We who have been redeemed have verily been "translated into the KINGDOM of God's dear Son" (Col. 1:13), and we rather detest any doctrine that would have us believe we have a throneless Christ; or One that does not at this moment occupy the Throne of David which was promised Him! Speaking of our Christ (and let all put aside their tradition and receive the Word of the Lord), and apostles wrote; "He is Lord of ALL" (Acts 10:36); "Christ came, who is OVER ALL" (Rom. 9:5); "To this end

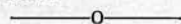
Christ both died and arose and revived, **THAT HE MIGHT BE LORD BOTH OF THE DEAD AND THE LIVING**" (Rom. 14:9); "Which He (God) wrought in Christ when He raised Him from the dead and set Him at His own right hand in the heavenly places, **FAR ABOVE ALL PRINCIPALITY, AND POWER, AND MIGHT, AND EVERY NAME THAT IS NAMED, NOT ONLY IN THIS WORD, BUT ALSO THAT WHICH IS TO COME:** and hath put ALL things UNDER HIS FEET, and gave Him to be **HEAD OVER ALL THINGS TO THE CHURCH**" (Eph. 1:20-22); "Who (Jesus) is the blessed and **ONLY POTENTATE, the King of kings, and Lord of lords**" (I Tim. 6:15); "Who is gone into heaven, angels and authorities and powers **BEING MADE SUBJECT TO HIM**" (I Pet. 3:22), etc. Now, you who cannot conceive of a Christ that is **presently reigning upon David's Throne - what is there left yet to rule?** Who are the enemies which he does not yet rule? "Well", answers the sophist, "Why do not all men bow the knee to Christ? Why are there myriads of people who yet curse him, and why are not all men believers, if so be that Jesus is reigning now upon David's throne?" And so we answer you - did all of David's enemies entertain a love for him, even though they did pay David's throne?" And so though they did pay tribute to him? Did all servants worship and adore those whom they served? Because a man curses an unseen Christ, shall he curse him when confronted face to face with Him? **Is the rule of Christ manifested alone by external submission, or because the Lord declared;** "The king's heart is in the hand of the Lord, and He turneth it whithersoever He willeth". **Does the fact that we are clay and He is the potter have no bearing on the case?** Does the fact that He "upholds all things by the Word of His power", and that "He giveth eternal life to as many as have been given unto Him bear no weight upon your stubborn conscience? **If Jesus does not rule men, how can He rule demons, who are our opponents** (Eph. 6:12)? Do you not realize the outcome of your damnable doctrine; it leaves the church of the Lord at the mercy of higher powers than men; powers that are mighty in strength above any human imagination? If this is the type of Christ that you seek to serve, then you may serve Him, and stand or fall by that one; but we shall serve a Christ who is truly "all in all", and unto whom all submit when confronted with Him in truth. **He is Supreme in every sense of the word, and we mitigate it not in any sense!**

Now, we are swift to point out that the Scriptures speak of that day when "the kingdoms of this world are become the kingdoms of our Lord and His Christ" (Rev. 11:15). To the believer, this speaks of the time when the knowledge of the Lord shall cover the earth as "the waters cover the sea" (Hab. 2:14). This shall be the reign of the Gospel, when the "veil" shall be lifted by the Sovereign Hand from the eyes of His people (II Cor. 3:16), and "all Israel shall be saved" (Rom. 11:26). This shall be wrought by the power of the Gospel, which is the only revealed means of accomplishing salvation (Rom. 1:16). God shall work in a mighty way, moving by His inscrutable wisdom, "unto the praise of the glory of His grace." Even as He filled the world with the Gospel in the first days of the church (Rom. 1:8),

so shall He do it again. Jesus shall release, from the Throne, such power and spiritual glory as shall bring into the fold "such as should be saved" in that day. **He shall use no other power than is at His disposal at this present day.** The fact that Jesus holds some of His power for the appointed time ought not to cause the saints to think Him less powerful. It is truly a King that may use His power according to His own pleasure, **totally unrestrained by the wills of demons, angels or men,** all serving Him, knowledgeably or unknowingly. When Jesus arose from the dead, He was unequivocally given "all power in heaven and earth" (Matt. 28:18). **The primary purpose of this delegated power was in order to the preservation and development of the church.** This is the significance of the Throne of David. He has been given as "Head over ALL THINGS to the church" (Eph. 1:22). **His primary purpose for ruling is not the subjugation of His enemies. We trust that to all believers it is clear, even from the earthly ministry of our Lord Jesus, that His enemies were, in a sense of the word, always subject to Him.** If this were not the case, how would it be possible for Him to cast our devils (Luke 11:20) which themselves were the rulers of men. If the strongman of the house be bound, are not the subjects of the strongman's house easily taken? **Christ's subjugation of His enemies speaks of the time when all things shall come to an end; when the "mystery shall be finished" (Rev. 10:7); when heavens shall be rolled up as a scroll, and the earth and the works therein shall be burned up and melt with fervent heat.** It speaks of the time when there shall be no more open rebellion against the Lord. This is a providential work - that is, the subjugation of Christ's enemies. It is not that His enemies are stronger than He. If that were the case, how miserable indeed would be the "great salvation" of which we love to speak! Nor is because His enemies are so strong that there must needs ensue a great struggle, until the Lord Jesus finally overcomes them at length. God forbid that such blasphemous and heterogenous notions should be entertained by the saints of the Most High! There is an appointed day when the Father of Heaven shall show what manner of Man Jesus Christ really is - a King supreme, the Potentate Most High; "Which in His own times He will show, who is the blessed and only Potentate, the King of kings and Lord of lords." (I Tim. 6:15). **He is a King in concealment to the world now; but a reigning ruling one, nevertheless.** His enemies shall be placed under His feet when all the universe witnesses the Superiority of God's Holy Son, as He returns in glory, every eye beholding Him, and they that pierced Him mourning and wailing because of Him (Rev. 1:7). This great day shall be experienced in a first-fruits sense when the world is filled with His knowledge, and the pure and undefiled religion of the Lord dominates over wicked powers; when the rebelliousness of men shall not make an open show as it does today, but shall be bound up with its prince; the everlasting Gospel being spread and causing men to "beat their swords into plowshares and their spears into pruning hooks"; a time of peace and tranquility rather than wars and rumors of wars. But this is only an introduction to the great open display of Christ's power when "every knee shall

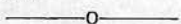
bow, and every tongue confess that He is Lord to the glory of God the Father" (Phil. 2:10-11).

We confess that we worship a ruling, reigning Christ; who possesses all the rule of heaven and earth; angels and authorities and powers being made subject to Him. **He shall never have any more power than He does at this present moment, which power is devoted to the care and substance of His brethren.** We anticipate the unveiling and manifestation of that power before the eyes of all flesh; and when it comes to pass, we shall confess before God and men that this is the same Jesus, ruling with the same septre, that we presently worship, adore, love, and fellowship. If this is not the Christ that you worship, then discard your current one, and come to the true Christ; He alone is able to "save to the uttermost them that come unto God by Him" (Heb. 7:25). And now, we recommend you to Him as He who has been exalted to the very throne of David now, and declared to be both Lord and Christ. Worship Him in spirit and in truth!



Affliction—An Accomplishment

Affliction is an accomplishment, not a travesty! "Knowing that the same afflictions are ACCOMPLISHED in your brethren that are in the world" (I Pet. 5:8-9). It is through this means that a tried faith is accomplished; strength is accomplished; experience is accomplished; hope is accomplished; a discontent with the world is accomplished; a longing for the heavenly home is accomplished. Too, all afflictions are accomplishments of Divine "wisdom and prudence" (Eph. 1:8). It is the Father shaping and molding us into the Image of His Son, as He has predestinated (Romans 8:28-30). We need not recoil from affliction, for it will yield the peaceable fruit of righteousness when it is finished. The world is not worthy of the saints (Heb. 11:38), and its affliction of them proves it. Bear up then, oh afflicted one; the end shall soon be here, and affliction shall have finished its work and accomplished God's purpose. It will truly be among those "all things" that "work together for the good of them that love the Lord, who are the called according to His purpose" (Rom. 8:28). **Let us not look at affliction as traversity and calamity, but as Divine and wise accomplishment.** Our Lord suffered; are we greater than He?



"SHAMEFACEDNESS" is to be the possession of every Christian woman (II Tim. 2:9-10). The word means modesty, or bashfulness; in clearer language, a person that does not draw attention to herself. Christian sisters are to be characterized by a "meek and a quiet spirit", and be NOT forward and thrusting, thus drawing attention to themselves. In our day of woman suffrage and the female work-force, these words appear quite obsolete, and thus are many professing Christian women's thoughts totally at variance with them, being molded by society rather than by the Word of the Lord. However, God's Word shall stand, and she who lives in violation of it, in this matter, shall be judged by it - just as surely as all who live contradictory lives to the dictums of the Lord, shall be brought into judgement (John 12:47-48).

Seeking Our Possessions

(From page 2)

the Lord" (Isa. 40:28-31). Many are not able to handle all that God has laid aside for them, even as the early disciples of Christ were not able to receive all that He had reserved for them (John 8:26; 16:12). They would soon squander and waste it on unlawful things. Besides, we are not enjoined of the Lord to seek our whole inheritance, but rather to "seek the Lord", and to "covet the best gifts". Be not presumptuous or demanding with your heavenly Father as was the prodigal son with his father. Be patient and wait on the Lord - believe that He shall of a truth "perfect that which concerneth you". The prodigal's father gave him his inheritance and he wasted it - it might be so with you also. Learn that your times are in His hand (Psa. 31:15), and that "the steps of a good man are ordered of the Lord" (Psa. 37:23). "Seek not great things for thyself" (Jer. 45:5), but rather take the lowest seat. Let the ruler of the feast be the one that invites you up higher. Commit your way unto the Lord (Psa. 37:5), and He "shall bring it to pass." God ministers out of His treasury to those stewards that are found faithful over what they have been given, for "it is required in stewards that a man be found faithful" (I Cor. 4:2). Things do not come all at once, but rather as you are ready for them, "prepared unto every good work" (II Tim. 2:21). Learn to say, "Let HIM do what seemeth Him good" (I Sam. 3:18; II Sam. 10:12).

Those in times past who received from the Lord, received while they were faithfully engaged in laboring unto the Lord **where they were at**. Amos, while a gatherer of sycamore fruit and a keeper of the flocks; Elisha, while plowing with twelve yoke of oxen; David, while faithfully watching the sheep; Peter and John, while fishing; Matthew, while at the receipt of customs; on the day of Pentecost, the disciples received as they waited, as the Lord had commanded them; Paul to Rome, as he ministered the Gospel. The activities that were given them were according to their knowledge, which was given them from above. Jesus told His disciples to tarry, and they did; thus they were given more. In the parables of the talents and the pounds (Matt. 25:15ff; Luke 19:13ff), the faithful servants were told to "occupy" until Jesus came, and thus they were blessed in being given more in the life to come. So it shall be with you if you be wise. **Those that spend time before the Throne seeking more of the Lord when they have not yet learned to handle what they have, only fit themselves for dishonor, and a failure to bring glory and honor to Christ.** Times and seasons" are in the power of the Father, and Him **alone**, and we must learn to leave them there (Acts 1:7).

God forbid that we should discourage anyone in the holy work of seeking the Lord and His will! I but encourage you to seek Him **lawfully**. The Apostles, who themselves laid the foundation of the church, taught us how to do this in their letters. In all of the holy writings you never read; "Seek all that the Lord has for you." The language itself is subject to great misunderstandings, especially among novices. **The revelation of God Himself is held forth as that which is pre-**

eminently to be sought. A life of holiness and self-crucifixion is then enjoined in order to fit you to receive. The work of submission, believing, and waiting is for you!

HEAVENLY CONTEMPLATION

The very contemplation of heaven thrills my soul. Thoughts of seeing my "precious" Lord Jesus, of beholding the Father in all of His rainbow-splendored glory; the cherubim and seraphim; the angelic hosts; and the redeemed of all ages - such are great delights to my soul! 'Tis then that I shall have done with this "body of death", as Paul was wont to call it; this "tabernacle" which presses hard upon my soul, straightening it. My temptations, vexations, and frustrations shall forever be severed from me as a filthy and contemptible garment; praise His Holy Name! No more of this dreadful distraction of which I now daily taste - no more groaning in anticipation of coming liberation! My service to God shall be gloriously unencumbered! Praise the Lord! The moment may burst upon me at any moment; glad thought! I need not ever be reconciled to earth and its situations; they are not forever! I will, therefore, live above them, in wonderful anticipation of my liberation day and heaven. Here, in the higher order of things, I may walk by faith and hear the words clearly; "Yet a little while, and He that shall come will come, and will not tarry." Aye, and here I am in the tarrying period; Jesus tarries, and I tarry before Him. But then He shall no longer tarry, but descend with a shout, and with the trump of God; then I shall no more tarry, but shall rise to meet Him in the air, ever to be with Him. Oh, weary pilgrim, will you not travel this high road with me? Here there are joys amidst tribulations; strength in weakness; honor in reproach; and gladness in sorrow. Herein is righteousness, and peace, and joy in the Holy Ghost. It is a road of meditation and contemplation, wherein the mind is gloriously permitted to dwell upon noble and heavenly things (Phil. 4:8), things that shall never end, but shall forever be our portion in Jesus. May your mind be presently occupied with this heavenly contemplation if you be one of the chosen and redeemed. If you have not yet tasted of the Lord, that He is good, then I exhort you to seek Him out at all costs, in order that you too might enjoy the contemplation of heaven and eternal unhindered fellowship with our Lord Jesus Christ.

Early Christians went "everywhere preaching the Word" when persecution was unleashed against them. They had encountered the living Christ, and could not keep silent. Is not the muteness of the professing church today concerning the Lord Jesus Christ but indication of their failure to meet Christ at all? And ought not the brethren of our Lord aspire to the type of spiritual relationship with Christ that will find their tongues loosed and their stammering replaced with plain speaking? (Isa. 32:4).