

A Totally New Order Begins, Part 2

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[0 : 00] When God, creator and sustainer of all, took upon himself the form of a human being and became one of us, that remains just the most amazing thing that has ever happened.

And why should he do that? The only answer the scriptures give is that he had an insatiable love for his creation that had gone astray, and he was willing to go to such extremes in order to redeem it so that man could be with him forever.

And he went to the length of becoming one of us as the God-man. I do not begin to understand the enfleshment of deity, how it could be.

But it was, and that's what Christmas is all about. In fact, in essence, that's what everything is really all about. In your bulletin, the issue is addressed, a totally new order begins, and we're talking about the mystery of godliness.

No one denies the obvious transition between the Old and New Testaments, but the key to understanding the current program of God is to recognize the transition within the body of the New Testament.

[1 : 33] Here, the foundation is laid for the balance of our December messages. It is glorious, beyond expression, and you will see. And we will be turning there shortly, if you want to in the meanwhile.

It will be 1 Timothy chapter 3, for just a couple of verses that we've introduced as our base text for December. And while you're turning to it, I want to share with you something that also really ties in with our message, because it has to do with the incarnation and with the mystery of godliness.

That, too, is a term that is perhaps misunderstood, but I want you to think of it in terms of mystery meaning secret. That's the way Paul uses it.

So, what is the secret of godliness? And we're not talking about God's godliness. We're talking about yours.

God is godly just because of who he is. But among humans, there are the godly, and there are the ungodly.

[2 : 46] Two different classes. Everybody is in one or the other. If you have a personal relationship with Jesus Christ, you are a godly person.

It is because of your station, because of your standard, because of who you are in Christ that makes you a godly person. That's not to be confused with godly behavior.

Sometimes that's different. Because in our flesh and in our humanity, our godliness that we possess as a matter of fact and as our station, is not always reflected in our behavior, sad to say, because the flesh can come in there.

So, this secret of godliness and the extreme to which God went in order to make it a reality for you and for me, that's what we're talking about.

And it did, of course, change everything. And in your bulletin, there is this insert for December 11th. And it just, well, you can call it coincidence if you want, but it's just incredible the way it ties in.

[3 : 49] And I'm just going to share it with you because it is such an amazing thing. But now, but now, it's that little insert. And it is taken, by the way, from two minutes with the Bible, with Mr. Stamm.

And I understand they are all gone back there now, but there should be more. I hope they arrive this week so that those of you who don't have one can get one because it's an absolutely amazing way to start the day.

And it's got so much perspective in it that enables you to connect the dots and make sense of the plan and program of God like nothing else. And here is just a sampling.

But now, the words, but now, are found in many places in the Bible, but most often in the epistles of Paul. These two words are deeply significant for they indicate a change in program.

If my secretary is transcribing some dictation and I say, but now I would like you to take a letter, this indicates a change in program.

[5 : 02] So it is with this phrase as we find it in Romans 3.21, which states, but now the righteousness of God without the law is manifested.

And that little three-letter word, but, is called a conjunction. It is a conjunction of contrast. And it is intended to make a clear-cut distinction between something that was true before as opposed to something that is true now.

And we just use the word, but. And when that word is inserted, you know something different is coming. And precisely, it is. Prior to this time, God's people were under the law.

And God's people, of course, Israel, the nation. There was no other way to approach him. But though under the law, they constantly broke the law.

So that those who sought salvation by the law stood before God condemned rather than justified. Thus, the apostle says in verse 20, Therefore, by the deeds of the law, there shall no flesh be justified.

[6 : 21] That's another way of saying no human being. That's what we are. There shall no flesh be justified or declared righteous or accepted as righteous in God's sight.

Why? Because by the law is the knowledge of sin. But now the righteousness of God without the law is manifested.

What? Talk about a contrast. This is black and white, day and night. This is an enormous contrast. But now the righteousness of God without the law is manifest.

How can this be? How can a man be declared righteous apart from the law? The answer, the only answer is by grace through faith in Christ.

Though perfect and sinless, Christ died in vain. Christ died for sin and he did not die in vain.

[7 : 33] For whose sin? Yours and mine. Thus, as Paul declares in Acts 13, 38, 39, Through this man is preached unto you the forgiveness of sins.

And by him all who believe are justified from all things from which you could not be justified by the law of Moses.

Therefore, we conclude that a man is justified or declared righteous by faith, that is, by believing, without the deeds of the law.

Well, who in the world ever heard of such a thing? Well, up until this time, nobody had. Nobody even imagined this. You talk about a theological bombshell being dropped on the whole world.

This was it. Justification by faith apart from the law? How can that be? Only one way. Jesus Christ died for our sins and he satisfied the just demands of the law in our place.

[8 : 41] In other words, it is just as if you were on that cross and you died the death that Jesus died, paying therefore the full penalty.

That's exactly what we're talking about. That's why it's called the good news. The gospel. It's incredible. The apostle Paul did not take his first missionary journey until about 15 years after his Damascus Road experience.

He spent time in Arabia, spent a little time in Jerusalem, spent time in Antioch, spent time back in his hometown of Tarsus.

And then in 15 years after he had come to faith, he is sent forth on his first missionary journey. And on that first journey, they arrive in another town called Antioch.

It was Antioch of Pisidia. And they go into the synagogue. And there they are welcomed as strangers because that's what they were. They were just traveling. And Paul, nobody had any idea, of course, in that synagogue who this man was.

[9 : 52] This was Saul of Tarsus. They didn't know that until he introduced himself. But he and Barnabas were there. And they were strangers in town. And this is the custom of the synagogue, ruler of the synagogue.

When strangers come to the synagogue, first of all, you almost automatically assume that they are Jewish. They wouldn't necessarily have to be. But nine times out of ten, they're Jewish. And that's why they're there in the synagogue.

So the ruler of the synagogue walked over to Paul and to Barnabas and introduced himself and said, we're very happy to have you with us this evening. And by the way, it would have been this

evening.

It would have been a Friday evening service. That's when the Jews have their synagogue service. It's Friday evening. It's not Sunday morning. And he says, if you fellows have some word that you would like to say to the brethren, we'd love to hear from you and tell us something about yourself and where you're from and whatever exhortation you may have.

And, of course, that's the invitation that Paul was looking for. And it was customary. So he came to the pulpit and he began a message that is recorded, first message he preached as a missionary in Acts chapter 13.

[11 : 04] And he recounts somewhat the history of Israel and the Jews, of course, there in that congregation, in that synagogue, are all familiar with what Paul's saying. And as he relates these things, they're nodding their head.

Yes, yes, we heard that. We remember that. We saw that. We read that in the scriptures and so on. And then Paul's clincher is this. Through this man, Acts 13, 38 and 39.

Through this man, and he's talking about Jesus of Nazareth, who was crucified. Through this man is preached unto you the forgiveness of sins.

Do you realize, and I suspect you probably do, you may just perhaps haven't thought of it that way, but the human being has no greater need in the entire world than the forgiveness of sins.

That is, of course, that is, of course, presuming that there is one who will evaluate and judge us in regard to the sin issue. And we, of course, and we, of course, emphatically believe that there is, that he is a judge, and that one day all will stand before him.

[12 : 26] You could not possibly have a greater need in your entire existence for your entire life than the forgiveness of sins.

That's why it's so important. That's the single barrier that will separate you from God forever. That's why it's so important.

And now, Paul is delivering this message to these people in the synagogue, something they'd never heard of before in their life, something they'd never even dreamed of.

That through this man, a man who was placed on a Roman cross, through him, receive the forgiveness of sins.

What? What? Are you serious? Are you kidding me? The text goes on to say that some of the people there were delighted to hear this.

[13 : 26] There was a handful of Gentiles there, and they were glad to hear it because Gentiles, for all practical purposes, had been excluded. As Paul wrote to the Ephesians, that you were without God, without hope in this present world.

That was your status. You were bad off, as bad off as you could be. And when these Gentiles heard this message, they were elated. And the Jews were elated, at least some of them were.

But some of them considered this man as delivering some kind of a dangerous heresy. How can that possibly be? Do you realize he is actually placing this man, Jesus, and what he experienced on the cross, he is placing that over and above the law of Moses.

Can you imagine that? Why, that's unthinkable. That's exactly what he was doing. And that's what we're doing.

And that's what we've been called to do ever since the first century when Jesus, who knew no sin, was made to be sin for us, so that we might be made the righteousness of God in him.

[14 : 38] Do you see the significance of the, but now, but now. You talk about a game changer. This is the most glorious ever.

But that's not my message. My message is in 1 Timothy chapter 3. So if we'll go there, please. We want to look at this subject called the mystery or the secret of godliness.

Because it ties in with what Jesus Christ did and why it matters so very, very much. Just a couple of verses near the end of the chapter.

1 Timothy chapter 3. Let's begin with verse 14. Paul says, I am writing these things to you, hoping to come to you before long.

But in case I am delayed, I write so that you may know how one ought to conduct himself in the household of God, which is the church of the living God, the pillar and support of the truth.

[15 : 39] And by common confession, great is the mystery or the secret of godliness. He who was revealed in the flesh, was vindicated in the spirit, beheld by angels, proclaimed among the nations, believed on in the world, taken up into glory.

And because in verse 16, when he moves from the subject, the mystery of godliness, into the incarnation and the substitutionary work of Christ, some have made that connection with the subject of godliness.

And it is almost as if they are saying that this is what it was that made Christ godly. He isn't saying that at all. Not at all.

Christ was always godly. He's talking about what it took to produce godliness in you and in me. And to get the drift of that, you just have to go back a few verses and read the context because the context is so critical.

All of this has to do with beginning with verse 5, the church of God, new converts, so on, good reputation with those who are without, deacons must be this and that, holding to the mystery of the faith with clear conscience or the secret of the faith.

[16:58] And the secret of the faith is Christ in you, the hope of glory. Let those first be tested. Let them serve as deacons, so on. Women are to do.

What's all of this about? This is all about the way the church functions and the way people are supposed to be and operate and conduct themselves in the church, the different roles that people are to have, the attitudes and actions that fit there to carry them out, the deacons and so on. Let those who serve well, in verse 13, And I'm writing these things, I'm writing these things to you, hoping to come to you before, but in case I'm delayed, I write so that you may know how one ought to conduct himself in the household of God, which is the church of the living God, the pillar in support of the truth.

And what is it that enables you to do that and to be that? It is this extensive list of deeds or of acts that Christ accomplished beginning with the enfleshment, the incarnation.

In other words, what it took to make you what you need to be required God becoming a human being. There was no other way to do it.

[18:07] There was no other way that God could simply absolve men of sin and accept them unto himself because he has a holiness factor to deal with and to satisfy.

That complicates everything. God cannot sacrifice his holiness and his righteousness by pronouncing sinful being as just forgiven.

It's all right, all is forgiven, come on in. To do that, sullies every bit of his holiness and righteousness. This is because justice must be kept, must be maintained.

The books have to be balanced. It is part of the integral being of God's character and nature, his holiness and his righteousness.

And he cannot set it aside and just pretend that it doesn't exist. And that, by the way, is the whole basis for our human justice system.

[19:19] We even say among equals that justice needs to be served. Why? Because infractions and lawbreaking carries consequences.

You've got to maintain that sense of justice. And when you don't, when justice breaks down, and by the way, have you ever gotten the impression that in our present day, justice is imperiled?

Justice seems to be hanging by a thread in so many areas. As lawlessness and lawbreaking continues to be dismissed in ways that we never imagined could come about?

Just what we're seeing with the smash and grab stuff that's going on in some of the department stores and the people walking in and carrying out armloads of merchandise and not being prosecuted and those who were caught or set out without bail.

Well, it's just, you say, what's happening? What's going on? Well, justice has our back against the wall.

[20:38] Justice is imperiled. And it may be imperiled with men, but I'll tell you this. Justice is not imperiled with the Almighty. And this is precisely why the God and creator and sustainer of the universe went to the extreme of doing something that could allow him to be just and the justifier of them that believe in Jesus.

God is both just and the justifier. He maintains his own justice by his Son serving the demands of justice.

That's why we say Jesus balanced the scales of the universe. It was what he did that enabled you and me and everyone who comes to faith in Christ to be related to God.

And this is what it took. And Paul is simply going through the steps here. There are some alternate translations. I'd just like to give you verse 16 because it is not at all clear the way it reads here in the

New American Standard.

And I want to give you some others. I have a well-worn volume that's out of print now. It's called the 26th Translation New Testament. And it's got some remarkable content in it.

[22 : 09] I'm just going to give you some of this without controversy. Great is the mystery of godliness the way it reads in the King James. And Alfred renders it, And confessedly great is the mystery of godliness.

New American says the common confession is great. Rhames-Dewis version says, And confessedly great is the secret, the sacred secret of godliness.

That's Rhames' translation. Williams translates it, Undoubtedly the mystery of our religion is a great wonder.

What's behind all of that? What's the mystery of our religion? It's the incarnation. It's he, the word became flesh and dwelt among us.

New English Bible says, Great beyond all question is the mystery of our religion. Goodspeed renders it, No one can deny the profundity of the divine truth of our religion.

[23 : 16] Moffat renders it, And who does not admit how profound is the divine truth of our religion? And it's all tied to the incarnation, And what Jesus did in the incarnation.

It was Jesus doing what he did that has enabled you to be who and what you are, And for no other reason. It all stems from him. And we are told in the text that he was revealed in the flesh.

Well, we saw that in John 1, 1, And we're not going to go over it again, But just to suffice to quote it for you, That in the beginning was the word, And the word, And the word, of course, Was the logos. The word was with God, And the word was God. The same was in the beginning with God. All things were made by him, And this strikes of his deity. This brings his deity into play. And then in verse 14 of the same chapter, He talks about the word becoming the logos of God, Becoming flesh. And then in Galatians 4, In the fullness of time, God sent forth his son, Made of a woman, Made under the law, To redeem them that were under the law. So this is, He is being revealed in the flesh.

[24 : 35] And the second part of that is, He was vindicated in the spirit. That means he was validated, Or verified in the spirit.

And we probably ought to turn to a couple of texts about that. So let's go back, if we may, To John chapter 1. Actually, we've already quoted a little bit from John 1, But this ties in again with what we are saying.

John chapter 1, And verse 29, Because we are talking about the next element. Next day, John saw Jesus coming to him and said, Behold the Lamb of God, Who takes away the sin of the world.

This is he, On behalf of whom I said, After me comes a man who has a higher rank than I, For he existed before me. And I did not recognize him, But in order that he might be manifested to Israel, I came baptizing in water.

And John, And here is, by the way, The authenticated or validated, Verified in the spirit. John bore witness saying, I beheld the spirit Descending as a dove out of heaven, And he remained upon him.

[25 : 53] And I did not recognize him, But he who sent me to baptize in water said to me, Upon whom you see the spirit descending, And remaining upon him, This is the one who baptizes in the Holy Spirit.

And of course, This has nothing to do with water. And I have seen and have borne witness That this is the Son of God. This is his validation by the spirit.

And there is another reference, By the way, That we could turn to, Well, We'll not go there for time's sake, Because I've got a lot yet, I want to incorporate in this message.

And I must discipline myself, For the clock. So let us move on, If we may, To the next item, That he deals with, In 1 Timothy chapter 3, In explaining what was involved, And what it took, In order to make you and me what we are in the assembly.

And that is, Vindicated in the spirit, And beheld by angels. This is something that was evident at the birth of our Lord.

[27 : 12] We are told that the angels appeared to the shepherds in the field, As they were receiving the message from angelic sources, That they are to go to Bethlehem, And they will find the babe there, Wrapped in swaddling clothes.

And the angels were there, And the angels, Of course, People debate whether the angels were singing, Or whether they were talking. That's a point that has been kicked around quite a bit among

the theologians.

Suffice it to say, It doesn't make any difference whether the angels spoke, Or whether the angels sang. All that matters is the truth that was incorporated, In what they were saying. That's the thing that matters.

All of this is designed to deliver ungodly people into a sphere of godliness, Godly behavior. You and I have the potential vested within us, By virtue of what Christ has done for us, We have the potential of living a life that is pleasing and acceptable to God.

This cannot be said of anyone else in the world. It does not exist with anyone else in the world. Because it comes not only through the finished work of Christ, But it comes through the indwelling of the Spirit of God, And only those who are believers are so indwelt.

[28 : 39] So as a believer, You are an incredibly well-positioned individual. You have the potential and the ability within you, As you submit yourself to the Spirit of God, For producing the fruit of the Spirit, You have the capability, Of bringing a smile to the face of God, Simply by your standards, Your attitudes, And your actions.

The world knows nothing about this. Matter of fact, The world really isn't interested in that. It just doesn't matter that much to them. But it does to God, And it should to us.

It's a beautiful thing, This mystery of godliness. Vindicated in the Spirit. Jesus said, Matthew 12, I think it is, If I, by the Spirit of God, Am casting out demons before you, Then, The kingdom of God is at hand.

And it's precisely what he was preaching, And exactly what was true. All of this fear of godliness and ungodliness, Is something that is being played out today, In a way that we've never seen before in our culture.

There is, There is an interest, I can't call it a revival, Because there's never been a Bible. It's never been there before.

[30 : 08] So it wouldn't be right to call it a revival, But it is right to call it, An increasing interest, In things secular, And things atheistic.

Stop and think about it. Just about, Maybe one or two generations ago, You would look far and wide, To find anyone, Debating the subject, Of God's existence.

For the simple reason, That it was pretty much a given. There really wasn't any serious argument about it. It was just generally accepted across the board.

Well, of course there's a God. Everybody knows that. We've got creation, And we've got the Bible, And we've got this, And we've got, And there wasn't that much debate about it. But of late, It has been put on the front burner, And it is very, Very much in vogue.

And just one step away from that, Perhaps on a little lower rung, Is what we are dealing with, By way of, Everyday, Dealings, And you see this especially, In some of the, Attitudes that are taken, Regarding law enforcement, Et cetera, And everything that goes along with it.

[31 : 20] It's a, It's a humanistic, Kind of approach, That, That simply says, Well, There may be a God, But it really doesn't make that much difference. So all of the emphasis is on the individual, And humanism represents the be all, End all, Of everything.

Man, Humans, We are the sum and substance of everything. That's the humanism that pervades our society today, And it is becoming more and more intense.

The only step up, Is to, Just an unabashed atheism. And, We probably have more atheists per 100,000 people today, Than there have ever been in the history of humanity.

And it seems to be growing. Well-written books, By clever authors, Translated into multiple languages, Have enjoyed enormous circulation around the world, Selling millions of copies of books, That would not have even been possible before.

And all of this, Is causing more and more people, To take whatever it is they think about religion, In general, And just, Lump them all together, And equalize the whole thing, And well, If you must have religion, And spiritual things, If you insist on that, Then the least you can do, Is put them all on the same plane, And make everything equal, And everything level.

[32 : 42] And let me tell you this, It has not helped one bit, As to what has been going on, In the church, For the last 20 or 25 years, Roman Catholicism, Has really taken a major hit, Because of their complicity, With a number of pedophile priests, That have taken advantage, Of people in their congregation, And have ruined lives, By thousands.

And these people, Are coming to the fore, Not just in the United States, But in Europe as well. France is dealing with this big time, Where pedophile priests, Have taken advantage, Physical advantage, Of young boys, In their congregations, And have abused them, And we learn, Through records, That have just been revealed, That this has gone on, For decades.

And so often, When a priest is, In difficulty in one area, Rather than defrock him, And dismiss him from the priesthood, The bishop would simply, Reassign him to another place.

And this has gotten, All over the world, And as a result, The Roman Catholic Church, Has been forced to pay, Hundreds, Of millions of dollars, In compensation, To these survivors, To these survivors, Who have brought suit, Against the Catholic Church, And they are now forced, To combine, To combine some of their churches, There's a tremendous, Shortage of priests, They are having, More and more difficulty, Encouraging men, To go into the priesthood, Because of the bad press, That the Catholicism, Has been given, Primarily due to these priests, And by the way, Protestants ought not to think, That their hands are lily white either, Because this kind of thing, Has gone on in a number, Of Protestant churches as well, It just has not received, The publicity, That the Roman Catholics have, And do you know what, John Q. Public, Who has almost zero interest, In spiritual things period,

Do you know how he, Clarifies, And separates Catholicism, From Protestantism, He doesn't, They're just all, With the same lump, They're just all religion, And they're all hypocrites, And they all take advantage, Of those in their congregation, And they're all in it, For the money, And they're all, And this kind of thing, Spawns more, And more secularism, And more and more, Atheism, So in a sense, The church has it coming, Because the church, Has not cleaned, Has not cleaned, Its own roles, And we find a, We find a dynamic, That is taking place today, And it is a very negative thing, That makes it more, And more difficult, For the gospel, Of Jesus Christ, To actually get a hearing, Because people, Make connections, About things, That are not really,

[36 : 08] Legitimate, And yet, That doesn't keep them, From making them, And they derive, From that, Attitudes, And actions, Toward the church, And spiritual things, In general, So when I say, The screws are tightening, Against things spiritual, They're going to get, A lot tighter too, The time is coming, When we are going, To be under assault, In ways that we could not, Have even imagined, And it is, Taking place, Right before our eyes, You see this, In our own country, And it isn't limited here, It's going to Europe as well, So all of these things, Are coming into play, And it all has to do, With the distinction, Between godliness, And ungodliness, Let's look at some references, In first Peter, First Peter chapter four, And then we'll go to second Peter as well, Talks about this whole subject, Of godliness and ungodliness, First Peter chapter four, And let's look at verse 18,

Actually it's a quote, It's a quote from the Old Testament here, That he is referencing, And if you want to look in the Old Testament, You'll find it in Proverbs 11 31, But here he's saying, And if it is with difficulty, That the righteous is saved, What will become of the godless man, And the sinner? Godless means, Just what it says, It means an individual, Without God, God is an inner life, Without God, Godly of course, God is present and accounted for, Godless, Is something else, And we are up to our eyeballs, In godlessness, Second Peter chapter two, And Peter seems to be emphasizing this, Let's begin with verse four, For if God did not spare angels when they sinned, But cast them into hell, Or Hades, Tartarus, Actually it's Tartarus, And committed them to pits of darkness, Reserved for judgment, And did not spare the ancient world, But preserved Noah, A preacher of righteousness, With seven others, When he brought a flood upon the world, Of the ungodly, That's the category here, And then again, In chapter three, And verse seven,

This is emphasized, Because it was so prevalent in that day, And it is resurging today, But the present heavens, Verse seven, The present heavens, And earth by his word, Are being reserved for fire, Kept for the day of judgment, And destruction of ungodly men, That's where this thing is going, And if you turn just another page, Or two, To the first book, Right before the revelation, It's that tiny little chapter of Jude, It's interesting, Because these are all found in the, What we call the Christian Hebrew epistles, And I happen to be of the opinion, That these are going to especially, Be in vogue, During the tribulation period, And by the way, Coincidentally, We had a session this morning, That dealt with some of these very issues, At the nine o'clock hour, And we were talking about this very thing,

And it's remarkable, How all of this ties together, But in Jude chapter four, Well there's only one chapter, In Jude verse four, Jude says, For certain persons, Have crept in unnoticed, Those who were long beforehand, Marked out for this condemnation, Ungodly persons, Who turn the grace, Of

our God, Into licentiousness, And deny, Our only master, And Lord, Jesus Christ, And verse 15, Across the page, To execute judgment, To execute judgment, Upon all, And to convict all, The ungodly, Of all their, Ungodly deeds, Which they have done, In an ungodly way, And of all the harsh things, Which ungodly sinners,

[40 : 41] Have spoken, Against them, And verse 18, You kind of get the impression, That Jude is on a roll here, Talking about, Those, With whom, Or for whom, God is absent, In their life, They were saying, In verse 18, To you, In the last time, There shall be, Mockers, These are people who, Ridicule, Spiritual things, Who, Make fun of Christians, Who insult Christians, Who denounce Christians, They are mockers, Following after, Their own, Ungodly lusts, These, Are the ones, Who cause, Divisions, You ever get the impression, That somebody, Is attempting to create, Divisions, In the United States,

Folks, We are not, Talking about, Rocket science here, There is, Something very much, Afoot, To that old adage, Divide, And conquer, Divide, And conquer, Find, Ways, To drive, Wedges, Of division, Among people, Because, As an intact, Corporate body, Thinking, The same thing, They are impregnable, But, If you can, Lessen their ranks, By dividing them, And creating, Factions, That will war, Against one another, The whole thing, Is weakened, And you keep that up, And you keep that up,

And do you know, What you're headed for? Collapse, Collapse, No human society, In all of human history, Has been able to survive, Anything like this, Divide and conquer, And there are so many things, That would divide us today, That they use to divide us, That they, That they, Emphasize, And exaggerate, And even, Flat out, Lie about, And they have no compunction, And no problem about lying about it, No problem about making up stories, The only issue, The only thing that matters is, Will it have the deserved effect?

It's got nothing to do with the truth, Forget about that, Truth, Has been a casualty, For a long, Long time, Truth has been a casualty, Since Genesis 3, And it remains a casualty today, The church, Back to our base text, In 1st Timothy chapter 3, The church is designed, By God, To be, The pillar, And ground, Of the truth, Verse 15, Paul says, In case I'm delayed, I write, So that you may know, How one ought to conduct himself, In the household of God, That is here in the assembly, You know, What we are supposed to be, Right here in this congregation, Grace Bible Church, Among other things, Of course, But principally, What we are supposed to be, People who love God, Are loved by God,

And would love each other, That's our big, That's our big ticket item, Because if that love is there, And manifested, Then it will be manifested, And out of that love, Will grow the things, That are in keeping with that, It will just be automatic, Because if the attitude is there, The actions will be there, Jesus said, Men will know who you are, And who you belong to, By your love, That you have love, One for another, This is something, Again, The world knows nothing of, The world knows how to use others, But to love others, Is an entirely different thing, This love we're talking about, Is a dynamic, That is reserved, Only for those, Who have the love, Of God within them, Because we take the love, That God implanted within us, And use that love, With which to love others,

[45 : 31] The world knows nothing about that, Doesn't have that capability, And, Doesn't have that desire, Because the desire of the world, Is for self-love, Self-centeredness, That's what separates, Or that's what is supposed, To separate, The church is the body of Christ, From the world at large, So we ought to conduct ourselves, In the household of God, Which is, The church, Of the living God, The pillar, And support, Of the truth, Think of that, There ought to be, No place, On the face of the earth, Where truth, Is more available, Than in the church, Sad to say, We all know, That isn't always the case, But that's the way, It's supposed to be, And let me tell you something,

God has made, Every provision, For that to be a reality, And the fact, That it often, Often is not realized, Is not his fault, Because the provision, For it is made, It's the implementation, Of it that is on, Our part, The pillar, And ground, Of the truth, The pillar, Is that which supports, Things, That which holds up, Things, That which causes, Things to endure, And to stand, Be a pillar, Of the truth, Supporters, Of the truth, Lovers of the truth, Seekers of the truth, Conveyors of the truth, Believers of the truth, More than anything else, We're supposed to be about, Who is the way, The truth, And the life, The world, Is suffering, Suffering sadly, For want of, The truth, You know, For the Christian, Truth,

Is the coin of the realm, For the adversary, The lie, Is the coin of the realm, See these two, Distinctions, Poles apart, This is what, We have to contend with, We have the truth, But the lie,

There's a lot more, In number, There are a lot more, Preveying the lie, Than there are, Preveying, The truth, Washington, D.C., Is immersed, In the lie, So is London, So is Paris, It's part, It's part and parcel, Of a fall in humanity, This is what, They do best, And it comes natural, To them, Truth, Doesn't matter, So long,

As you're able, To realize, Your objective, If ever, There was a time, When the, End, Justifies the means, It's today, This is the watchword, In much of politics today, And I'm sure that, Congressman Jordan, Has to deal with this, Thing, Day in and day out, Every time he walks, Into that congressional office, The lie is out there, Permeating, Infiltrating, Obfuscating, And the truth, Which is the pillar, Supports truth, Sometimes is, Hard to come by, We see this played out, In so many of the things, That are happening, And just some of the recent, Trials that we've, We've seen, And conducted right here, In the United States, And some of the motives, Behind things, And some of the, Some of the reasons, Why people do some of the things,

They do, And essentially, What it boils down to, Is a quest for power, For influence, To be in control, Because if you, If you're in the position, Of authority, And control, Then you make the rules, You call the rules, You call the shots, You get your agenda followed, That's what power is all about, And we see this, Being played out, In dramatic, Ways, Right here in our own capital, And I'm sure you don't have to look, Any further than Columbus, Ohio, And you find the same thing, On a minor scale, And it's indicative, Of the way, Government is going, And Paul talks about this, In the latter days, Evil men shall wax, Worse and worse, And not better and better, But worse and worse, So hold on to your hat, Because we haven't seen anything yet, And I don't know how far away, This thing called, The translation of the church is, Can't come too soon for me, But,

[50 : 37] The time is coming, When the heat's going to be turned up even more, And Christians are going to become, Persona non grata, You, You are going to be looked at, As the problem, You are the problem, And you need to either, Renegade, And renounce, What you have embraced, And received in the past, And come over to our side, Or you need, At least to go off to, Some place where you can be re-educated, And, And taught about, What you ought to really believe, Folks, The fact that this is coming, Is without doubt, The only question is, When, It is coming, May not be in my lifetime, May not be in yours, But then again, Maybe it will be, Because,

The clock is running out, The curtain is going to come down, What we're seeing now, Is not going to continue forever, But bless God, We are in a position, With the pillar, And ground of the truth, To be able to relate, To all of it, And it is imperative, That we, Understand these things together, That we hang together, That we speak one mind, That we be people, Of the scriptures, And that we, Follow after, The moral truths, That we know, Are embedded within Christianity, And they are there, For our blessing, And our benefit, All of these things, Are coming together, And we are facing, A time of, Division, The likes of which, We've never had before, In fact, We've already got that, But it's going to intensify, And it's going to increase, As the time goes on, But do you know, We have no cause, For despair, We have no cause, For discouragement,

Because as one brother put it, I didn't know, How this thing, Was going to turn out, And as a new, As a relatively new, Convert, He said, I was excited, And I came to faith, In Christ, And I was told, That the whole story, Is there in the Bible, And it's even got the end, In it, And he said, I couldn't wait, And I got back there, In the book of Revelation, And I read the end, And we win, We win, That's the way, It's going to end, But in the meanwhile, There may well be, A price to pay, But just, Be advised of this one thing, Jesus Christ, Through his incarnation, And through his, Having been, Revealed in the flesh, And vindicated in the spirit, And beheld by angels, And proclaimed among the nations, Believed on in the world, And taken up into glory, He's coming again, That's all that matters, Well,

I trust that your hope, Is in this, And you're resting in this, Because there isn't, Any place else, Or anything else, That is worthy, Of your hope, And your rest, You want to know, What it took, This is what it took, Took all of those things, That Jesus did, And was willing to do, In order to make us, What we need to be, And to do, And I ask you, Did he do a good job?

He sure did, He sure did, He gave his all, So little did he goes, We used to sing in Sunday school, After all he's done for me, After all he's done for me, How can I do less, And give him my best, And live for him completely, After all he's done for me, What an enormous, Privilege we have, Being in Christ, Jesus paid, Terrible price, To enable it to be so, So what are we doing, With the potential, And the gift, That he's given us, It's a question, That each of us, Has to ask ourselves, And nobody can answer it, But you, So would you pray with me, Father, We're living in dark days, To be

Pollyannish,

[55 : 11] To deny it, There's so many wrongs, That need to be righted, And yet, It's difficult, If not impossible, To be optimistic, That men, Can right them, Were that true, Surely, Men would have done so, Long ago, But it is not true, You are the only one, Who has the wisdom, The power, The strength, To right the wrongs, That beset this world, And you've set about doing that, By becoming one of us, By being made flesh, Dwelling among us, Giving your life, Undergoing, Undergoing, A penalty, And a payment, That we cannot even begin, To imagine, And you were motivated, With us in mind, You did it all, Because of us, Nothing you needed, To do for you, You weren't on that cross, For you, You were on that cross, For us, We don't understand, We don't understand, That kind of love, We know ourselves, Well enough to know, How could you be willing, To do that, For the likes of us, But you did, You looked, Beyond, Our faults, And our sin, And you saw something, That you were willing, To die for, We just cannot, Fathom that, But we're so glad, That it's true, And our prayer right now, Is that every individual, Listening to this, Here in the auditorium, Or by way of technology, May be able, To joyfully say, Lord Jesus, I am so thankful, For that day, That I received you, As my savior, You came into my life, And my heart, And you changed everything, And I look forward, To the day, When I'll be able, To face you, And thank you personally, Meanwhile, Thank you for your provision, For me to be, What I need to be, And ought to be, Here and now, I just want to love, My fellow man, I want to love you, And I want to, Find ways of doing it, And doing it better, Thank you for, Tremendous privilege, Of being in Christ, In his name, Amen.