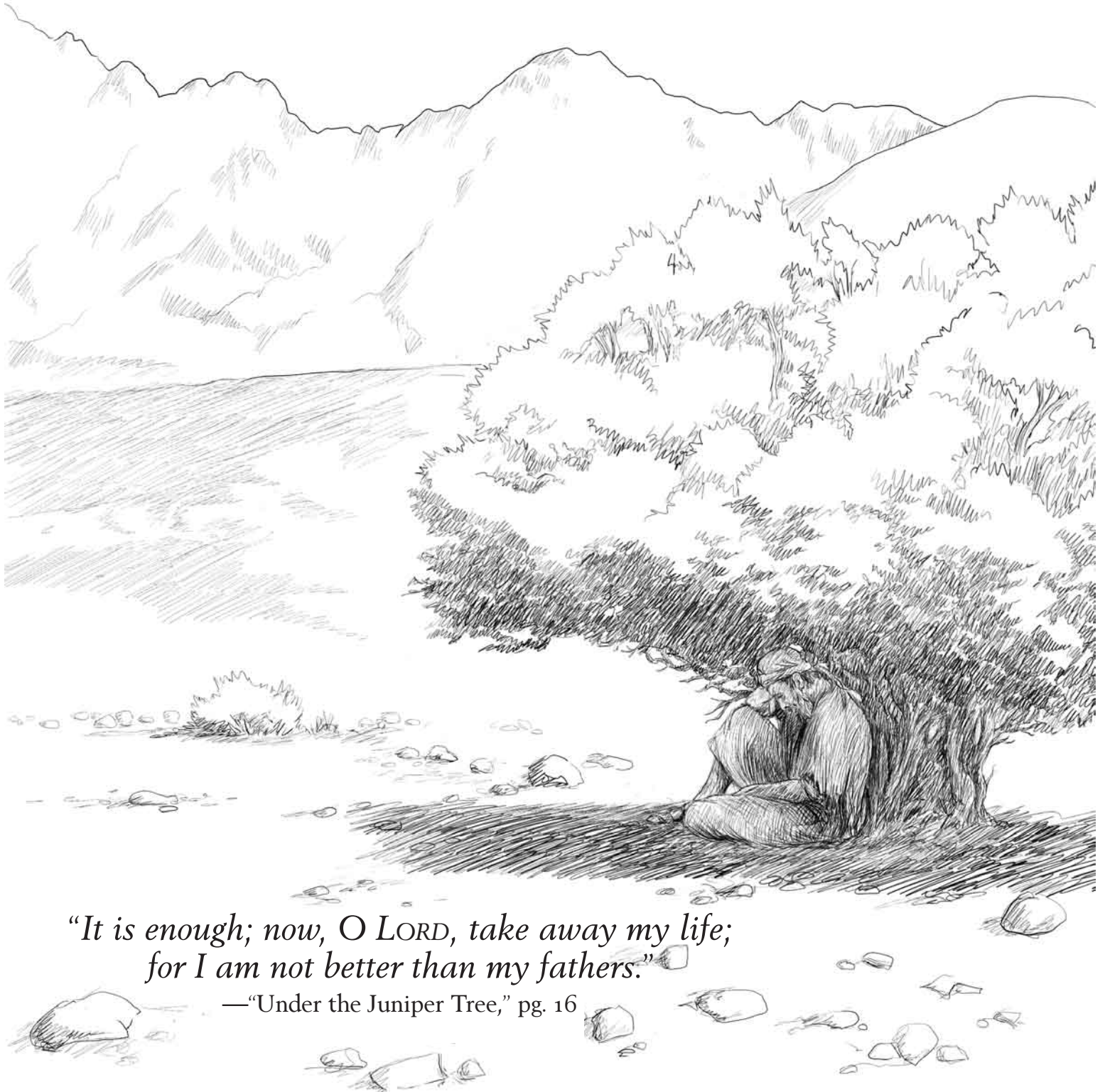


# FOUNDATION TRUTH

Number 26  
Autumn 2010



*"It is enough; now, O LORD, take away my life;  
for I am not better than my fathers."*

—*"Under the Juniper Tree,"* pg. 16

## Dear Reader

As we were preparing this issue, the phone calls for political candidates and causes were abundant:

“Hello, are you registered to vote?...”

“Would you be willing to take a brief, 5-minute survey?...”

“Candidate X would support such-and-such if elected. Does that make you more likely, or less likely, to vote for them?...”

“Candidate Y voted for this-and-that. Don't you think it's time to elect someone more in touch with our needs?”

And on and on it goes. I am struck by the differences between the values and approaches of those in our earthly government and the values and approaches of our heavenly government. Have you considered how unlikely it would be for the Lord to be elected to most offices in our government? Maybe you are thinking that with all the healings and miracles and good works Jesus demonstrated, He would get some fairly strong support, but consider this “campaign view” of our Lord's works:

“Oh, dear. He just drove the bulk of the religious right away by healing on the sabbath!”

“Why did he tell those folks he healed to keep quiet about it? That will offend the free speech people for sure, and we just lost some valuable advertising.”

“Oh, no. If He only skipped the fish in the feeding of the five thousand—we've lost the vegan vote for sure.”

“He told that paralytic to take up his bed and walk? That sounds like anti-welfare!”

“He told those people that believed in Him that they need to be delivered from bondage to sin, and accused them of wanting to kill him. Who is going to volunteer for his campaign after that?”

“I know he healed a man with a legion of devils, but he just wiped out a good chunk of the community economically by allowing a large herd of their swine to be drowned in the process. Nobody in that district is going to vote for him now.”

The Lord isn't “looking for our vote,” is He? He is already King of kings and Lord of lords, and the question is not whether

He appeals just right to us, or whether what He requires of us will be a good “sell” with others, but whether we are going to acknowledge and serve the government above all earthly governments.

*“As obedient children, not fashioning yourselves according to the former lusts in your ignorance: But as he which hath called you is holy, so be ye holy in all manner of conversation; Because it is written, Be ye holy; for I am holy.”*<sup>1 Pet. 1:14-16</sup>

*“Let love be without dissimulation. Abhor that which is evil; cleave to that which is good. Be kindly affectioned one to another with brotherly love; in honour preferring one another; Not slothful in business; fervent in spirit; serving the Lord.”*<sup>Rom. 12:9-11</sup>

*“Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the LORD, and he will have mercy upon him; and to our God, for he will abundantly pardon. For my thoughts are not your thoughts, neither are your ways my ways, saith the LORD. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.”*<sup>Isa. 55:7-9</sup>

*“See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven: Whose voice then shook the earth: but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven. And this word, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain. Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear: For our God is a consuming fire.”*<sup>Heb. 12:25-29</sup>

In His service,  
The Editor



## About Us

We want to be of assistance to those who desire to live for God and make heaven their home, and we want to work with the Holy Spirit in stirring and awakening all others to the great necessity of doing so.

*Foundation Truth* is meant to be of general interest, but different articles may be of particular interest to different members of the family (which we attempt to indicate in the table of contents), but we look to the Lord for direction on what to include, and the structure may vary from issue to issue.

We publish *Foundation Truth* by faith, its only support being free-will offerings that God lays on the hearts of His children to keep this ministry supplied. If the Lord lays it on your heart to contribute, please make out any checks or money orders to Richard Erickson—we have difficulty depositing any monies made out to *Foundation Truth*.

Address correspondence to:

**Foundation Truth**  
P.O. Box 1212  
Jefferson, Oregon 97352  
ft@timelesstruths.org

Note that letters received may be considered for publication unless requested otherwise.

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TIMELESS TRUTHS PUBLICATIONS was founded with the purpose of spreading the timeless truths revealed in God's Word. We publish literature that encourages folks in walking the straight and narrow road that leads to heaven. Our chief corner-stone is Jesus, and with our focus on Him, we try to avoid putting too much attention on any person or persons. If you are interested in knowing more about us and what we believe, feel free to contact us.

In addition to *Foundation Truth*, we also publish *Treasures of the Kingdom*, "Casting Up a Highway for the Children of This Generation," a quarterly magazine for children ages five to ten.

Back issues of our periodicals, including the former *Dear Princess* magazine, are available at our website, [timelesstruths.org](http://timelesstruths.org), as well as a growing collection of hymn sheet music and online books, tracts, articles and sermons.

Timeless Truths Publications  
P.O. Box 1212  
Jefferson, Oregon 97352  
[mail@timelesstruths.org](mailto:mail@timelesstruths.org)

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edited by Rick Erickson and others

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## Hope

sings to me a cheerful song—

The way may seem both dark and long,  
But days are passing one by one,  
And all is glory farther on.

And **Hope** has wings as well as song,  
And when she spreads her pinions strong,  
My thoughts soar up and dwell upon  
The heavenly glory farther on.

And **Hope** has eyes that pierce the gloom;  
She looks beyond death and the tomb,  
And thrills as though already shone  
The deathless glory farther on.

**Hope**, blessed hope, abide with me,  
Still sing thy cheerful melody,  
Till, clouds and tears for ever gone,  
I reach the glory farther on.

—J. T. Mawson.

# THE WORD OF TRUTH

*Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. - 2 Tim. 2:15*

## “Bread of Life”

**H**ow is the soul fed through Jesus? It has not been easy for me to explain to people how to eat the “Bread of life” mentioned in John 6. Some think it is eating the bread at the Lord’s Supper. Perhaps you can make this clearer: How the soul is to be fed through Jesus—the Word?

**R**eply: *“And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst....*

*“For I came down from heaven, not to do mine own will, but the will of him that sent me. And this is the Father’s will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day. And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.*

*“The Jews then murmured at him, because he said, I am the bread which came down from heaven. And they said, Is not this Jesus, the son of Joseph, whose father and mother we know? how is it then that he saith, I came down from heaven?*

*“Jesus therefore answered and said unto them, Murmur not among yourselves. No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day. It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me. Not that any man hath seen the Father, save he which is of God, he hath seen the Father. Verily, verily, I say unto you, He that believeth on me hath everlasting life. I am that bread*

*of life. Your fathers did eat manna in the wilderness, and are dead. This is the bread which cometh down from heaven, that a man may eat thereof, and not die. I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world.*

*“The Jews therefore strove among themselves, saying, How can this man give us his flesh to eat?*

*“Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me.” Jn. 6:35,38-57*

Notice this phrase in the verse we just read. It is extremely important. This is the key to understanding the whole thing.

*“As the living Father hath sent me, and I—LIVE—BY—THE FATHER.”* Jesus lived by the Father. He ate the Father. He drank the Father. He consumed God’s will for Him, God’s presence for Him; He assimilated it into Himself; He digested it, and then He became what He ate and what He drank. And He says except you do it, you won’t have any life in you. I feel led to stress the individuality of this. I can’t eat for you; I can’t drink for you—and you can’t eat for me or drink for me. This is true physically, isn’t it? I remember when a certain sister was real sick, and she didn’t feel like eating anything, and

it was hard for her to eat anything—I wished I could eat for her! I wished I had had the capacity to pour all kinds of nourishing things down me for her, that she could consume, because she needed them, you see; but I couldn’t. She had to eat for herself and drink for herself.

Now I might look at you, and I might say, “You need to eat, brother; you need to eat, sister. You need to drink! You need to drink! In fact, if you don’t, you’re going to waste away! You’re going to get real sick, spiritually. You’re liable to die!” And it would all be true. But I can’t make you eat, and I can’t make you drink. And you see that this business of the eating and drinking is an individual choice. Also this matter of keeping a good spiritual appetite, so you enjoy eating and drinking. So you’re not in the position of people who have lost their appetite, and they say, “I don’t feel hungry at all, but I’ve got to eat something to keep up my strength.” That’s what we say, isn’t it? You can go through your spiritual life like that, saying, “I’ve got to read the Bible; I’ve got to pray.” But it sure is better if you’re ravenous, right? You’re just starved. You come to prayer time, and you come to reading time, and you say, “Lord! What have You got for me *now*?”

Jesus has all kinds of things for us, and I’ll tell you this about Jesus’ cooking: it’s nutritious! He knows just how to make us be nurtured spiritually; He knows just what to do. He knows what food you need and just what spiritual exercise you need, too. You see, this all works, doesn’t it? It’s an accurate picture.

So Jesus said, *“I live by the Father.”* Now this is quite a key, isn’t it? Down here in the body, in the flesh, a body that could be distracted, a body that

could get too busy, a body that could develop other appetites, other spiritual appetite than for God, but He said, “*I live by the Father.*”

Now the same Lord who knew the great importance of what He was telling these people, and what He left for you and I to read this day; He hath designed an ordinance to bring it to our minds in two different lessons. One is, to stress and underline this basic relationship of eating Him, drinking Him, consuming Him just like He did God the Father. And the other, He said, “*This do in remembrance of Me.*” <sup>Lk. 22:19</sup> Jesus wants to be remembered. Jesus wants this thing to stand out in your mind and heart: that He was God, but He came down and took on human form, and went through all the things you and I are going through right now, and did it right, and lived on the Father, and made it to the other side. And He wants us to have that firmly fixed in our minds, a sacred and precious thing, and that we do what we do in remembrance of Him. This is a memorial service to our Elder Brother.

He loved us so much! We can't know how it was for Him to be God in a human body. It was God in a human body! It still is God! It will always be! But He came down and took upon Him... flesh and blood... like we have. Got inside a body like you and I have. Had a hard time of it down here in terms of trials and battles. Don't you know that the devil threw everything he had at our Lord? If he could get Him, that would sure wreck the rest of us, wouldn't it? We wouldn't have had any chance at all. But this man came down here because He loved us so much! He stayed true and lived on His Father up in heaven, and He was sustained by the Holy Ghost, just as we are meant to be. He ate and drank of His Father, and the nature of His diet showed where His diet was. It was from heaven.

Your life shows what you eat and drink, spiritually. Where your mind

was. What you think on. You are what you eat and what you drink, and I am, too. Do you want to prosper spiritually? Make sure you eat and drink the right stuff! And you get plenty of it! You get the exercise that God has designed for us—the trials and battles, the casting of our cares on Him. This is the language of exercise. Be sure that you don't get restless. Be sure that you don't get discontented. Be sure you don't get to the place where you are unconsecrated, or that you're distracted, or you're too burdened with the cares of this life. Did Jesus do any of those things? No. Because He lived by the Father. Got to have an anchor outside this world to live for God, don't you? Something that pulls you into the invisible realm, to be really able to live right down here. This is true, isn't it?

If I live like Jesus, I won't get too entangled down here. I won't get distracted; I won't get drawn off somewhere. If I can just live on Jesus, and eat and drink Him.

Well, let's read about this ordinance—how the Lord meant for it to be observed. In 1 Corinthians 11, Paul was speaking to a congregation that wasn't observing it right, and he told

*We wouldn't have had any chance at all. But this man came down here because He loved us so much! He stayed true and lived on His Father up in heaven, and He was sustained by the Holy Ghost, just as we are meant to be.*

them how he had laid it out before them, and told them again. “*For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which he was betrayed took bread: And when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me.*” <sup>1 Cor. 11:23-24</sup>

There's more to this than just the taking of unleavened bread and eating it

piece by piece as a congregation. There is a deep meaning behind it, isn't there? “*This is my body, which is broken for you.*” Take. Eat. We take a piece; we put it in our mouth; we chew it, so we can swallow it. It goes down. Things work on it in our stomach. And out of what we have eaten comes strength that flows through our blood. It nourishes our fingernails, our hair, our skin, our muscles; we can't live without this. This is what we actually live upon. Jesus wants us to take the portion of Him into our spiritual heart, meditate on it, get a hold of what it means in terms which make sense to us, pray God to help us understand, to make it relevant to us, until it seeps into us and begins to furnish spiritual strength which flows all through our inner man.

Take. Eat. “*This is my body, which is broken for you.*” Just how consecrated are you? Take. Eat. Just how separate are you from the world of sin around you? How different are you from your neighbors and the people you rub shoulders with? Take. Eat. How committed are you to carrying out the will of God and not leaning to the things that are legitimate and lawful for you as a man, but you knew that wasn't the will of God for you, so you've kept it on the altar? Take. Eat. Chew it up. Digest it. Let it furnish something to your inner man. Take. Eat. It is unleavened, isn't it? There's no carnality in this Bread that came down from heaven. There's none of the pride of man that puffs up, is there? Take. Eat. Lord, help me to be just an earthen vessel before you! Take. Eat.

“*I come to do Thy will, O God!*” <sup>Heb. 10:9</sup> Take. Eat. Like Jesus.

Consider the song “More Like Christ”—what could be more fitting for this service, this ordinance? We become what we eat.

So if I must want to be and desire to be more like Christ, I must eat Him. I must carefully take Him in. I must fill my diet with Him.

Take. Eat. ➤



**F**OR YE ARE *yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men?*" <sup>1 Cor. 3:3</sup>

The actions and attitudes of the saved brethren in Corinth seemed natural and normal to them. They were not deliberately setting their will to be envious, to strive, to divide. Notice the significance of the "yet." The man of God tells them that they are "yet carnal." They were carnal when they were children, before they sinned with accountability. They were carnal when they were sinners. And they were "yet carnal" when they had been forgiven and the nature of Christ had been implanted in them. How did this "yet carnal" manifest itself? "*Are ye not carnal and walk as men?*"

This is the nature of unbelief in men. It doubts the realities that are in God. "*With men it is impossible, but not with God: for with God all things are possible.*" <sup>Mk. 10:27</sup> Note the definite conclusion of our Lord. "*With men it is impossible.*" Why? Because they are men and are *walking as men*. "Well," says the man walking as a man, "how can it be otherwise? I don't see how it can be otherwise." With men, the spirit of skepticism is justified in doubting, but **not with God**. "*For my thoughts are not your thoughts, neither are your ways my ways, saith the LORD. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.*" <sup>Isa. 55:8-9</sup>

Is it possible for men to *not walk as men*? Nicodemus (who was yet carnal) said, "*How can these things be?*" <sup>Jn. 3:9</sup> The official in Samaria, who heard the prophecy of the man of God concerning the relief of the famine, could not imagine, could not grasp, the enormity of such a change, and he said "*Behold, if the LORD would make windows in heaven, might this thing be?*" <sup>2 Ki. 7:2</sup> He was rebuked for his unbelief. He was told, "*Behold, thou shalt see it with thine eyes, but shalt not eat thereof.*" He was walking as a man. That was his crime.

But is it possible to *not walk as men*? "*And Peter answered him and said, Lord, if it be*

*thou, bid me come unto thee on the water. And he said, Come. And when Peter was come down out of the ship, he walked on the water, to go to Jesus. But when he saw the wind boisterous, he was afraid; and beginning to sink, he cried, saying, Lord, save me. And immediately Jesus stretched forth his hand, and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt?*" <sup>Mt. 14:28-31</sup> Now this is certainly the experience of one who was enabled to reach out and grasp the ways of God through faith. Peter did not grasp them firmly enough to walk without wavering, but he did grasp the promise enough to *not walk as men*. "*He walked on the water to go to Jesus.*" This is a wonderful thing! This is our privilege. At Thy command, O Lord, we would come to You, walking on the water, sustained by Thee. But to successfully walk on the water continually, we must trust Him to help us to keep our eyes on Him and to help us to ignore the wind and waves. Let us absorb the lesson. It is possible for us to live, "*lifting up holy hands, without wrath and doubting.*" <sup>1 Tim. 2:8</sup> Note the power of these words: "***without doubting.***" "*Neither be ye of doubtful mind.*" <sup>Lk. 12:29</sup>

The first step to walking in faith in God is to renounce your unbelief. "*Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God.*" <sup>Heb. 3:12</sup> Our part is to forsake, to abhor, to condemn the natural unbelief of the nature of wrath and doubting within us. When this is done, when we have been afflicted to the extent that we mourn and weep, as we read in James 4:9, then we will be inspired to believe the promises of God for a purified heart. We will then count Him faithful who promised. But until this happens, the promises of God will seem remote and vague, and we will continue to be plagued with a double-mindedness that frustrates the Holy Ghost in our case. When we do not believe, then we cannot "*labor therefore to enter into that rest, lest any man fall after the same example of unbelief.*" <sup>Heb. 4:11</sup>

"If thou wilt know the fountain deep  
Of sweet unbroken rest,  
The rest of faith thy soul shall keep—  
He that believes is ever blest.

"The gift of faith no limit knows  
Save God's unbounded Word;  
It triumphs o'er its giant foes  
And glorifies the blessed Lord.

"Stay not in feeble unbelief  
When God commands be strong;  
Be strong in Him, the Word believe,  
And shout the overcomer's song.

"I can do all in Jesus' name,  
Thus sings the faith of God;  
It sings, and hills of trouble flee;  
It rides triumphant on the flood."

There is no exaggeration in these words. They that have entered into rest have found that they are so. But in those who have not entered into that rest, who have given place to wrath and doubting (i.e., frustration and skepticism); they see no difference between those who are wholly sanctified and those who are not. If I *walk as men*, I see things in a fleshly way. The unsanctified have trials; the sanctified have trials. The unsanctified read the Bible and obtain inspiration from the same, as do the wholly sanctified. That there is an experience in God that transforms the everyday things of life into a higher plane of living is a vision that is mostly hidden from the *yet carnal*. Such scriptures as, "*And we know that all things work together for good to them that love God, to them who are the called according to his purpose,*" <sup>Rom. 8:28</sup> and "*Therefore let no man glory in men. For all things are yours; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; and ye are Christ's; and Christ is God's*" <sup>1 Cor. 3:21-23</sup>—these are a mystery to those who walk as men. Those who hold a higher experience before them as regarded as dangerously spiritually ambitious. "*And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able.*" <sup>1 Cor. 3:1-2</sup> It does not seem to the carnal that they are unspiritual. They do not comprehend that they are not able to bear the meat of the Word. This, too, is part of the meaning of *walking as men*. "*Ye were not able to bear it.*" "*Am I therefore become your enemy, because I tell you the truth?*" <sup>Gal. 4:16</sup> ➤

# Walking as Men



# TELL WHAT HE'S DONE FOR YOU

## *A Serious Battle and a Serious Victory*

A brother in the congregation has a sister (his only sister) who professes salvation falsely. Over the years she has become a law unto herself, and has reached such a place, that she is now living on the streets, doing and justifying many things that are not right, writing letters and making phone calls to anyone who comes to her mind. Before this, she lived with her father, who tried to help her (although he is not saved himself). He tried to keep her employed in his business, but she proved herself completely unreliable. She devoted herself to her own version of what was right, practicing her own brand of religion, while claiming herself to be right and maintaining all others as wrong who dared to not accept her. She had found a man in the States, a false prophet, who entered into sympathy with her, and he continues to encourage her in the path that she has taken.

While living with her father, she received a request from her mother for assistance. This poor woman is possessed of the devil, but her daughter was not living a truly saved life, and had no discernment or power to deal with her mother in her condition. She refused to recognize her own inability to help her mother, sympathized with the poor possessed woman, and *the spirit that was in her mother entered into her*. At this point, her manner of life became so impossible that her father felt it necessary to ask her to leave his home. He did not know what to do. He provided her with a cell phone, which she uses to pour out venom upon him and any others who try to advise her or whom she perceives as opposing her profession.

Many other professors of salvation, including a large number who claim to be saints in light, have accepted her testimony until matters developed to this point. But the ugliness of her communications and the progressing takeover of Satan in her life has become so

blatant that most of these people are afraid of her and have realized that something is wrong. Most of them think she is losing her mind. In the meantime, those who really walk with the Lord and love Him and reverence His ways, have become more and more grieved at the reports. She may be losing her mind, but she has already lost her soul and needs God's salvation so much. There is nothing to do but pray. She was not and is not open to the dealings of the Spirit of God, and her course is down, down, down. We can do naught but love and grieve as her final destruction comes nearer and nearer.

One day, to the great surprise of the brother mentioned above, this sister of his called him. She started in with questions about her latest letter (a foul and horrible letter, sent by email, to a number of people). "What did he think about it?" She claimed that God was using her, although she said she regretted several things in the letter (which most definitely should be regretted). As usual, she maintained that she was right, being used of God, etc., in spite of all evidence to the contrary. The brother's wife (who was carrying a deep burden for the soul of the one calling) began to tell her the truth about her condition, and the brother realized that she would not receive it and would end the call abruptly. At this point, *he made a most serious mistake. He entered into a sympathy with that which was wrong.*

His words are, "I decided to come down to her level to try to help her. She was my sister, and I love her." At that point, *the spirit that was in her entered into him*. Of course, all his efforts to help her were of no avail.

Many people really wonder (mostly secretly, privately, within themselves) about the reality of spiritual things. There is a skepticism within many professors that would have received quite a shock if those doubters could have witnessed what happened next.

*There most certainly is a real devil. There is most certainly a whole world of spirits, both right and wrong, with which people are constantly involved.* God is real! Satan is real! The experience of which we read in 2 Kings 6:17 was and is really so!

The communication of the spirit world is not even dependent on physical proximity. The brother said, "I got off the phone and looked down at the dog." *The dog could tell that the brother was different toward her.* The brother had had a terrible anger in the near past, and part of that anger had been directed at the dog. She was a nervous housedog who was enough to try anyone, but God had given the brother victory over becoming angry with her. But now things were different. What was in his sister was in him, and the dog could tell. She became so nervous and apprehensive that she urinated on the hall carpet. And the brother grabbed her by the collar and threw her in the back yard. He was shocked at himself. He had had the victory over this dog aggravating him for so long that it seemed to be a settled thing.

When it was time for family devotions (the reading of a Bible story with their nine-year-old daughter), he did not want to read, as he usually did. When he decided to lie down beside his daughter to listen to the reading by his wife, he accidentally fell across his daughter's legs, hurting her. At that point, he realized with horror *that he did not care if he hurt her*, although before he had not the slightest desire to hurt her and had taken great care not to do so. His conviction that he was in trouble and needed help from God rose vehemently, *but he could not pray*. He called me for counsel and prayer. I had already heard of how he had sympathized with that which was evil out of family love for his sister, and I had been earnestly praying. My wife was aware of the matter, also. When he called, I had been asleep about an hour.

"I am locked," he said. "I cannot pray."

We began to earnestly call on God to help. We prayed that God would free him to be able to pray. "Have you called the pastor?" we asked. No, he had not called the pastor or said anything to him, nor did he want to do so. The pastor's wife has battles with being able to sleep, and we only call later in the night in cases of real emergency. **This was a real emergency.** In a short time, saints were converging on the house of this brother, and as we came, we were calling on God. There was no sympathy in any of our hearts for wrong of any kind, and we were set for his deliverance. Hallelujah!

"In uniform white  
on our holiness steeds,  
We'll rush to the battle  
wherever He leads."

As my wife and I navigated the darkened streets, scarcely a word passed between us. We were in perfect agreement in the Spirit, and each of us was grappling with the conflict on hand. We knew that the pastor was on his way, and all of us were in perfect agreement in the Spirit. My heart cried out to God. I wanted *the spiritual weapon*, the weapon of our warfare that is not carnal, that our Lord knew was appropriate and right for this fight. With great power and anointing, the words of the poet came to my mind,

"My soul, be on thy guard!  
Ten thousand foes arise,  
And hosts of sin are pressing hard  
To draw thee from the skies."

Upon arrival at the brother's house, I requested a songbook and located this song. The pastor had not yet arrived, but we felt impressed to sing that song. God anointed the song. Then we went to prayer, earnestly calling on God to hover over us, to bring things about so that the brother could be perfectly delivered.

During that prayer, the pastor arrived and entered right into agreement. A deep assurance settled upon our soul that the battle was being ordered just as God would have it, and that deliverance was ahead.

We had asked the brother on the phone about *checks (warnings) from the Spirit of God*, and he seemed to be conscious of nothing from the Lord. We began to see that whatever hints that God had put before him, he was innocent of having ridden over any warnings from the Lord. (He also confessed to having missed personal quiet time with the Lord that morning.) This gave valuable insight into how to fight the battle. Soon God was flashing light in the brother's mind as to just how he had opened himself to the devil. As he said, "I decided to go down to her level," I said, "That is where Jesus did not go with you." He paused, and the light of understanding came into his eyes. I said, "Jesus grieved that you went down there to help her. He understood your motive, but *her only hope of help is to try to help her from where He stays.*" This was repeated several times as the brother grasped this important truth.

The pastor related how he tried to help his sisters by responding to them on their level. He did this for years, and it was an utter failure. They received no help from God, nor was it good for him. When Jesus raised him up, he began to deal with them from what Jesus had done for him, and *immediately they were not as close together as family members as they had been in the past.* The closest they had come to the level of fleshly, family intimacy that they had had in the past was when one of those sisters would ask him now for counsel in doing right. Other than that, there is a great void, a gulf between them.

The brother saw where he had made his mistake. And his heart was unlocked. Praise God!

His faith was inspired that God would roll back the things that had happened to him. He began to pray. As he called on God to deliver him, we were able to wholeheartedly agree. In short order, he was delivered. Great rejoicing broke out, different saints hugging each other.

"But what will I do is something else manifests itself in me?" he said. "We will take that to Jesus, too," I replied. He nodded.

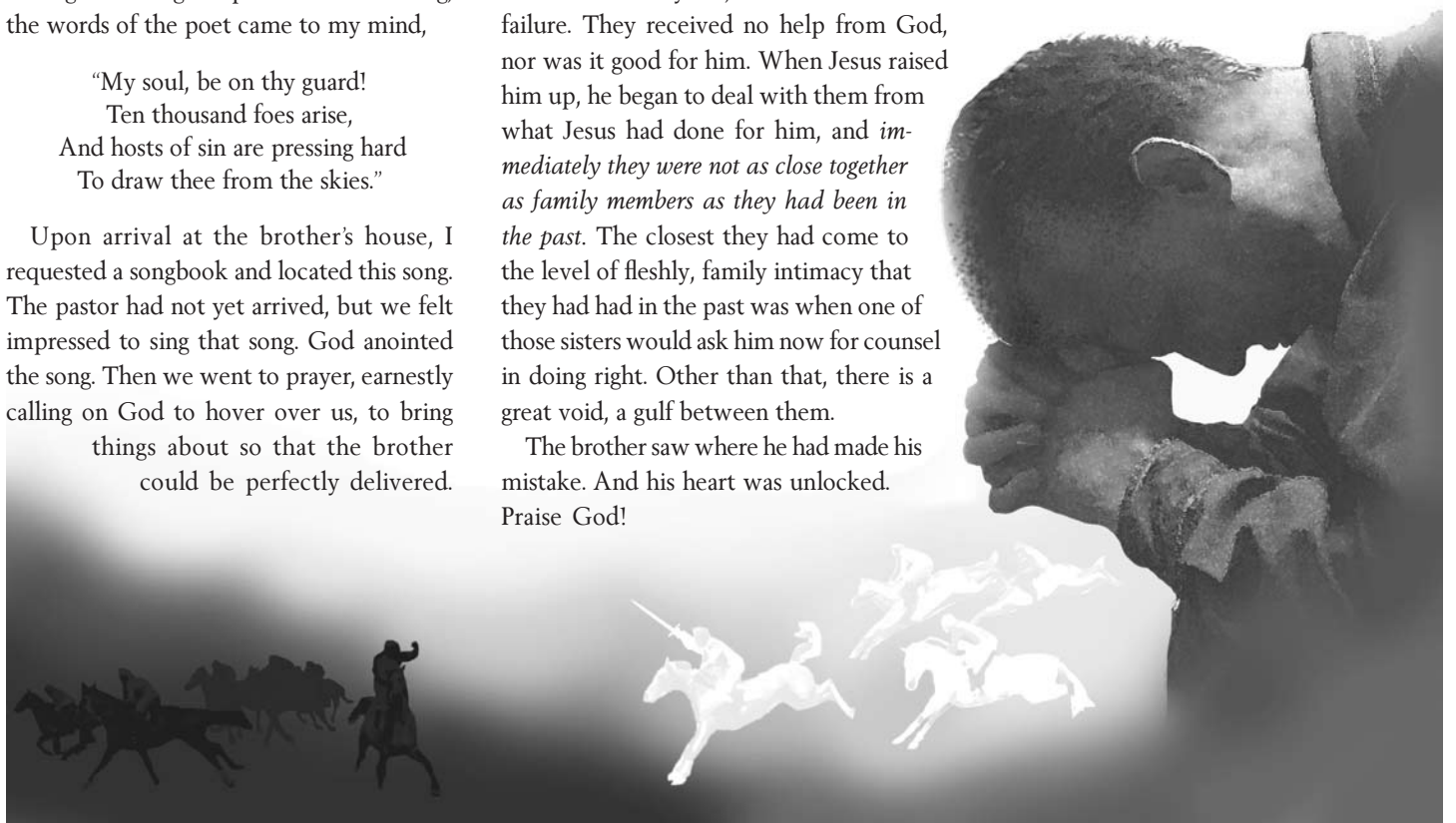
As we drove back home, the song of the little bird in *Hind's Feet in High Places* kept ringing in my heart—

"He's gotten the victory! Hurrah! Hurrah!  
He's gotten the victory! Hurrah!"

This little bird sang this with all his might after Jesus had triumphed in *Much Afraid*, and I, too, rejoiced that Jesus had gotten the victory in this brother!

Was it worth the sacrifice of part of a night's sleep to get the victory? Oh, yes! A thousand times, yes.

"All honor to Jesus, whose eyes are aflame,  
Who wondrously helps us  
each battle to gain;  
He's clothed in a vesture  
that's dipped in the blood  
He graciously shed to redeem us to God."





# The Age of Knowledge

## Part 1

*“But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased.”* Dan. 12:4

*“Nevertheless when the Son of man cometh, shall he find faith on the earth?”* Lk. 18:8

We live in the time when knowledge has increased enormously—the increase is almost beyond human comprehension. The knowledge of mankind *in fleshly matters* and *in the things pertaining to time and place* has been allowed to mushroom—it has exploded. The amount of knowledge in these areas dwarfs the accumulated knowledge of the ages beforehand. We are awash in this ocean of knowledge. Men have been allowed to intrude into the microscopic world—the world of germs and of atoms. The physiology of the body and of the brain is more comprehended than ever before in the history of mankind.

Along with this flood of this kind of knowledge, the *spiritual knowledge* of mankind **has not increased at all**. (Why should spiritual knowledge increase? Have not *“all things that pertain unto life and godliness”* <sup>2 Pet. 1:3</sup> been given unto us?) In fact, the spiritual knowledge of mankind is crowded out of the minds of men by the gigantic increase in physical knowledge.

Both of these factors are plainly identified by the two scriptures quoted above. The increase of physical knowledge is one of the characteristics of the last days. The spiritual problems of mankind are not resolved by the increase of this knowledge. Instead, we observe the truth of the Word of God: *“Ever learning, and never able to come to the knowledge of the truth.”* <sup>2 Tim. 3:7</sup> This is an apt description of the frantic and intensive pursuit of education all around us. *“Ever learning...”* New discoveries all the time. New breakthroughs constantly. And yet the moral challenges of the human race are not resolved. People

cannot trust each other anymore than they ever could. As a general population, we are cursed with adultery, lying, and wars. *“Ye lust, and have not: ye kill, and desire to have, and cannot obtain: ye fight and war, yet ye have not, because ye ask not.”* <sup>Jas. 4:2</sup> *“Never able to come to the knowledge of the truth.”* The awful irony is that real help and deliverance have been available from God all along, but the general condition of men is that they were **never able** to come to the knowledge of the truth, nor are they able to do so now.

It is exceedingly dangerous and deceptive to get caught up in this rat race of earthly knowledge. It is hazardous to your soul to go to school, whether it be elementary or high school, college or university. Few things are so damaging to our faith as today’s secular educations. We are taught the “scientific approach,” and we find that “the little scientist” has been created in us. “Wonder what form of fever she had?”

we think, when we read the account of Jesus healing the mother-in-law of Brother Peter (Mt. 8:14-15). “Was she as careful in her diet as she should have been?” We read the account of the man healed by the power of God in Acts 3:1-12, and the inward conditioning of this earthly knowledge starts its little dialogue: “Wonder how he would have responded to physical therapy? Did his mother eat things that she shouldn’t?” Then we encounter the warning in the Bible concerning physicians: *“And a woman having an issue of blood twelve years, which had spent all*

*her living upon physicians, neither could be healed of any, Came behind him, and touched the border of his garment: and immediately her issue of blood stanch’d.”* <sup>Lk. 8:43</sup>

(Is it not amazing how many still spend all their living on the physicians, neither can be healed of any? Or for that matter, all kinds of health diets, with the same result?) Immediately the educated spirit of unbelief begins to argue, “Well, the physicians back then didn’t know enough. We are light-years beyond the practice of medicine back then.”

Well did the Master say, *“Nevertheless when the Son of man cometh, shall he find faith on the earth?”* This is a doleful *nevertheless*. It is a solemn warning to which we do well to take heed.

The overall effect of all this temporal knowledge is to present a completely lopsided view of the meaning of our existence. We might well say that *the veil of the flesh has become thicker and darker in our outlook* than it was when mankind lived with and suffered from a much greater lack of physical understanding. It never has been easy to see spiritual truths and eternal values while in the body of flesh, but the surge in earthly knowledge has made it harder. Yet, even in these perilous times, the spiritual standard is this: *“For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of*

*glory; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal.”* <sup>2 Cor. 4:17-18</sup>

“God has given the doctors their knowledge,” a “Church of God” minister stated. “He

meant for us to work with them in dealing with the afflictions of mankind.” This is a false and deceptive conclusion. God has *allowed* certain knowledge to increase, but He knew that the effects of that knowledge would not be good for us. Consider the inspired wisdom of the man of God

The awful irony is that real help and deliverance have been available from God all along, but the general condition of men is that they were never able to come to the knowledge of the truth, nor are they able to do so now.

in Ecclesiastes: “Lo, this only have I found, that God hath made man upright; **But** they have sought out many inventions.”<sup>Ec. 7:29</sup> We would particularly call your attention to the “**but**.” God has created man in uprightness, subjected his immortal soul to a body of vanity, in a world that is temporary—“the earth also and the works that are therein shall be burned up.”<sup>2 Pet. 3:10</sup> God has hid Himself from mankind to an amazing degree, although there is a way to see Him and be still before Him. But we are so constituted that we must walk by faith, without the use of our physical senses, to hold communion with our Creator. Our time of probation and the rightful working of our free will demand that we be kept in ignorance of many things, both spiritual things and physical things. But the drive to think and consider, to resolve mysteries and master learning, is strong in people. Instead of being content with just how much that God would be pleased for them to learn, “they have sought out many inventions”—and this relentless pursuit of knowledge, unguided and untempered by the Holy Ghost, has put them in possession of a knowledge of which they are unable to see

in true perspective and of which they have no grace from God to bear the result. “**Intruding into those things which he hath not seen.**”<sup>Col. 2:18</sup>

Nowhere is this better illustrated than in the practice of medicine. The existence of the flesh is imperfect beyond belief, and *it was meant by divine degree to be imperfect*. Suffering in the body is appointed unto us down here. It is needful. We cannot grow and develop *spiritually* without physical suffering. And these physical afflictions and disappointments take many, many forms, accompanied by pain and horror. Now we do not like this. If it was up to us, we would never be sick a day in our life, and we would have all the money we could ever use. The weather would be just what we desired all the time, and we would be surrounded by pleasant circumstances and congenial people always. We would not

They want to heal what ails you or correct what is less than fleshly desirable, regardless of any spiritual aspect to the situation

choose to suffer at all.

But, beloved, it is not up to us. The Bible tells us that Paul “sent *Timotheus, our brother, and minister of God, and our fellowlabourer in the gospel of Christ, to establish you, and to comfort you concerning your faith: That no man should be moved by these afflictions: for yourselves know that we are appointed thereunto. For verily, when we were with you, we told you before that we should suffer tribulation; even as it came to pass, and ye know.*”<sup>1 Th. 3:2-4</sup> It is the uniform desire of all in the flesh to escape suffering, yet we find that God has appointed suffering for us. “*In the day of prosperity be joyful, but in the day of adversity consider: God also hath set the one over against the other, to the end that man should find nothing after him.*”<sup>Ec. 7:14</sup> Note that not only has God set the day of prosperity against the day of adversity, but He did it for a solemn purpose: “*that man should find nothing after him.*” In other words, that we might freely choose the spiritual things of the world to come over the physical realities of the temporal world that now is—that we might discern the vanity of physical existence and the awesome reality of eternity.

Now none of us want to suffer *unnecessarily*. None of us long for more trials than God has appointed for us. And most of mankind is completely unreconciled to the idea of suffering at

all. They just want to have as easy a life down here as possible, and most people do not care about their souls or the things that are eternal; they have made this world their god. But they that fear the Lord want Him to have His way, whereas they that fear Him not do not care at all about the will of God. They do not acknowledge it; they resent it; and they do their level best to escape it.

The medical world has evolved from the efforts of mankind to deal with the afflictions that attend existence in the flesh, and the philosophy of this profession has developed *without the least regard for the spiritual impact of suffering and the*

*purposes of the will of God*. It has attracted people who are motivated by three primary things: the love of money, a certain fleshly empathy for human suffering, and an ambition to thoroughly understand and master the physical complexities of the body and the natural world. They want to heal what ails you or correct what is less than fleshly desirable, regardless of any spiritual aspect to the situation, and their focus is entirely and completely on the removal of human affliction. If it were up to them and those who patronize them, we would never get sick or stay sick long, and we would never die. Because of this focus, they are entirely at odds with the purpose of God’s appointments in our afflictions. Therefore, we find nothing whatsoever favorable in the Bible about earthly physicians, but quite the contrary.

—TEN QUESTIONS—

1. Why do we not have a single instance in the Word of God of some one of His people being engaged in Israel as a physician?
2. Why is it that we read nothing good of physicians anywhere in the history of God’s people?
3. Why do we not read of one case of healing by physicians—just one, somewhere in the Word of God?
4. Why does Job speak of “*physicians of no value*”?<sup>Job 13:4</sup>
5. Why do we have it so definitely stated in sacred history concerning King Asa, that he “*sought not to the Lord, but to the physicians*”?<sup>2 Chr. 16:12</sup>
6. Why did not God appoint and provide physicians among His people in the days of Israel, when He made the health covenant with them?
7. Why is the account so plainly given in the New Testament concerning the woman who “*suffered many things of many physicians, and was nothing bettered, but rather grew worse*”?<sup>Mk. 5:26; Lk. 8:43</sup>
8. Why did not Jesus select some of these physicians for His medical staff, when He “*went about doing good and healing all that were oppressed of the devil*”?<sup>Acts 10:38</sup>
9. Why did not the apostle James instruct the church, “*Is any sick among you? let him send for a physician*”?
10. Why is it that during the first two-and-a-half centuries of the church there was no other than divine healing known in the church?



## —THE ANSWER—

*“I am the Lord that healeth thee.”* Ex. 15:26

*“Himself took our infirmities, and bare our sicknesses.”* Mt. 8:17

—J. W. Byers; *The Grace of Healing*

Let us imagine that a sufferer goes to the doctor's office. He complains of certain physical symptoms. The doctor says, “Well, I can help you with that physical affliction. But I believe in *complete healing*. How have you been treating your companion lately? Are you at odds with someone whom you need to forgive?”

You can see at a glance, that in the world as we know it, this would never do. The paying public would not put up with it. Such a doctor would not stay in business. Yet, God's healing plan ties our physical welfare and our social welfare to our spiritual welfare routinely. He constantly deals with the normal frictions of different people getting along by appointing afflictions to get our attention and conditioning divine healing upon us making adjustments as He deals with us.

The medical profession gives men another option for dealing with the appointments of God. By focusing on the fixing of the physical symptoms and ignoring the spiritual lessons in those afflictions, men are largely able to frustrate the purpose of the suffering. God has allowed the medical profession to exist so men have a choice to avoid His direct dealings in their lives. If I choose to deal with my suffering in this way, I pay a penalty in my faith and in my vision of spiritual things; I become poorer in the things of God and more spiritually vulnerable. Let us take note that the sufferings of this life have the ability to *move* us from God and His will for us. “*That no man should be moved by these afflictions.*”<sup>1</sup> Th. 3:3 Beware of the *moving*, the *distance* between us and God that can result, if our sufferings are not taken with the right attitude and in the right spirit. Yea, “*Looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled.*”<sup>2</sup> Heb. 12:15

The medical profession deals up close and face-to-face with the horrible realities of physical death and awful pain. Anyone who deals with such terrible realities needs a great deal of grace to keep their

perspective, to be wise and understanding what is the will of God (Eph. 5:17). Most doctors and nurses have been completely destroyed in whatever faith in God they once possessed. They have faith in certain human methods and the result of human research, but prayer for most of them is, at best, a last resort, and is anything but the prayer of faith that brings healing and deliverance from the Almighty. It is sobering to trace the persistence of infidel persuasion among doctors. *There is something about dealing with human suffering without a lot of help from God that leaves one open, sooner or later, to the utter destruction of faith.* Satan is well aware of this opening and exploits it fully. Especially today, with and because of the *apparent success* of many medical attempts, a close examination will reveal a great amount of unbelief in God. There is certainly little praising of God in the medical profession. There is certainly very little in terms of giving Him credit, even when He does interfere and works miracles and mercies to human sufferers in the hands of the great temples and lesser temples of unbelief—even the hospitals and clinics of the medical profession. These places are alien to the Biblical approach to affliction.

*“Is any among you afflicted? let him pray. Is any merry? let him sing psalms. Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him. Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much.”* Jas. 5:13-16

This spiritual process does not start with calling the elders for prayer and depending on their walk with God to get results; it starts with the one who is afflicted. He is to pray. He is to consider (Ec. 7:14). He is to face the fact that this is an appointed test for him. What lessons lie behind the affliction? What is God after in his life? What adjustments need to be made? When we pray according to the mind of God, He hears us, and our faith is inspired. It is time to share the burden and the inspiration with others who also believe in and are

living up to God's healing plan. It is time to pursue the prayer of faith, an inspired prayer—inspired of the Holy Ghost—that will bring about the results that God had in mind from the beginning of the affliction process. When done according to the mind of God, great spiritual benefit is experienced by all, including the sufferer. If sins have been committed, “*they shall be forgiven him.*” Confession of faults, a great humbling. The ability to effectively intercede for each other. A wonderful spiritual outpouring, bringing rejoicing and benefit in every direction. We are continually amazed at how much mileage God can get out of a test of affliction. “*The effectual, fervent prayer of a righteous man availeth much.*”

Now where is the doctor in all this? Where is his scientific approach? Where is the need for analytical reasoning? How does he and his approach affect faith in God?

A brother was very sick. As he suffered on the bed, he was praying. He began to feel that the Lord wanted him to get up and lie down on another bed in the room. He could see no point to doing so. But the impression kept coming, and finally, after considerable struggle to arise and get to the other bed, he was able to do so. He had done so simply out of obedience; he could perceive no reason by human wisdom for the change. But after he had managed to obey (with considerable personal difficulty), he immediately fell into a deep and restful sleep. When he awoke, he was healed. There was a closeness in his heart to God. The Lord had sanctified the trial to him. It became an Ebenezer to him—“*hitherto hath the LORD helped us.*”<sup>1</sup> Sam. 7:12

These kind of experiences cannot be reduced to a textbook. They cannot become a formula or a code. How can it be taught in medical school? It is highly unlikely that moving from one bed to another when sick will bring the same result. And this is so like the Lord. There is something about God's dealings with us that help us avoid getting into a rut. In the Old Testament record, God varied constantly how He helped them fight their battles. Sometimes they just sang songs. Sometimes they assaulted the walls. Sometimes they set ambushments. Sometimes they were

helped by hornets. The one constant is that they benefitted, both physically and spiritually, by the reality of God helping them. God's way of doing so was such that they put their faith in Him, rather than in His methods.

With regard to putting your affliction in the hands of the doctor and attempting to work with him, I would beg of you to ponder these words:

*"Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty. Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God."* <sup>2 Cor. 6:14-7:1</sup>

Let us abhor the wisdom of this world. *"The blessing of the LORD, it maketh rich, and he addeth no sorrow with it."* <sup>Pr. 10:22</sup> It is better to be afflicted and trusting the Lord than to be physically well at the doctor's hand with the spiritual sorrow that comes with receiving a way of healing that is not of God.

But of course, the increase of knowledge and the attendant results does not limit itself to the areas of sickness and affliction.

A sister was having a Bible study with a group of mothers and their children. One of the children said, "If I do wrong, then God is bigger than me. Because He is so big, He makes up for me being bad." The sister started to tell the child the truth: "Even though God is bigger than us, He does not remove from us the responsibility for living right; He simply wants us to serve Him by *choosing* to ask Him for help

to live right." As she started to say this, she noticed the mother of the child shaking her head at her. Instantly there flashed through her mind a statement of worldly wisdom. The child was an adopted child with an "attachment disorder." The sister was trained in the vocabulary of worldly wisdom concerning parenting, and one of the principles of that wisdom held that one should never contradict the mother of the child in the presence that child, even if the mother was wrong. The mother was signaling to the sister that she had taught the child what the child was saying, and she was signaling the sister not to tell the child the truth. The sister was confused. In an act of moral cowardliness, she did not tell the truth. She hemmed and hawed in such a way that the issue was obscured. And in doing so, the Spirit of God convicted her that she was not doing right. The issue had been raised in front of other little children, who were all in the process of forming their convictions and values. She failed them. She failed the mother who had been teaching false doctrine to the child. She failed that child. And she failed God.

She did repent of her moral cowardliness. But I want to examine the reasons behind the failure. She failed because of

Many people, who would be horrified and shocked to perceive the pagan nature of the beliefs behind the fine words, are attempting to utilize the educational characteristics that originated from these evil roots to understand and deal with things around them.

the effect of a certain piece of worldly wisdom; she did not realize that it *was* worldly wisdom; she thought it was a statement of fact.

There was a time when these things had not been closely studied and documented. There was a time when no one knew what was meant by such a phrase as "attachment disorder." People have suffered from moral cowardliness all down through the centuries, of course; but there is a certain reinforcing of taking the wrong course that can be directly traced to the apparent authority of increased knowledge. It was that

principle (a false principle, an *undetected* false principle—springing from worldly wisdom) that got the sister in trouble with God, and I am most definitely convinced that many other things, commonly taught and received in our time, are traps-in-waiting, too.

Way, way back, far beyond the reach of our immediate comprehension, are the roots that nourish the tree of our general understanding and eventually produce the fruit of what we think we know is so. There was a time when hardly anyone thought in terms of so-called evolution of men from animals. The idea was actually around for centuries (early concepts were taught by Greek philosophers), but it did not take hold of the popular thinking until the middle of the 1800's. The idea effectively destroys the entire concept of morality and fosters atheism.

Now an enormous, almost unimaginable amount of common, everyday thinking is built on this foundation of unbelief. Among other things, the relationship of parent to child is explained, using modern terminology, and the origins of unbelief in these things do not readily appear. Many people, who would be horrified and shocked to perceive the pagan nature of the beliefs behind the fine words, are attempting to utilize the educational characteristics that originated from these evil roots to understand and deal with things around them. Most of these folks would be appalled to be influenced or associated with the evil and pagan teachings that lie

behind the educational wisdom of our day, and reject anything that is understood to be directly tied to unbelief—of course they would be appalled. But the point is that much is indirectly tied to unbelief, and *the increasing unbelief of the world thoroughly permeates all education today* (even "Christian" education, more than you might think), except for that education given by the Holy Ghost to the heart. We are up against *a flood* of unbelief all across the spectrum; we need to get in the Ark of the Holy Ghost. It is nigh well impossible to specify and detail every kind



of activity of this sort in human thought today; it is everywhere.

Of that Holy Ghost education, we read, *“And thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left.”* <sup>Isa. 30:21</sup> How greatly we need this promise today! If you read the previous verse, you can see that this word speaks to us in our trials and afflictions. Again, *“When the enemy shall come in like a flood, the Spirit of the LORD shall lift up a standard against him.”* <sup>Isa. 59:19</sup> Surely we are up against a flood of worldly wisdom and sorely need the Spirit of the Lord to lift up a spiritual standard against our enemy! Jesus told us, *“Howbeit when he, the Spirit of truth, is come, he will guide you into all truth.”* <sup>Jn. 16:13</sup> And then we read in 1 John 2:27, *“But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him.”* There is no other way to abide in Christ but by the influence of the anointing of the Holy Ghost. Nothing else will do. All other ground is sinking sand. In the enduring and infilling of the Holy Ghost is our only hope.

One of the common failures of the various holiness movements has been a **lack of consecration to be willing to know only as much as God would have us know**—no more than that and no less than that. This is directly contrary to the world’s maxim: “Be all that you can be.” Instead, the guiding principle of a saintly life is, “Be all that God would have you be.”

“Oh, make of me  
what Thou wilt have me to be,  
As clay is, so I am to Thee;  
Just fashion me to Thine own pleasure,  
Till Thou shalt Thine own image see.”

This is the very heart and essence of a life totally surrendered to God. This is how the Lord Jesus yielded Himself to God the Father when He was in the flesh. *“And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.”* <sup>Php. 2:8</sup> The will

of God took Him in a direction completely contrary to the natural aspirations of His fleshly life, and the will of God, working without hindrance in your life, will bring you squarely to this consecration: **to be willing to know only as much as God would have you to know**, no more than that and no less than that.

## One of the common failures of the various holiness movements has been a lack of consecration to be willing to know only as much as God would have us know

With some, the brothers and sisters of “*low degree*,” their lack of education will lead to a coming up from their low state (James 1:9). They are too low; they need to come up. Some are illiterate and cannot read or comprehend the Bible. They need to come up. Others have wasted their educational opportunities to the extent that they need to come up. Still others have been cheated of a decent education in literacy. If they come up as God would have them come up, there will be a blessing and a rejoicing in their education from God. *“The blessing of the LORD, it maketh rich, and he addeth no sorrow with it.”* <sup>Pr. 10:22</sup> This is not the blessing of just self-satisfaction and self-gain; this is the blessing of the Lord. Its characteristic is that it makes rich with the true riches; there is not sorrow, but holy rejoicing that attends it. The same blessing that brings them up will also draw the line between what God wants them to have and the exercise in great matters that are too high for them (Psa. 131:1). *“Let the brother of low degree rejoice in that he is exalted.”* <sup>Jas. 1:9</sup>

But with others, including most of us in this age of knowledge, we are not brethren of low degree in knowledge; we are wealthy in knowledge. We need to come down. *“Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy.”* <sup>1 Tim. 6:17</sup> This speaks of earthly riches such as money, lands, possessions, etc., but its application goes further than that. It goes to all that God gives us or allows us to have. *“If riches increase, set not your heart upon them.”* <sup>Psa. 62:10</sup> It is the setting of

the heart upon them—the ambition of the heart—that brings highmindedness. This word is used in 2 Tim. 3:4, translated from a Greek word that meant “to be beclouded,” as in smoke or vapour. It is to lose sight of the perspective of truth (from God’s standpoint) and to be puffed up. *“And if any man think that he knoweth any thing, he knoweth nothing yet as he ought to know.”* <sup>1 Cor. 8:2</sup> It is to know many things without grace, rather than to know them as is proper and appropriate,

according to the wisdom and will of God Almighty. It is the most common and deadly characteristic of all worldly education.

The only way to escape this deadly highmindedness is to humble way down—to be made low. *“But [let] the rich [rejoice], in that he is made low.”* <sup>Jas. 1:10</sup> How low? Just as low as God deems it necessary for you to go to be acceptable to Him. With the Apostle Paul, it came to this: *“But what things were gain to me, those I counted loss for Christ. Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ.”* <sup>Php. 3:7-8</sup> God can use knowledge in us, if it is consecrated and we have been humbled sufficiently to count it but dung, but otherwise, it beclouds and obscures, puffs and distorts. **It is the intent of Satan in this age of knowledge to leave a large portion of humanity highminded with knowledge to the extent that they cannot serve God acceptably.**

A sister had in mind to help other sisters with childbirth. She perceived the oppression of the medical establishment, their lack of respect for the desire of God’s children to completely trust Him, and she wanted to qualify herself as a young woman to be of real assistance, so she went to college to study and to be qualified to be licensed as a nurse. She was asked if her knowledge of medicine and medical procedures had hurt her faith, and she was honest enough to reply that she felt

# Ever Keep Heaven in View

*I press toward the mark for the prize of the high calling of God in Christ Jesus. Php. 3:14*

1. Pil - grim of Je - sus, o'er life's trou - bled sea, Cour - age, and on - ward pur - sue;  
2. Pil - grim of Je - sus, what sad - dens thy brow? Are not His prom - is - es true?  
3. Pil - grim of Je - sus, oh, lift up thy head, Ask and thy strength He'll re - new;  
4. Pil - grim of Je - sus, that E - den a - bove Long has been wait - ing for you;

A crown of re - joic - ing is wait - ing for thee, Ev - er keep heav - en in view.  
How need - less thy sor - row, He's bid - ding thee now, Ev - er keep heav - en in view.  
And, while in the foot - prints of Je - sus you tread, Ev - er keep heav - en in view.  
And soon thou shalt reach thy fair man - sion of love, Ev - er keep heav - en in view.

*Refrain*

Ev - er keep heav - en in view, Ev - er keep heav - en in view (in view);

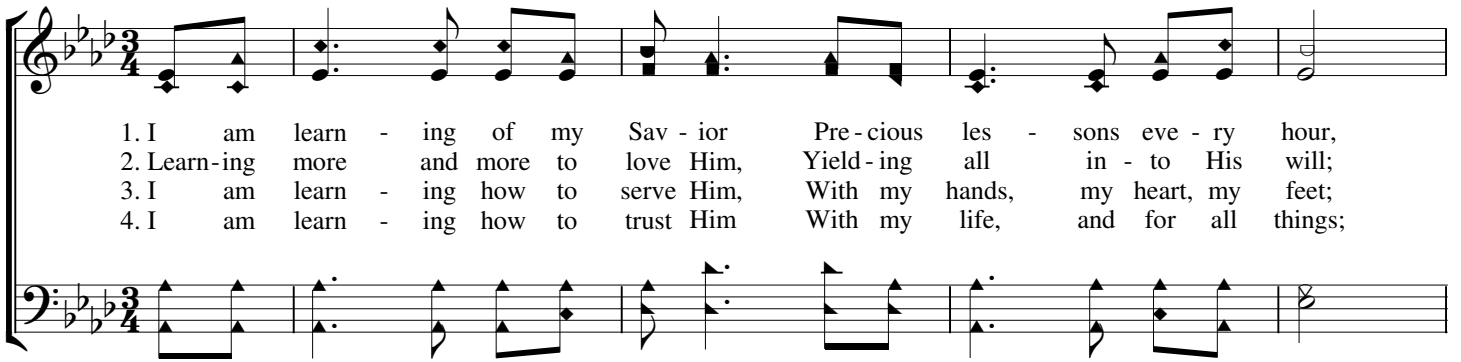
Cour - age, my broth - er, right on - ward pur - sue, Ev - er keep heav - en in view.



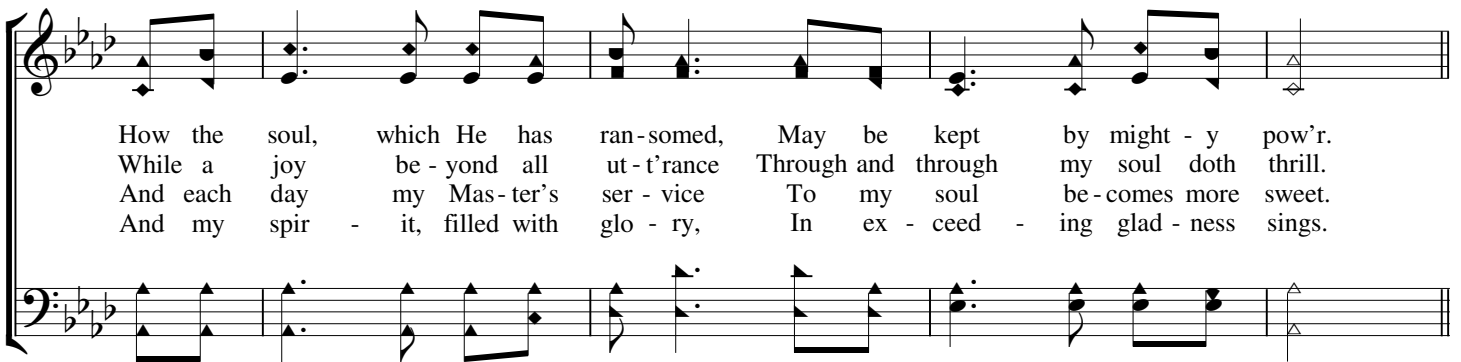
# Learning of My Savior

Take my yoke upon you, and learn of me. Mt. 11:29

Continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them. 2 Tim. 3:14



1. I am learn - ing of my Sav - ior Pre - cious les - sons eve - ry hour,  
2. Learn - ing more and more to love Him, Yield - ing all in - to His will;  
3. I am learn - ing how to serve Him, With my hands, my heart, my feet;  
4. I am learn - ing how to trust Him With my life, and for all things;

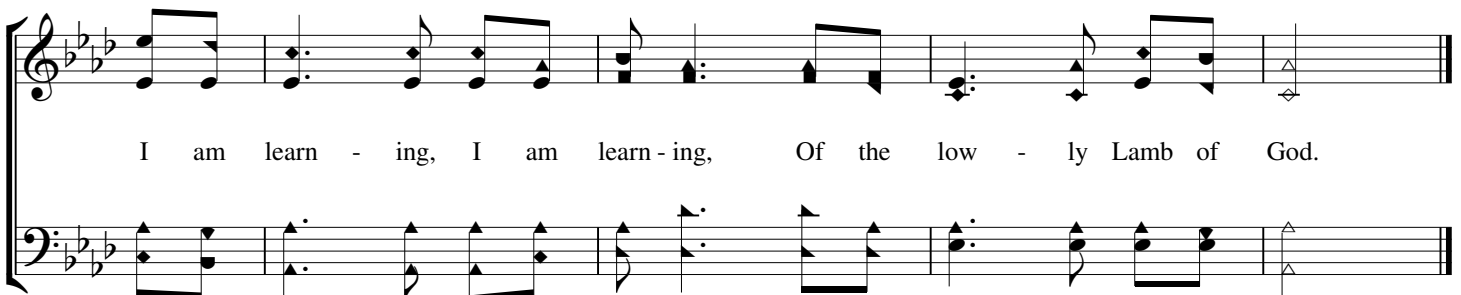


How the soul, which He has ran - somed, May be kept by might - y pow'r.  
While a joy be - yond all ut - t'rance Through and through my soul doth thrill.  
And each day my Mas - ter's ser - vice To my soul be - comes more sweet.  
And my spir - it, filled with glo - ry, In ex - ceed - ing glad - ness sings.

*Refrain*



I am learn - ing, I am learn - ing, Pre - cious truths in Je - sus' word;



I am learn - ing, I am learn - ing, Of the low - ly Lamb of God.

AND WHEN HE SAW THAT, he arose, and went for his life, and came to Beersheba, which belongeth to Judah, and left his servant there. But he himself went a day's journey into the wilderness, and came and sat down under a juniper tree: and he requested for himself that he might die; and said, It is enough; now, O LORD, take away my life; for I am not better than my fathers." <sup>1 Ki. 19:3-4</sup>

"If thou faint in the day of adversity, thy strength is small." <sup>Pr. 24:10</sup>

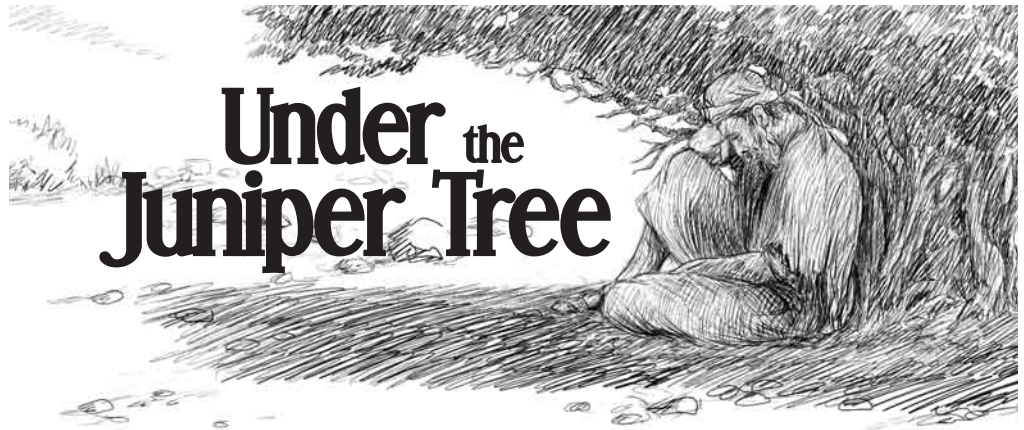
Up until this time, Elijah had shown magnificent courage in the face of tremendous odds. His eyes had been upon God and upon His promises. And remarkable answers to prayer had followed the faithfulness of the man of God. The power of Baal was dealt a serious setback. Three and a half years of drought had chastened Israel and hobbled the worldly prosperity of the wicked Ahab and his evil queen, Jezebel. Four hundred and fifty false prophets of the idol would speak no more.

But the powers of wickedness showed no inclination to roll over and die. Jezebel was as obdurate as ever. And Elijah made a mistake—a mistake that has proven fatal to many a child of God. He looked at the wrong thing and acted upon it: "And when he **saw that**, he arose, and went for his life." Like King David, he looked when he shouldn't have looked. And with that look and consequent fleeing, he trod the path of **discouragement**.

Now this (as far as we have revealed to us) was new to Elijah. If he had taken a long, hard look at Jezebel and her threats before, Elijah would never have taken the steps of obedience to and faith in God that he had followed for over three and a half years. During that time, unmindful of self, heedless of his own physical safety, hidden in God, he had launched out in God. His testimony could have been:

"I know God is; I know His Word  
Unfailing meets each test;  
I calmly face a hostile world  
With soul and mind at rest."

And he had proven God true to His Word. Fed by ravens, sustained by a cruse of



oil that never was depleted and an handful of meal in a barrel that was constantly and miraculously renewed, he stayed himself upon the Lord God. The widow's son was resurrected from the dead in the process of dealing with her soul, and all Israel was summoned to a showdown between a great crowd of false prophets and one of the prophets of the truth. The power of God was so manifest in that confrontation that the idolatrous Israelites fell on their faces and cried, "The Lord, he is the God; the Lord, he is the God," <sup>1 Ki. 18:31</sup> although they had been silently sullen beforehand. And then the prophet had wrestled in faith for the fulfilment of the promise to end deadly drought—and the rain had poured in abundance, while the prophet, inspired and filled with the power of God, outran the royal horses of the wicked king.

But now, a look at the wrong thing, and a departure from the path of faith and obedience well-nigh ruined the man of God. What a lesson the Bible has for us in the account of Elijah's discouragement! We are warned: he was a man of "like passions as we are." <sup>Jas. 5:17</sup> He was a man of like passions

in the triumphs and exploits wherein God blessed him, and he was a man of like passions in the path of discouragement that he pursued. God's promises are given to men of the

like passions of Elijah, such as you and I.

As Elijah departed from the path that God had marked out for him to follow, a self-centeredness came over him. This is one of the hallmarks of discouragement. He felt sorry for himself. He had taken his life *into his own hands* when he chose to run away.

He took a suicide trip into the wilderness a full day's journey without provisions (he came from rough country and knew the consequences); he was subconsciously thinking that he would not come back out of that wilderness alive. And when he finally arrived at a juniper tree, exhausted and debilitated, "he requested for himself that he might die; and said, It is enough; now, O Lord, take away my life; for I am not better than my fathers." <sup>1 Ki. 19:4</sup> As though he knew when it was enough! As though he knew when he should die! Such are the extremities to which discouragement can bring your soul and mine!

It was fortunate indeed that Elijah served the true God, who is a God of love and mercy. "For He knoweth our frame; He remembereth that we are dust." <sup>Psa. 103:14</sup> God is not just the God of triumphs and victories; He is still God when we cast away our confidence and cave in to the pressure. There is no need to do these things; it is our privilege to keep trusting and obeying; but if we follow Elijah to the juniper tree, God is still God. "God is [still] greater than our heart, and knoweth all things." <sup>1 Jn. 3:20</sup> Man may fail, but God never fails.

He looked upon His discouraged, exhausted child beneath the juniper tree, and pitied him (Psa. 103:13). He disregarded the foolish prayer of discouragement and sent His angel to feed His worn-out servant. What was it like to feel the angel's touch? Oh, discouraged soul, do you not perceive, even dimly, that God has sent an angel to touch you, to awaken you? God's cake is baking; God's cruse of water is waiting; *for you*. There is marvelous strength in the heavenly provision *for you*. There is a second helping *for you*. There is the second touch; there is the perceptive and loving insight from God, "Arise and eat; because

**There is marvelous strength in the heavenly provision for you. There is a second helping for you.**



*the journey is too great for thee.*"<sup>1 Ki. 19:7</sup>

"He Whose heart is kind beyond all measure Gives unto each day what He deems best— Lovingly, its part of pain and pleasure, Mingling toil with peace and rest."

It is worthwhile to observe that God's kindness and mercy to His faint-hearted servant *did not cure him of his discouragement*. He did not start down the path of discouragement because God had not blessed him, and God's blessing did not take away his discouragement now. This is one of the mysteries which baffle disheartened souls. They keep begging God to have mercy on them, to heal them, to revive them; and He is doing all that is His place to do. They really need to come to grips with the fact that *they have chosen to be discouraged*, and they will have *to choose not to be discouraged*. God is not going to operate your will for you. That is your job. He will help you with it if you ask.

So what would Elijah do now after receiving such divine impartation of strength? He went deeper down the path of discouragement. He went (miraculously) forty days and forty nights down a path of his choosing, and ended up at Horeb, the mount of God. As most of us do on our own, he went back to his roots. And there he found a cave and decided to live there. By all natural reasoning, he should have been dead. The journey was indeed too great for him. But God had made it possible for him to travel over a month into the wilderness to the place where the truth (in the Old Testament) had been given, even Mount Sinai (Horeb). Many another discouraged soul has made this torturous pilgrimage in mind and heart. How did I get here? Did I miss something from the start? As did the discouraged two on the road to Emmaus: "*But we trusted that it had been He which should have redeemed Israel.*"<sup>Lk. 24:21</sup> We crawl into a cave, and there we would abide, did not the Almighty take pity on us and speak to us.

God did not leave His prophet to brood in the cave. "*Behold, the word of the LORD came to him, and he said unto him, What doest thou here, Elijah?*"<sup>1 Ki. 19:9</sup>

It was a good question, was it not? As Sister Hannah said in her prayer, "*The LORD is a God of knowledge, and by him actions are weighed.*"<sup>1 Sam. 2:3</sup> God knew what was wrong; He knew that the key to the solution was in

Elijah's willingness to take action in the right direction, rather than in the direction (discouragement) that he had been choosing. Consider: could not Elijah have chosen to return to Israel in the strength of the angelic food, instead of proceeding to Horeb? When Brother Ananias came to Brother Saul (and he but a brother in Christ for only about three days), Brother Ananias said, "*And now why tarriest thou?*"<sup>Acts 22:16</sup> When Brother Joshua lay on his face, bemoaning the defeat at Ai and picturing gloomy vision for the morrow, God said to him, "*Up, sanctify the people, and say, Sanctify yourselves against tomorrow.*"<sup>Jos. 7:13</sup> There is a time to sit still and know that God is God, but that is not the answer to the discouraged state. **People get in and proceed in the discouraged path by their own efforts, and they must exert themselves in the name of God to get out of that path.**

When God asked the depressed man of God what he was doing there, all the bitterness, the self-centeredness, the utter disconnect with the promises of God, and the self-perceived hopelessness of the prophet burst out. "*I have been very jealous for the LORD God of hosts: for the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, even I only, am left; and they seek my life, to take it away.*"<sup>1 Ki. 19:10</sup> You may search this reply for faith in God, but you will not find it. *Discouragement is utterly fatal to faith in God.*

God did not argue with His child. God proceeded to set up a demonstration of what He could do, but the important part of the demonstration was not *what* God could do, but whether or not the prophet would be willing to forsake his own path and follow the pathway of God's choosing. The crucial thing was that when God said, "*Go forth, and stand upon the mount before the LORD,*"<sup>vs. 11</sup> Elijah obeyed. We can obey without feelings. We can obey without much more faith than it takes just to do what we know God wants us to do. This was the first step to the reversal of the discouragement.

The still, small Voice came, and with it came recognition and remembrance in the heart of the man of God. Here was something else to look at than that which he had been looking at since he first took the detour of casting away his confidence. And again, relentlessly, came the Voice of God, "*What doest thou here, Elijah?*"<sup>vs. 13</sup> And again came the outburst of self-pity, but I expect that it did not have exactly the same tone as before; I believe it was weakening. I believe this because of what followed.

Then God laid out a path of obedience and trust. "This is My will for you," so to speak. Only at the last of these instructions was the rebuke given, "*Yet I have left me seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him.*"<sup>vs. 18</sup> As with all of God's rebukes, it was profound, and it furnished much food for thought for Elijah, probably to the very end of his life. We would expect Elijah to have taken courage from the hundred prophets hidden in caves, of which Obadiah had spoken, but here we see that there were many times that hundred who had never bowed the knee or kissed the filthy idol. In other words, there was *no foundation to the discouragement*. There never is *in God*. Could Elijah have taken courage and never taken the disheartened excursion? Yes. Were there grounds for him to take courage, especially to deal with that deadly dart, "*I, even I, am the only one left?*" Yes. He could have chosen to ask God to encourage him. He could have done, as David, who "*encouraged himself in the LORD his God.*"<sup>1 Sam. 30:6</sup>

**People get in and proceed in the discouraged path by their own efforts, and they must exert themselves in the name of God to get out of that path.**

"Trust and obey,  
for there's no other way  
To be happy in Jesus,  
but to trust and obey."

Now to trust and obey, it is necessary to cast all of our cares on the Lord (1 Pet. 5:7). We dare not

retain even one care; they must be given to God, or we will find that they hinder complete trust and obedience. To trust and obey God is the only way to avoid ending up under the juniper tree, and it is the only way to escape the way of discouragement. **Trust and obey.** ➤

The Age of Knowledge,  
*continued from page 13*

it had. It took time and effort to get up to this level of secular knowledge, so to speak, and it would be even harder to be made low and come down. She was honest in her efforts to help others, especially young mothers, but she could give them very little that really helped their faith. Their strength in their extremity was to trust God without understanding what was going on, but this sister (and others like her) understood too much about what was going on (or seemed to be going on) and this got in the way of trusting Him that was invisible and who hid Himself in His doings for our good. The focus shifted to what she knew, and wisdom in nursing care became more and more predominant in her cases. Those who worked with her began to trust her as their authority with predictable effects on their faith in God. At the same time, they all clung to “not going to the doctor,” for they wanted to “trust the Lord.” Things did not go well for them. God did not give them many victories.

The problem was that the sister knew more things than God wanted her to know. Now it is time to recognize that all this knowledge is largely useless, at least in the context with which she was taught it. It is not that it is all false. Just as Paul knew (or thought he knew) a lot of things that proved that Jesus and Christianity was not the truth, this sister needed to be taught and re-taught by the Holy Ghost how God goes about the business of healing and withholding healing from those who trust their bodies, their souls, and all other things exclusively and completely into His hands. Her education badly needs a thorough Holy-Ghost slant and perspective; it needs spiritual remodeling; it needs Holy Ghost renovation. By the time that the Holy Ghost had re-taught Paul the Old Testament, the brother took out of his treasure chest old things and new, and so it always proves to be the case when God teaches us. What a shift there is when a worldly-educated man

(doctor, lawyer, politician, businessman, etc., or for that matter, a self-opinionated know-it-all, a man that is wise in his own conceit, or just your average educated man or woman or today)—what a shift there is when one such humbles himself or herself before Him who knows all, and is taught of God! Let the rich rejoice in that he is abased under the mighty hand of God. Surely the blessing of the Lord makes rich and He adds no sorrow to it, whether I must be raised or I must be lowered! Praise God. *“Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain: And the glory of the LORD shall be revealed, and all flesh shall see it together: for the mouth of the LORD hath spoken it.”* <sup>Isa. 40:4-5</sup>

I would rather have just a little piece of true knowledge in God than the sweeping sophistication of a mountain of worldly perception, and I would rather face the

gradually get a hold. Sister Jarvis, writing allegorically, put it like this:

Mr. Policy thereupon was given the freedom of the pulpit. Now he, like his father, Beelzebub, was very expert at twisting scriptures. His first sermon was, “That your faith may stand in the wisdom of men” [compare 1 Cor. 2:5]. He showed how many of the customs of the faithful ones were neither according to the wisdom of men, nor common sense. Then in his witty way he held up some of their peculiar views to great ridicule, saying, “Where is your scripture for this? See, you are doing this, and have given up that for no reason whatever.” Many, quite forgetting that the Word cannot be understood properly except by the Spirit, began to consider it from a human standpoint and were thus persuaded by him.

—Lottie Jarvis; *A True Story in Allegory*

After you have listened to some worldly wisdom and received it, it seems fitting and appropriate to you to have a worldly career, provide comfortably for a family, and set up a comfortable retirement. When these goals seem to require college degrees, the gain seems worth the pain. But after a while, your life and the consecrated lives portrayed in the Bible do not match. You cannot really say from the heart, *“For to me to live is Christ, and to die is*

You will have to go to the roots of your being.  
You will have to plead for that purity of heart that  
Jesus had, that holy dedication to the will of God,  
if you really want to escape this world and its sure  
and certain condemnation before God.

most deadly and taxing battle of faith with that one little piece of true faith than to rest upon anything else. Yea, *“let God be true, but every man a liar.”* <sup>Rom. 3:4</sup> *“Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea; though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof.”* <sup>Psa. 46:2-3</sup> Peter says we have been given *“a more sure word of prophecy,”* and I rejoice that we are also given a more sure word of faith, too.

Satan has used *a lack of consecration to know just what God would have us to know, no more and no less,* to gradually infiltrate the stands that saints have taken in the name of the Lord. After a while, a spiritual stand begins to look ridiculous, even absurd, as worldly wisdom and knowledge

*gain.”* <sup>Php. 1:21</sup> I have gospel news for you. You are going to have to renounce *“the work of them that turn aside”*; you will have to say, *“It shall not cleave to me.”* <sup>Psa. 101:3</sup> There is more to this than just saying, “Well, I won’t be educated by the TV, then.” Or, “I just won’t go to college!” You can get the worldly values that are preached night and day on the TV without having the device in your home. You can self-educate yourself as much or more than any college student. You can doctor yourself. It will have to go deeper than that if you are to *“hate the work of them that turn aside.”* You will have to go to the roots of your being. You will have to plead for that purity of heart that Jesus had, that holy dedication to the will of God, if you really want to escape this world and its sure and certain condemnation before God.

Now if you are still messing around with the world and keeping wicked things before your eyes (such as the TV and the like), be assured that evil communications do indeed corrupt good manners, and you will not escape unscathed. Merely abstaining from going to the doctor will not give you faith in God, but you can be sure, that if you do go, what faith you may still have will be damaged. You will not be saved by avoiding these worldly influences, but you will be corrupted by allowing them access to you.

But let us go back to the release of fleshly knowledge in our age and its subsequent destruction of faith. Why did God do it then? Why did God allow fleshly knowledge to increase, if He knew it would only benefit us in fleshly ways that would destroy faith and provide a perfect breeding environment for more sin than ever?

Because of His justice. The great day of final judgment will address every ex-

The great day of final judgment will address every excuse, every line of reasoning, that has ever surfaced.

cuse, every line of reasoning that has ever surfaced. One of these arguments will be: "You always held us down. You did not let the necessary understanding come to us for us to govern ourselves. If You had let us in on what You know about this world and ourselves (in a fleshly sense), then we could have made it on our own, without You. Therefore, You are not fair; You have not done right by us." So, the justice of God has preempted this argument. He has allowed knowledge to increase in the end of the world. And it is proving to be a deadly scourge to us, a preliminary judgment; for instead of helping us to conquer our enemies, it proves to be of great assistance to our foe. Truly the salvation of man is not through advanced knowledge. If before this great release of fleshly understanding, the world knew not God through fleshly

knowledge was not released on the world before now. What we have on hand today is one of the deadly perils of the last days. There is a way through all this that is possible to follow by the guidance of the Spirit of God, but it is more dangerous to make a pilgrimage in our age than it has ever been at any age of the world. The perilous times have come, folks. They are here. We are up against the full spiritual weapons of mass destruction of a final Armageddon. These weapons are very effective, hardening and deceiving all around us.

We are here in the age of knowledge. It is not going to go away and leave us alone. We have this peril to contend with. How do we go about our own education? How do we teach our children? What should we abhor and avoid at all cost? What should we pursue? ➤



*"Wherefore be ye not unwise, but understanding what the will of the Lord is. And be not drunk with wine, wherein is excess; but be filled with the Spirit."* Eph. 5:17-18

The subject of spanking, corporal punishment, is one of the most controversial topics that adults discuss. There are two opposite extremes to the subject: those who justify abuse—and those who believe that "science" has proven that any form of spanking is criminal violence. Each of these extremes is prejudice; both are deceptive

and misleading. The first distorts the teaching of the Bible to justify cruelty and injustice. The second would have us believe there is no difference between a loving parent spanking his child out of concern for him and the most indefensible criminal assault and battery. This is like saying house-cats and lions kill many people each year throughout the world.

One of the essential needs of a human being is the ability to distinguish between what is right and what is wrong—and to

experience contriteness for doing wrong. Contriteness means feeling regret and sorrow-that-I-did-it, as opposed to sorrow-that-I-got-caught. All effective training and the discipline that works with good training is focused on this crucial need. There are children who have never felt ashamed of doing wrong; there are children who have been humiliated and belittled, but have never really felt remorseful or penitent. Both abuse of children through cruelty and criminal violence, *and* abuse of children through benign neglect deprive the children of this most necessary experience of feeling inward grief and sorrow for having done wrong.

The exact meaning of the word *spanking* is not precise; spanking means abuse to about half of the population; spanking means appropriate correction to the other half. The dictionary defines spanking as "a number of slaps on the buttocks delivered in rapid succession, as for punishment." This definition does not cover enough ground; it does not address the use of something other than the hand.

Those who distort the Bible to justify abuse are obsessed with their need to

wisdom (1 Cor. 1:21), then now they know Him *even less*. It is the mercy of God that this great flood of fleshly



physically punish their children. They are drunk with the compulsion to hit, to lash out. Their conduct is excessive, far beyond what is justifiable or defensible, just as alcohol or drug use brings people to extreme behavior. The result of their actions is an awful reproach; their drunken approach to governing their children is far, far from what God teaches in the Bible. These people are not fit to raise children, and all children, including theirs, should be protected from them.

Other people are just as obsessed with not ever laying a hand on their children. They are drunken with a compulsion *not* to restrain their children in any physical way. They are inclined to say such things as "Follow your heart," not realizing that there is something corrupted in the hearts of all human beings from birth. Some of these try to govern their children with methods that never involve corporal punishment of any kind, while others simply do not correct or control the behavior of their children effectively. Here, too, is excess.

**Parental Accountability to God and to Others**

If it is fair for parents to be held accountable for *excessive discipline* of their children, then they should be held accountable for *under-disciplining*. They should be held accountable for a lack of love in failing to restrain their children, and they should be held accountable in punishing their children too much. Both extremes are unreasonable; both do much damage to the children. Although under-discipline does not typically leave physical damage, it leaves terrible spiritual damage; while excessive, unbalanced discipline leaves physical and spiritual damage. Both devastate the family structure and destroy family government. Both leave a child ill-equipped for life among other human beings.

To whom should the parents have to answer as to how they go about their responsibilities? "For it is written, *As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God. So then every one of us shall give account of*

*himself to God.*" Rom. 14:11-12 When we give account of ourselves to God in the end, He will be absolutely fair and impartial in His judgment. We will be judged righteously. But there are preliminary accountings before this final, absolute one. God has set up other authority to restrain men from sin while they are in the flesh. These authorities are imperfect and get mixed up and both forbid and require things by law that are not right. We should obey the laws of men when those laws do not conflict with the laws of God. In Romans 13:1-7, we read, "*Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same: For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil. Wherefore ye must needs be subject, not only for wrath, but also for conscience sake. For for this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing. Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour.*" However, while a Christian pays taxes and attempts to ren-

of God are citizens of a kingdom that is not of this world, *and* they are citizens of some human government in this world. Their citizenship of the non-earthly, and the responsibilities of that citizenship are superior to their lower citizenship. If the laws of God conflict with the laws of men, we should obey God.

Now the laws of men forbid parents to beat their children until they are dead, or until they are bruised all over, or until their bones are broken. You can be arrested, charged with criminal behavior, and convicted if you do these things in the United States. No child of God should be guilty of these things; they are a reproach, and they are shameful. They break the laws of God, as well as the laws of men. "*Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.*" Mt. 7:12 "*And be ye kind one to another, tenderhearted.*" Eph. 4:32

Extremists against corporal punishment would tell us, "Children are the only citizens who can be beaten with impunity, and this probably arises from the belief that children are the property of others rather than human beings who have rights." Extremists for corporal punishment would tell us, "Parents should have the right to slay their children for their own good and for the good of other children." Now, "*Rulers are not a terror to good works, but to the evil.*" It is evil to destroy your children in the name of saving them. It is just as evil to neglect their training and discipline by regarding all corporal punishment as being "beaten with impunity."

In Luke 7:33-35, Jesus gave us a guideline to use when dealing with all extremism. The unbelieving Jews rejected John the Baptist, "*For John the Baptist came neither eating bread nor drinking wine; and ye say, He hath a devil.*" They did not want the truth, therefore

they picked on John's abstinence. So God sent them His Son, and we read, "*The Son of man is come eating and drinking; and ye say, Behold a gluttonous man, and a winebibber, a friend of publicans and sinners!*" What is the guideline? What is the lesson to be drawn? "*But wisdom is justified of all her children.*" That is, the fruit of the thing tells the story, whether

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der to the government its dues, the laws of men may contradict what is right or wrong before God. Then we read in Acts 4:18-19, "*And they called them, and commanded them not to speak at all nor teach in the name of Jesus. But Peter and John answered and said unto them, Whether it be right in the sight of God to hearken unto you more than unto God, judge ye.*" Children

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it is evil or good. “*Ye shall know them by their fruits.*” Mt. 7:16 The fruit of appropriate spanking and other disciplinary tools is good and healthy; the fruit of permissiveness or of cruelty is evil.

There is a time to approve and support the secular authority when a long reign of terror, cruelty, and bullying finally comes to an end in the home of the abused. And there is a time to equally abhor and grieve over the misapplication of secular authority in interfering with and interrupting the appropriate discipline of a blessed, God-fearing home. The censure and disapproval of society should be on homes where the children are not in submission to the parents in a right way, and we welcome a recent trend toward holding parents accountable for the criminal actions of their children at home who should be under their authority, but who are neglected and not supervised as they should be.

If the policeman enters the home of a murderer or a child molester and arrests him or her, we give our approval. Such people should answer for their conduct. We would not want people to murder or molest children without any law or order. “*He beareth not the sword in vain.*” Rom. 13:4 We want the police to have the power and authority to put a stop to crime and lawlessness. When the laws of the governments of men become corrupted (when they clash with the law of God), the flaw is with the corruption—not the reality of secular government. “*I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty. For this is good and acceptable in the sight of God our Saviour.*” 1 Tim. 2:1-3 The Christian is a citizen, first and foremost, of a kingdom that is not of this world. He is to be a good citizen of that kingdom, and *he is to be as good a citizen as he can be* in the

secular government under which he currently resides.

### Biblical Teaching About Spanking

Those who do not want to spank their children find little support in the Bible for their opinion, while those who are inclined to excessive behavior in spanking their children justify their conduct by twisting and distorting certain scriptures. Like many other Bible subjects, certain verses *appear to justify those who wrest the scriptures to their own destruction* (2 Pet. 3:16). If these verses are rightly understood (2 Tim. 2:15), they teach a healthy, balanced approach of wisdom that will commend itself to anyone who wants to responsibly raise and govern children.

The first of these twisted verses is: “*Withhold not correction from the child: for if thou beatest him with the rod, he shall not die. Thou shalt beat him with the rod, and shalt deliver his soul from hell.*” Pro. 23:13-14

This verse is fairly guaranteed to raise the hackles of anyone who is opposed to corporal punishment. It seems to teach that parents can and should beat their children to a pulp (“*he shall not die*”—but a child *can die* at the hands of a parent) to get them to obey, and that the very eternal salvation of the soul of the child is at stake if the parents don’t go to this extreme.

Along side this verse, we will present two other verses: “*And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord.*” Eph. 6:4 “*Fathers, provoke not your children to anger, lest they be discouraged.*” Col. 3:21

You can see right away that these two verses *put a restraint on the parent*, whereas the verse from Proverbs would seem to give unlimited freedom from normal restraints or regulations. But taking the Bible as a whole (the only way to rightly understand what it teaches), we see that discipline is to be administered in such

a way that does not *provoke* the children to wrath (needlessly and unfairly) and *does not discourage the child*. The whole process can be accurately described as “*to bring them up in the nurture and admonition of the Lord.*” These are very descriptive words; they mean a great deal. The word *nurture* is related to such words as *nourish*, *nurse*, and *nutrition*. It conveys the idea of something needed, something essential to proper development—something that does not discourage growth and advancement. A parent is not primarily a disciplinarian, but a **nurturer** of their children. The disciplinary aspect of their responsibility is *just part* of that responsibility. They are not just Mr. or Mrs. Make-you-do-it, but accountable assistants to God (stewards), entrusted with the care and development of precious young souls. Those who abuse their children exaggerate the chastisement aspect of parents all out of proportion, warping and deforming the entire meaning of being a father or mother and bringing a reproach upon all who try to parent responsibly.

One of the checks that God has built into the process is *that children grow up into adults themselves*. After a time, those children are no longer children, and they are looking *with adult eyes* at those who had their government for a while. In the normal course of life, parents enter into their *second childhood*, and the situation is reversed. Those who were children get to become caretakers to the old people who were their parents before. This does not happen with all, but in the normal progression of things, the parents do indeed *reap what they have sown* (Gal. 6:7).

### Why Does the Bible Teach So Strongly About Corporal Punishment?

“Well,” you may say, “this nurturing is all well and good. But why would the Bible assert such a strong and emphatic way (beating) of dealing with a child?”

Because there is something in the child *that is not amendable to reasoning and polite restraint*. Here is the Bible scripture for that: *“Foolishness is bound in the heart of a child; but the rod of correction shall drive it far from him.”* <sup>PRO. 22:15</sup> We also find this described in Romans 8:7, *“Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be.”* The child comes to this world with his own deadly enemy in him—we carry **within us the seeds of our own destruction** from the womb. Note the untiring, unflinching aspect of this thing in every child. It is *“bound in the heart”* and *“it is not subject to the law of God, neither indeed can be.”* Frankly, this is something that all the most excellent parenting in the world cannot remove, although it can *“drive it far from him,”* i.e., move considerable distance between the conduct of the child and the thing that is in his heart, so that he behaves in a more civilized manner and demonstrates character. That is, he can be conditioned and trained in such a way that contradicts and restrains the corrupted moral nature within him. This is the best that the parents can do for the child; only God can do more than this, and He has set it up so that the child must choose to come to Him for further help. God can and will deliver us from our enemy if we seek Him as He says to do (Luke 1:74-75). Good training is an irrefutable pointer to the essential need of a heart regeneration.

Now a lot of people do not believe the Word of God along these lines. Some of them believe that the parent must try to do what only God can do. Others are persuaded that we have no corrupted nature of enmity against God; they want to think, in spite of all evidence to the contrary, that we somehow evolved from lower forms of life and were not even created. We find that the anti-spanking movement has done a brilliant job of propagating the view that spanking is just another form of child abuse, and they smack us with this propaganda along with a smattering

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of half-truths. Here is an example of one of these half-truths: Spanking is “any disciplinary hitting of kids that’s not injurious or currently considered abusive.”\* Take note of the word *hitting*, which can include punching, cuffing, boxing the ears, and slapping the face. This is typical of unbelief. Light is not just light and darkness is not just darkness with them; they must needs confuse the two. *“Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter! Woe unto them that are wise in their own eyes, and prudent in their own sight!”* <sup>ISA. 5:20-21</sup> Behind this blurring of the line between right and wrong is unbelief.

The rightful responsibility of the parents, working together with God, is to train the child to distinguish between right and wrong, in such a way that harmonizes and

synchronizes with the dealing of the Holy Ghost in the heart. It is a great privilege, as well as a profound responsibility, to be given this place to work with God in the oncoming generation. And when it is done right, there is a lasting effect, even if the child never chooses to allow God to bring about a work of grace in the soul. That lasting effect is described in Proverbs 22:6, *“Train up a child in the way he should go: and when he is old, he will not depart from it.”* The training has a life-long effect.

The nature of the child is at the root of his/her great need—the need for firm, loving correction—constantly pointing in the right direction toward the greatest decision that he/she will ever make: the need to get right with God.

Now, the reader can see at a glance that beating the child excessively does not point in this direction, and neither does hands-off, leave-them-to-themselves par-

enting. Some are too harsh and tyrannical in their attempts to govern, while others are too lenient.

### Differences in Children

Every human being is different. Some of us are slow learners, while others seem to respond faster to the need to submit to family government—to be told what to do and required to do it. This is one of the great lessons of life—that I am not a law unto myself—and many people never learn it. If I cannot accept authority from parents, will I be able to accept the Great Authority? If I get a wrong idea about what authority is and why submission to it is required, what will it do to my concept of God?

Because we are each different, some of us require and need more chastisement than others. Some are naturally outwardly compliant, although the inward motivations may be very different from the outward actions. While others are more like the son who refused to go when his father commanded him to go in the field, but afterward, he went. His brother, who at first seemed to respond obediently to the command, did not go (Mt. 21:28-31). The scripture in Proverbs 23:13-14 is

an encouragement to be resolute enough to deal with those who *need* that much discipline. The position of those who go to excess in not dealing with the need of the child would be to say, “No child needs to be spanked”; but that is not true. Some children need it very much, along with the level of nurturing and admonishment that is appropriate to the strength of their will. With these unruly, willful children, stern measures are necessary to help them in their need; yet again the emphasis and focus of the scripture is on their nurturing. To those parents, who by temperament and disposition are not suited to raising such children, but who have them to raise, the Bible records, *“Correct thy son, and he shall give thee rest; yea, he shall give delight unto thy soul.”* <sup>PRO. 29:17</sup> *“He that spareth his rod hateth his son: but he that loveth him chasteneth him betimes.”* <sup>13:24</sup> *“Chasten thy son while there is hope, and let not thy soul*

\* Holly Bennett, *Today’s Parent*, “A Good Spanking or a Bad Habit?”



*spare for his crying.*"<sup>19:18</sup> Notice the words in these scriptures. It does not say, "Chasten all the time," nor does it say that the means (spanking) should become the end (the whole point), but it plainly presents the chastening as a *means to an end*, with the emphasis on the *end*. In other words, it must work good to the child. If it is not working good, it is time to stop and ask God what to do. The word "*betimes*" (early) tells us that there is a season when a spanking might do what is needed, and that there is a season when a spanking *will not* do what is needed. There can come a time when chastisement is hopeless. That will be a good test of your love for that child. Did you love him/her all along, or were you caught up in the spirit of abuse? Did you pray for the love of God to be shed abroad in your heart, or did you depend on just your love for your child?

### Spanking in Perspective

But spanking by itself is no good at all. Corporal punishment is not the only tool for correction in the parents' toolbox, not even the main tool, nor should it be used by itself. To spank a child who seriously doubts whether you love him will do great damage. To spank a child because you are angry or vindictive is not nurturing at all. To just hit a child is not chastisement. To just slap a child is not properly corrective. Inappropriate behavior will not yield the peaceable fruits of righteousness. Furthermore, at a certain age (and it differs with the child), spanking will be counterproductive. When the child is no longer a child, but an adolescent (partway between a child and an adult), spanking is no longer appropriate for most. And for some children, there may be little good that can be done by a spanking at any age; other means of correction will be more effective.

As a rebellious seven-year-old, I despised the restraint of my parents and dreamed of the time when I would "grow up" and be on my own. My stubborn will collided daily with my mother. Fortunately she was equally determined to keep restraining and correcting me; she loved me too much to leave me to myself. I tried her severely. One day, after a great deal of inexcusable behavior on my part, she was very irritated.

As she went to chastise me (yet again), she said, "You little imp!" When she said this, the Spirit of God convicted her that it was wrong to have said. I fully deserved to be called an imp by my actions, yet I was not a little devil (an imp), just a rebellious, disobedient boy. Before she chastised me, *she apologized* to her seven-year-old son. Inwardly, although I was careful to show no outward sign, I was profoundly affected. My little selfish philosophy, that my parents handled me thus because they were bigger and could (and that they secretly enjoyed their superiority), took a big hit that day. *Mother was sincere*. She really was doing what she was doing to me in the fear of God. *The chastisement touched my heart*. The chastisement was more than the spanking; it was her attitude toward the standard of right and wrong that *spanked me inside*.

### The Chastisement of the Lord

How does God spank? "*For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.*"<sup>Heb. 12:6</sup> What is His purpose in this chastening and scourging? "*He for our profit, that we might be partakers of his holiness.*"<sup>vs. 10</sup> Here is His commitment to His children: "*If his children forsake my law, and walk not in my judgments; If they break my statutes, and keep not my commandments; Then will I visit their transgression with the rod, and their iniquity with stripes. Nevertheless my lovingkindness will I not utterly take from him, nor suffer my faithfulness to fail. My covenant will I not break, nor alter the thing that is gone out of my lips.*"<sup>Psa. 89:30-34</sup> Notice the careful, measured response of God to our need. Unlike fallible human parents, God makes no mistakes. He always gets it right the first time. "*Like as a father pitieth his children, so the LORD pitieth them that fear him. For he knoweth our frame; he remembereth that we are dust.*"<sup>Psa. 103:13-14</sup> At times, we *need* the rod; at times, we *need* the stripes; God knows that. If we fail to get them, the result will be injurious to us. God's great love and faithfulness to us is in the discipline. He loves us too much to allow us to misbehave. He understands the result of neglecting to correct. God understands when a spanking will do no good, too. He has a whole range of cor-

rective measures that He takes when we need it; He also knows when the time for hope by chastisement is gone. "*Why should ye be stricken any more? ye will revolt more and more: the whole head is sick, and the whole heart faint.*"<sup>Isa. 1:5</sup> Yet even here, with all hope of correction through punishment vanished, God still loves; God still wants the best for us.

"*Be ye therefore followers of God, as dear children.*"<sup>Eph. 5:1</sup> The need of our children for training and correction is so serious that we cannot afford to *overreact* or to *underreact*. Too much is at stake. We must get it right. It is our formidable responsibility and unique privilege. We are accountable to Him who gives us a pattern to follow in His parenting of us. He has allowed us to share some of the burden and some of the delight of the oversight of others. Let us do right by those who rearing is entrusted to our care.

### Hold Fast to the Right

Kneel down by the side  
of your mother, my boy.

You have only a moment, I know,  
But stay till I give you this parting advice;  
It is all that I have to bestow.

*Chorus:*

Hold fast to the right, hold fast to the right,  
Wherever your footsteps may roam.  
Forsake not the way of salvation, my boy,  
That you learned from your mother at home.

You will leave here to seek  
your employment, my boy.  
By the world you have yet to be tried;  
But in the temptations and trials you meet,  
May your heart to the Savior confide.

I gave you to God in your cradle, my boy,  
And taught you the best that I knew;  
And as long as His mercies  
permit me to live,  
I shall never stop praying for you.

You will find in your satchel a Bible, my boy;  
It's the book of all others the best:  
It will help you to live  
and prepare you to die,  
And lead to the gates of the blest.



# Only a Servant

“The Son of man came not to be ministered unto, but to minister.”

## METHOD'S STORY

Again there was a very beautiful summer evening. The light of the moon covered the village as with liquid silver. Some of the rays fell also on the hut of old David; they lit up the rustic bench and the aged man sitting upon it. He was in holiday attire, and it seemed as if a holiday spirit rested upon his face.

In his thought he wondered why he should have such joy today. Was he so pleased that Sammy could finally open his store, and that he was instrumental in helping him? The old man could not understand himself, how love for other people came to his heart—to him, who formerly did not love other people, did not feel with them. If they had sorrow, it did not hurt him; if they had joy, it was nothing to him. But today, he could have cried for joy when Dorka came to him in the store, and full of rejoicing as she was, said, “The Lord Jesus repay you all for what you have done for Sammy.”

It pleased him much that these two young people loved each other, and that they were so good that they would be happy together, and that he was able to help them in a measure.

Sammy and Method also thanked him and that pleased his old heart so much.

“Until lately I have been living in vain in this world,” thought the old man. “I lived only for myself, but now, since I started to do good to others, I realize that it is the duty of man in this world and that God commands us to love our neighbor as ourself. Therein is the happiness. People lived all around me with many a care, and I could have advised and helped them—but I did not do it. What then could have made me rejoice?”

“I saw that they despised me. Well, why should they have loved old David? I did not harm anybody; my heart was very much stuck on that fact, that I was better than those all around me, but I was not. Why should anybody love me?”

“*‘The Son of man came not to be ministered unto, but to minister,’* Mt. 20:28 said Christ. O Adonai, do not cast me away, if I say, my

Christ! I cannot help myself. I am a sinful man. Jerusalem we have not—no temple, no Ark of the Covenant, no sacrifice, and without the shedding of blood there is no remission of sin. I must have a lamb. I believe that Jesus Christ is Your Lamb. If it is a sin and treachery before thee, O God of Jacob, slay me at once, but if not, oh, let that blood of Jesus Christ cleanse me from my sins and guilt. I am placing my hands on that Lamb, slain for me. *‘All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all. He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth.’* <sup>1Isa. 53:6-7</sup> Thus He took upon Himself death for me, my Messiah, my Immanuel. *‘He shall prolong his days, and the pleasure of the LORD shall prosper in his hand.’* <sup>1Isa. 53:10</sup>

“I have resisted, but I can no longer. I believe that He lives, that He rose from the grave, that He lives with thee; yes, He even lives in the heart of old David.”

The old man pressed his hands on his heart, and such a light covered his face, that he looked like one of the elders before the throne of God.

In the quietness of that Friday evening, old David started with the swallows on the way home.

“I used to pray like David, *‘Open thou mine eyes, that I may behold wondrous things out of thy law.’* <sup>1Psa. 119:18</sup> God of my fathers, Abraham, Isaac, and Jacob, Thou hast heard me: hast given light on Thy Word.

“I resisted, did not understand, did not want to understand; but now I can no longer. I will not resist, like Saul. Yes. I believe that Jesus of Nazareth is Christ, the Messiah, Thy Son, and that You gave Him to me also.”

The voice of the old man ceased, only

his lips moved. What more he said remains between him and his God, covered up. Out of eyes, turned toward heaven, flowed abundant tears of genuine sorrow for the lost opportunities. They were tears of a child who has found his Father—Who was not angry, did not threaten or punish, but forgave, because He loved—and that eternally.

In the quietness of that Friday evening, old David started with the swallows on the way home. Just before the twelfth hour of his sad, forsaken life, God resurrected his soul and gave to his heart the light of eternal life: Jesus, the Savior of sinners.

The old man sat thus about an hour, and was so lost in those God-exalting thoughts that he had not heard the steps, nor seen him, for whom even now his happy soul prayed, though inaudibly. But the youth who was drawing nigh saw, and for a long while stood there, not able to take his eyes from the shining face of the aged man.

Distant shrieks pierced the quietness of the evening; somewhere in the village a drunkard was staggering along, and was angry that the street was not wide enough. Thus was old David disturbed in his thoughts. He turned his head, and noticed that he was no longer alone; soon they sat together on the bench. The aged Jew told Method that today he would, and really could, say with Ruth, the grandmother of David, *“Thy God my God.”* <sup>Ruth 1:16</sup>

“Praise the Lord!” cried the young man, after they had talked together for a long, long time, and given glory to the living God for the grace He had manifested in old David. “Praise God! His promises are eternally true; I trusted in Him and He did not disappoint me.”

“Thee?” wondered old David.

“Yes, me! Today, dear aged one, since Christ is already thine, I can and finally will tell you, that this village would never have seen me, if it had not been for you. Do not let this overwhelm you; it was for you that I came, just because of you. You told me a while ago that I led you to the

Messiah as Philip did Nathaniel. Yes, Philip went to look for Nathaniel and I searched for you also; but it cost me much before I found where you lived.”

“You say you have searched for me, for me, even before we met each other? That is not possible! And why?”

“Why did Philip look for Nathaniel? Just to lead him to Jesus.”

“But he knew Nathaniel, but how about you?” The old man gripped his hand firmly.

“I again have known someone, of whose life you have never known, and who loved you to his last hour.

“I told you once that a Jew brought me to the knowledge of the truth. This, my benefactor, to whom I am indebted for everything on this earth and eternally, was named Ruben Sokolov. He was the son of a rich Russian Jew Sokolov, and his mother was that child, as beautiful as Moses, for whom you sorrow up to this day, your daughter Esther.”

“Method!” cried the aged man; he rose and sank back again. Who can describe the storm of feelings manifested in his face? “Method, you have known her, my daughter, my daughter, my child? Have you seen her? Are you sure it was she?”

“Surely, it was she; though I have seen her only in photographs, both as a bride and shortly before her death.”

“Her death—then she died, lives no more?”

“She died, but she will live forever. She died praying for you, and had her son promise her, since she could not find you by correspondence, that he would personally go to search for you as soon as he had finished his preparation in the schools.”

“Then she knew about me?” He shook his head in sad amazement.

“Her mother had told her all, and she loved you dearly. She imbued her son with this love also.”

“And my wife?” groaned the aged one.

“Your wife was really more deceived than guilty, she regretted her transgression at once, and wanted to return: but they would not let her. They told her how angry you were. And when the bill of divorce came she believed them and married him who deceived her, but she never was happy again, and died before the wedding of her

daughter, who at once left for Canada.

“It was there that Sokolov first found grace and the Savior, then she followed him, and together they had the pleasure of leading their son to Christ. They spent much for his education, and had only one desire, that he might bring the message of salvation to his people.

“They saw their desire fulfilled. At least the father lived to hear the son preach, and died shortly afterward. I came to the knowledge of the Savior, and your grandson became my friend. I owe him everything. And he loved me as only he could love!

“Because he was a Slovak he confided in me that perhaps somewhere in Hungary his grandfather was living, whom he was bound by a promise to his departed mother to find. Whenever we prayed together, he always prayed about that, and about the possibility of reaching that one.

“By God’s direction and after much hunting, the Lord granted me contact with the young Rasho. It was just when he had come from the old country. From him I heard about old David, whose wife had left him. After that we searched by mail, and found out everything. Ruben was very glad, and prayed constantly to his heavenly Father that he might be able to save the soul of his grandfather.

“But the Lord of life and death had decreed otherwise. Ruben was so occupied in the ministry that he could not free himself at once. The Lord let him see great results, and many people were blessed through his ministry. Then came the sickness—a cold. The angel of death came also and took his pure soul home—he had to go.

“I knew of his sorrow, that he would not be able to bring the light to his grandfather. But what would hinder me from doing it for him? In his dying hour I gave him the promise—believing in God, who would not leave so many prayers of the daughter and grandson unanswered—that I would endeavor to bring his grandfather to the Lord, so that they might someday meet in eternity and be finally united there. They buried him and cried over him; and I came to Hradova as his substitute.

“I knew that it would not be easy to win the hardened man at once, and if I would come to him as the messenger of his grandson, he either would not believe me or

would harden himself against the deceased, also. The fact was that old David was a Jew, and his grandson died as a Christian; thus I realized that it would take some time. In order to be as close as possible to him, I offered myself to Ondrasik as a servant and asked God to grant me to win first the heart of that man. He granted that prayer. A simple servant would not have aroused the suspicion of old David, neither did he. But I had to be very careful in his presence not to betray the fact that I had not always lived in these circumstances.

“I also feared the return of the young Rasho, but the Lord granted that he did not recognize me. The first time I met him I had a beard. Clothing also changes a man considerably.

“Now I have told you everything, and I praise my Lord that He enabled me to keep my promise, and also, that I have not been here among you in vain. Now I can leave with satisfaction because my mission is completed.”

The young man rose and the aged one, stunned by the news he heard, followed him into the hut. Method closed the door, locked it, and made a light. Out of inner pockets he drew treasures precious to the aged Jew. They were the photographs of his daughter for whom he had cried so bitterly, her husband Sokolov, and a nice picture of his grandson. Looking at his face one would be reminded of the words, “The Lord took delight in his soul, therefore, he hastened to deliver him from the midst of iniquity.”

“Well then, dear neighbor, there you have your treasures, and here you have something else—Ruben’s New Testament. Enjoy everything and tomorrow, if the Lord grants that we should live, I will come again to answer all your questions that may come to you in the meantime.”

The young man went, and the aged one remained with his treasures and with his God, whose great love he just now began to fully appreciate.

\* \* \*

In the morning before they were called to breakfast, Gazda and the servant met in the orchard.

“If you please, Method, come this way!” called Ondrasik.

“What do you wish, Gazda?”

“Old David called at our house last night



and related such strange things that we can hardly believe them.”

The young man smiled sincerely and lovingly looked at the man.

“Is it true that you came to Hradova just because of the old Jew?”

“Yes, I came just for his sake.”

“Is it really so?” Rasho exclaimed from behind him.

The young man looked around and joyfully exclaimed, “and you have not recognized me?”

“Why should I?”

“Well, don’t you remember that young fellow in Braddock to whom you spoke about your native village and old David?”

“Oh, yes, now I remember,” the young farmer smote his forehead with the palm of his hand, “that is the reason you seemed to me somewhat familiar. But then you had a beard and were clothed like a gentleman—and today?”

“I hope you like me this way, also,” smiled Method.

Ondrasik interposed, “If what David says is true, then you have never been a servant before, nor were you born to be a farmhand.”

“That may not be true, since I inherited from my parents a larger farm than yours here!”

“Oh, how could you live among us!” they both exclaimed surprised. “How could you lower yourself so because of the Jew?”

“I know a King’s Son; you know Him, too, who left His royal throne and crown, and served thirty-three years for me, the unworthy one. Could not I, wretched one, serve two years for the sake of that man whom He loved? Besides, I had a good time here with you. I hope you like me and that I was not among you in vain. Who knows what else is awaiting me in this life? It is not very likely that I shall be a farmer’s servant again; but I can say that those were the two happiest years of my life, where I could at least resemble my Lord in some way, while I was privileged to be Ondrasik’s servant.” The pleasant face of the youth grew serious.

They could not continue their conversation, as they were called into the house.

It is certain that much more was spoken about it, not only at breakfast, but especially

that afternoon when they all gathered in Sammy’s new house.

### THE SERVANT DEPARTS

It was on another beautiful Sunday afternoon, the haze of the fall spread over the woods and valleys, and the trees were bare of their leaves. In the oak grove—on the very spot where once Method related how the swallows came home, then being surrounded by a group of children and Sammy Petrash—there sat this same Sammy, but he was alone. Method was no longer there. He was no longer in Hradova; in vain one would have looked around for that friendly, youthful figure. No longer could you hear the children crying along the streets, “Uncle Method! Uncle Method!” Though they kept on pointing out the gifts and keepsakes which he had

built. The neighbors found out that he had built that house (on what had been the swamp) for old David, from the money that the grandson entrusted to him for David. And that David could have lived there like a rich man because he had inherited much from his grandson.

Method had planned for them very nicely, that they both together, Dorka and Sammy, would take care of the aged man, who really loved them, and thus he need be no longer alone. But the aged one would not stay. A mighty desire possessed him to go and see the graves of his daughter, son-in-law, and grandson, and be buried there beside them, that he might be united with them at least in death, if not in this life.

This is what was commonly known in the village, but Sammy knew that old David would have died, surely died, if he should

have had to be separated from Method. He was not surprised, because he understood him; often he himself would have fled to him, but that he had good parents and a

“How could you lower yourself so because of the Jew?”  
“I know a King’s Son...who left His royal throne and crown, and served thirty-three years for me”

distributed among them before leaving.

Method finished his term of service with Ondrasik, and he finished the house, which, it was now revealed, he had never intended for himself, only to show to the people in Hradova how to appreciate their homeland. As suddenly as he came, just as suddenly he left. Nobody could keep him there, he was just not one of them.

Who would have thought so many things would change in those two years? How happy and orderly everything was now at the Petrash home, with the parents, sister, brother-in-law; and he with Dorka in that beautiful house Method had built. And when he thought of the happy family of the Podhajskys and especially the Ondrasik family, how they now lived for God, he could not give enough thanks to Him, because He sent Method to seek old David, and at the same time grace to find even them. Oh, how good God was to them all.

Sammy looked around. He seemed to see him once more and hear him tell the story about how the swallows came home. Well, he, also, flew to a better, warmer country and would not live in that nest that he had

loving wife.

Thus Ondrasik, together with Petrash, bought the house for their children. Old David sold it to them for half the cost, and his own hut he presented to old Mother Podhajsky, so she could make room for the young family, since it was large. Thus, even after he was gone they continued to bless the old Jew, David.

For years he had lived in that small village, the people had become used to him; toward the end of that time he was changed into a very good man. They will remember him.

Will they forget him who had been among them such a short time, living there only two years? Can they forget Method?

They will forget him, because people have very brief remembrance of kindness shown to them, but for a long time yet, the neighbors will speak among themselves about the time when Ondrasik’s servant lived in Hradova.

He disappeared from sight; but the light and love which he had sown those years have taken root and are increasing constantly. ➡

—THE END—

# God Hides Himself

*“Verily thou art a God that hidest thyself, O God of Israel, the Saviour.”* Isa 45:15

## Why does God hide Himself?

The answer to this question goes to the heart of the entire purpose of our existence in this temporal world with souls hidden in bodies of clay. The Bible tells us, *“For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope.”* Rom. 8:20 The same Bible informs us that the soul is not to dwell in the body forever, but *“this corruptible shall have put on incorruption, and this mortal shall have put on immortality.”* 1 Cor. 15:54 At the resurrection from the dead, the soul of every human being will enter into the eternal world, either to forever be with God or forever not to be. The one is joy unimaginable, while the other is torment beyond comprehension. But what does God hiding Himself have to do with this?

*God values voluntary love.* He wants us to choose, of our own volition, to serve Him and love Him. To have such *voluntary* love from His created Adam, it was necessary to not only create him with this ability to choose, but also to continually deal with him in such a way as not to overwhelm and overawe him. It is also necessary to deal with him in such a way as to make him somewhat aware of the existence of his Creator, yet to leave him with apparently reason to doubt. If he *voluntarily chose* to dig deeper and to pursue stringently into these apparent grounds to doubt, he would find the truth—absolute conviction of what was really so—but it is so designed that he must *voluntarily choose to want truth and right in order to find God.* *“For it is written, I will destroy the wisdom of the wise, and will bring to nothing the under-*

*standing of the prudent. Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world?”* 1 Cor. 1:19-20 It has been made not possible for mankind to find God by wisdom (human reasoning, see verse 21); *the door is only open when a man chooses with his heart.* Thus God has ordained it. And to ensure that it works this way, *“He hath abounded toward us in all wisdom and prudence.”* Eph. 1:8 Note the amazing depth of the word **abounded**; herein is understanding of the mystery of why God lurketh in the shadows, why He hides Himself. It is necessary for the process to work as it should.

*“Cast not away therefore your confidence, which hath great recompense of reward. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. For yet a little while, and he that shall come will come, and will not tarry. Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him.”* Heb. 10:35-38 Yes, *“Without faith it is impossible to please Him.”* 11:6 *“Faith is the substance of things hoped for, the evidence of things not seen.”* vs. 1 God has designed for the just *to live by his faith.* The entire relationship between a man and his God is to work *by faith.* To strengthen, purify, and to increase this faith is the key to understanding what living for God is all about.

God follows (with infinite wisdom and love) an intricate and delicate balance in how much He reveals Himself and how much He hides Himself. It is commonly misunderstood by those who have little or no faith. Men think God *should* act in such

and such a way; they do not comprehend the profound depths of, *“For my thoughts are not your thoughts, neither are your ways my ways, saith the LORD. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.”* Isa. 55:8-9 They do not comprehend *why* God deals with them as He does. To increasingly comprehend *why* God deals with us as He does is to have faith—to lay hold on the *substance*, the *evidence* of God available to us in the time of our probation. ➤

*God moves in a mysterious way  
His wonders to perform;  
He plants His footsteps in the sea  
And rides upon the storm.*

*Deep in unfathomable mines  
Of never failing skill  
He treasures up His bright designs  
And works His sov'reign will.*

*Ye fearful saints, fresh courage take;  
The clouds ye so much dread  
Are big with mercy and shall break  
In blessings on your head.*

*Judge not the Lord by feeble sense,  
But trust Him for His grace;  
Behind a frowning providence  
He hides a smiling face.*

*His purposes will ripen fast,  
Unfolding every hour;  
The bud may have a bitter taste,  
But sweet will be the flow'r.*

*Blind unbelief is sure to err  
And scan His work in vain;  
God is His own interpreter,  
And He will make it plain.*



# FOUNDATION TRUTH

P.O. Box 1212  
Jefferson, OR 97352  
e-mail: [ft@timelesstruths.org](mailto:ft@timelesstruths.org)  
website: [ft.timelesstruths.org](http://ft.timelesstruths.org)

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*“So he departed thence, and found Elisha the son of Shaphat,  
who was plowing....” —1 Kings 19:19*

