

4 Words
And A
Radical Kingdom

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The Radical Kingdom
by Art Katz

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Introduction

I printed these out in Obedience to the Word of the Lord for Free distribution to all believers of a seeking kind. May Jesus quicken us to life through the Words of His servants!

Art Katz is 75 years old and has followed the Lord with complete abandoned commitment for many years. The things that God has shown him are crucial factors in true seeing. I believe he gives keys from the Holy Spirit to us in order to open doors in the knowledge of God that we desperately need as we seek authenticity with the end in view.

I don't know anything about **Paris Reidhead**. All I know is the burning in my spirit for the

Glory of God that was fueled with these words. I can say in all confidence, "this is the Gospel, undefiled and all requiring."

Leonard Ravenhill has past on, yet his words remain alive. The words that he speaks in this article will refine our views in preparing for the judgment seat of Christ.

David Hogan...well, the blind see, the lame walk, the dead are raised and the good news is preached to the poor.

"The Radical Kingdom" by **Art Katz** is an article of eternal significance, jealous for the authentic life of God to be lived in by the Church.

Compiled by Eric William Gilmour

1st Word

Art Katz...Mystery of the Wisdom of God

Paul is not interested in promulgating mystery in order that we should have our curiosity gratified, but in order that it might be administered and effectually fulfilled through the

church and not just contemplated.

...that by revelation there was made known to me the mystery, as I wrote before in brief. And by referring to this, when you read you can understand my insight into the mystery of Christ, which in other generations was not made known to the sons of men as it has now being revealed to His holy apostles and prophets in the Spirit; to be specific, that the Gentiles are fellow heirs and fellow members of the body, and fellow partakers of the promise in Christ through the gospel....(Ephesians 3:3-6)

The mystery in verse 6 is that the 'body' is the already existing body of Jewish believers who never left the faith, who recognized and received the Messiah and who received the Holy Spirit that was promised them, but the mystery is that Gentiles can now be fellow heirs with them and fellow partakers with them in Messiah Jesus through the gospel.

To me, the very least of all saints, this grace was given, to preach to the Gentiles the unsearchable riches of Christ, and to bring to light what is the administration of the mystery which for ages has been hidden in God, who created all things; in order that the manifold wisdom of God might now be made known through the church to the rulers and the authorities in the heavenly places. (Ephesians 3:8-10)

Paul is now going to reveal the mystery for which reason all things were created. This mystery has nothing to do with anything that we can recognize as being valid or relevant for the church. It has not even to do with the world or the benefits that men in the world will receive. It is one thing only, namely, a calculated demonstration to an invisible angelic order called the principalities and powers, and it must be made exclusively through the church, and it must be a manifestation of the manifold wisdom of God. It is totally other than anything that we might have taken for ourselves as the purpose for the church's being and this is also the reason that God has created all things.

There is a hint here of a primeval cosmic struggle or conflict between the powers of light and the powers of darkness that preceded even the creation of the world. The world was created in order that it might support an entity called the church that would bring this conflict to its final conclusion by something that only it alone can demonstrate, namely, the manifold wisdom of God. The church has languished for millennia long without an understanding of this and has therefore been the victim of these very powers of the air instead of being God's answer.

These verses indicate something that fulfills the satisfaction of God, a demonstration that He alone requires having nothing to do with any benefit that we would derive. This is exclusively for God and He does not even give us the reasons why. He requires and He thinks it important enough and not too extravagant to have created all things in order that this demonstration might be made, and it can only be made through the church. Whatever the manifold wisdom of God is, we know this much, it will be contrary in every point and particular to the wisdom of the gods of this world. It is another wisdom, a heavenly wisdom and when the church can demonstrate it, the powers of the air, who have kept nations and races of men in bondage and subjection to false values, are finished. Where there is a church that can see through them and live independently of them and demonstrate true values, those powers have no further influence whatsoever.

Whatever it was that constituted the wisdom of God at the Cross, it is the only thing in the end that will be calculated to defeat them. Jesus inflicted the initial defeat at the Cross, for it was at the Cross that two systems of wisdom collided. Wisdom does not mean what we would ordinarily think it to mean. It is not wise sayings, but more like value systems or modes of

being. One system was predicated on force, violence, threat, fear, intimidation and the terror of men to preserve themselves and to preserve their own survival as being the first law of life. The ability to lay down one's life and not to consider that one's life is dear to oneself is the wisdom of God. One wisdom lives for itself, its own preservation and its own advantages, while God's wisdom lives for another. It is selfless and the wisdom of the Son of God, who never initiated anything in Himself for Himself but lived entirely for the gratification of His Father. This is contrary to nature and contrary to how we think man has to live. Everything that is resolved through violence is the wisdom of this world. That is the way the world has lived its life throughout history. God's wisdom is to relinquish, to give up, to yield and to believe that there is something greater than death and, by that, not to fear death.

This was in accordance with the eternal purpose which He carried out in Christ Jesus our Lord.... (Ephesians 3:11)

What kind of a church can there be that does not make as its first priority the taking to itself of God's eternal purpose. A church that does not live for the eternal purpose of God is not living. It is nothing more than a succession of mere services. It has lost or never had this vital perspective as the reason for its being. A believer that has been gripped or apprehended by this understanding cannot possibly be bored.

The magnitude of this eternal purpose and this demonstration is of such a kind that it cannot be made by mere individuals alone. It has got to be made by the entire church or not made at all. It requires an entire people freed from the influence of the principalities and the powers of the air, a people who are not insecure, fearful, living for themselves, who are gloriously freed from mammon, who are indifferent to shopping malls, who can have their car crunched in an accident and walk away smiling, who can suffer affliction and inexplicable things without coming undone and who can receive the stripping of their earthly goods with joy, knowing that they have in heaven a more enduring substance. In fact, the only people who can fulfill this mystery are those who would be strangers, pilgrims and sojourners in the earth. They have risen above and beyond their national culture. They are not fearful, but gloriously free from intimidation and threat. They know that their security is not from the Government or their employer but from God, and if that should dry up, the Lord has alternative sources, and if it pleases Him not to provide for them, then they will prefer to die in faith than that they should subsist and prolong their bodily life by initiating out of ourselves some course of action.

When Elijah was at the brook Cherith and God commanded the ravens to feed him there in the drought that had been occasioned by his own word of judgment, you have a man submitted to the wisdom of God. It says that he watched the brook dry up, but he did not allow the visibly decreasing water supply, which is life, to affect his next move. He was not moved by things external or seen, but by the word of God only, and when the word came, 'Arise, go to Zarephath, which belongs to Sidon, and stay there; I have commanded a widow there to provide for you. So he arose and went...' according to the word of the Lord.

There must be a people on the earth in the last days who are not moved by circumstances nor by dwindling streams of supply, but only by the word of God, for that is the greater wisdom. It is a people who are free from fear, who will yet trust God, though He may slay them.

The powers of the air are not impressed with our rallies, our music and our noise. They are only impressed with the same thing they saw both in Jesus and in Paul, namely, apostolic

authenticity, the real thing, the truth. Where they see the truth of God in the life of His people, they will retreat. They know whom to fear and whom to acknowledge. We are not to think that we can defeat them by turning up the amplifiers in our worship or by shouting them down. It is not noise that impresses them, but character. It is the truth of life where we really live, not the brave show that we put on when we think we have it all together, but what is true of us through and through.

The wisdom of God was demonstrated at the Cross when the supreme Son of God relinquished the right to his own life and gave it up by the Eternal Spirit, who is the Spirit of sacrifice, without spot and without blemish unto God, without complaint and without answering His critics back. He was a lamb who went silently to the slaughter. He was goaded by His own people to come down from the Cross before they would believe Him. He suffered that anguish for others while at the same time hearing their taunts and mocks, of a kind that when anything in you that is left that has to do with self-justification and self-vindication rises up and says, "You dumb idiots! I am doing this for you! Don't you understand?" But instead He says, 'Father, forgive them; for they do not know what they are doing.' It is another wisdom. Another wisdom was expressed contrary to and other than what the logic of the moment would have justified. Imagine an entire church like that who cannot be provoked, even by Jews, who will come to us in their most ungainly condition, frothing at the mouth, having been suddenly uprooted from their places of security and affluence, and find themselves pushed, prodded and driven through places they never would have chosen, and testing and mocking and saying that they do not like the facilities, etc. Anything in you that would have been calculated to rise up in resentment at ingratitude will be tested.

We will need to come to that place where we reveal God as He in fact is and not some self-conscious religious spirit of obligation, that says, 'I guess I have got to'. That will fail.

Any Gentile who will act for the Jew in an indifference to what His own suffering might be, is demonstrating the wisdom of God. They will not only do so unbegrudgingly, but will do so and count it all privilege and honor, even and especially if they are required to suffer for it, knowing that they have in heaven an enduring and a greater reward. God supplies a greater wisdom, namely, His own character and His own life in order that it might become the very nature and character of His people.

2nd Word

Paris Riedhead - Ten Shekels and a Shirt

INTRODUCTION

And today I would like to speak to you from the theme "Ten Shekels and a Shirt", as we find it here in Judges Chapter 17. I'll read the chapter and then I will read a portion also from the 18th to the 19th chapter as the background might be clear in our minds. "And there was a man of mount Ephraim whose name was Micah". A little background if you please. There was a situation where the Amorites refused to allow the people of the tribe of Dan to any access to Jerusalem and they crowded them up into mount Ephraim. It is a sad thing when the people of God allow the world to crowd them into an awkward position. So they were unable to get to Jerusalem and we find, out of this comes the problems that we are about to see.

JUDGES 17:1

There was a man in the hill country of Ephraim whose name was Micah. He said to his mother, "The eleven hundred pieces of silver that were taken from you, about which you uttered a curse, and even

spoke it in my hearing, - that, silver is in my possession; I took it; but now I will return it to you." And his mother said, "May my son be blessed by the Lord!" Then he returned the eleven hundred pieces of silver to his mother; and his mother said, "I consecrate the silver to the Lord from my hand for my son, to make an idol of cast metal." So when he returned the money to his mother, his mother took two hundred pieces of silver, and gave it to the silversmith, who made it into an idol of cast metal; and it was in the house of Micah. This man Micah had a shrine, and he made an ephod and teraphim, and installed one of his sons, who became his priest. In those days there was no king in Israel; all the people did what was right in their own eyes.

Now there was a young man of Bethlehem in Judah, of the Clan of Judah. He was a Levite residing there. This man left the town of Bethlehem in Judah, to live wherever he could find a place. He came to the house of Micah in the hill country of Ephraim to carry on his work. Micah said to him, "From where do you come?" He replied, "I am a Levite of Bethlehem in Judah, and I am going to live wherever I can find a place." Then Micah said to him, "Stay with me, and be to me a father and a priest, and I will give you ten pieces of silver a year, a set of clothes, and your living." The Levite agreed to stay with the man; and the young man became to him like one of his sons. So Micah installed the Levite, and the young man became his priest, and was in the house of Micah. Then Micah said, "Now I know that the Lord will prosper me, because the Levite has become my priest."

JUDGES 18:1

In those days there was no king in Israel. And in those days the tribe of the Danites was seeking for itself a territory to live in; for until then no territory among the tribes of Israel had been allotted to them. So the Danites sent five valiant men from the whole number of their clan, from Zorah and from Eshtaol, to spy out the land and to explore it; and they said to them, "Go, explore the land ." When they came to the hill country of Ephraim, to the house of Micah, they stayed there. While they were at Micah's house, they recognized the voice of the young Levite; so they went over and asked him, "Who brought you here? What are you doing in this place? What is your business here?" He said to them, "Micah did such and such for me, and he hired me, and I have become his priest." Then they said to him, "Inquire of God that we may know whether the mission we are undertaking will succeed." The priest replied, "Go in peace. The mission you are on is under the eye of the Lord."

JUDGES 18:14

Then the five men who had gone to spy out the land (that is, Laish) said to their comrades, "Do you know that in these buildings there are an ephod, teraphim, and an idol of cast metal? Now therefore consider what you will do." So they turned in that direction and came to the house of the young Levite, at the home of Micah, and greeted him. While the six hundred men of the Danites, armed with their weapons of war, stood by the entrance of the gate, the five men who had gone to spy out the land proceeded to enter and take the idol of cast metal, the ephod, and the teraphim. The priest was standing by the entrance of the gate with the six hundred men armed with weapons of war. When the men went into Micah's house and took the idol of cast metal, the ephod, and the teraphim, the priest said to them, "What are you doing?" They said to him, "Keep quiet! Put your hand over your mouth, and come with us, and be to us a father and a priest. Is it better for you to be priest to the house of one person, or to be priest to a tribe and clan in Israel?" Then the priest accepted the offer. He took the ephod, the teraphim, and the idol, and went along with the people. So they resumed their journey, putting the little ones, the livestock and the goods in front of them.

THE LEVITE

Well there's the story. This isn't part of the actual history of the Judges, this is a gathering together of some accounts that enable us to see the social condition in that period when every man did as seemed right in his own eyes and there was no king in Israel. So we understand that Micah was unable to get to Jerusalem and perhaps for some kind of devote reason he decided he would build a replica of the temple on his own property. He built what he thought

would be an appropriate building and he made the instruments of the tabernacle, for these are part of the furnishings the ephod included among them, but then he also gathered some of the things from the people around him; the teraphim, the images which God had forbidden.

But you see nevertheless there was a desire to get along as best he could. So he took a little bit of the world and a little bit of Israel, that which had been revealed by God, and he sort of mixed them up, until he had something that he thought might please the Lord. Then of course he was delighted beyond words when a wandering young preacher came along from Bethlehem, Judah. He was a Levite, his mother was of the tribe of Judah. Though he himself was a Levite, God had given permission through Moses that the Levites might marry into other tribes and they might join themselves to other tribes.

So this young man didn't like the living, and every Levite was provided for, but he had wanderlust and an itching foot and so he started off to see if he couldn't do better for himself than was being done. He felt that being a Levite was good but there should be opportunities associated with it, and so he came to the house of Micah. There he waited and there he was invited in and asked to become the priest. And Micah made a deal with him, he said "You'll be my priest, be my father and priest, then I'll give you ten shekels and a shirt." It says a suit but you understand that the people of the day wore what would be called a gelavia, a long sort of an outsize, well I was going to say a nightgown, I don't know if that is exactly what it is but it is appropriate at least, something like that. And he gave him a suit of clothes or a change of apparel and his food and ten shekels a year.

This was a pretty good living for him and so he decided that he would stay there and enter into the mixture of idolatry and so on that was in the house of Micah. But the people of Dan came along, they were suppose to have driven out the Amorites but the Amorites were too difficult, and they wanted to find someone that was a little easier to get out. And they came to, as you've read, to Micah's house and the Levite told them to go ahead. Then you find that they discovered that there were people after the manner of Zidonians at Laish. They were peaceful and no one was there to protect them, and so they figure this would be a very good place to take some land for themselves. When they came with the men that were sent to conquer this area they figured that since they found the land through the young Levite, it would be splendid to have his assistance.

And so they went into the house of Micah, took all the things that he had made and it cost a good bit of money, because at least two hundred shekels had been given for this one piece of furniture. And so they just took it all, made it theirs and took the Levite. Rather hard on Micah, but you'll notice the young Levite was able to adjust himself to this. It was amazing how flexible he was and how easily he could accommodate himself to such changes when there was a little rationalization along the way. As soon as he could begin to see that it was far more important to serve a tribe than one man's family. And he could minister to so many more, why he could see the wisdom of this and he could justify it. With no real strain of conscious he could make the adjustment, hold his hand over his mouth while they took the furniture out of the little chapel that Micah had built. But he was a wise man nonetheless, rather than go along at the front which put him in a place of danger or at the rear which put him in a place of danger, I say he was a wise man, he put himself right in the middle. So that if Micah had sent any of his servants to get him he was safe with soldiers on every side.

PRAGMATISM

What can we call this and how will it apply to our days generation. Would I be out of line if I were to talk to you for a little while about utilitarian religion and expedient Christianity? And a youthful God? I would like to call attention to the fact that our day is a day which the ruling

philosophy is pragmatism. You understand what I mean by pragmatism, pragmatism means if it works it's true. If it succeeds it's good. And the test of all practices, all principles, all truth, so called all teaching, is do they work? Do they work? Now - according to pragmatism, the greatest failures of the ages have been some of the men God has honored most.

For instance, whereas Noah was a mighty good ship builder, his main occupation wasn't ship building, it was preaching. He was a terrible failure as a preacher. His wife and three children and their wives are all he had. Seven converts in 120 years, you wouldn't call that particularly effective. Most mission boards would have asked the missionaries to withdraw long before this. I say as a ship builder he did quite well, but as a preacher he was a failure.

And then we come down across the years to another man by the name of Jeremiah. He was a mighty effective preacher, but ineffective as far as results were concerned. If you were to measure statistically how successful Jeremiah was, he would probably get a large cipher. For we find that he lost out with the people, he lost out with royalty, even the ministerial association voted against him and wouldn't have anything to do with him. He had everything fail. The only one he seemed able to please was.... God, but otherwise he was a distinct failure.

And then we come to another well known person, the Lord Jesus Christ, who was a failure from judging all the standards. He never succeeded in organizing a church or denomination. He wasn't able to build a school. He didn't succeed in getting a mission board established. He never had a book printed. He never was able to get any of the various criteria or instruments that we find and are so useful, I'm not being sarcastic at all, they are useful. And our Lord preached for three years, healed thousands of people, fed thousands of people, and yet when it was all over there were 120..., 500 to whom he could have revealed Himself after His resurrection. And the day that He was taken, one man said "If all the others forsake you, I'm willing to die for you." He looked at this one and said "Peter you don't know your own heart. You're going to deny me three times before the cock crows this morning." So all men forsook Him and fled. By every standard of our generation or any generation, our Lord was a single failure.

The question comes then to this, what is the standard of success and by what are we going to judge our lives and our ministry? And the question that you are going to ask yourself, "Is God an end or is He a means?" And you have to decide very early in your Christian life whether you're viewing God as an end or a means. Our generation is prepared to honor with single honor anyone that's successful regardless of whether they settled this problem or not. As long as they can get things done or get the job done or well it's working isn't it, then our generation is prepared to say well you've got to reckon with this.

And so we've got to ask ourselves at the very outset of our ministry, and our pilgrimage, and our walk, "Are we going to be Levites who serve God for ten shekels and a shirt?" Serve men perhaps in the name of God, rather than God. For though he was a Levite and performed religious activities, he was looking for a place. A place which would give him recognition, a place which would give him acceptance, a place which would give him security, a place where he could shine in terms of those values which were important to him. His whole business was serving in religious activities so it had to be a religious job. He was very happy when he found that Micah had an opening. But he had decided that he was worth ten shekels and a shirt, and he was prepared to sell himself to anyone that would give that much. If somebody came along and gave more, he would sell himself to them. But he put a value upon himself and he figured his religious service and his activities were just a means to an end and by the same token God was a means to an end.

HUMANISM

Now in order to understand the implications of that in the twentieth century, we've got to go back 150, 100 years at least, to a conflict that attacked Christianity. Just after the great revivals in America with Finney, the Spirit of God having been marvelously outpoured onto certain portions of our country, there came an open attack on our faith in Europe under the higher critics. Darwin had postulated his theory of evolution, certain philosophers had adapted it to their philosophies, and theologians had applied it to the Scripture. And so about 1850 you could mark the opening of a frontal attack upon the Word of God. Satan had always been insidiously attacking it. But now it was open season on the Book, open season on the Church, and Voltaire could declare that he would live to see the Bible become a relic and just have it placed only in museums; that it would be utterly destroyed by the arguments that he was so forcefully presenting against it.

Well, what was the effect of this? The philosophy of the day became humanism. And you could define humanism this way, **humanism is a philosophical statement that declares the end of all being is the happiness of man.** The reason for existence is man's happiness. Now according to humanism, salvation is simply a matter of getting all the happiness you can out of life. If you're influenced by someone like Nietzsche who says that the only true satisfaction in life is power and that the power is its own justification, and that after all the world is a jungle. And it is therefore up to the man to be happy, to become powerful, and become powerful by any means he can use. For it is only in this position of ascendancy or as we saw in the worship of Molech that one can be happy. This would produce in due course a Hitler who would take the philosophy of Nietzsche as his working operating principles and guide and would say of his people that we are destined to rule the world. Therefore any means that we can use to achieve this is our salvation.

Somebody else turns around and says, "Well no, the end of being is happiness, but happiness doesn't come from authority over people, happiness comes from sensual experience." So you would have the type of existentialism that characterizes France today, that's given rise to beatnicism in America and to the gross sensuality of our country. Since man is essentially a glandular animal whose highest moments of ecstasy come from the exercise of his glands, salvation is simply to find the most desirable way to gratify this part of a person. And so this became the effect of humanism, that the end of all being is the happiness of man. John Dewey, then an American philosopher influencing education, was able to persuade the educators that there were no absolute standards. Children shouldn't be brought to any particular standard, that the end of education was simply to allow the child to express himself and expand on what he is and find his happiness in being what he wants to be. So we had cultural lawlessness, when every man could do as seemed right in his own eyes and we had no God to rule over us. The Bible had been discounted and disallowed and disproved according to what they said. God had been dethroned, He didn't exist, He had no personal relationship to individuals. Jesus Christ was either a myth or just a man, so they taught, and therefore the whole end of being was happiness. The individual would establish the standards of his happiness and interpret it.

LIBERAL, FUNDAMENTAL or...NEITHER?

Now religion then had to exist because there were so many people that made their living at it,

so they had to find some way to justify their existence. So back about the time, in 1850, the church divided into two groups. The one group was the liberals, who accepted the philosophy of the humanism and tried to find some relevance by saying something like this to their generation, "Ha, ha, we don't know there's a heaven. We don't know there's a hell. But we do know this, that you've got to live for 70 years! We know there's a great deal of benefit from poetry, from high thoughts and noble aspirations. Therefore it's important for you to come to church on Sunday, so that we can read some poetry, that we can give you some little adages and axioms and rules to live by. We can't say anything about what's going to happen when you die, but we'll tell you this, if you'll come every week and pay and help and stay with us, we'll put springs on your wagon and your trip will be more comfortable. We can't guarantee anything about what's going to happen when you die, but we say that if you come along with us, we'll make you happier while you're alive". And so this became the essence of liberalism. It has simply nothing more than to try and put a little sugar in the bitter coffee of their journey and sweeten it up for a time. This is all that it could say.

Well now the philosophy of the atmosphere is humanism; the chief end of being is the happiness of man. There's another group of people that have taken humbridge with the liberals, this group are my people, the fundamentalists. They say, "We believe in the inspiration of the Bible! We believe in the deity of Jesus Christ! We believe in hell! We believe in heaven! We believe in the death, burial, and resurrection of Christ!" But remember the atmosphere is that of humanism. And humanism says the chief end of being is the happiness of man. Humanism is like a miasma out of a pit, it just permeates everyplace. Humanism is like an infection, an epidemic, it just goes everywhere. So it wasn't long until we had this, that the fundamentalists knew each other because they said "We believe these things!" They were men for the most part that had met God. But you see it wasn't long until having said "These are the things that establish us as fundamentalists!", the second generation said "This is how we become a fundamentalist! Believe in the inspiration of the Bible! Believe in the deity of Christ! Believe in His death, burial, and resurrection! And thereby become a fundamentalist". And so it wasn't long until it got to our generation, where the whole plan of salvation was to give intellectual assent to a few statements of doctrine. And a person was considered a Christian because he could say "Ah hah" at four or five places that he was asked. If he knew where to say "Ah hah", someone would pat him on the back, shake his hand, smile broadly, and say "Brother, you're saved!" So it had gotten down to the place where salvation was nothing more than an assent to a scheme or a formula, and the end of this was that salvation was the happiness of man because humanism has penetrated. If you were to analyze fundamentalism in contrast to liberalism of a hundred years ago as it developed, for I am not pinpointing it in time, it would be like this:

The liberal says the end of religion is to make man happy while he's alive, and the fundamentalist says the end of religion is to make man happy when he dies.

But again! The end of all of the religion it was proclaimed was the happiness of man. And where as the liberal says, "By social change and political order we're going to do away with funds, we're going to do away with alcoholism and dope addiction and poverty. And we're going to make HEAVEN ON EARTH! AND MAKE YOU HAPPY WHILE YOU'RE ALIVE! We don't know anything about after that, but we want you to be happy while you're alive!" They went ahead to try and do it only to be brought to a terrifying shock at the first World War and utterly staggered by the second World War, because they seemed to be getting no where fast.

And then the fundamentalists, along the same line, are now tuning in along this same wavelength of humanism. Until we find it something like this:

"Accept Jesus so you can go to heaven! you don't want to go to that old, filthy, nasty, burning hell when there is a beautiful heaven up there! now come to Jesus so you can go to heaven!"

And the appeal could be as much to selfishness as a couple of men sitting in a coffee shop deciding they are going to rob a bank to get something for nothing! There's a way that you can give an invitation to sinners, that just sounds for all the world like a plot to take up a filling station proprietor's Saturday night earnings without working for them.

Humanism is, I believe, the most deadly and disastrous of all the philosophical stench that's crept up through the grating over the pit of Hell. It has penetrated so much of our religion. AND IT IS IN UTTER AND TOTAL CONTRAST WITH CHRISTIANITY! Unfortunately it's seldom seen. And here we find Micah, wants to have a little chapel, and he wants to have a priest, and he wants to have prayer, and he wants to have devotion, because "I KNOW THE LORD WILL DO ME GOOD!" AND THIS IS SELFISHNESS !!! AND THIS IS SIN !!! And the Levite comes along and falls right in with it! Because he wants a place! He wants ten shekels and a shirt and his food! And so in order that he can have what he wants, and Micah can have what they want, THEY SELL OUT GOD! For ten shekels and a shirt. AND THIS IS THE BETRAYAL OF THE AGES !!! And it is the betrayal in which we live. And I don't see HOW GOD CAN REVIVE IT! Until we come back to Christianity. As in DIRECT AND TOTAL CONTRAST WITH THE STENCHFUL HUMANISM that's perpetrated in our generation in the name of Christ.

I'm afraid that it's become so subtle that it goes everywhere. What is it? In essence it's this! That this philosophical postulate that the end of all being is the happiness of man, has been sort of covered over with evangelical terms and Biblical doctrine until God reigns in heaven for the happiness of man, Jesus Christ was incarnate for the happiness of man, all the angels exist in the..., Everything is for the happiness of man! AND I SUBMIT TO YOU THAT THIS IS UNCHRISTIAN !!! Isn't man happy? Didn't God intend to make man happy? Yes. But as a by-product and not a prime-product!

REVERANCE FOR LIFE

It was that good man that's so admired by the fuzzy thinkers of our day, out there in Africa, dear Dr. Schweitzer. Bless his heart, he's a brilliant man. A philosopher, doctor, musician, composer, undoubtedly a brilliant man. But Dr. Schweitzer is no more Christian than this rose and he would call it a personal insult if he were to say he was a Christian. He doesn't see Christ as having any relevance to his philosophy or life. Dr. Schweitzer is a humanist. Dr. Schweitzer was sitting on the bow of the boat going up the broad Congo river toward his station, watching the Belgian government officials with their high power rifles, shooting at the crocodiles sunning on the mud flats along the river. They were expert marksman. They would use these dumb-dumb bullets that would explode inside the crocodile and just SEND THEM SPINNING UP INTO THE AIR, from the contraction of muscles. You say, "How do you know so much about it." Well to my shame, I was guilty of the same thing in the Nile. And they were there, this was what their sport was, they bagged them, and they kept count, and they'd put strings around the place where their gun was, and have a little place for the gun and then they'd tie knots so that they could see how many crocodiles they killed. A COLOSSAL WASTE OF LIFE!

And it was there that Schweitzer saw the essence of his philosophy. And do you know what it is? Three words - reverence for life. REVERENCE FOR LIFE! Crocodile life....., human life....., and other kinds of life. My friend, George Kline who was with us last week and is going back to the Gaboon, was just about 50 or 60 miles away from this Dr. Schweitzer's station. You know Dr. Schweitzer is so convinced of reverence of life that he doesn't like to sterilize his surgery. He has the dirtiest surgery in Africa. Because bacteria are life and he doesn't want to hurt any of the good bacteria with the bad, so he just sort of let's them all grow together.

His organ broke, someone had sent him out an organ and the means of playing it. Mr. Kline is an expert organist and an organ repairer as well so he went over to see Dr. Schweitzer, and Dr. Schweitzer said, "George do you think you can fix my organ?", he said "I wouldn't be surprised, let me try it". So he took the back off and to his amazement he discovered a huge nest of cockroaches. With characteristic, American enthusiasm and zeal George started trampling all over the cockroaches not to let a one of them get away. And the good doctor came out, his hair standing straighter than it had for a long time, and because of his anger he said "YOU STOP THAT RIGHT NOW!" George said, "Why? their ruining your organ." He said, "That's alright, they were just being true to their nature," he said, "you can't kill those." So one of the boys came in and said, "It's alright Mr. Kline." And he reached down very tenderly, picked them up, and put them in a little bag, and crimped the top, and he put each cockroach in, and they took them out into the jungle and let them loose.

Now here was a man that believed his philosophy, reverence for life. UTTERLY COMMITTED TO IT! UTTERLY CONSISTENT! Even when it came to the matter of cockroach or a microbe. Do you see? This is humanism, this is consistency.

NOW I ASK YOU WHAT IS THE PHILOSOPHY OF MISSIONS? WHAT IS THE PHILOSOPHY OF EVANGELISM? WHAT IS THE PHILOSOPHY OF A CHRISTIAN?

If you'll ask me why I went to Africa, I'll tell you I went primarily to improve on the justice of God. I didn't think it was right for anybody to go to Hell without a chance to be saved. So I went to give poor sinners a chance to go to heaven. Now I haven't put it in so many words, but if you'll analyze what I just told you do you know what it is? Humanism. That I was simply using the provisions of Jesus Christ as a means to improve upon human conditions of suffering and misery. And when I went to Africa, I discovered that they weren't poor, ignorant, little heathen running around in the woods looking for someone to tell them how to go to heaven. That they were MONSTERS OF INIQUITY !!! THEY WERE LIVING IN UTTER AND TOTAL DEFIANCE OF FAR MORE KNOWLEDGE OF GOD THEN I EVER DREAMED THEY HAD!

They deserved Hell! Because they utterly refused to walk in the light of their conscious, and the light of the law written upon their heart, and the testimony of nature, and the truth they knew! And when I found that out I assure you I was so angry with God that on one occasion in prayer I told Him it was a mighty little thing He'd done, sending me out there to reach these people that were waiting to be told how to go to heaven. When I got there I found out

they knew about heaven, and didn't want to go there, and that they loved their sin and wanted to stay in it.

I went out there motivated by humanism. I'd seen pictures of lepers, I'd seen pictures of ulcers, I'd seen pictures of native funerals, and I didn't want my fellow human beings to suffer in Hell eternally after such a miserable existence on earth. But it was there in Africa that God began to tear THROUGH THE OVERLAY OF THIS HUMANISM! And it was that day in my bedroom with the door locked that I wrestled with God. For here was I, coming to grips with the fact that the people I thought were ignorant and wanted to know how to go to heaven and were saying "Someone come and teach us", actually didn't want to take time to talk with me or anybody else. They had no interest in the Bible and no interest in Christ, and they loved their sin and wanted to continue in it. And I was to that place at that time where I felt the whole thing was a sham and a mockery, and I had been sold a bill of goods! And I wanted to come home.

There alone in my bedroom AS I FACED GOD HONESTLY WITH WHAT MY HEART FELT, it seemed to me I heard Him say, *"Yes, will not the Judge of all the earth do right? The heathen are lost. And they're going to go to Hell, not because they haven't heard the gospel. They're going to go to Hell because they are sinners, WHO LOVE THEIR SIN! And because they deserve Hell. BUT, I didn't send you out there for them. I didn't send you out there for their sakes."* And I heard as clearly as I've ever heard, though it wasn't with physical voice but it was the echo of truth of the ages finding its way into an open heart. I heard God say to my heart that day something like this, *"I didn't send you to Africa for the sake of the heathen, I sent you to Africa for My sake. They deserved Hell! But I LOVE THEM !!! AND I ENDURED THE AGONIES OF HELL FOR THEM !!! I DIDN'T SEND YOU OUT THERE FOR THEM !!! I SENT YOU OUT THERE FOR ME ! DO I NOT DESERVE THE REWARD OF MY SUFFERING? DON'T I DESERVE THOSE FOR WHOM I DIED?"*

And it REVERSED IT ALL! AND CHANGED IT ALL! AND RIGHTED IT ALL! And I wasn't any longer working for Micah and tens shekels and a shirt. BUT I WAS SERVING A LIVING GOD! I was there not for the sake of the heathen. I was there for the Savior that endured the agonies of Hell for me, who didn't deserve it. But He deserved them. Because He died for them.

Do you see? Let me epitomize, let me summarize. Christianity says, "The end of all being is the glory of God." Humanism says, "The end of all being is the happiness of man."

And one was born in Hell, the deification of man. AND THE OTHER WAS BORN IN HEAVEN, THE GLORIFICATION OF GOD! And one is Levite serving Micah, and the other is a heart that's unworthy serving the living God, because it's the highest honor in the universe.

WHAT ABOUT YOU?

What about you? Why did you repent? I'd like to see some people repent on Biblical terms again. George Whitefield knew it. He stood on Boston Commons speaking to twenty thousand people and he said, "Listen sinners, you're monsters, MONSTERS OF INIQUITY! You deserve Hell! And the worst of your crimes is that criminals though you've been, you haven't had the good grace to see it!" He said, "If you will not weep for your SINS and your crimes against a Holy God, George Whitefield will weep for you!" That man would put his head back and he would sob like a baby. Why? Because they were in danger of Hell? No! But because they were

MONSTERS OF INIQUITY, that didn't even see their sin or care about their crimes. You see the difference? You see the difference? The difference is, here's somebody trembling because he is going to be hurt in Hell. AND HE HAS NO SENSE OF THE ENORMITY OF HIS GUILT !!! AND NO SENSE OF THE ENORMITY OF HIS CRIME !!! AND NO SENSE OF HIS INSULT AGAINST DEITY !!!

He's only trembling because his skin is about to be singed. He's afraid and I submit to you that where as fear is good office work in preparing us for grace, it's no place to stop. And the Holy Ghost doesn't stop there. That's the reason why no one can savingly receive Christ until they've repented. And no one can repent until they've been convicted. And conviction is the work of the Holy Ghost that helps a sinner to see...

THAT HE IS A CRIMINAL BEFORE GOD AND DESERVES ALL OF GOD'S WRATH. AND IF GOD WERE TO SEND HIM TO THE LOWEST CORNER OF A DEVIL'S HELL FOREVER AND TEN ETERNITIES, THAT HE DESERVED IT ALL! And a hundred fold more. Because he's seen his crimes. He's not been convinced he's caught, but HE'S SEEN HIS CRIMES!

THE PREACHERS

This is the difference between twentieth century preaching and the preaching of John Wesley. Wesley was a preacher of righteousness that exalted the holiness of God. When he would stand there with the two to three hour sermons that he was accustomed to deliver in the open air and he would exalt the holiness of God, and the law of God, and the righteousness of God, and the justice of God, and the wisdom of His requirements! AND THE JUSTICE OF HIS WRATH AND HIS ANGER! Then he would turn to sinners and tell them of the enormity of their crimes and their open rebellion and their treason, and their anarchy, and THE POWER OF GOD WOULD SO DESCEND UPON THE COMPANY, that on one occasion it is reliably reported that when the people dispersed there were 1800 people LYING ON THE GROUND, UTTERLY UNCONSCIOUS! Because they had a revelation of the holiness of God and in the light of that they'd seen the enormity of their sins and God had so penetrated their minds and hearts that they had FALLEN TO THE GROUND!

It wasn't only in Wesley's day. It was also in America, New Haven, Connecticut, Yale. A man by the name of John Wesley Redfield had continuous ministry for three years in and around New Haven. Culminating in the great meetings in the Yale Ball, the first of the Yale Balls' back in the 18th century. The policemen were accustomed during those days, if they saw someone lying on the ground, to go up and smell his breath. Because if he had alcohol on his breath they'd lock him up, but if he didn't, he had Redfield's disease. And all you needed to do if anyone had Redfield's disease was just take him into a quiet place and leave him until he came too. Because if they were drunkards, they'd stop drinking, and if they were cruel, they'd stop being cruel, and if they were immoral, they gave up their immorality. If they were thieves, they returned what they had. For as they had seen the holiness of God, and seen the enormity of their sin, the Spirit of God had DRIVEN THEM DOWN INTO UNCONSCIOUSNESS because

of the weight of their guilt! And somehow in the overspreading of the power of God, sinners repented of their sin and came savingly to Christ.

THE DIFFERENCE!

But there was a difference! It wasn't trying to convince a GOOD MAN that he was in trouble with a BAD GOD! But that it was to convince BAD MEN that they had deserved the wrath and anger of a GOOD GOD! And the consequences were repentance, that lead to faith, and lead to the life. Dear friends, there's only one reason, one reason for a sinner to repent and that's because Jesus Christ deserves the worship and adoration and the love and the obedience of his heart. Not because he'll go to heaven. If the only reason you repented, dear friend, was to keep out of Hell all you are is JUST A LEVITE SERVING FOR TEN SHEKELS AND A SHIRT! THAT'S ALL! You're trying to serve God because He'll do you good! But a repentant heart is a heart that has seen something of the enormity of the crime of playing God and denying the just and righteous God the worship and obedience that He deserves!

Why should a sinner repent? BECAUSE GOD DESERVES THE OBEDIENCE AND LOVE THAT HE'S REFUSED TO GIVE HIM! Not so that he'll go to heaven. If the only reason he repents is so that he'll go to heaven, it's nothing but trying to make a deal or a bargain with God.

WHY SHOULD A SINNER GIVE UP ALL HIS SINS? WHY SHOULD HE BE CHALLENGED TO DO IT? WHY SHOULD HE MAKE RESTITUTION WHEN HE'S COMING TO CHRIST? BECAUSE GOD DESERVES THE OBEDIENCE THAT HE DEMANDS !!!

I have talked with people that have no assurance that sins are forgiven. They want to feel safe, before they're willing to commit themselves to Christ. But I believe that the only ones whom God actually witnesses by His Spirit and are born of Him, are the people, whether they say it or not, that come to Jesus Christ and say something like this, "Lord Jesus, I'm going to obey you, and love you, and serve you, and do what you want me to do, as long as I live even if I go to Hell at the end of the road, simply because YOU ARE WORTHY TO BE LOVED, AND OBEYED, AND SERVED, and I'm not trying to make a deal with you!" Do you see the difference? Do you see the difference? Between a Levite serving for ten shekels and a shirt or a Micah building a chapel because God will do you good AND someone that repents for the glory of God.

Why should a person come to the cross? Why should a person embrace death with Christ? Why should a person be willing to go, in identification, down to the cross and into the tomb and up again? I'll tell you why! BECAUSE IT'S THE ONLY WAY THAT GOD CAN GET GLORY OUT OF A HUMAN BEING !!! If you say it's because he'll get joy or peace or blessing or success or fame then it's nothing but a Levite serving for ten shekels and a shirt. THERE IS ONLY ONE REASON FOR YOU TO GO TO THE CROSS DEAR YOUNG PERSON. And that's because until you come to the place of union with Christ in death you are defrauding the Son of God of the glory that He could get out of your life. For no flesh shall glory in His sight. And until you've understood the sanctifying work of God by the Holy Ghost taking you into union with Christ in death and burial and resurrection, you have to serve in what you have and all you have which is under the sentence of death: human personality, and human

nature, and human strength, and human energy. And God will get no glory out of that!

So the reason for you to go to the cross isn't that you're going to get victory, you will get victory. It isn't that you're going to have joy, you will have joy. But the reason for you to embrace the cross and press through until you know that you can testify with Paul "I am crucified with Christ" (Gal 2:20), it isn't what you're going to get out of it, but what He'll get out of it, for the glory of God. By the same token: Why aren't you pressed through to know the fullness of the Holy Spirit? Why aren't you pressed through to know the fullness of Christ? I'll tell you why? BECAUSE THE ONLY POSSIBLE WAY THAT JESUS CHRIST WILL GET GLORY OUT OF A LIFE THAT HE'S REDEEMED WITH HIS PRECIOUS BLOOD IS WHEN HE CAN FILL THAT LIFE WITH HIS PRESENCE AND LIVE THROUGH IT HIS OWN LIFE.

The genius of our faith wasn't that we were going to go through the motions like a Levite that was hired to serve God. No, No! The genius of our faith was that we'd come to a place where we knew we could do nothing, and all we could do would be to present the vessel and say Lord Jesus "You'll have to fill it. And everything that's done will have to be done by You and for You." But, oh, I know so many people that are trying to know the fullness of God, so that they can use God.

THE POWER OF THE SPIRIT

A young preacher came to me down in Huntington, West Virginia. He said, "Brother Reidhead I've got a great church. I've got a wonderful Sunday School program, got a radio ministry, growing, but I feel a personal need and a personal lack, I need to be baptized with the Holy Ghost, I need to be filled with the Spirit. And someone told me God had done something for you, and I wonder if you could help me?" I looked at the fellow, and you know what he looked like? ME. Just looked like me. I just saw in him everything that was in me. You thought I was going to say me before. No, listen dear heart, if you've ever seen yourself you'll know you're never going to be anything else than you were. For in me and my flesh there's no good thing (Rom 7:18). He looked like me.

He was like a fellow driving up in a big Cadillac, you know, to someone standing at the filling station, saying "Fill'r up Bub, with the highest octane you got!". Well that's the way it looked, he wanted power for his program. God is not going to be a means to anyone's end. I said, "I'm awfully sorry, I don't think that I can help you." He said, "Why?" I said, "I don't think you're ready". I said, "Well suppose you consider yourself coming up with a Cadillac, you've talked about your program, you've talked about your radio, you've talked about your Sunday School and church. It's very good. You've done wonderfully well without the power of the Holy Spirit".

That's what the Chinese Christian said, you know, when he got back to China. "What impressed you most about America?" He said, "The great things Americans can accomplish without God." And he (the young preacher) accomplished a great deal, admittedly without God. Now he wanted something of power to accomplish his ends even further. I said, "No..., no, you're sitting behind the wheel and you're saying to God give me power so I can go, You won't work, You've got to slide over." But I knew that rascal, because I knew me. I said, "No, it will never do, you've got to get in the back seat." And I could see him leaning over and grabbing the wheel. "No," I said, "it will never do in the back seat." I said, "Before God will do anything for you, you know what you've got to do?" So he said, "What?" I said, "You've got to

get out of the car, take the keys around, open up the trunk lid, hand the keys to the Lord Jesus, get inside the trunk, slam the lid down, whisper through the keyhole, 'Lord look, fill'r up with anything you want and you drive, it's up to you from now on'".

That's why so many people you know do not enter into the fullness of Christ. Because they want to become a Levite with ten shekels and a shirt. They've been serving Micah, but they think if they had the power of the Holy Ghost they could serve the tribe of Dan.

It will never work. Never work. There's only one reason for God needing you and that's to bring you to the place where, in repentance, you've been pardoned for His glory. And in victory you've been brought to the place of death that He might reign. And in the fullness, Jesus Christ is able to live and walk *in you*.

Your attitude is the attitude of the Lord Himself, who said, "I can do nothing of Myself" (John 8:28). I can't speak of myself. I don't make plans for myself. My only reason for being is for the glory of God in Jesus Christ. If I were to say to you, "Come to be saved so you can go to heaven, come to the cross so that you can have joy and victory, come for the fullness of the Spirit so that you can be satisfied." I would be falling into the trap of humanism.

I'm going to say to you dear friend if you're out here without Christ, you come to Jesus Christ and serve Him as long as you live whether you go to Hell at the end of the way BECAUSE HE IS WORTHY!

I say to you Christian friend you come to the cross and join Him in union, in death, and enter into all the meaning of death to self in order that HE can have glory. I say to you dear Christian if you do not know the fullness of the Holy Ghost, come and present your body a living sacrifice, and let Him fill you so that He can have the purpose for His coming fulfilled *in you* and get glory through your life. IT'S NOT WHAT YOU'RE GOING TO GET OUT OF GOD, IT'S WHAT'S HE IS GOING TO GET OUT OF YOU.

Let's be done, once and for all, with utilitarian Christianity that makes God a means, instead of the glorious END that He is. Let's resign, let's tell Micah we're through. We're no longer going to be his priests serving for ten shekels and a shirt. Let's tell the tribe of Dan we're through. And let's come and cast ourselves at the feet of the nail pierced Son of God and tell Him that we're going to obey Him, and love Him, and serve Him, as long as we live BECAUSE HE IS WORTHY!

THE LAMB WHO WAS SLAIN

Two young Moravians heard of an island in the West Indies where an atheist British owner had 2000 to 3000 slaves. And the owner had said, "No preacher, no clergyman, will ever stay on this island. If he's ship wrecked we'll keep him in a separate house until he has to leave, but he's never going to talk to any of us about God, I'm through with all that nonsense." Three thousand slaves from the jungles of Africa brought to an island in the Atlantic and there to live and die without hearing of Christ.

Two young Moravians heard about it. They sold themselves to the British planter and used the money they received from their sale, for he paid no more than he would for any slave, to pay

their passage out to his island for he wouldn't even transport them. As the ship left its' pier in the river at Hamburg and was going out into the North Sea carried with the tide, the Moravians had come from Herrnhut to see these two lads off, in their early twenties. Never to return again, for this wasn't a four year term, they sold themselves into life time slavery. Simply that as slaves, they could be as Christians where these others were. The families were there weeping, for they knew they would never see them again. And they wondered why they were going and questioned the wisdom of it. As the gap widened and the housings had been cast off and were being curled up there on the pier, and the young boys saw the widening gap, one lad with his arm linked through the arm of his fellow, raised his hand and shouted across the gap the last words that were heard from them, they were these, "MAY THE LAMB THAT WAS SLAIN RECEIVE THE REWARD OF HIS SUFFERING!" This became the call of Moravian missions. And this is the only reason for being, *That the Lamb that was slain may receive the reward of His suffering!*

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3rd Word

Leonard Ravenhill - Judgment seat of Christ

I want to tell you a story about when I was a young boy going to school. You know, I didn't mind school too much, but in those days I was very envious of the school Captain. His name was Renton, and he sat just across the aisle from me. He was the best soccer player in the school and that's what I wanted to be. He was the best at cricket, and I liked cricket. He was the best runner we had, and I liked running. He was not only an excellent athlete, but a very good artist as well. And on top of all that, he was the smartest guy in the whole school.

If I could ever save up my stomachaches, I'd save them until the day before the final exam. But my mother was smart. She knew I was saving them up. I don't know how she knew, but she always did. I'd get up that morning and say, "Oh mother, I don't feel good at all. I think I should stay home today." But she'd always say, "You can stay home **tomorrow** - but not today." But staying home tomorrow wouldn't do me any good because **today** was the day of the final exam. **Today** was the day of judgment!

I know Renton never felt like that because whenever we had a test, as soon as the questions were put down on the board, he would get his paper and dash through them. He was through the first two or three subjects before I'd even gotten the thing read. He and another fellow used to say, "Oh boy, exams!" They knew they'd be first and second in the class when the grades came out, and so they were excited about taking the test. Final exams didn't scare them. These boys were always at the top. They were not afraid of the Day of Judgment. They were not afraid - because they were *prepared for it*.

QUALITY NOT QUANTITY

"For we are God's fellow workers; you are God's field, God's building. "According to the grace of God which was given to me, as a wise master builder I laid a foundation, and another is building upon it. But let each man be careful how he builds upon it. "For no man can lay a foundation other than the one which is laid, which is Jesus Christ. "Now if any man builds upon the foundation with gold, silver, precious stones, wood, hay, straw, "Each man's work will become evident; for the day will show it, because it is to be revealed with fire; and the fire itself will test the quality of each man's work." (I Cor. 3:9-13)

The above scripture is talking about the day all believers will stand before the Lord. When every follower of Jesus will account for his life and his deeds before all of heaven itself. Notice what it says very carefully, "...*the fire itself will test the **quality** of each man's work.*" Not **how much work**, but rather **what kind of work**. Not the quantity but the quality. This scripture is speaking of your whole life's work. In other words, your life's work can be wood or hay or straw -- or it can be silver, gold, or costly stones. And on that day, the fire will put it to the final test. What fire? The Bible tells that God is love, but it also tells us that He is a consuming

fire as well. (Heb. 12:29)

Paul continues by saying, *"If any man's work which he had built upon it remains, he shall receive a reward. If any man's work is burned up, he shall suffer loss; but he himself shall be saved, yet so as through fire."* (I Cor. 3:14-15) This illustration would be extremely significant to the people of Corinth that Paul was speaking to, because not too long before this was written, their whole city was devastated by fire. They all knew firsthand what damage fire could do. When the fire swept through Corinth, every house that was built out of wood, hay, or straw, was devastated and left in ashes. But the more wealthy people there had houses built with beautiful pillars of granite, and some even had houses built totally out of marble. These houses made of costly stones were still standing after the fire swept through, though they were obviously very badly scorched.

YOUR LIFE INVESTMENT

Let's visualize it another way. One man is given \$10,000 and he invests it in wood - maybe some lovely mahogany. So this man's entire life work is made out of wood. It's very beautiful, but when the fire goes through it, what do you have? All you have is ashes, maybe up to your ankles, and that's all there is left. The next man is given \$10,000 and he invests it in hay. Another man given the same amount invests all of it in straw. Does that sound foolish? Well, people do it every day. Why? Because if you put \$10,000 into hay or straw, it looks like you are getting a lot for your money. You could probably buy half the straw in Texas for \$10,000, but, boy, you're going to have a mess when the fire gets to it. Instead of ashes to your ankles, or ashes to your knees, it'll be up to your nose maybe. But that's what some lives are going to be like: wood, hay, stubble - then ashes.

Now let's look at a few people who made much wiser investments. There's a man over here who has \$10,000, and he invests it in gold. (He won't get much at \$400 an ounce, will he?) The next man invests \$10,000 in silver, and another man invests the same amount in costly stones. Each of the six men I've just spoken of had the same amount of money, but they all chose different things to invest it in. Now, we are talking about your life's work. Do you get the picture? Our whole life, from the very moment we begin to witness for Christ, including all of our service and our labor for Him, is going to be tested by fire. We must be very careful to make wise investments, or in the end, all that will be left is ashes.

ETERNAL VALUE

Will our life's work stand the test of the fire when we come before the Lord? Will it have lasting eternal value - or will it end up in ashes? There's an interesting difference between wood, hay, straw - and gold, silver, and costly stones. Wood, hay, and stubble are found above the ground. They catch the eye, just like many people's ministries do. They are quite plentiful and easy to find. On the other hand, silver, gold, and precious stones are found below the ground. Nobody sees them - again, like many people's ministries. They're not just lying around in a field somewhere for anyone to pick up. They are much harder to come by; in fact, it takes a lot of hard work to get them. That's why they are so expensive. They are of much higher quality than many other things, and much more rare too. Again, it's the **quality**, not the quantity that sets their value. Many things are difficult in the Christian life, but we should desire to acquire those things which will hold their value, not only on earth, but in heaven as well.

MINISTRY AND MONEY

Every person's life, including all of his ministry, is going to pass through the fire. There's a lot of public ministry that's going to go down in flames on that day, my brothers. The fire is going to take the big showy life of every man and burn it until only a bunch of ashes is left. I'm tired of seeing these fellows begging for money on television. I believe every dime that comes into any ministry will need to be answered for before the Judgment Seat of Christ one day. Jesus talked about these men who'd go and take widows' houses. (*Luke 20:46-47*) Well, that's what many are doing now. And they're not satisfied that you give while you're living, they ask you to hand over your house and all the rest to them in your will. They're going to give an account to God in that day, but I believe we're also going to give an account.

A brother was telling me this week that when he got baptized and went down into the water, he suddenly realized that he had his wallet in his pocket. Not many wallets get baptized! He kind of say, "Lord, You look after my sins. I'll look after the rest." You'll give an account to God for every penny you've earned since you became the property of Jesus Christ. He doesn't just take your sins - He takes all of you.

Oh yes, many may want to get filled with the Holy Ghost and get a bank balance, but how many of you are big enough to say, "Lord, in this crucial hour in human history, let me fill up with the sufferings of Christ"? Can He share His sorrow with you? Are you prepared to challenge demon power and say, "Listen, I've moved into the place where the Apostle Paul was when he said, I glory in tribulations and necessities and reproaches"? Watch out though, because if you're going to get mature in God, all the dwarfs around you will criticize you and sneer at you and say, "Trying to be holier than the rest of us, huh? So you don't have time for basketball or going to see a baseball game?" No, maybe you don't, but that's nobody's business but yours and God's.

Do you get so near to the heart of God that you share His grief over the world and over the backslidden church that we have today? One of the most famous preachers in the country recently called at nearly midnight and said, "I've come to this conclusion: God Almighty has already taken His hand off America - for the simple reason that we've had so much light and we've rejected it!" It's not only true that we live in a world of bankrupt politics, we live in a world (this is the most tragic part of all) of a bankrupt church.

WILL CHRISTIANS BE JUDGED?

I heard a woman say not long ago, "Well, praise the Lord. I'm glad I don't have to account for anything when I go to heaven. There is no condemnation for those who are in Christ Jesus." Wait a minute, you can never isolate a scripture by itself. There's no condemnation for our past *sins*, and I'm sure we are all mighty glad of that. But God was always saying to Israel, "Remember when thou wast a bondsman in Egypt...remember your sin...remember your iniquity."

You might say, "It doesn't say the Christians are going to be judged out of the books." Yes, I think it does. Where? In Malachi (Mal. 3:16). It says that God has a Book of Remembrance, and I think it would do you good before you go to bed every night this week to ask God, "What did You put in Your book today for my life?" It doesn't have to be some outward act. You can worship God on a tractor. It may not be the best way, but you can do it.

The Bible says that "*we shall all stand before the Judgment Seat of Christ*" (Rom. 14:10 KJV). I think that scripture means just what it says.

THE HOLY DEAD

A hymn writer says,

"From earth's wide bounds and ocean's farthest coast, through gates of pearl, stream in a countless host, singing Father, Son, and Holy Ghost, Hallelujah."

All the saints of all the ages are going to be there. There's another old hymn and probably not very many of you could recite it, but I'll bet most of you know the chorus: "Oh, when the saints go marching in." You know, they dance to that every night down in New Orleans. They shuffle their feet along Bourbon Street and have a great time, but that song is not for them, it's for the **REDEEMED**. It says, "When the **saints** go marching in." The saints will march into heaven in a multitude which no man can number.

I can't wait to see all the saints of all the ages. Man, I'll be thrilled to look at Isaiah and Jeremiah and those major and minor prophets. We'll be looking around and saying, "Hey, there's Abraham. I didn't think he'd look quite like that." But he's going to be there, all right. And just think of seeing Matthew and Mark and Luke and John and everybody in Acts. Won't it be wonderful to see those men who walked with Jesus!

Let's think about Paul for a moment. He gave his intellect to God. He wrote about 14 epistles and traveled all over Asia Minor. He was lashed at the post 195 times. He was in weariness, and fastings, and pain, and tribulation, and distress, and famine, and nakedness. He was subjected to false brethren and to perils of the deep. What do you think his reward is going to be for living a life like that? **GRACE is free, but REWARDS are not free.** You might say, "But you're talking about works." Sure I am - because **God did. Jesus did!**

COSTLY STONES

Silver, gold, precious stones. What are the precious stones? When I read that, I think of the breastplate that was on the priests in the Old Testament. It was divided by four rows of stones - three stones in each row. Each stone was different. Each stone stood for the name of one of the 12 tribes of Israel. The priest wore the breastplate over his heart as he went into the Holy Place to pray for the sins of the people. How do you handle this? Do you enter the holiest place of all to make intercession for the sins of the people? Do you enter into intercession at all? This is only possible through the blood of Christ and the anointing of the Holy Spirit.

Intercession is our job now. We don't need to send a priest into the Holy of Holies. We can go ourselves! The New Testament tells us that we are **all** priests - that we are a part of the Royal Priesthood (I Peter 2:9). Do you wonder why the world is poor and sick outside? Because we really don't know how to pray, that's why! Because we're satisfied that we've left our lousy living and we don't drink or lust or damn ourselves every day. We're Christians now...and we're so content and so happy and so satisfied.

SILVER

The silver . . . what is the silver? I guess you can interpret it in different ways. But I like to think of the scripture in the book of Proverbs that says, "The tongue of the righteous is as choice silver" (Proverbs 10:20). I believe that the silver may signify the words that we speak. I believe that God has an eternal record of every word we have spoken since we've been saved. That may be embarrassing. Oh, we won't be ashamed of the good things we've said, but what about our idle words? You know, the gossip, the slander, the criticism, the prejudice. What

about the time when somebody upset you and instead of being quiet, you just spilled out everything that was on your heart at that moment? And can you think of all the awesome words we've preached to thousands of people over the years? We're going to answer for every word - and the fire is going to be put to them. Will they be wood, hay, or stubble - or will they abide the fire?

GOLD

What is gold a sign of? I believe it's a sign of our devotion to God. If I could have a small melting pot here, I'd put your \$10,000 worth of gold in it and melt it down. What happens when you burn gold? Nothing! It just changes from solid to liquid, but you don't reduce it. Can you see all the saints standing in heaven? And there's Leonard Ravenhill - standing before Christ whose eyes are filled with holiness. The whole place is breathing holiness. There in the presence and the majesty of an awesome God, the record of my poor life is read before all the saints of all the ages. And He puts the fire to my devotional life. Am I just a good showman? I sure like to preach because God called me to preach. I don't care how I preach, and I don't care whether you believe me either. I'm not responsible for that. I preach out of my heart all I believe, and I'd die for it. But say, am I just a showman? What's my secret life like?

I've said it many times and I'll say it again - no man is greater than his prayer life. I don't care how big his organization is. Let me live with a man awhile and share his prayer life, and I'll tell you how tall I think he is, or how majestic I think he is in God. What's your devotional life like right now? Would you like Gabriel to hand down the book of your devotional life for the last month so it could be read out loud at church this Sunday? The gold is going to be tried through our devotional life.

GREAT MEN OF PRAYER

You'll discover this: The men that have been the most heroic for God have been the men with the greatest devotional life. America has produced some of the greatest prayer warriors in the world. John Hyde was one of them. I knew someone who had prayed with him, and they said it was just awesome when this man went into prayer. There's a little book out on him called "*Praying Hyde*" that would be well worth your reading.

Edward Payson, better known as praying Payson of Portland, was another great prayer warrior. He used to kneel at the side of his bed and pray, and pray, and pray. When they washed his body for burial, they found great big pads on his knees like a camel has. Tradition says that James had camel's knees, but it's a living fact that Payson had them. When they were washing him, somebody said, "What abnormal knees. They're heavy with callouses." That's because he used to pray at the side of his bed with energy - and he wore two grooves about six or seven inches long into that hard floor where he used to pray and make intercession.

One day I was in the Bible School of Wales and there was dear Mrs. Rees Howells. (Her husband was dead now.) We stood on the terrace and she turned and said, "Do you see the room there?" I said, "Yes, I see that room." "That door?" "Yes." "Daddy (meaning her husband) went through that door at six o'clock in the morning and he stayed there until six o'clock at night every day for 11 months except the one day that his mother died."

Let's preview eternity and look at all the apostles and all the saints of all the ages. Look, there's Charles Finney with his amazing revivals. There's William Booth, the founder of the Salvation

Army. There's John Wesley. Here are all the great heroic figures we've all read about, and they are all watching while the book is handed down and somebody's going to read the record. Would you volunteer and say, "Well, I'll be happy to read my record to this multitude"? Suppose I say, "Gabriel, hand me the record for the year of 1724." When I open the book to that year and go to the "B's," I find the name, David Brainerd. He was a young American who died at the age of 28. All he possessed was a cowhide that he wore with a rope tied around it. He used to ride over the Susquehanna River to follow the Indians. David had a severe case of tuberculosis and only weighed about 95 pounds. I remember reading his diary once. He said, "I got up this morning and the Indians were still committing adultery and drinking and beating their tom-toms and shouting like hell itself. I prayed from a half hour after sunrise to a half hour before sunset. There was nowhere to pray in the Indian camp. I went into the woods and knelt in the snow. It was up to my chin." No, he didn't have a heater with him or anything else. He was just there in the frigid snow, tuberculosis and all. He continued, "I wrestled in prayer until a half hour before sunset, and I could only touch the snow with the tips of my fingers. The heat of my body had melted the snow." What amazing intercessory prayer!

Well, God pity us. We can't even get people into our *churches* to pray, and we have velvet cushions on the seats and nice stuff on the floor so our darling little knees won't get hurt. David Brainerd, Praying Payson of Portland, John Hyde, and Rees Howells - when God puts the fire to their devotional life, I don't think there will be anything lost. It won't be wood, it won't be hay, and it won't be stubble.

TRUE JOY

I'm embarrassed to be part of the Church today because I believe it's an embarrassment to a holy God. Most of our joy is clapping our hands and having a good time and then afterwards we talk all the nonsense of the world. We're overboard on laughter and happiness. There's an old saying in the world, "Laugh and the world laughs with you." I change it and say, "Laugh and the Church laughs with you, but weep and you weep alone." Because there isn't enough real joy in the house of God, we need entertainment. Entertainment is the devil's substitute for joy. Because there isn't enough power in the house of God, people are always looking for something to take its place. We point the finger at the world, but we need to turn to the Church and say we'd better all get sackcloth and ashes and humble ourselves and say "Almighty God!" When I see the Church in the New Testament, they didn't have stately buildings or paid evangelists or a lot of money. (They couldn't get on television and beg!) But I'll tell you what they did - *they turned the world upside-down!*

Have you ever seen the little plaque that reads, "Only one life, 'twill soon be past, only what's done for Christ will last?" Well, that's not what the poet wrote. The poet wrote this: "Only one life, 'twill soon be past, only what's done for Christ will last. And when I am dying, **how happy I'll be**, if the lamp of my life has been burned out for Thee." Do you think all Christians die happy? Not on your life! Some of them die as miserable as sinners. Why? Because they've misused their time and wasted their lives. Many of you have laid dying on a hospital bed and prayed, "Lord, if You would only spare me, I'll do this, that, or the other." Well, have you done it? I discovered this poem the other day and I want to share it with you.

His Plan For Me

When I stand at the Judgment Seat of Christ
And He shows His plan for me,
The plan of my life as it might have been
Had He had His way - and I see
How I blocked Him here, and checked Him there,
And I would not yield my will,
Will there be grief in my Savior's eyes,
Grief though He loves me still?
Would He have me rich and I stand there poor,
Stripped of all but His grace,
While memory runs like a hunted thing,
Down the paths I cannot retrace.
Lord, of the years that are left to me
I give them to Thy hand
Take me and break me and mold me,
To the pattern that Thou hast planned!
-Author Unknown

The only thing that will tie me in victory continually, through the blood of Christ, is that I give Him my adoration and my tribute every day. It's more than my service. It's more than giving money. But I need to love Him, magnify Him, and adore Him. I need to take Him, as it were, by the feet and worship Him. If we will do this, then we will experience real joy and lasting happiness.

CROWNS, CROWNS, CROWNS!

I don't believe there will be any envy in heaven, but I could remind you that there are at least five crowns to be given in reward. Paul says the Lord will give him a crown of righteousness, which he says the Lord will not only give to him, but to all those who love His appearing (II Tim. 4:8). There's a crown for the martyrs - those who have died and those yet to die. Crowns, crowns, crowns! We won't all be the same in heaven. There will be great distinctions there. When you see a political convention, you see people holding up signs from California or somewhere. Well, maybe there will be signs in heaven. "These are the Prayer Warriors." "These are the Great Sufferers." "These are the Travailers." "These are the Missionaries." "These are the Failures." All kinds of people are going to be listed in that Great Day. There will be great distinctions between people in heaven.

There was a little woman in Ireland who had two shops. She paid all the family expenses with what she made from one shop and she saved all the money that came in from the other shop for missions. She ended up sending four of her children to the mission field and she financed each one of them. Man, she's going to have a reward some day, isn't she? Because she was doing it as unto Him!

Take a look at the dying thief. Oh, he'll be in heaven all right because Jesus said he would - but he wasted his life. Then look at John Wesley for example. He was saved soundly when he was 35 years of age, and he served the Lord for the next 53 years. You couldn't think that the dying thief, a man who got in at the last tick of the clock, is going to have the same reward as John Wesley, could you? Wesley made an awful lot of money. Do you know what he did with it? He built orphanages and churches. He printed Bibles and hymn books. There was no time wasted in his life. He was methodical and systematic. He went to dinner with the greatest man

in English literature and the man said, "Now you've finished dinner, let's fold our legs under the table and have a nice time of conversation." Wesley said, "I'm sorry, I have to go." "But it's not yet nine o'clock, why are you going?" Wesley said, "I have an appointment in the morning at four o'clock." "At four o'clock tomorrow morning?" "Every morning of my life," he said. "With whom?" "With God." He disciplined his life. He disciplined his body in eating. He disciplined his hand in his pocket. He'll stand at the Judgment Seat of Christ...an awesome prospect for any of us. "We ought to live every day as though we've come out of another world into this world - but with the power of that world still upon us. We should live and speak and move in that power, and have our whole being in Jesus Christ!"

THE FRAGRANCE OF WORSHIP

I heard the story for years, about the woman who came to Jesus with an alabaster box of ointment, before I understood it - before I realized that she came for one reason only. She came to worship Jesus. How do I know? Because she brought the most sacrificial gift she had and because she never said a word while she was there. How do I know? Because she didn't wash His feet with water, but with her tears. She didn't dry His feet with a towel, but she dried His feet with the hair of her head. And she poured out that costly fragrance and then wiped His feet. So what happened? The fragrance she poured out on Him came back on her.

Do you wonder why your life isn't more fragrant? It's because you don't take time to be holy. You don't take time to be with Jesus. Because you think all the knowledge you get at Bible school is enough. Oh no, God isn't going to measure your intellect. He's going to try your life with His fire. Did you get up this morning and thank God you were pure? Did you thank Him that He broke that devilish fever you used to have for sniffing cocaine or something? Are you really glad you're not a prostitute anymore, but now you're a part of the Bride of the Lamb instead? Are you glad He removed your bad temper and all those creepy horrible things that used to master you?

I think again of a statement A. W. Tozer made to me once. He said, "Len, you know, we'll hardly get our feet out of time into eternity that we'll bow our heads in shame and humiliation. We'll gaze on eternity and say, 'Look at all the riches there were in Jesus Christ, and I've come to the Judgment Seat almost a pauper.'" For God had not only given us Jesus Christ - He has with Him freely given us all things (Rom. 8:32).

A DIFFERENT PEOPLE

I remember crossing a square in the city of Bath in the 1940s. I saw two very fine young ladies - well, one was a young lady and the other was only a girl. They were beautifully dressed and as they marched across that square I thought, "There's something different about those girls." Then I discovered that they were princesses. It was our present Queen of England, Queen Elizabeth, and her sister, Margaret. They were part of English royalty, and you know, there was a dignity about them very different from anybody else who walked there. Well, as Christians, we are part of **GOD'S Royal Family**, and it should be evident to all that we meet that we are a different type of people. If we can't live as a different people on this earth, we've no right to live here. We shouldn't be affected by changing customs or changing styles or changing opinions, or whether the stock market goes up or down, or whether the clouds are gathering for war. Those things don't make any difference. We ought to live every day as though we've come out of another world into this world - but with the power of that world still upon us. We should live and speak and move in that power, and have our whole being in

Jesus Christ!

BAPTISM OF OBEDIENCE

That final day is going to be awesome. Have you figured how you'll get on when you stand there? You and I will stand there alone on that day and be judged for every aspect of our lives - for our praying, our giving, our talking, and our doing. I still believe in the majesty of that eternal court, with the King of kings and the Lord of lords and the Judge of judges. You see, there's no possibility of any rehearsal, and what's more, there's no possibility of any repetition. Because, again, this is the Final Judgment, and to some God will say, "Come, ye blessed," but to others He'll say, "Depart from Me." No, it's not so simple to be a Christian after all. It's a majestic thing.

We ought to live our lives conscious of eternity - ready to be cut off at any moment. If you were to stand before the Lord at this very moment, would you like your life story read by all the millions in eternity? None of the outcasts of hell are going to be there. Won't it be wonderful - or will it? Or do you think you might shrink a bit when you hear now God used David Brainerd or John Wesley or some little washerwoman that had a life of intercession?

There's no burden too heavy, or no situation too hard for the one that you love. If we are love-controlled, love-motivated, and love-energized, it will be all right when we stand up there, because if there's anything about love - **it's obedient**. We need to become a people who are baptized with obedience. We need to be submissive to the total will of God, not concerned about human opinion, and not asking for more to spend on ourselves. We need to say, "Oh God, I want this life of mine to glorify You, so that when I stand in Your awesome presence, as John says, I shall not be ashamed at Your appearing" (I John 2:28).

4th Word
Transcript of David Hogan
"Faith to Raise the Dead" Tape 1

Underlined words were in dialect, or using idioms, and are now correct English. Words in parenthesis () are to show context, they are not part of his speech.

(Starting at the beginning of his talk.)

[Time: 0:28]

OK. Are you all doing well? Sounds like it. Here's what we're going to do. I really appreciate you honoring God in me, and all of that, but I really want to give it to Jesus. Is that ok? Jesus! Jesus! Hallelujah! Because without Jesus we are zeros, but with Him there's nothing we can't do. Nothing! All right, let's have a seat please. Grab your bibles please. So all of you think you want to take the world for Jesus, don't you? I've been out there battling for a little while. Hello Brother Cabo, how are you doing? (man answers him) Me too. I've been out there a few years. I am a pastor's son. My daddy was, in my opinion, one of the best men of God I've ever met.

He was a Southern Baptist pastor, a good guy. There was one thing he had on his heart his whole life. My whole life I was taught one thing. One thing: win souls for Jesus. That's the only thing that matters. You're good for nothing if you can't do that. What do you think of that?

OK. I have to apologize to you for a few things. I don't have a very fancy vocabulary; I wear cowboy boots; and I'm not going to wear a tie, so don't get mad at me. OK, that's all the apologies you get. OK. I hate hypocrisy. Hypocrites deserve the hell they are going to get. Don't ever lie to anybody. I was a little Baptist boy that grew up and was destroyed at first by hypocrites. Religious demons tried to make things bad for me, and they did for a while. But then Jesus came. And...I'm really glad to be here! I feel the Holy Ghost in here. Yahoo! Jesus! Whooo! Fuego! (Spanish for "fire")

I really do have something to say. And, see, the problem is really simple. Really, it's not complicated. I've worked very hard for lots of years now. 22 years I've worked hard in the jungle. I've been shot, beat, stoned, everything you can find that our brother Paul went through, except I haven't been shipwrecked in the ocean. I've only had my trucks swept away from under me by rivers.

These men that are with me, would you all stand up please, you guys that are ministering with me. Miss Judy, you too please. I don't know if you all know anything about covenant, but you will be taught that, I know that man over there. But we have a covenant together, me and those men you just saw. We own each other's blood, and Jesus owns our blood, too. Isn't that amazing? And I suggest that you learn to become covenant people with each other, and with the ministry that God is calling you to do. Because you have one goal, and that is to die for souls. If you're not a martyr, you're nothing. Now, that's my opinion, because I am a martyr. You're looking at a man that is dead for the benefit of another people. Time will prove me right. And when I stand before Jesus, here is what He's going to tell me, OK? "Well done!" That's what He is going to say. "Enter into the joy of the Lord." That's the only thing that is valuable. That's the only thing that matters. That everything you do, every breath you take, every step you take, is because you are headed for that Great White Throne. And you want one phrase coming from the King: "Well done!" I like that! It feels good to me. And I'm going to have it. You may have another agenda. That's your business. I don't. My purpose is to bring these Indians that I work for, we will all walk up to Jesus, all of us, and we will bow to our King, and He will say "You boys did well! Come in here." If may not be as wonderful as you can do. But you should look around, because we will be there.

OK? We work with Indians. Several different tribes, I think it is between 18 to 20 different tribes of people we are working with now. I'm known, or our ministry is known, for something. We are extremely committed. If I give my promise to an Indian, the only reason I won't be there is because I'm dead. I speak for the King. I am an ambassador for Jesus. Do you understand how important what you say and what you do is to other people? So I want you to understand that. Like I said, I grew up as a pastor's son and it was an awesome time for me, it was good. I need to decide what to talk about here. Turn in your Bible to Matthew chapter 21, please. I certainly hope I'm right.

I am married and have four children. My first grandchild will be born this week. That's fun. What is fun is that I will be in Europe. That's is what is fun. God spoke to us a long time ago to go out and work with these people in the places where other people have failed to see the need

or the value of the souls that are out there. I'm not trying to ridicule what anyone else is doing, that's not my goal for being here. It is not my goal for being here to lift us up either. My goal is to lift up Jesus, to motivate you to win souls regardless of the cost. That's my reason for being here. Nothing else matters to me. These people, or nations of people, that are out there, certain books and people say that these nations where we work are already evangelized. They are liars. There are thousands of villages, thousands, that have never heard the name of Jesus. That is sin! The great fire of heaven is on the earth, and there are thousands of villages that have never heard the gospel. That is sin! And we are going to get them. You might not. I've been down there for almost 25 years and I've never seen you there yet. And I'm diligent about going out every day to at least one, usually two, sometime three villages, and preach. I've never seen you out there, it's amazing. We will see.

All right, let's go this way. I was a brand new Christian, but was very zealous for the devil before. I used to be a gang member. Jesus came and touched me and brought me back. And so I was very zealous for God with the same commitment I had for the devil before. And it hasn't stopped yet. There were people that told me when I first started, because the fires were so bright in my heart, they told me "You can't last long with that big of a fire." They were telling me "You have to calm down a little bit, to be able to go a long distance." That is not scriptural! That is religion. That is the devil trying to talk you out of the precious holy fire that is burning in your heart. So, don't listen to them. Don't hate them, just smile at them and keep walking. They are wrong. Because here we are, a quarter of a century later, and we have more fire now than we ever had before. But I had a problem. It wasn't that I lacked zeal. It wasn't that I lacked Bible knowledge. I wasn't that I didn't have a place to preach. The problem was, this great Jesus that we all know exists, where is His power? I think that is still a valid question for most people. I can feel His presence often, there are certain songs I can start singing like "Holy and Anointed One", and I immediately start to get tears in my eyes, and it affects me deeply because He is so awesome. But where is the power of God? Where is it? Well, I found it! I sure did, and it's alive. It's not some fairy-tale or hoax. It's not some illusion that escapes us continually. It's real! And I want you to have it. And more importantly, Jesus wants you to have it. So have it!

(David says something in Spanish) Hallelujah!

So I went out to the mission field, with no training, no Bible school like you have the great privilege of going to. I didn't get to hear any great people talk. I didn't know anybody. I was a Southern Baptist boy that got filled with the Holy Ghost, lit on fire for God, and sent out by the charismatic renewal in to the jungle. Whoof! It looked like a ball of fire coming down from the sky and started burning up the jungle, it really did. I didn't know what I was doing. We are just now learning. But I did know that I didn't have...I was in a church service run by another ministry, I was invited there and hadn't made it all the way through language school yet. I was there and couldn't understand Spanish yet, just a few words. There were probably 400 Indians standing around. The Holy Ghost is everywhere in the meeting. And they brought this little girl up to me. 4 years old. And they set her down. I didn't know what was wrong with her. I tried making sign-language, trying to get God to give me a supernatural revelation of the language, I'm trying to have faith and be there, I'm trying to do it regardless of my lack of ability and failures, I was there anyway. And so this old Indian, whom I admire greatly and is one of the greater men I have ever met, he says....that's very simple, she can't hear! The problem was she was born deaf. So I knelt down there, and I had watched the power of God,

this was in 1977, I had watched the power of God fall in the place and knock everybody down, I watched people wailing and moaning, and I had nothing to do with it, I just happened to be there. Jesus came, and I was amazed at what was going on. Benches and benches full of people were falling and wailing and moaning, and I had never seen it before. I was just a little Baptist guy, remember? But it didn't matter to me. I don't value manifestations. I value Jesus. Manifest however you want to, it's not going to impress me, I want Jesus.

So I'm holding onto this little girl, I'm down on the floor, I had seen other things already get healed, and I was impressed with Jesus, and my heart was almost ready to burst with joy and faith. I just knew it was going to happen! And I knew I was going to run off that mountain like a madman, screaming and yelling and glorifying the King. And I prayed and prayed and prayed and prayed and it did not happen. That impressed me. There was that much of Jesus, and what I could see and what I could feel, and the little bits of knowledge that I did have in me, and it bothered me and irritated me inside that she was not healed. Because she is 4 years old, she's not the one to blame.

OK, let's blame the right one. Is it God's fault? Is it that little baby's fault? Then whose fault is it? (audience responds "Satan") Wrong! He cannot stop the power of God. Do not think the enemy of my King is that powerful. He has no right to stop the King! I accept the responsibility. I am the doorway that is blocked. I am the logjam. I am the problem. It's not Jesus, and the devil cannot stop my King. I've seen it too much now. You can't make me believe it. Don't try. I would just laugh at you for your lack of experience. We are going to have a good time this week, aren't we?

Listen to me. I was weeping, I was complaining, I was screaming, I was commanding, I was jumping, I was very frustrated and she stayed deaf. All right. So here is what happened. I am humiliated now. All of the great wonders of God are flying all around me, and this baby, that I wanted healed so much, is still deaf. I don't like that! That is the devil to me, and I'm not going to accept that. Something has to change. I have to find the point that is the hardest and crush it so that it will move. So as I was on my knees weeping and holding this child, I called out to Heaven, "Please, would you help me? Just a little bit?" And He did, there was a vision. I haven't had a lot of them, just a few, probably 4, maybe 5 open visions where it is like a movie and I was there. What happened was, there was this awesome pasture, and it was beautiful, lush, and green and full of nutrients. The right things were there. And there was a huge beast, a big bull that was very strong, that represented me. He was snorting, and ripping the ground, and eating the right nutrients, and the power was definitely there. And the bull was tearing up the field with its horns. And then, suddenly in the middle of this huge beautiful pasture, there was a little present placed there by the Holy Ghost. And this huge, power bull walks up to that present, and with all of his power and might and all of his great ability, he could not open that present. In the next moment, there was a baby, 10 or 11 months old, maybe 15 months old at the most, sitting in front of that present and was very happily and easily opening the present. The big bull was tearing the ground up, was very powerful, was eating the great nutrients, but it was the baby that opened the box, not the big bull.

And I said to Jesus, "Either make me that baby or I'm not going to preach." And He said, "You must become like a little child to enter the Kingdom of God." It's not the manifestations; it's not the great power you possess; it's not your great abilities, it's becoming like a little child and using the gifts of heaven in your life. That's the answer. That's it! And so I've been working on that ever since. All right, that 's one thing that happened. Oh, the little baby girl never did get

healed. My fault. I stand before heaven responsible, because I'm not a person that will give the blame to you. I'll take the responsibility and I will trust in the mercy of God for it. I began to seek Heaven after that. Like I have said, I am not a man of fancy words. But my heart is so thirsty, I want Jesus. I want His great gifts. All of them! I will not be lacking in any gift. Period. I have the right to ask, I am a son and not illegitimate. I have the right to my daddy's reserves. And so I went to Him. I went to the Bible and I began to find out from Genesis through Revelation, all the prayers in the Bible. I took them all and studied every one of them. I took them apart and studied them from every angle using commentaries. I wanted to know why when then men of the Bible prayed, their words did not fall to the ground. Then I studied fasting. Because the two things that move Heaven are prayer and fasting. If you can submit your soul in prayer, and your body in fasting, God hears you. So I looked through the Bible, and this is my opinion that I am about to share with you, in my opinion the hardest thing I could come up with, the most difficult thing I could find in the Bible for God to do was once a human being is dead, to bring that person back to life again. So I decided that through the Old Covenant and the New, that that was a thread of God's power that was in both covenants. And so I decided that I was going to seek Heaven until the day came that I could walk up to a dead person and touch him and watch him get up from the dead. That is what I decided to do. I decided that it doesn't matter if I have to fast until I turn into a bone, I don't care. If I have to pray 24 hours every day, I have to have the great glory of God that it takes to change the world around me while I'm still alive. I'm going to have it. So that is what I did, I sought after that.

I was called many things by people around me. I was "too immature, too young, I didn't understand, I was too zealous, I was over-zealous, I was under-zealous". I was called everything. But it didn't stop me. Once I figured out that from Genesis to Revelation there was a common flow through all the prophets, apostles, and men of God - they all went towards God from the same direction. You cannot get Him any other way. When I decided that was right, that is what I did. And I still do the same things. And so began an ordeal of year after year after year of prayer and fasting, diligence, hours and hours and hours per day fasting, praying, seeking Heaven, and reading and studying and meditating on the scriptures. Thousands of hours of riding in a truck on a bumpy old road, beating up and tearing up vehicles, and motorcycles, and horses, myself and people around me, all of us getting hurt and getting over it. But I would not be satisfied until I, with my own hand, could see something that could not be faked. How do I know you even had a headache before they started praying for you?

So I sought Heaven, and the response was wonderful! Right here in Matthew 21, there are a few things that we are going to be talking about in the next few days, and you will probably going to get tired of hearing it, because I'm going to say it over and over and over and over again to you. It says right here in verse 17, that "He left them and went out of the city into Bethany, and He lodged there. In the morning-time, he returned to the city." What does it say about him? "He hungered." The man was like me, he gets hungry. Sometimes he wants a double hamburger. It says right here that he saw a fig tree, but he found no fruit on it. He only found leaves on the tree. Could I give you some advice? We are trees, most of us. I know that I am a grafted-in tree. I am grafted-in to the orchard of God, the vineyard of Heaven. Do I have the right, when the King comes to me, to not have fruit on me? Do I have the right? Is there an excuse good enough? "I haven't been in the season Lord. It is not the season Lord." He is the King, and when He comes wanting fruit, who are we not to give it to Him? Who do we

think that we are? I know this: It doesn't matter how deep the mud, it doesn't matter how much it rains, it doesn't matter how hot it is, it doesn't matter what kind of food it is. None of that is important. One of the problems with people who want to come to work with us is that, I need to tell you this before you come, I don't see the distance between this place and that place, I see when people are raised from the dead and born again. I don't see the difficulties, and I don't understand people that do see them. And I don't want to understand them. I see people that don't have Jesus, and whatever it takes me to get there doesn't matter, the amount of money is not relevant. The amount of things that have to be expended so that one person can be born again doesn't matter. What matters is that they go with me, and Jesus tells us "Well done!" That is what is important. And so I am not understood because I don't understand. I don't understand when someone's flesh needs something, when I know that another soul is going to burn in hell unless I get there, and my flesh is crying, so what? They need the fire of Heaven on them. They need zeal in them. They need compassion. And I have those things. And for me not to get it to them is sin.

I have been equipped with fruit that the world needs. Who am I, that when the King says, "Give it!", I don't give it, because of some immaterial little bump like bullets or machetes or something else? When the King comes I don't want this, I don't want Him to tell me "No fruit grow on you ever again." I don't want to wither up and dry, and become useless, a person that could have borne fruit. I don't want people to say "He used to be a good tree." The Bible says in verse 21, I don't care what kind of translation you have, it will say something similar to what mine says. It says "Truly, I say to you, if you have faith" - that's what we are talking about here isn't it? Isn't that the whole thing?

Not long ago my son went out - my son is now 25 years old and he works with us. He's been through school and he works with us. He's a good boy. - he went out to church with my son-in-law. My daughter got married and she and my son-in-law work with us also. I teach my kids to preach the gospel, there is nothing else worth doing. If God decides that they are going to do something else, then He'll have to train them, because I'm training them to preach. They would have to go to school to do something else, because they are all going to be able to preach, because that is God's will. That is my entire view on "family values". And I am the boss, too, in my house. So my son went to church because it was God's will for him to go to church. The place was in political turmoil. There were terrorists near that area. I am being nice when I call them terrorists. I'm being very "politically correct". Devils! They are devils. All of them. Anybody can rape a woman, and anybody can take a little baby by the feet and break its head open on an oak tree. You are not "macho" (manly), you're a devil if you do that. Now you know another doctrine we have. We hate devils.

So my son went to church, and it was a normal sunny day, just like here except hotter. We use these motorcycles called a Honda XR-600R. Are any of you familiar with that? It's a very nice motorcycle. We use them to go up into the mountains. We also use trucks called a 1-ton, 4 wheel drive, Ford. They don't make anything else, I think, but maybe someday they will. So they went to church, my son-in-law went on his motorcycle, and my son went in his truck. They went to two different churches. But something happened. The town I live in has much political turmoil. It is a "cabeza", which is a capital or main city. It is a headquarters of many, many demons. I was asked by several missionaries, "Why are you moving into *that* town?" Because there are devils there, that is why I moved there. There are many prettier towns, and towns that have much fewer devils. But why not go where the devil is and set up the Kingdom

of God, and let's take it from him. I recall where the Bible says something like "be violent and take it by force".

Are you all bored? OK. So these terrorist devils took over the town I live in. But the problem was that my daughter-in-law was inside the town. The enemy had the town cut off, it is a big town, and there was a lot of bloodshed and war happening. My son and son-in-law are out doing the will of God, they are out preaching the gospel. And my daughter-in-law is in my house alone, except for our 135-pound Rottweiler named Jake. I would not suggest bothering Jake. He's like me; he doesn't tolerate much. At least he didn't at that time. I received a phone call, I was in another place, about 2:30 in the morning. My daughter-in-law was a little nervous. She had reason to be nervous, there were bullets flying all around. My son was gone, and she was talking to him on the radio, he was stopped by the army outside of the town.

People ask me all the time "why do you live in that town?" Another question they ask is "Why do you send your children into places you know are dangerous?" Like I told you before, I don't see the danger, I see souls. And when Jesus comes, He's going to find fruit on us. If I submit to danger, if I submit to fear, doubt, unbelief, deception, if I submit to lies of the devil, I will not be fruitful - I will be defeated. Eventually. Let me read verse 22 to you. I would like to know if your Bible says the same thing that my Bible says in the first two words. It says, "All things". Does yours say something similar? Does that exempt dangerous situations where your children are involved? Does that exempt situations, where people you love have been attacked aggressively by a demon spirit? Does it exempt when a ruling prince of the devil has come and grabbed onto someone, even though you are praying and fasting and seeking God, one sneaks by and one of your precious children is lying there dying of some unknown disease? Does it mean every situation except when your finances have run out? When your friends have deserted you? What does it mean?! It must not mean those things, because the army I am in is not as big as you think it is. We get named all kinds of things. "You are an elite group", "You are wild men", "You are this, you are that". I don't agree with that. We're normal, and we hate the devil, and it doesn't make any difference what the "thing" is, it submits. It doesn't matter what its name is. My Bible says in Philippians somewhere that all things, whether in the heavens, or in the earth, or under the earth, will bow to the name of Jesus. Is that true or not? Is that what your Bible says? Mine says that.

I'm a militant, you're correct in thinking so. I hate the devil and I despise bowing to him. I won't. I won't! It is not even an option. "All things," and there is another word "whatever", "you ask in prayer". What will happen? You are going to believe! And then what will happen? You will receive. That is the end of it. Ok? I have to tell you what the Bible says, because I'm going to start telling you some things now that will "freak you out" (astonish you).

My daughter-in-law asked me, "What do you want me to do?" I told my daughter-in-law, "You go to bed." Was there not a time when Jesus was in a boat, maybe in Mark chapter 3 or chapter 4, and there was a great storm. All of the apostles were frustrated, fearful, wondering in amazement at the storm. Where was Jesus?! He was asleep on the pillow! OK? Somebody was wrong in this situation. Who was wrong? It wasn't Jesus. It wasn't God. Do you see how frustrated this makes me? I told my daughter-in-law, "Lie down and put your bed by the radio so you can hear Jody, and you go to bed." She didn't grow up in my home. She is a "foreigner". I'm serious. She didn't have the same values taught to her that I teach my children and workers. She didn't go through the same stress and the same shaping mold and all the

things we have been through as a family. But she said to me these exact words: "OK". Smart girl! She's a blessing. So my big old dog Jake, since I wasn't there, he circled the house a few times. She put out a small bed for the dog and he went over near the window and lay down. That was not his normal place to sleep. She told me later that through the night he would get up and walk around. She could hear his claws on the floor as he went through the house. He was checking to see if things were ok. He knew something unusual was happening. How did he know? I don't know. Jesus. Jesus talks to my dog? Absolutely. He also talks to my horse. Sometimes He tells the horse to not listen to me (because of danger). The animals know. They're good friends to me.

In the morning, there was still no word from Jody. This is what I told her: By "x" time, if there is no word, I if there is no word, I myself will be there and I will get you out. How is that possible? Because there is something inside of me called the Holy Ghost, and I would not suggest that you annoy Him. Because He might decide to fill me with His power. I don't live in the attitude of "What if He doesn't?" or "Maybe I'm in presumption". No! I'm not in presumption. It is God's will to get my daughter-in-law out of that problem. Everything in between is irrelevant, I've already told you that. We don't even look at that. You look at Jesus, you get the problem fixed, and that is all. So Jesus, knowing that I will do that, intervened for me. A few minutes before the time I was supposed to be there, somehow He opened the way through the soldiers, I don't understand how He did it, but then my son was able to get through. Jody got to his wife and everything was fine. They were all delivered and it is wonderful.

How is it possible to call upon a God whom you can't see? Occasionally, we are allowed to feel His presence, thanks be to God forever! How is it possible to call upon a being whom you've never seen, at least most people have not seen Him, and have Him respond? Because it says in my Bible here, let me read it to you one more time since you aren't grabbing this yet, "All things whatever that you ask for in prayer, believing, you can receive it." You can have it. It's yours. You must understand, I prayed to Heaven for four and a half years to be able to touch a dead person and have them be raised up. I was around a lot of dead people, because where I live is not the same as where you live. Where you live, you call the coroner (person who verifies the death), the ambulance comes and takes away the body and you never see it again until the funeral, then you put them in the ground that is all. You have "embalming", and the whole process of arranging the funeral can take several days. It is not like this where we live. The family takes care of the body. Every family takes care of their own dead. So there are many opportunities to touch people that are dead. Our mission work is very large. There are thousands of people who are born-again. And I very much want to aggressively "attack" you because you need to realize that what I'm telling you is real. Because you must understand that the things I will tell you later did not come to me just because I decided to say to Heaven, "OK, I'm ready to do this." We eagerly sought the Lord, and He heard our cry. And we continually seek the Lord and He continually hears our cry. [Time: 46:15]

Go to Mark, chapter 3, OK? I can't give you a step-by-step explanation about how to get all this stuff. I can only show you what the Bible says and it is up to you to take it. It works. What it says in that book is for me now. You can diffuse it, you can dilute it, you can do anything you desire to do with it. That is your privilege. But when He is talking in that book, He is talking to me. And it's for now. OK? Here in Mark 3, somewhere near verse 13 is where we will start. I went days and days, and months and weeks and years seeking Heaven -

"diligence". Do you all know what that word means? It's a new word that has been put into the English vocabulary. Jesus dropped it into the universe lately. "Diligence". It came the same time as "faithfulness". It came the same time as "discipline". Most Americans don't understand any of those terms. It came with "responsibility". You must get those things in you, and they come through time with Jesus. "Sincerity" - you must have it. "Loyalty", "Commitment".

Everything I tell you is because I am a "lifer" (someone committed to a task for the rest of his life). Do you all know what that means? I am not short-term, part time, looking for any other ministry. That does not describe me at all. Those Indians are my home, I'm going to stay there until I die, and I'm happy with that. It took great effort by Jesus to get me there, and I'm going to stay there. Do you understand that I am a person with a destiny and a purpose? I have been chosen, hand-picked by royalty for a job. I have been trained and possessed by the Great King, to complete what I have been called to do. Nothing else matters! I can't see it. I can't see anything else. The reason I can't is because of what I'm going to read to you here. Because the first time - I must tell you this first, I can't tell you success, I must tell you failure first. My greatest successes have come out of my deepest failures. Nobody likes that kind of preaching!

[Time: 50:10]

"Monsoon". Do you all know what that word means? I heard that last year you had a hurricane come here to this city. I saw that on the news. I said to myself, "Now we will see how committed they are to stay in this city." A little bit of rain tests everybody's ability to stand (fortitude). The monsoons came. I was fresh in Mexico, I didn't have any work at all. I had a lot of time off. When you don't have any work, you have lots of free time. I am not the kind of person who enjoys a lot of free time, I like to be busy, busy, busy. Free time makes you very bored, gives you too much energy, and you usually make mistakes, at least I do. So I stay busy to keep that energy level down some. I had a little group of young people that I was spending time with, children that lived on the streets, about 25 of them. Many of them did not have a daddy (father), so I was teaching them about Jesus. I would take them fishing and play with them. They had never done any of it before, so I was like a daddy to them. The monsoons came. It was my first year with monsoons. I didn't understand monsoons then, but I have a good understanding now. There was a knock at my gate. I went outside to find one of the young men standing there. "Mr. David, you are a good athlete and an excellent swimmer. Please get your swimming equipment and come to the river. One of our friends has fallen in and we can't find him". The monsoons cause the rivers to swell-up very fast. They are very treacherous and very bad. The boy had been underwater for an hour. I grabbed my equipment and ran down to the river. I stripped down and dove into the river. The water was muddy, murky, and scary. In Spanish it is called a "remolino", where the water flows backwards from the current. In English it is called a "whirlpool". There were four of us in the water, and they were certain that the boy was down in the water. Every time I would come up for air, there were over a thousand people on the edge of the river, and they were screaming orders to us. I've learned many lessons in the things I have faced throughout the years. Don't tell me where to go unless you are going to get into the water with me. That's another thing you don't do to guys like me. If you're going to get into that water with me and suffer and understand, and you let it beat on you, I'll listen to you. But if you're going to stay on the riverbank and act like you know everything, and say that we don't know anything, even through we are putting the little knowledge that we do have into action and you are not, shut up. I mean that in a good sort of way.

Eventually, we found him tangled up in the "willow" trees. Do you all know what willow trees are? It is a tree that has long, skinny limbs. When they are covered in water, the limbs are like tentacles. If you go by, it just wraps you up and won't let go, and it is scary, especially when it is black under the water. The tree grabbed onto me, but I was able to break all the limbs off and get away, thank you Jesus! I was scratched a bit, but that's ok. Because while I was trying to get away from the tree, I touched the body of the boy. I broke him loose and brought him up. OK, we had a little boat. We put him up into the boat and were talking about what to do with him. We decided to take him out of the river, so we did. There were many people on the riverbank trying to give us advice. We got him out and laid him on the riverbank. And right in the middle of all that confusion, the mother was screaming and the daddy was wailing, it was difficult, I don't like being near that, but you have to be sometimes. So we laid the boy down there, and right in the middle of all of that, Jesus spoke to me to pray for him, "I WILL raise him from the dead!" You are right. It was an awesome moment. But I disobeyed. Oops! I'm standing there watching all of the confusion and hurt and pain. Do you understand what I am at for the Kingdom of God at that moment? I am a doorway of power! But because of what I am looking at right here - the faces of men - fear gripped me at the same time that faith did. Doubt and unbelief. My King was asking for fruit, and let me show you what I did. I was bent over him like this, I walked away. Oh, that is a bad feeling. I would not suggest that you ever do that. It will not be good for you a few minutes later. I can still feel the hurt and the emotions of the moment, because I disobeyed God Almighty. Listen to this! Listen to this! I live with this pain everyday. I condemned that 14-year-old boy to eternal damnation. He was not born again.

By the time I had gone back home, the demon that was riding my back had finished his job. I was useless. I began to "blubber" (cry uncontrollably) and became confused and doubtful. The condemnation was huge. All kinds of other demons had settled in on me and became a cloud that I could not see through. I could not sort through the emotions and it grasped onto my spirit, because I had submitted to it. Because of one thing - the fear of man. They can take their intimidation and go back to the hell they came from. No more for me. No sir! I won't "eat" that anymore, it is a bad and sour pill. That is why I seem aggressive to you. That is why I seem overpowering and intimidating. I won't allow certain things that have "eaten my lunch", to even come to the table with me. They are not even allowed to sit with me. They can go to hell, and right now is a good time to go. Yahoo! And I am serious. Oh, I can feel the devil's aggression on me. Can you feel it?

So I went through a month of the most miserable days of my life. And finally, thanks be to God for a good woman, my wife is really tiny, but she's really feisty (full of energy and aggressive attitude). She's a good lady. She came marching in to the room, grabbed me by the shirt collar, and she said "Hey! Listen to me!" But I didn't want to. I was "rolling in the mire" (mud) of it. I didn't want to hear her, I didn't want to hear anybody. She said, "This is what you are going to do." I didn't have a choice, I wasn't the king anymore. She said, "You will either get up and win souls like Jesus told you to do, and you will let the devil fall off of you, and you will forgive yourself, and you will let God forgive you, or let's go home!" That was God talking to me. She was the only one with enough courage to tell me. I looked at her and I said, "OK". So I got up, and go a few tracts. I went outside and started my old 454 Positraction, 456 gears, tuned headers, tuned carburetors, started up my old 4-wheel drive truck and I went to a village and came back feeling a little bit better. The next day, she helped me to get into the truck again, and I was a little bit better, until finally after another month, I

was running at full speed again. But now I have the most valuable lesson of all in my experience. I am a failure without obedience to the name of Jesus. Yahoo! That makes me powerful! Because now I know what the bowels of failure and hell truly mean: total destruction for the human body and soul. Total destruction of what little ministry that exists. You must realize this: Jesus is your source, Jesus will sustain you, without Him you can do nothing, but with Him you can do anything!

(Start of second recording)

A few months later, I was doing very good! I had gone into a valley in Mexico that nobody, from anywhere, had ever gone into and said "Jesus is Lord!" Oh, that's fun! That's fun! That's fun. My job is fun! Yes, the hordes of hell are relentless. Yes, the diseases - you've never heard of them. The tormenting spirits, the lies, oh that is rough! But you have to understand this, these "principalities" - (speaking to the teacher in the room) Do they know what that is? (crowd laughs) Well, many times Americans don't know these things. (makes chopping motion with his hand) Ooh, chop, chop, chop. "Principalities" are governing spirits, demons, governments that most people don't think exist, but they are there. Long ago there was a man named Adam, he made a big mistake. He made a big mistake; he was a traitor. When he betrayed us and the Kingdom of God, demon hordes were released onto this planet and they claimed territories and areas and established strongholds. And they defend it violently against the Kingdom of God. So from the day that Adam rebelled against God until the day that you walk into one of these villages or territories, nobody has ever fought against them. I am an ambassador from Heaven. I have the right to walk into these territories that have never heard this: "JESUS IS LORD! I proclaim it, and I decree it!" So you are standing there, and when you proclaim "Jesus is Lord!" all of the authority of Heaven comes into conflict with the authorities of hell. And there is an amazing eruption that happens. And it is instant! Demons - I don't know how much of this will be alright to talk about. (crowd responds) I am not swayed by your opinion in this matter. These demons will come after you, but when light hits an area, darkness flees from it. God allows me to have the energy to stand, and these angels that have been assigned to us, they look at Heaven and are scared. But they have to go with us. And there is another person that runs around with me. He is BIG! His name is Jesus, and He is with me, and He is my friend. In the Bible, in John chapter 15 I think, it says "I no longer call you a servant, but a friend." Wow! That makes me an important person. I'm a friend of Jesus. Do you understand? So if Jesus is my friend, why do I worry about this big prince of the devil that is standing there? Because Jesus said that it is ok for me to be there. So then (speaking to the demon) you get out! Because Jesus is the King of the universe, and you are a loser!

I was in a village called "Kla-klapango". I was there with my fancy 4-wheel drive truck. There is no electricity or water from pipes. I'm happy to be there. The smell of the jungle and the heat hits me because my air conditioner is off now. A little Indian man ran up to me, a little man about this tall, and touches me on the shoulder. He said to me "Brother David, Mi hijo esta para morir." This means "My son is about to die". I said "I must first go and preach the gospel, then I will go and lay hands on the sick." Does your Bible say in Psalm 107, verse 20, "God sent His word to heal"? The word has to be preached first. That is just my opinion, OK? It isn't always that way, but this time it was. So he and I went to church. I turned on my little kerosene lantern. You have to understand the environment: grass roof, dirt floor, new "baby" church. I was winning! I had a few converts where there used to be none. I have a couple of new believers in a place that for thousands of years was controlled by a demon. And now there is the light of the gospel there with the ability to take ownership of everything it touches.

The oppression and the pressures are very real, and they don't feel good. But it doesn't matter, it doesn't stop the power of God! Do you understand? The little church service was good. I began to pack again to go home because I had finished what I came to do - preach the gospel. That man that came with me had sat with me through the service and listened while I preached. Now he said to me "Brother David, you must come and pray for my son." I said "OK." We started hiking through the jungle. The scene was awesome! I was the only American within hundreds of miles. The trees were gigantic, and the smells of the jungle were wonderful to me. There are houses scattered around, but it is quiet and you cannot see them. I only knew they were there because a dog barked. It was dark like a cave because the trees block the light. And my little kerosene lantern gave us some light in the darkness. It reminded me of the gospel. Darkness surrounds us, and we walk into it with a little light. The gospel is power, and it helps people to see how to walk down the trail. It is wonderful! As we kept walking with the local men, we started up a mountain and I heard a woman wailing. I didn't know what the sound meant. But the closer we went to the man's home, the louder the noise became. We came close to the house and the Indian brother went inside because it was his house. He stayed inside for a moment. He came back out. Now responsibility "hits" me. The little Indian man was very angry and stood with his face in mine and said "My son is dead! Now YOU are going to heal him." This was intimidating. How many of you have read the latest book on how to raise the dead? There isn't one. Scripture verses began to run through my mind. Fear grabbed me again. Doubt and unbelief were there. This time was different than the last time. This time I don't have the direct commandment from Jesus to me "Raise the dead". I didn't hear it this time. Uh-oh, now things are complicated. Is it the will of God or not? Will it be the submissive, or permissive, or perfect will of God? Is the devil in him, on him, or around him? Who cares? Throw him out!

Ok, now things are going to get more complicated, and I am going to attack some more of your favorite religious dogmas. I went inside the hut. The hut was small because they don't waste things there. I bent down to go inside the door. The house is made of sticks. The man made the house by gathering sticks from the jungle and tying them together with "bejuco". What is "bejuco"? (someone responds from the crowd) Vines! How did you know that? Vines from the jungle. There is a certain kind of grass in the jungle, if you cut it on one of the 5 days of the full moon, the grass roof will last for 40 years. If you cut it on any other day, the grass will rot in less than 1 year. It is because Jesus made it that way. He is amazing! So I get inside the house and there are two or three candles burning. The first thing I see is a woman on the middle of the dirt floor, holding something, rocking back and forth, and screaming. Her 9 year-old son's body is stretched out. He has been dead for 4 hours. I looked over by her right side, and there were two black-magic warlocks (witches) standing there. Standing next to them are two spiritist healers (witches). Two elders from the town were also there. They hate Jesus - they are antichrists. There were many demons there. When the woman, who is a Christian sister, looked up and saw me - I looked very concerned! There was a dead boy, warlocks, spiritist healers, and antichrists there. It is time to be serious! So what should you do? Pray, believe, receive, what? "All things whatever." Is this true? Are you starting to understand how I think? I believe the Bible. Scriptures from the old and new testaments began to go through my mind about how different people were raised from the dead. I didn't know what to do because no one had written a book about this, except the Bible. I now know that the Bible is the only book I need for this kind of situation. I didn't know what to do. I didn't have a direct command from God. I did not have an angelic visitation, I did not have a finger write on the wall. I didn't even have a bird chirping. I had two black-magic warlocks, two

spiritist healers, two antichrists, and all of them were chanting evil spells against me! If I were a typical American, I would think "The spiritual "airwaves" are not clean, so I can't pray. Praise the Lord." (crowd responds in agreement) If I were to wait for the "spiritual airwaves" to be clean, I would NEVER pray! I do "pioneer" work. No Christian has ever prayed there before. So all the "airwaves" are polluted by the demon powers. Why do you think we have the Holy Spirit? Let me share some important information with you: There is not a devil big enough to stop Jesus! (crowd responds) Yahoo! That is really the truth. Isn't it? That is the truth. Your emotions do not have any authority in the situation. Don't listen to your emotions or you will always be in trouble. What the devil says - whether it is in your mind, or spirit, or what you are seeing or feeling or tasting or touching - has no authority over what the word of God says. What those warlocks were saying had no power over the word of God. They cannot - can NOT - stop Heaven. Yahoo!

I remembered what Jesus did. Scriptures began to run through my mind. I thought to myself, "Jesus probably did it right." It's very easy. Here is what to do. I'm going to show you. You can never say that you haven't been taught what to do, because I'm going to show you. This hand was on the little boy's head. The mother had gone back into a corner and was whimpering. I have my hand on the boy's head, and my big hands usually cover up their little heads. Then I decided to see if he was only half-dead. Maybe I could find a faint heartbeat. That would be easier! I looked all over that boy for a faint heartbeat, a pulse, and there was nothing. So I said, "He must be all the way dead." So I began praying. Usually when I talk about raising the dead, there are many questions that people have. But I'm not going to give you the right to ask, so don't even think about it. Don't raise your hand, I'm not going to listen. The questions are always the same: "How did you pray? How long did you pray? What did you pray?" Why is it important what I prayed? The name of Jesus is what is important. The method I used was probably wrong. But Heaven gives us grace and mercy and we give the glory to God. This way the situation usually is ok. So I began praying for him. I prayed in English. That didn't work. I prayed in Spanish. Uh-oh, that didn't work. I prayed in Indian. Uh-oh, that didn't work. I prayed in "tongues". Uh-oh, that didn't work. That was all of the languages that I knew. What should I do? I told you already, I can't give the credit to anything but the name of Jesus. I can feel God's spirit on me now and I feel like He is carrying me away. I think I was so nervous that I was praying a few words in one language and then in another. But in every language, the name of Jesus was there, and that is what is important. "How long?" I have no idea. I know that I began to sweat a lot, but it was a hot night, around 38 degrees Celsius at 11 o'clock at night. I was praying and sweating and holding onto the little boy's arm. He was stiff and sticky, and had lost all of his color. He was whiter than I am and usually they are almost black. Suddenly, while I was praying - the little boy was wearing a t-shirt - the father and I saw the t-shirt bounce. I looked at the father and his eyes were as big as mine, because he saw it also. But the devils are still standing there chanting. They are still angry and cursing God and me and everyone else. For some reason, that didn't bother the Holy Spirit. What do you think of that? The Holy Spirit came into the room, thumped the heart of that little boy and made it work again. In a few minutes, his little arm became limp. And then - listen - the color came back into him. He became warm again. WOW! Some of you may be thinking "David, you should calm down!" but you are wrong! Maybe tomorrow, because today is the day of salvation, just like when Jesus was raised from the dead. Today is the day of power and resurrection. Today is the day of glory! Today is the day of visitation.

I don't know why God came into the room and through me, or however He did it, to heal that

boy. I don't feel qualified or adequate. I don't feel like I have enough Bible knowledge. But that doesn't seem to bother the Holy Spirit if I feel that way, as long as I call on the name of Jesus in faith. As long as I believe that "All things whatever you ask in prayer, believing, you shall receive." That is what I believe. That is what the Bible says. Listen to me. I didn't know what to do next, because his eyes opened and he looked at me. Almost all of the children are afraid of me because I am so big to them. But this little boy was in perfect peace. I picked him up - this is wonderful - this little boy who is alive, who was dead for a little over four and a half hours. You remember what the Bible says, that when Jesus raised children from the dead, He always brought them to their mother. And He usually told them to give the children something to eat. So I took the little boy and - those warlocks and spiritist healers are now like this (his mouth is wide open). (crowd responds) YEAH! JESUS! JESUS! Jesus. Jesus! YEAH! Yahoo! Jesus! JESUS! YEAH!

I don't believe in homework. (he is preaching in a Bible school) Sorry. That doesn't mean your schoolwork. I am a man that lives in the jungle, so you will have to endure some differences about me. Please, read the Bible in Mark chapter 3:13. I want you to read them and think about them, and become them by the time I see you tomorrow. I want to read them to you and then pray with you, and I understand that some of you have to go. Stay standing up please. I've been on my feet for two hours, you can stand up for a few minutes.

I was able to take that child - this is wonderful, this is wonderful! I took that child over to the mother... "What should I say? What should I say?" You want to say the right thing, because everything you do now will be the pattern for what will happen in the future. Because now that the power of God has raised the dead, there is no way for me to go back. I cannot be calm; I must go "crazy". I took the baby and laid him in his mother's arms and she was astounded, like I was. I truly wish that I could seem very "spiritual" with you. (changes his voice) This is what is going to happen brother and sister. But I would be lying to you. Jesus came there because He had compassion for that lady. And He helped me, too. I was so astounded that it worked. It truly works. Here is what I told the lady, and it is a good thing to say if you ever get into this situation. "Here is your son back from the dead by the power and the glory of the blood and the name of the Lord Jesus Christ." Yahoo!

It says in the Bible (Mark 3:13) "He went up on a mountain and called to Him those he wanted ." Now you are called. Uh-oh. The second part of that verse says "and they came unto Him". You have done that. "Brother Hogan you are making this too simple." No, I'm not! He called us to Him. You have come to Him. The second thing that is very valuable is that they went. You have and so have I. You have started a journey with Jesus. The Bible says He ordained them (appointed them). That has happened to your life. That is why you feel compelled and drawn and sent and pushed out. You have been ordained by Heaven. OK? What were they ordained to do? This is important. If I can only leave one thing with you, this is it. In my opinion, as a man who has been around the world several times, I've been in some of the greatest services that will ever be. I have personally been where 21 people have been raised from the dead. Listen to me - that is awesome! But it is nothing compared to your ability to be in His presence. What did He ordain them to do first? To be with Him! Do you all see that? Is that what your Bible says? Mine says that. You have to take time and study it carefully. Don't rush, don't rush. The first part is that you heard the call of Jesus. The second part is that you responded. You are obedient this far. But now you must understand that the most important thing you can ever do is spend time with Jesus. You won't "glow", if you don't sit at the feet of

Jesus. I may be the most simple man you have ever met, but you won't ever find anyone in our generation that has touched as many dead people and seen them get up as I have. How does that feel? "I don't like the way you dress." I don't care, I don't like the way you dress either. "I don't like the way you speak." Who cares? Spending time with Jesus is "numero uno", that is "number one". Don't ever forget that. If you start feeling important, you are in danger. I get to speak at the greatest conferences in the world. Do you know what the best part of the day is for me? I enjoy being with you, but the best part of the day was waking up this morning, walking over to the window of the hotel, opening the curtain and saying "Sunshine, you caught me worshipping Jesus again." Me and the sun have this little race to see who can get up first.

It says in the next verse, "After". After they spent time with Jesus, then He sent them out to preach. That's not first. That is second. You are valuable and you are important to the world. But you are useless without the presence of Jesus. Useless. Don't go. Don't humiliate yourself and the people who are sending you, without Jesus being with you. The way that you get Him with you, is to go to Him. Then He will send you to preach. Then there is something else that He will send you to do. It says in verse 15, if you don't do it in this order, you're not going to be successful. It says, "...to have power to heal sicknesses" and the fourth thing is "to throw out devils." That is not the first thing. That is the last. OK? In my opinion, and the devils listen to what I say - they do, they fear us - the most valuable thing that you possess is the ability to seek Jesus. It is not how well you speak. It is not how well you pray. It is not how well you heal the sick. It is not the number of demons you cause to leave when you walk in the room. It is how well you know how to speak "I love you Jesus!" "I need you Jesus!" "Absorb me Jesus, possess me Jesus."

The day before I drove over here, there were approximately 7 new demons unleashed on me. It is - I don't care if you understand this - the new demons are invigorating. It makes me stay alert. I respect my enemy (the devil), but I hate him. My King is bigger than any demon. Hell does not have a devil big enough to stop God's power. I am very cautious how I am about to pray because of the things that are happening in our ministry. But I know you people have been touched by God and I respect this anointing with very great respect. Because God has let me speak to you, I am being careful that every word will be challenging to your spirit. You need the fire of God. You need the fire of God. I need the fire of God. We together need the fire of God. Do you have someone that can play the piano? I am not going to pray for each person here today, but there is something we must do. We need to thank Jesus for the blood that He shed. That is what we need to do now. I want you to know that if you open your heart to Him, you will not be ready for what will happen. Because He like it when we worship Him for His precious blood. His blood was pure and not sinful. His blood makes us clean and gives us relationship with God. It is perfect. The presence of Jesus has come into this house now. I can feel the power of Heaven and it is wonderful. I like it. I didn't get very far in my sermon, is that OK? (speaking to the piano player) Do you know some songs about the blood of Jesus? Anything you know is fine with me. Do you sing or just play? Begin to softly worship Jesus and thank Him for his blood, OK? (speaking to the audience) I would like you to let your spirit "soar on wings of eagles". Allow the presence of God to consume you. Great River of Life, flow through this house. Great Presence of the Wind of God, blow in this house. Great Fire of God, burn us! Change us! Consume us! We submit in the name of Jesus. Fire of God in this house! Fire!

Art Katz- The Radical Kingdom

There is a remarkable indifference in the earth to the fact that this planet was visited by God. I think we just have to recognize that we are in a kind of sleepwalk, a stupor; the god of this world has blinded the minds, not only of those who do not believe, but also of those who only nominally believe. The impact of the significance that this planet was visited by very God has not penetrated us to the depths of our understanding. I very much agree with a brother who said, "We are not yet ready for the second coming of the Lord, because we have not yet fully appropriated the meaning of His first coming." There is not a sufficient sense of astonishment. No one is really raising the electric questions: Why is it that God would choose to visit the earth, and for what purposes did He come? What was affected by His coming, and what is the significance to us who remain? It is surely much more than just a matter of historical curiosity or interest.

Instead of asking these questions, people see a world without God, and even if they do see a world with God, they think He has done nothing but set it in motion and abandoned it to men. And that this is a kind of mechanistic universe that prevails and perpetuates itself, in which God does not have to be too seriously considered. Therefore, it is not at all surprising that in the vital interests that affect the lives of men and of nations, God is not invoked, nor is He sought. It is just remarkable to pick up a newspaper, *Newsweek* or *Time* magazine, and see that the media is filled with the counsel of men. They discuss issues of war and peace and what constitutes wisdom, but never once is there any mention or reference to the fact that there is a God who can be considered, whose counsel can be sought, whose will can be obtained, or who was here at one time, had spoken, and had left us a body of statements saying that He intends to prevail in terms of the conduct of nations and of men.

There is an astonishing unresponsiveness toward God that amounts to rejection, and I hold the Church responsible for allowing men's views to prevail. When it comes to the effectual circumstances of our own lives, though we believe, the way that we conduct our lives and make our own decisions is virtually the same way that the world makes theirs. God is not radically taken into our own consideration, and we make our decisions, whether it is going to college, getting married, establishing a business, or any such thing on the same basis as the world makes its reckonings-by appealing to reason, logic, circumstance, convenience, and personal advantage.

The world is indifferent to God because we who believe have not radically taken God into our consideration. The conditions have become such that any thought of bringing God into the counsel of men is considered a violation. It is ironic that it is the world that raises the issue of the separation of Church and state, as if somehow the state needs to be protected against the Church. The Church is not to have any voice, not to stick its nose in, not to sound itself, not to express itself, not to bring the counsel of God into the secular affairs of men. They say this would violate the separation of Church and state, but they are altogether forgetting that the principle, when it was first invoked, was invoked to protect not the state, but the Church. God never intended that there be the distinctions of sacred and secular that prevail today and constitute the comfortable categories, not only of the world, but also of the Church itself. God intended for the sacred to penetrate the secular, and the Church is the instrument by which the divine is to come into the ordinary and eternity is to come into time.

However, in keeping with the kind of impersonality that prevails today, and God only as a Sunday object, the phrase "the Kingdom" has lost its currency, or has never been known. It is a kind of airy phrase that refers, in some vague way, to some distant thing that could possibly be our experience after we die. The Church has little expectancy for a "Kingdom come...on earth as it is in heaven" (Mt 6:10). The incredible thing is that the Church has allowed the world to define it-to define its functions, its role, and its activity. I am reminded of the condition of Israel in its apostasy, "and My people love to have it so" (Jer 5:31).

As I go on, I think you will recognize that the alternative to what is prevailing will be a Church that is Kingdom-oriented; it will be an active, victorious, and triumphant Church that requires challenging things from its members. In the pursuit of this, the consequences will at least be reproach and persecution, and at the utmost, martyrdom. Martyrdom is not some kind of rare experience for the very few because they were not wise enough to avoid the consequence; it is the normative, logical end result of faith in Christ, if we pursue Him truly, because we live in a world that is hostile against Him. The fact that we do not expect martyrdom and are not preparing for it is in keeping to the statements I have already made, that the Church is living beneath God's Kingdom intentions. We do not share the apostolic

view held by the Church fathers. We do not share the apostolic view of the radical Anabaptists of the 16th century who were burned at the stake, tortured in dungeons, and drowned back-to-back, because they saw, as the context of the drama in which their own Christian lives were set, two Kingdoms in inexplicable conflict—the kingdom of darkness and the Kingdom of light. They had, as it were, a Kingdom view, and they lived out of that kind of seeing; therefore, they had a radical impact in the communities in which they lived. The result was persecution, not so much from the world or the state as from the prevailing religious bodies who saw their kind of Christianity as threatening, intimidating, and going beyond the safe prescriptions that they wanted to define as Christianity.

All these things have relegated the Church to a nominal and secondary place, as a kind of an institutional adjunct to society. The Church has been effectually domesticated, made tame. Its role has been defined by the world. The world has given us the hour in which we can safely conduct our services without interrupting the football schedules or the golf course. As long as we adhere to a schedule of services and see the faith as a Sunday continuing succession of services, as long as we keep our nose out of the world's business and stay within the confines that have been established for us, we will be allowed our tax deductible advantages and the like. In the world's sight, the Church constitutes a kind of fraternal order, or a society sharing a quaint vocabulary and a hymnology, whose presence can be tolerated, so long as it does not interfere in the things of the world that "really count."

Unless the Church introduces truth and righteousness into the earth, there is no means by which these things can be admitted. Do you realize that? Unless the people of God return to the standard of truth as lived out by Jesus Himself, we cannot admit these sins, because we would undermine the very foundation we have chosen to build on. Will you, like our fathers before us, fall on your knees, call your sin what God calls it, humble yourself, and cry out for God's grace and mercy, longing to see a house truly built on God's plumb line of truth and righteousness? Righteousness and truth are distinctive of the Church alone. Only the Church has the capacity to understand the meaning of these words, as they are spirit words given from heaven and are understood not by reference to the dictionary, but in the living experience of the saints. God expects the world to see righteousness and truth through our lives, because His Spirit dwells in us. Unless the Church makes truth and righteousness visible through its conduct and through its presence, there is no way for the world to understand what these words mean.

However, the Church today, for the most part, moves as the world does; that is to say, they live as if God does not really exist and that no practical input by God into their daily lives is expected by virtue of their believing. What am I saying here? I am saying that those who wear the name of Christ do not themselves believe that there is going to be an existential consequence for their life by virtue of their believing. The fact that they believe does not effectually touch the practicalities of their life, and we therefore conform to the world's attitude toward the Church that is antiseptic, making the Church of no consequence, because they see that it has no visible consequence for those who profess to believe. Instead of seeing transcendent men and women who are really above disease and above calamity and above disaster, they see them beset by the same kinds of misfortune as those who make no profession to believe in God. Such things ought not to be! The reason that they prevail is because the Church is not the Church until it recognizes its Kingdom mandate. It always will live beneath the transcendent and powerful place that God intended for it until it understands its Kingdom

call. Church life is more than a succession of Sundays. Our salvation is intended to procure something in this earth. We are intended to affect nations and societies. We are a light unto the world. We are not just a fraternal society that has its own peculiar vocabulary and hymnology.

As I said before, the decision making of most Christians is like the world, predicated upon secular premises such as reason, logic, need, self-interest, probability. It is not assumed that God has a will in such matters, that it can be discovered and obeyed, or that it is indeed His normative intention to reveal His will for those who call upon His Name. What this shows is that the reality of what we believe is not determined by what we say with our mouths, but rather what we demonstrate in the actuality of our life. As long as that actuality does not demonstrate a God whose will can be revealed and obeyed, the world has no obligation to consider Jesus as God and Lord and King. As long as they see us predicating our lives and making our decisions on secular premises and not the consultation of God's will, as long as we do not have a faith that believes God's will can be revealed by the Spirit, the world is under no obligation to take the Church seriously. Unless He is the Lord of everything, He is the Lord of nothing. As long as we have a mentality that divides the great questions and the small, consulting for the will of God in what we consider the great questions and allowing ourselves the prerogative of making our decisions in what we consider the things that are small, we will suffer from an inadequate view of the King and the Kingdom. In the Kingdom of God, there is no decision that is small; there is no issue that is little. He is totally the Lord, or He is not the Lord at all. That is something that has got to be more than just a piece of our doctrine. It has got to be demonstrated in the actuality and the totality of all of our living.

Another demerit of the Church that reveals to the world that there is no such thing as a King or a Kingdom is our attitude toward sickness, toward accidents, and toward death. We think these things are wholly arbitrary. "It just happens; that's the way the cookie crumbles; it's natural; I caught it." The Church has little sense of divine causation, little awareness of cause and effect of things that come from God as chastisement or judgment, or the various reasons why God will allow things to happen. So we dismiss our things as the world dismisses them and therefore repair to the same remedies, whether it is aspirin or doctors, without asking why it is that we are suffering an economic setback, or a calamity in marriage, or a failure in health, or the various other things by which God is seeking to probe and touch us. We do not have a Kingdom view that sees the hand of God in our circumstances; therefore, the world is not obliged to see the hand of God in theirs.

Another aspect of this cosmic impersonality of not bringing God vitally into the world that He created is a lack of awareness of the invisible spirit world, which is greatly dismissed and is outside the consciousness of most Christians. There is no practical knowledge of the wiles of the enemy who manipulates his victims at will. The prevalence of Halloween, or jokes about the devil, or pictures of him in magazines with a tail and a three-prong trident, and all of these kinds of cultural things show the complete dismissal of one of the most awesome facts that constitutes the reality of the universe, namely the existence of a whole spirit world of principalities, powers, and rulers of darkness that affect the conduct of nations and men. Because the Church has not sufficiently reckoned on that, does not sufficiently believe it, and does not walk and live as if it believes it, the world has not been required to take it seriously into its consideration. Therefore, Satan is having an unparalleled opportunity to jerk, to intimidate, to threaten, and to affect the conduct of nations without the slightest awareness

that he is the source behind the evil that prevails in the world, since. The Church is too anemic to even indicate the source of the evil in the world, let alone to bring the remedy. We have not understood the great conflict between light and darkness that underlines all reality, both in the things of the past and of the future. This is a Kingdom consciousness that needs to be restored.

As a matter of fact, the Church is devoid of any sense of the past. It does not have in its consciousness a sense of the history of the Church in the vital way that it should. It does not have a living sense of continuum, nor of those antecedent conditions that go all the way back to the apostolic Church. Consequently, because we are cut off from the vital knowledge of the past, it is not surprising to find that we have no real regard for the future either. We are lacking a sense of the things that are imminent and are about to take place. We are without a past, and we are without a future, and therefore, our present is emasculated. We have no sense of real eternal expectations.

One of the earliest sources of pain for me as a Jewish believer was to hear transient references by Christians to the "Lord's soon coming." I heard those statements, and I was never once persuaded. That is to say, people speak of it as a trite cliché, as a conventional kind of burp, but there is no real conviction, passion, or palpitating expectation of the soon coming of the Lord. This is as much lost from our living consciousness as any regards to the past, and as a result, we do not see ourselves as the successors, the inheritors, of those who constitute around us even tonight, the cloud of invisible witnesses. We are cut off from both the past and the future, because both these things are elements in a true Kingdom view.

We also lack a sense of the glory of God. You can quiz any number of Christians for a definition of the word "glory," and they will be hard-pressed to give you an answer. In a certain sense, I sympathize, because it is not a word that lends itself to an easy definition. However, there is not even a jealousy for the glory of God. There is not an anticipation of the glory of God. There is not an expectation that there is a glory to be experienced or to be sought. We have so long been accustomed to living outside the glory of God as something visible, felt, or experienced, that we measure our meetings by another criteria altogether: whether they were good, whether we enjoyed them, whether they were well-attended, or whether the offerings were successful. We evaluate things in this way, when the only true measure of the success in the Kingdom is how these things pertain to the glory of God.

I am mentioning all of the factors that are absent from the consciousness of the Church to the same degree as is the absence of the Kingdom, and so it is no accident that as the sense of God's glory is absent, so also is any reference to suffering absent. Not only is suffering absent, but it is also avoided and even despised. Theologies and doctrines have grown up in modern times that have relegated suffering, or any anticipation of suffering, as somehow being outside the faith and needless in the experience of most Christians. I want to go on record tonight as saying that to the degree to which we shun a necessary suffering in the pursuit of apostolic faith, to that same degree will we also miss His glory. There is a place for suffering. It is a central place, and it has everything to do with the cross, which has equally been lost to our consciousness.

I am hard-pressed as I stand here tonight to remember the last time I heard a message on the cross preached. The cross is no longer in vogue. I do not know that it ever was in vogue, and yet when you read the apostolic literature, when you read about the Anabaptists or any revival restoration of true Kingdom Church reality, you receive the centrality of the cross, the

expectancy of suffering, and the jealousy for the glory of God as being central to the consciousness of the saints of that generation. They need to be restored to our own.

The glory is absent, the suffering is absent, and the hope is absent. Dynamic faith is absent. Faith has become somehow a formula, a genie lamp that we rub to obtain Cadillacs or other things that pertain to our personal benefit. Our faith is lost in the sense of being apostolically understood as a mode of life, a radical clinging to God, an utter trust, a dynamic. In that sense, hope is lost, and love is lost, or perhaps it has never been known in the sense of being self-sacrificing, utterly giving, and unconditional. The knowledge of the resurrection life is lost as well. The doctrine remains, but the experiential knowledge of the resurrection life has been lost, or it has never been known. My prayer for this seminar is that you will not only hear me speaking on these things, but that you will see the very demonstration of them. It is very clear to me, as I sense what God wants to set before you in the short time that we have together, that the only way it can conceivably be done is by the His resurrection life, by His wisdom in that life, and by the dynamic and the power of that life. We have really forfeited the doctrine of the resurrection, except that we are actually living in it.

It is interesting that these were the central things to which the Anabaptists, the radically reformed wing of the Reformation, were persecuted-for their belief in the incarnate life of Christ in the body of Christ, that they should say with Paul, for us "to live is Christ." This was considered scandalous in the years of Catholics and Reformers who burned them at the stake, and those religious establishments were all the more persuaded that these heretics must be of the devil, because they had the joy and the glory of God, even in the moment of their martyrdom. They showed forth a demonstration of the life of God, which was so unknown by conventional religionists of their generation that the very demonstration of that life was proof to those who persecuted and killed them that they were in heresy.

Apart from a demonstration of this life of Christ, they would have been just as gray, just as lack-luster, just as unbelieving, just as cynical, just as full of self-apology as those who persecuted them. The prevailing mentality of the reformed Church, whether Lutheran, Zwingli, or Calvinistic was, "I'm only a sinner saved by grace. God knows I'm only human." There is no expectation for perfection; there is no expectation for obtaining Christ-likeness, or the character of God. Those who made such profession and believed that there was a way that it could be obtained by union with Him in baptism were considered so heretical as to be destroyed.

We are going to see that same drama enacted again at the conclusion of the age. Men will kill us, claiming that they are doing God a service (Jn 16:2). It is not the world who will do this, but religious men, because something so offensive will arise that cannot be tolerated, namely a people who have an apostolic faith and a Kingdom view, believing the "Kingdom come" on the basis of the power of Christ's life that broke all fetters of death when He rose from the dead. The Church will also believe that this Christ life can be fulfilled and enacted and expressed through the body of saints who are in the earth now.

It is interesting to see the kind of view held by the apostolic fathers. They believed in a Kingdom view that says God has appointed a time when He will judge all men. "He will judge the world in righteousness through a man whom he has appointed, having first proved to all men by raising him from the dead" (Ac 17:31). I do not have time in the few moments we have together, but I invite you to look at the reference of "the day of the Lord," the judgment of God.

God as Judge is one of the central factors of the consciousness of the apostolic generation that is completely lost from our own consideration, for which reason we are still fornicating like jackrabbits, or at least contemplating the possibility. The easy standards that have prevailed in our charismatic and evangelical age is a testimony to the fact that we, unlike the apostolic Church fathers, do not believe that God is the Judge, and we have not the faith to believe that we are actually being observed. We have not a living conscience that establishes what our conduct is when we are not being observed and determines what kinds of thoughts we allow ourselves to think when we are free to think what we will. We do not really believe in our hearts, with Paul, that God has appointed a day in which He will judge all men for all that they have done in their bodies, both good and bad.

Because the Church has not communicated the sense of God as Judge, this world is on a reckless course of such abandon, of such apostasy, of such total self-indulgence and gratification so as to make the things that God looks upon as abomination the standards of behavior in our own generation, or at least alternate lifestyles. Sodomy has become an alternate lifestyle, because there is no fixed standard, because the world does not believe in a Holy Judge, because it does not believe God has given a law that is common to every generation; it thinks the law has been abolished because grace has come.

The world is in this very condition because we, as the Church, have not lived in a priestly fashion before it, to teach the world the difference between the common and the profane. We have not communicated the sense of the fear of God, because we ourselves do not have it. Paul says, "knowing the terror of God, we persuade men" (II Cor 5:11), but we have been notorious in our *failure* to persuade men. We may have enticed a few by telling them that God has a plan for their life or by telling them about the benefits they will receive if they make a decision to "accept Jesus," but we have persuaded very few, because we ourselves do not know the terror of God. We do not understand Him as Judge. We are not living as if we believe that God has appointed a day in which He will judge the world. We do not believe that there is a standard that God requires, not only of the Church, but also of nations and of men. We do not live as though we believe that "righteousness exalts a nation" (Pr 14:34). The coming of God to earth was not just to bring a certain body of truths for a Church, but to bring a revelation of God to the earth. We have not made the message known to the nations.

There is a righteousness that God is going to hold both nations and men responsible, and for which He is going to judge them. We cannot allow men to dismiss God from the universe, which He Himself made, to dismiss His judgment, to dismiss His standards, to ignore the possibility of eternal punishment. If we will not, men will reinterpret all facts according to their own purposes and ideals, because if there is not a God who created the universe and set His purposes in that creation, if it is not moving towards some fulfillment in His will, then we as unaided men have the right to provide our own purposes, whether they be orgies or revolution. This is indeed what men have done in the absence of the knowledge of the purposes of God, and this knowledge has not come to them because the Church has not made it known. Man has become the determiner and the interpreter of the universe, and, understandably, secular man prefers not to interpret the universe in terms of God's categories. He much prefers to live in the hypothetically random universe that is posited by modern humanism.

Therefore, we need to contend for the faith. This contending for the faith that was once given

to the saints is more than just a little, patsy formula. It is a whole worldview. It is a cosmic sense of the purposes of God that adhere in His creation and through the Church, which is the agent He intended for the fulfillment of His purposes. We need to recognize that we are living in a poisoned atmosphere, poisoned because it is secular, because it is skeptical, because it is rationalistic. "The god of this world has blinded the minds of those who do not believe" (II Cor 4:4), and it is these people who are shaping and influencing our culture and our civilization. The world is becoming secularized, and God is being omitted from the consideration of men, and we are rushing into doom, which is the consequence of living a life without the presence of God and His counsel.

If we lived in the atmosphere of revelation, which God intended, our every thought would express the truth that is laid in the creation of God. "Let the wicked man forsake his way and the unrighteous man his thoughts and return unto the Lord" (Isa 55:7). You cannot believe how much we need to have our thoughts formed by God Himself. We do not have this kind of expectancy or understanding, because we have not the cosmic sense of God's own thoughts. It is the plan of God that gives meaning. A fact cannot truly be known or understood except to the extent that it is related to God. God needs to be so alive in our consciousness. Every fact of our circumstance needs to be related to Him, and everything needs to be seen in terms of what is His ultimate purpose and intent. It is for the lack of that seeing that our life is so presently marred, crippled, and inadequate. We need the view of the largest cosmic sense of God's things in order to set our life in the context that God intended.

No fact of the universe is independent of God and His plan. He is both Creator and Lord of the earth, and to the degree that the evolutionists have been able to dismiss God as Creator, to that same degree has modern thought been able to dismiss God as Lord. We see the same thing in Acts 17, Paul's sermon on Mar's Hill; he says to these philosophical and secular Greeks who embodied the same spirit that prevails today in the world that "the God who made the world (v.24) and all things in it, since He is Lord of Heaven and Earth, He does not dwell in temples made with human hands." In the same breath and in the same statement, Paul sets forth before secular Greeks that the God who made the world is both the Lord of Heaven and Earth. There is a connection that cannot be broken: if God is the creator of the universe, then He is also its Lord. There is a purpose to this creation, because He is not a mindless or an aimless Creator. Therefore, our life has to be related to that purpose, or else we are falling short of His glory, and we invite His judgment.

When the random purposeless universe of the secularists ejects God from His own creation, autonomous man becomes his own god. Man becomes the source of cosmic purpose and the measure of all things. The famous statement, the axiom out of the enlightenment from which the whole genius of secular thinking has come, is that man is the measure of all things. However, the truth of the matter is that God is the measure of all things. As long as we have forfeited the field and have not made that God clear, and have not demonstrated Him in the awesome reality that we should, man has prevailed as the measure of all things and asserts his sovereignty and control over nature. That is why we have genetic experiments today such as abortion, economic planning, social elites, superstars, sodomy as an alternate lifestyle, world wars, and all of the phenomena of modern times that has threatened the very life of man and the planet itself.

I hope I am not throwing a little wrench in the works, but I cannot help but speak of the

things that are pressed in my consciousness at this particular moment. I am thinking of my daughter who is about to graduate from high school, and in her senior year, she is now filling out her forms for college, in terms of the requirements necessary to become a nurse. I discovered that she has to have algebra, chemistry, and I forgot what other kinds of sciences and math, which I doubt in a million Sundays she will ever be required to use. I am becoming conscious of a kind of elite, a kind of academic elite, where the sovereignty of men prevail, and where they arbitrarily determine what is the criteria by which you earn your diploma so that you can obtain a certain mode of living, a certain income, and a certain entree to classes in society. If God is absent and men themselves have to fill the vacuum, they will define their own criteria and make their own rules. The whole system that has come to prevail is senseless, time-consuming, wasteful, and self-perpetuating, because God is absent from the counsel of men.

So if this is the case, then what is an alternative Christian cosmology, or worldview? This does not say that the universe was established by God and then allowed to operate by itself for the free exercise of men, but that God gave a dominion mandate right from the beginning to man, that he is to prevail in the earth, that he is to fill the earth, and that he is to rule in the earth. He is to be the subregent of God in the earth. The man who is made in God's image is called to a purpose in God: to prevail over the earth that He has made and to make Him and His laws known. The basis for order in society is a personal relationship between God and men who are in a covenant relationship to obey His law in love, to subdue the earth and rule over it as the regents, the subregents of the Creator Himself, on the basis of a righteousness that exceeds the righteousness of the Pharisees and exalts nations.

What is the alternative to a random and aimless universe in which man does his own thing? The alternative is to see that God is the Creator and the Lord of Heaven and Earth. God has given us a mandate that we, who are made in his image, shall have dominion over the earth. That dominion is to be through the expression of his walk and through the counsel of his will. Because we have not believed that, and have not consciously walked in it, nor sought it, nor expected it, we have forfeited the field to secular men who have no regard for God, men who have done their own thing and filled the earth with their own nonsense.

I want you to see two columns: one being a theocentric view in which God prevails, and the other being a secular view in which God is absent. In the latter column, we see a random world in which man is free to do his own thing; in the former column, in which God is present, there is a planned view. There is a purposeful universe intended by God, and it requires a knowledge of God and a knowledge of God's Word. For "His word is a lamp unto our feet" (Ps 119:105), and it is by His Word that we walk blamelessly before Him. "Blessed are they who walk blamelessly before Him in all of His Law" (Ps 119:1).

God has things to say about how we should conduct ourselves economically and socially, what should be the quality and the character of our relationships, how we should tend the earth, what we should do with our firstfruits and our increase, what we should do with regard to the poor, how we should enact justice and righteousness. There are practical things that God has given us in His Word, and for the absence of that, we have planned economies and social elites to the point where men have exceeded the intention of God of a minimum of government required to establish order. Consequently, the state itself has become deified and requires the virtual worship of its citizens. It has replaced God, which we have seen in more

extreme forms, such as the Nazi state fascism in our past generations. We have even seen this in democratic states as they become larger, more monolithic, more consuming, requiring the attention, the energy and the devotion of its citizens. This far exceeds God's intention for it; it has become an object of worship.

In fact, probably no single factor has occasioned the blood of the saints more than their unwillingness to bow before the god of the state, whether Rome or any other government in the history of the Church. The world cannot accept that there is a Lord who is above the state, that there is a loyalty and allegiance that is above government, that the law of God is of such a kind that exceeds the righteousness of the Pharisees, that saints who walk in the light of it far more than exceed the minimum requirements of the secular law in the nations where they live. However, they cannot worship the state. Their allegiance is reserved for God.

I am thinking of my recent experience in Africa, where I saw these issues really magnified in nations that are in their formative stages, whose situations are like an open book. These nations can move in any direction, and though the presidents of these black nations have had a background in mission schools and have some semblance of the knowledge of God, they do not know Him. Therefore, they have come more under the influence of a Marxist, socialist, and secular view, by which they themselves are required to be the elite state planners who are to determine what the condition of the economy is going to be, or what is grown, or by what means it is going to be produced and distributed, what constitutes justice and so on. There is no consciousness of God, no awareness of why it is that they suffer droughts, no causal connection between conditions of drought, social calamities, or calamities in nature with the fact that bribery, corruption, and violence exist in their nations. These things are unrelated because they do not understand that the right hand of God is already judging them. Men have a choice of either praying for rain or crying out in repentance for the sin that has withheld the rain.

I take this like an almost quaint and humorous illustration, but it shows graphically what the alternatives are, and what is going to be the clash of kingdoms at the end of the age. Those who are about to put their confidence in what they call science and technology, which is to say, the gods of this present world, will think that they are going to invoke rain by seeding clouds, but only those who commend to men the bending of their knees, their supplicating of God, and their crying out in repentance for their sins will be heard by God when they cry out for rain. We are coming to an inescapable clash of two basic cosmologies, two basic worldviews, one in which God is very present and who lives, who is the Creator and Lord who can be sought, whose will can be known and who can answer, and another in which God is completely absent, and men have no alternative but by their own chicanery and their own devices to procure and obtain the things that they think constitute human happiness. There is going to be a clash between these views. Those who believe in God will seek Him with fasting and in prayer for wisdom, guidance, and blessing.

I remember once right here in Cass Lake, where we live-I think it was a year or so after we moved here-when there was a seething and rising condition of discord between the Indians and the whites. There was a community meeting, and all kinds of suggestions were made for relief of the situation. One committee after another was being formed to discuss discipline in the schools, or some other secular, philosophical, or rational way of addressing the problem, and I, like some jerk, rose at the end of the meeting with faint voice to suggest that I was

willing to head up a committee on prayer to as many as would be willing to join me, believing that God needed to be invoked and brought into that secular situation as the only true answer to the distress between white men and colored. There was not a single soul that responded, who believed that prayer had any efficacy, or that my suggestion was in any way realistic.

There is a reason why right now in the Soviet Union, Christians are sent to mental institutions, why their children are taken from them, why they are considered unfit parents; it is because they are teaching their children "superstition" and irrationalities that are contrary to reason, sanity, and reality. If you think that it is going to be confined only to that location, then you are mistaken, because as the crises of the world heightens, the issue is going to be faced as to what it is that really constitutes reality, what it is that really constitutes an answer, and what it is that really constitutes sanity and practical answers to the predicament of men.

If the Church would be the Church and stand with conviction to point the world to a very present God, I do not think that our presence would be casually acknowledged. I think once again we are going to find the same kind of radical response to us as was the response to the apostolic Church at the first, and the response even to Jesus Himself. Men either said, "Throw Him off over the brow of the hill" (Lk 4:29) or fell at his feet and cried out, "My Lord and my God" (Jn 20:28). Men either wanted to destroy the apostolic generation, or they came with trembling to cry, "Men and brethren, what must we do to be saved?" (Ac 16:30). I think we are moving toward a radicalization of all of the conditions of life in which men are going to be moved toward one extreme or the other. As a matter of fact, if we would take God seriously in these very days and begin to walk out, and do, and to be the kind of Church He intends, then we ourselves would be a factor in precipitating a radical response to God, either favorable for Him or against Him. The Church has got to be a living example. It has got to be the apostolic model, or the world is without any example to which to bend its views.

The alternative to the exploitation of the earth is its stewardship. What that means and how that is to be exercised needs to be demonstrated by the Church. That is part of the dominion mandate that God has called us to, to be stewards of the earth-not its exploiters and destroyers. The Church must show what it is to be a servant, what it is to have God's glory as a paramount motive. The way in which these things are pursued is with a spirit of humility, a spirit of truth, a spirit of love, a spirit of peace, a spirit of discipline and obedience, as against the world's spirit, which is a spirit of arrogance, deception, lies, hate, and violence, in which torture is justified.

There are two radical alternatives to living, and the Church has not sufficiently shown God's way of living, so that the world has had reason to be compelled to turn from what it considers the rightness of its way. If God has convicted me about anything, it is about arrogance, it is about impatience even in small things, because if we have not the spirit of humility and meekness in the small things, then we do not have it in the large. Something is required from us more than Sunday attendance. God wants a character that exhibits His own, which is Lamb-like. The genius of God that was revealed on the cross is the Lamb that was slain. This is the thing that broke the back of the power of the enemy, disputed the wisdom of the world in its arrogance, in its power, and in its hatred, by a Lamb-likeness unto death that needs to be exhibited by the Church in its life.

We must see the connection between community and the Kingdom, because Church, as it is presently constituted, with a mere schedule of services, has not the framework to present an

opportunity to men by which their character can be attended and be brought to the God-likeness that God intends. Merely seeing each other Sunday by Sunday, being physically present in pews, does not provide the opportunity for the redemptive working of God in the Church, for the shaping of character and life by which we can live in the spirit of humility, truth, meekness, love, peace, obedience, and have a conscience that is without offense both to God and to men. The Church needs to be a demonstration, the thing in itself, an expression already of the Kingdom come. "The Kingdom come" is not just for some future millennia, there is a way we can live in its reality *now*.

It is remarkable that when you begin to pursue this subject, you see how little the Church believes that God intended the Sermon on the Mount for now. We seem to think that God does not really intend that we should turn the other cheek, walk an extra mile, or love our enemies. It was relegated to some future millennial time, when the Church itself would be absent from the earth, and the Jews that remained would somehow fulfill the requirements of the Sermon on the Mount, when the Holy Spirit would be taken from the earth. It is insanity. It is cowardice. It is apostasy. It is heresy. God intended the fulfillment of these things now, through the Body of Christ, which is a covenanted community of God. This is more than the issue of doctrine or atonement. This is more than soul winning. This is more than proper orthodoxy. This is more than a Pentecostal distinctive. This is more than salvation as a private experience. This is corporate reality, something demonstrated by the Church in its corporateness in such a way as we can say to an unbelieving world, "Repent, for the Kingdom of Heaven is at hand."

One of the books I have been reading these days is called *The Community of the Spirit*, written by a Mennonite, which states, "Our social definitions and presuppositions inherited from the previous century have largely blinded us to the reality and dynamics of an organic and spiritual community, and it is precisely such a community which is designated as 'Church' in the New Testament." The very fact that we think that community is an option-and for most of us it is an undesirable option-a kind of experiment that might be of interest to a few, shows how much we have dismissed what God intends for the Church. In my opinion, it is the only kind of Church that can reveal the glory of God and show an alternative to men. "Our social definitions and presuppositions inherited from the previous century have largely blinded us to the reality and dynamics of an organic and spiritual community, and it is precisely such a community which is designated as 'Church' in the New Testament," because we have not believed we are a Kingdom. We have satisfied ourselves with a definition of Church that is other than and less than God's own intention. We have not been willing for the inconvenience and the demands that are required from going from house to house daily. We have not given God His opportunity to work the deep, redemptive things in character and life that He works in us through the frequency of daily relationship. This is how God intended for the Church to live its life. The fact of the matter is that we like Sunday services, and if we are thoughtful, we will come out on a midweek day, but we are not willing for the more total and demanding requirement of God by which the Church is the Church. If we want a "Kingdom come," then this is what is going to be required.

The Church is not intended to perpetuate itself as a movement, but to bring its purposes and its realization within the whole social order of which it is part. It is not an entity unto itself, fulfilling its own requirements and seeing only to its own perpetuation. It is intended to be the "salt in the earth" (Mt 5:13), and the "light unto the world" (Mt 5:14). It is intended to permeate the world. I want you to understand this, and I am only recently coming to understand it myself. Though I despise and hate the world as a system, God wants us to

remember that God still "so loves the world." "The earth is the Lord's, and the fullness thereof, and those that dwell therein" (Ps 24:1). We have a Kingdom mandate and a dominion mandate to the world and in the earth, and the fulfillment of it is going to require a quality of life, relationship, and commitment with ourselves to each other that is beyond what has been presently understood as Church.

It is a demonstration of the new, reconciled order of society under the rule of God. It needs to be brought to the larger social order so that it might become a reality in the life and history of the world. This is what Jesus meant when He said, "making disciples of all nations" (Mt 28:19). It is not just plucking a few brands from the fire, but bringing the divine perspective of God to the attention of entire societies. We are not to tolerate this secular distinction by which we safely stay on our side of the line and conduct our Sunday service and let the world go to hell because it has not a wisdom that it can only get from on high. To those who embody institutional power and authority, the Church announces the fact God is Ruler and calls them to fulfill their respective roles in submission to God's authority and plans. The Anabaptists confronted magistrates with the biblical requirements of their office. They were conscious that the activity of God was not limited to the Church, and that His rule extends over all men, whether they recognize Christ or not. All authority is going to be brought under His feet. From the very beginning, "Of the increase of His government and His Peace there shall be no end" (Isa 9:7). There needs to be an increase, and that increase exceeds and extends beyond the borders and the parameters of the Church itself. "Of the increase of His government and His Peace there shall be no end."

The Church therefore needs to rebuke dishonesty, injustice, violence, and selfishness in the public administration of the social order. The Church needs to tell men in institutions about how to follow the way of righteousness, love, and peace. If this were not so, Paul could not have made his statement to the Athenians: "God has appointed a day when He will judge the world in righteousness" (Ac 17:31). What shall they be judged by, if there is not a requirement even now for them to live according to certain minimal requirement of righteousness, justice, and peace? They need to know that God is the Creator of the earth they inhabit, and He is a purposeful God, and He has intended that righteousness should exalt nations.

God so loved the world and still does. It is not His desire to forfeit it to the devil. He has broken the devil's power; He has made of him an open spoil, and He is waiting for us, as the Church, to make manifest the triumph that has already been won at the cross. Something has been left and remains for us to fulfill, the power of which was broken at Calvary, but if we ourselves do not believe it, then we are not going to fulfill it. God has reserved for us the final demonstration of the glory of the cross by which the serpent's head was bruised, but the destruction of that head and its evil works remains for the Church in the final chapters of time.

Even the demonstration through the Church of the manifold wisdom of God to the principalities and powers, and the rulers of darkness in the air is reserved for us (Eph 3:10). There is a cosmic purpose reserved for the Church; there is a mystery reserved for the Church that has more to do even with the earthly fulfillment of things pertaining to nations and men about which have just been spoken. But you want to know something? We will not fulfill the earthly things, we will not touch the cities in which we live, unless we both *see* and consciously *seek* to fulfill the cosmic intentions of the Church, to demonstrate to the principalities and powers of the air the manifold wisdom of God. What that wisdom is, and

how that demonstration is to take place, I believe is going to be revealed in persecution and in martyrdom. It is not God's desire to forfeit the world to the devil. To occupy till He comes means the progressive taking of the land from the usurper, whose kingdom was destroyed and whose power was broken at Calvary. It is for us to make manifest that triumph, that dominion, that authority and rule in every area in life, thought, and action.

It is for the lack of a challenge of this magnitude that the Church is presently asleep. I see it so clearly; I wish you could see it. There is something wrong. There is something grievously amiss. There is something lacking, for which the Church stumbles on in its lack-luster, matter-of-factness from service to service, punctuated by the novelty of some visiting speaker or some other distraction. What is lacking is the largeness of the mission and the task that God intended for it, namely taking of the land and the fulfilling of the dominion mandate. This means filling the earth with the knowledge of God and His Glory, bringing the knowledge of the righteousness of God and His Law to nations, and demonstrating as a nation within the nations what that means in terms of the actual conduct and life of people who are living outside of the world and above it in a transcendent way even while they live in the earth, for they are citizens of heaven. It is our failure to seize it, to take it seriously, and to do it that explains why our services are so sleepy, why our Churches are so lack-luster, why we can hardly manage the energy to do our visitations. Our services, Bible studies, programs, visitations, prayer meetings, and their condition is the symptom of our unfulfilled mission. The Church is conducting a holding action; we are hanging in there until we are raptured. We are escapists. We want to get by, and we want to get out. We have no intention of remaining, we have no stomach for suffering, we have no desire to experience affliction, and we have no desire to demonstrate or to prove. We just want to hang in there until we shall be conveniently relieved of any further responsibility and escape.

It is amazing that the rapture theory, which is hardly more than a century old and was never understood by the Church fathers, has become so sacramental today, that even to question it is to put yourself in the place of being suspected of being heretical. The hope of the Church was not escape in times past; the hope of the Church was a Kingdom come, and a King coming to rule and to reign in the earth with His saints. That hope needs to be revived. It needs to be restored as the true hope, which will bring to the Church an electric, dynamic expectancy and an atmosphere that God intended to prevail in our life.

I want to suggest the reason that we take the millennial and theological views that we do; it is not because they are air-tight with reasons given for them in the Scriptures, but I think that we choose the view that is comfortable with our timidity, with our fear, with our cowardice, with our reluctance, and with our desire to avoid confrontation. It is not the love of the truth that determines why we take a millennial view of seeing some future Kingdom age that will take place independent of us. We choose to believe that and to enjoy subscribing to that, because it absolves us of present responsibility now. Our cowardice has more to do with our theology than our love of the truth.

The founding fathers saw an unbroken continuum. They did not see a God of the Old Testament and a God of the New; they saw a God of Law, a God of Justice, a God of Righteousness, a God who has been fulfilling His purposes before the foundations of the earth were laid, and a Lamb that was slain, because sin took place in the heavenlies before it was ever manifest in earth. They saw a cosmic purpose of God, and they saw the purposes of the

Church. They had a view that we lack, which needs to be restored. We have cut it up into convenient pieces, into little categories, and the result of doing this has unfitted us to be a Kingdom people, for we have no Kingdom expectations. It is only some future thing, and therefore it never comes.

We have chosen convenience over confrontation, and passivity over proclamation. We have preferred to be the Church invisible rather than the Church triumphant. We have surrendered the world to Satan, so long as our small portion goes unimpaired and the things pertaining to our security and pleasure are not threatened. Just allow our Sunday services to continue, allow our income as ministers to continue, and our lifestyles, just allow those things to continue, are the unspoken norms. We need to see how cowardly we have been and how comfortably we have allowed the world to define our circumstances, so long as our self-interest is not threatened. We have some reasons by which we can justify our conduct, because, after all, we are bringing a Sunday service, and we are bringing a sermon, and we are visiting someone sick in the hospital. The fact is that we have fallen below God's Kingdom intention. We are not fulfilling our mandate. We have preferred to be invisible rather than triumphant, convenient rather than confrontational, passive rather than proclaiming. We have surrendered the world to Satan.

God expects His glory in the earth to be made visible through men in the practicalities of their daily life in the earth. That is the faith. Therefore, repentance needs to begin in the house of God. God will judge the earth. God will judge the Church, and it is our repentance that brings in the Kingdom of Heaven that is at hand.

We are without a sense of the past or an expectation of the future. Why it is that the Holy Spirit has been relegated to improving our services or renewing our denominations, that we have not seen Him in the context in which He was intended—namely as the enablement of a Kingdom come? Why it is that we have dismissed martyrdom as some historic phenomenon out of the past, completely irrelevant to our life?

In conclusion, I want us to realize that we need God to stir our hearts and break our hearts. He needs to show us how much our theology has been conditioned by our cowardly hearts, rather than a love of truth and a desire to see God's ultimate intentions fulfilled. Finally, we need to see how quickly we have condescended to theologies of convenience, which have absolved us of responsibilities today to bear the fruit of God's Kingdom "on earth as it is in heaven."

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