

The

Berean Searchlight

Studying God's Word, Rightly Divided

August 2004



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The **Purpose** of the *Berean Bible Society* is to help you understand and enjoy the Bible. The **Mission** of BBS is to exalt the Lord Jesus Christ by proclaiming the whole counsel of God according to the revelation of the Mystery. Our **Goals** are to evangelize the lost, to educate the saved in "rightly dividing the Word of truth" (II Tim. 2:15), to energize their Christian lives, and to encourage the local church.

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From the Editor to You:



Dearly Beloved,

The conception and birth of our nation's great institutions of higher learning all seem to have a common thread woven throughout their early history—the Christian faith! Within the hallowed halls of *Harvard University*, for example, are written these inspiring words of its Founder:

“Let every student be plainly instructed, and earnestly pressed to consider well, the main end of his life and studies is, to know God and Jesus Christ which is eternal life (John 17:3) and therefore to lay Christ in the bottom, as the only foundation of all sound knowledge and learning.”

—Harvard's “Rules and Precepts” adopted in 1646

Harvard University, one of our *Ivy League* schools, was originally established to prepare men for the ministry. Well over half of the early graduating classes entered full-time Christian service. Without apology, the University stood in defense of what has come to be known as the fundamentals of the faith. Today *Harvard* is one of the most liberal schools in the country and denies the faith it once defended. What happened? Obviously, down through the years the leaders of the University compromised the faith. It was probably very subtle at first, perhaps well-intentioned to become more inclusive, but nevertheless, ultimately destructive to its Christian heritage.

George Santayana has said, “Those who cannot remember the past are condemned to repeat it.” May we remember and remember well, this renowned University that once stood for the truth but now rejects it, lest we, too, follow in their footsteps. In addition to these essentials of the faith, we have an even greater responsibility in the Grace Movement to stand fast, having had the eyes of our understanding opened to Paul's apostleship and message.

Beloved ones, we have lived to witness the recovery of Paul's gospel, which I might add, came at a great cost to those who have gone before us. The very least we can do is fight the good fight of the faith to insure that this blessed truth is preserved and handed down to future generations. Let us not forget what has happened to *Harvard!*

In His matchless grace,

Paul M. Sadler, President

Lack of Nothing

A Simple Lesson in Rightly Dividing the Word of Truth

“...he that gathered little *had no lack...*” (Ex. 16:18).

“Neither was there any among them *that lacked...*” (Acts 4:34).

“...that ye may have *lack of nothing*” (I Thes. 4:11,12).

As we can see here, throughout the Bible, God has been concerned that His people do not lack for the basic necessities of “food and raiment” (I Tim. 6:8). However, as we shall see, the *means* by which He *provides* for these necessities has changed. To begin with, when the manna fell in the wilderness, Moses told Israel:

“...Gather of it every man according to his eating...And the children of Israel did so, and gathered, some more, some less....he that gathered much had nothing over, and he that gathered little *had no lack...*” (Ex. 16:16-18).

Here we see that God miraculously provided daily bread for Israel during their wilderness journey, and they “lacked nothing” (Deut. 2:7). We know He also supernaturally prevented their shoes and clothing from wearing out during those forty years (Deut. 29:5). But as we turn to the New Testament, we find that the means by which God provided for the needs of His people changed. At Pentecost, we read,

“And all that believed were together, and had all things common; And sold their possessions and goods, and parted them to all men, as every man had need” (Acts 2:44,45).

“Neither was there any among them that lacked; for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, And laid them down at the apostles’ feet; and distribution was made unto every man according as he had need” (Acts 4:34,35).

As you can see, the means by which God provided for His people changed dramatically. Here He provided their needs by instructing them to pool their resources and live in a communal state.

Today in the dispensation of Grace, the means by which He supplies *our* needs has changed yet again. Our Apostle Paul tells us:

“And that ye study to be quiet, and to do your own business, and to *work with your own hands*, as we have commanded you; That ye may walk honestly toward them that are without, *and that ye may have lack of nothing*” (I Thes. 4:11,12).

Once more we see that the means by which God provides His people with the necessities of life has changed. Today a Christian’s needs are met by God as he goes about “working with his hands the thing which is good” (Eph. 4:28).

And so we are reminded anew that while God Himself never changes, the way in which He deals with men has changed dispensationally throughout the ages.

—Pastor Kurth

Studies in the Book of Revelation

Revelation 19

By Paul M. Sadler

“And a voice came out of the throne, saying, Praise our God, all ye His servants, and ye that fear Him, both small and great. And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth.” —Rev. 19:5,6

Throughout the Book of Revelation John interjects parenthetical sections to more fully develop critical events and turning points in the future Tribulation. Having paused for this purpose at the close of Chapter 16 to describe the fall of Babylon, we now resume the chronological order of the coming Apocalypse in Chapter 19. With Babylon brought to ashes, the evil reign of the Anti-Christ will end at Armageddon where he is destroyed with the brightness of Christ's coming (II Thes. 2:8).

A voice rings out in heaven, “Praise our God, all ye His servants, and ye that fear Him, both small and great.” God has vanquished His foes, which paves the way for the millennial reign of Christ. Israel's day of deliverance from the hand of her enemies has now come, a day she has longed for since the time of her conception as a nation. Little wonder

the bride prepares herself for the coming of the bridegroom. It will be a joyous occasion for those who possess this hope. As we have shared with you before, and reiterate here, we believe the Bride, the Lamb's wife, must be interpreted in accordance with prophecy.

THE BRIDE IN PROPHECY

“Let us be glad and rejoice, and give honor to Him: for the marriage of the Lamb is come, and His wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints” (Rev. 19:7,8).

In our quest to rightly divide the Word of truth certain “words” and “phrases” are closely identified with the Prophetic Program while others are associated with the Mystery. Interestingly, the “Bride of Christ” is an *unscriptural* phrase that is foreign to both programs of God. It is merely a theological expression that originated in the fertile mind of theologians to describe those who will be present at the *marriage of the Lamb* preceding the kingdom (Rev. 19:7-9). The correct phraseology used in prophecy is only found in the Apocalypse where one of the

seven angels said to John: “Come hither, I will show thee the bride, the Lamb’s wife” (Rev. 21:9).

The terms “bride,” “Lamb,” and “wife” in relation to the marriage of the Lamb are woven throughout the pages of prophecy. For example: “He that hath the *bride* is the bridegroom” (John 3:29 cf. Jer. 2:32). “Behold the *Lamb* of God, which taketh away the sin of the world” (John 1:29 cf. Isa. 53:7). “For the marriage of the Lamb is come, and His *wife* hath made herself ready” (Rev. 19:7 cf. Isa. 54:4-7). In the Old Testament God graciously imparted the sacrificial system which foreshadowed the once-for-all sacrifice. Thus, Christ was the sinless, spotless Lamb of God who satisfied the righteous demands of the law. He was consistently portrayed as the innocent victim—a *lamb* being led to the slaughter (Lev. 4:32-35; Isa. 53:3-8).

But who is the Bride of the Lamb? Thankfully, we do not have to rely upon our own human reasoning for an answer to this often asked question. The Scriptures are explicitly clear that the “Bride” is *Israel*. When John the Baptist was asked why all men sought the Master, when John’s ministry was fading in glory, he responded: “He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom’s voice: This my joy therefore is fulfilled. He must increase, but I must decrease” (John 3:29,30).

Working in reverse order, clearly the “friend of the bridegroom” is John the Baptist. John

says that it was cause for rejoicing upon hearing the voice of the bridegroom. “This my [John the Baptist’s] joy therefore is fulfilled.” The “bridegroom” is none other than Christ, Himself. In the previous passage John stated that he was “Not the Christ, but that I am sent before Him” (3:28). He then confirms this by applying the illustration of the bridegroom. John was merely the forerunner to prepare the way for the Messiah. Hence, “He [Christ] must increase, but I [John] must decrease” (vs. 30).

“He conquered sin
at His first appearing,
but at His second
appearing He will
conquer His enemies.”

Bearing in mind that the gospel according to John is a record of the earthly ministry of Christ, the “bride” is obviously *Israel*. John the Baptist plainly declares in this record: “And I knew Him not: but that He should be made *manifest* to **Israel**, therefore am I come baptizing with water” (John 1:31). Did not our Lord instruct His disciples to “Go not into the way of the Gentiles....But go rather to the lost sheep of the house of **Israel**”? (Matt. 10:5,6). Did He not say concerning Himself at that time: “I am not sent but unto the lost sheep of the house of **Israel**”? (Matt. 15:24).

The above is further substantiated in the parable of the ten virgins (Matt. 25:1-13). Here we

learn that only *believing* Israel will participate in the actual marriage of the Lamb. You will recall that there were five wise virgins and five foolish. When the bridegroom delayed his *coming*, the lamps of the unwise virgins ran out of oil as they slumbered. Therefore, the five foolish virgins, representative of the unsaved, were unprepared when the midnight cry came: "*Behold, the bridegroom cometh!*" While they went to purchase oil the Bridegroom came "And they [five saved virgins] that were *ready* went in with him to the marriage" (vs. 10). We should add, this portion teaches us that the *marriage* will take place when our Lord returns in His glory at the close of the Great Tribulation (vs. 13). This is confirmed by the Apostle John in our narrative here in Revelation:

"Let us be glad and rejoice, and give honor to Him: for the marriage of the Lamb is come, and His wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints" (Rev. 19:7,8).

In the context of the *Second Coming of Christ*, believing Israel is said to make herself *ready*. This is in keeping with the kingdom gospel. While we believe the kingdom saints were eternally secure, they did not enjoy the assurance of their salvation. Consequently, they were instructed to overcome, seek and ye shall find, endure to the end, etc. (Matt. 6:33; 24:13; I John 4,5). It should also be noted that John refers to Israel as the "wife" of the Lamb. But in what sense is Israel the

"wife" of the Lamb if she is to be united to the Messiah in the holy bonds of matrimony?

The answer lies in the law of the *betrothal* (Deut. 22:23-25). In biblical times, when a man and woman came together before a Rabbi they were betrothed to one another. The betrothal was a binding agreement wherein the parties were actually classified *husband and wife*. Upon completion of the ceremony, the couple returned to their respective homes for one year. This period was to give the husband an opportunity to *prepare* a home for his bride-to-be, and it was also to ensure that the woman had been *faithful* and was not with child. Of course, it was during this time that Mary was found with child, before she and Joseph had come together in the intimacy of the marriage relationship (Matt. 1:18-25). In like manner, Christ has returned to heaven to *prepare* a place for His bride in the kingdom. As the Tribulation period runs its course, Israel will be observed to determine who among them have been *faithful* to the commands of Christ found in the kingdom gospel (John 14:1-3 cf. Luke 19:11-27).

It is imperative that we glean from all of these principal passages that the marriage of the Lamb will occur on the *earth* when Christ returns to set up His kingdom. Following the wedding, the Apostle John was instructed to write: "Blessed are they which are called unto the marriage supper of the Lamb" (Rev. 19:9). These guests are undoubtedly the kingdom Gentiles who will be invited to enjoy the blessings of the coming Golden

Age (Matt. 25:31-46; Luke 14:15-24). Has God made a provision for the Gentiles in prophecy? Indeed He has, but they must come through Israel!

THE SECOND COMING OF CHRIST

“And I saw heaven opened, and behold a white horse; and he that sat upon Him was called Faithful and True, and in righteousness He doth judge and make war” (Rev. 19:11).

The purpose of the first coming of Christ was to bring redemption to His people. Having accomplished this end, He will appear a second time to judge those who have rejected Him as the Redeemer. Christ is consistently presented as the Judge of the earth in the Book of Revelation. He conquered sin at His first appearing, but at His second appearing He will conquer His enemies. Thus, when heaven opens the Son of Man is seen riding a white horse. We established that the rider of the first white horse in the Apocalypse was the Anti-Christ who appeared at the beginning of the Tribulation (Rev. 6:1,2). As the Tribulation draws to a conclusion, there is no question whatsoever that the second rider John saw was Christ, who is called Faithful and True.

Historically, the Church has found itself entangled in a web of confusion on the subject of His comings. This is largely due to its failure to rightly divide the Scriptures. For centuries only the Second Coming of Christ was held out as the hope of the believer. It was not until the recovery of

Paul’s gospel that dawn broke on the Secret Coming of Christ, commonly known as the *Rapture*. The Rapture and the Second Coming of Christ are two distinct events that are separated by a period of seven years. The Second Coming of Christ concerns the Lord’s return to the earth, which has been the theme of prophecy since the world began. This is the *promise* that both Peter and John held out to their countrymen (II Pet. 3:3-9 cf. Rev. 1:7).

“And I saw heaven opened, and behold a white horse; and He that sat upon him was called Faithful and True, and in righteousness He doth judge and make war...And the armies which were in heaven followed Him upon white horses, clothed in fine linen, white and clean” (Rev. 19:11,14).

The believers at that day who survive until the end of the Great Tribulation will be able to narrow down the time of Christ’s appearing to within weeks. This will be accomplished by calculating Daniel’s seventieth week and the appearance of signs and wonders at the close of this period. Those who are living at that time are to look up for their redemption will be drawing near (Luke 21:25-28).

The Second Coming of Christ is a well-documented event in the pages of prophecy. Immediately after the sign of the Son of Man, heaven will open and the rider of the white horse will appear on the eastern horizon. “For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of Man be” (Matt. 24:27). A flash of lightning is sudden and normally

illuminates the backdrop of darkened skies. It is obvious that a storm is approaching, which will certainly be the case as Christ enters Jerusalem from the east and stands on the Mount of Olives. This is where the Lord will do battle with His enemies, like a mighty man of war.



Christ will be accompanied by the armies of heaven according to John who are said to be “clothed in fine linen, white and clean.” We are to understand that these are the prophetic saints who have had their sins washed in the blood of the Lamb (Rev. 1:5; 7:14; 19:7,8). Enoch, who was the seventh from Adam, prophesied of this same event, which means that the members of the Body are not numbered with this great host, seeing that the truth of the one Body was a secret at the time (Jude 14). These disembodied saints are returning with Christ here to partake in the first resurrection, which is their hope (Job 19:25,26; John 5:26-29; Rev. 20:5,6). We will have more to say on the future resurrections next month.

Unlike the Rapture, the Second Coming of Christ is a *visible* return—every eye shall see Him and the inhabitants of the earth will mourn because of Him. The Apostle John adds, “and they also which pierced Him” (Matt. 24:30

cf. Rev. 1:7). As we know, Christ came to His own and His own received Him not; instead they demanded His crucifixion. When Pilate sought to release Him, the Governor said: “I am innocent of the blood of this just person: see ye to it. Then answered all the people, and said, His blood be on us, and on our children” (Matt. 27:24,25). Israel bears the ultimate responsibility for crucifying her own Messiah. In the future day of the Lord when those who “pierced Him” look up and see Christ coming in power and great glory their hearts will fail within them (Luke 21:26,27).

Based upon Luke’s account in Acts, the Lord’s ascension is a commentary on the Second Advent. “While they beheld, He was taken up...And while they looked steadfastly toward heaven as He went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven” (Acts 1:9-11).

There are three things that we need to note in this passage regarding the Lord’s ascension. First, there were angels attending in the form of two men who stood by the disciples in white apparel. In like manner, angels will be present at the Second Coming of Christ. They will gather the children of God from the four winds of heaven and earth (Matt. 24:31 cf. Mark 13:27). Second, the disciples stood there in amazement as they watched the Lord ascend into heaven. Just as the disciples saw

Him *visibly* taken up before their very eyes, Christ will return in like manner. Thirdly, the Lord was standing on the Mount of Olives at the time, which according to the word of the prophet is the exact place where the sole of His foot will rest when He returns to the earth (Zech. 14:3,4 cf. Acts 1:9-12).

Once again, uncharacteristic of the Rapture, the *Second Coming of Christ* is a prophesied event foretold by the prophet (Dan. 2:45). It is inseparably identified with signs, times, and seasons.

Signs: In addition to the sign of the Son of Man, there will be signs in heaven above and earth beneath (Matt. 24:29,30 cf. Acts 2:19,20).

Times: The event will probably take place during one of the night watches and close the *Times of the Gentiles* (Matt. 24:43; 25:5,6; Luke 21:24-28).

Seasons: The fulfillment of the last three Levitical Feasts, each celebrated in the fall of the year, are closely associated with the Second Coming and kingdom. Therefore, in all likelihood the Second Advent will take place sometime in the fall (Lev. 23:23-44).

“And He was clothed with a vesture dipped in blood.” The vesture dipped in blood here has nothing to do with redemption. We must remember that Christ is returning as a Judge, not as the Redeemer. When He treads “the winepress of the fierceness and wrath of Almighty God” the blood of His enemies will stain His garment (Rev. 19:13 cf. Isa. 63:2-4).

“And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that

fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God; That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men...And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against Him that sat on the horse, and against His army” (Rev. 19:17-19).



The carnage of this last great battle called Armageddon is beyond human comprehension. Here we must distinguish between the “marriage supper of the Lamb” we studied earlier and “the supper of the great God.” This latter expression has to do with God destroying His enemies to the degree that their bodies will be heaped upon each other. In His sovereignty, God will send scavengers to clear the field of battle of this carnage. This is what Matthew means when he records, “For wheresoever the carcass is, there will the eagles [vultures] be gathered together” (Matt. 24:28).

Beloved ones, tell your sons and daughters today that “Now is the accepted time; now is the day of salvation.” They have no idea what peril awaits them. The world is heading recklessly straight toward the wrath of God, which is soon to be revealed in its fullness!

To Be Continued!



This is the fourth of a series of articles that first appeared in 1950 in *Truth* magazine, published by *Milwaukee Bible Institute/Worldwide Grace Testimony*, now the *Grace Gospel Fellowship*. These articles have never before appeared in the *Searchlight*.

David and the Kingdom

By Cornelius R. Stam

NIMROD AND HIS KINGDOM

In Genesis 10:10 we read concerning Nimrod, “The Rebel,”

“And the beginning of his kingdom was Babel, and Erech, and Accad, and Calneh, in the land of Shinar.”

Evidently he was the leader of the movement spoken of in Genesis 11:4:

“And they said, Go to, let us build us a city and a tower, whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth.”

That this was no effort on man’s part to carry out God’s instructions regarding human government is clear enough. These men were not seeking to “replenish the earth,” trusting God to care for them. They were establishing cities—though doubtless little more than small forts at the time—for their own protection and preservation. They were not seeking for one or more among their number to rule for God. They were determined to make a name for themselves; to have a kingdom of their own, entirely apart from God. Indeed, it is evident from what follows that they even established their own idolatrous religion, for

Babel thenceforth became the fountain head of idolatry.

The result of this first attempt on the part of man to establish an earthly commonwealth is well known:

“Therefore is the name of it called Babel; because the Lord did there confound the language of all the earth: and from thence did the Lord scatter them abroad upon the face of all the earth” (Gen. 11:9).

“And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient [fitting]” (Rom. 1:28).

But Nimrod and his followers did not abandon Babel, nor did they refrain from further attempts at government without God. Soon Erech and Accad and Calneh were added to form the first “empire.” And even this was but a beginning. Indeed, Nimrod’s followers to this day have not given up the idea of establishing a strong world government of their own. But they have planned and labored in vain.

Nimrod’s movement will have its culmination in the rise of “Babylon the Great,” the seat of a world empire before which the original “kingdom” of Nimrod will seem as nothing. But this future

Babylon will be brought to desolation both total and final, and with it the world's government, business, society, and religion will be overthrown (See Rev. 18). It is then that Nimrod's anti-type, the coming "lawless one," will also be destroyed (See II Thes. 2:8).

THE ABRAHAMIC COVENANT

Meanwhile God has been working out His own unalterable plan. It was shortly after man's original attempt to establish his own government and make himself a name, that God called Abram out of heathenism, saying,

"...Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee:

"And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing."

"And...unto thy seed will I give this land..." (Gen. 12:1,2,7).

THE DAVIDIC COVENANT

This great nation was, of course, to be a *theocracy*, for this was God's chosen people. However, even they apostatized after a time and demanded a king "like all the nations" (I Sam. 8:5). God granted this request but it was His loving purpose ultimately to reign over them *Himself* in the person of Messiah. Thus after bringing them through many sad experiences and teaching them many lessons under Saul, their first king, God chose David, "a man after His own heart" and during His reign made a covenant with him, part of which specified:

"And thine house and thy kingdom shall be established forever before thee: thy throne shall be established forever" (II Sam. 7:16).

The uninterrupted, unchallenged establishment of David's kingdom, of course, still awaited a future day. This is clear from the language of the covenant itself and is borne out by such passages as Acts 1:6 and Acts 15:15,16. But there was one thing which the covenant rendered essential from the outset and that was the preservation of the royal line. That line could not die out. This implication is clearly expressed in I Kings 8:25, for example, where Solomon says:

"Therefore now, Lord God of Israel, keep with thy servant David my father that thou promisedst him, saying, *There shall not fail thee a man in My sight to sit on the throne of Israel...*"

How wonderfully God kept this promise to David in the face of unrelenting opposition and intrigue on the part of Satan. Again and again it seemed that the last of the royal seed had been stamped out but always God intervened in time, so that Israel was never left without a direct descendant of David to occupy the throne until finally Christ, the eternal Son of David, had arrived.

THE SPHERE AND CHARACTER OF THE KINGDOM

Were it not for the perversion of a plain truth by religious leaders, no one would question that the Messianic kingdom was to be—and is to be—established *on earth*.

Since this fact *has* been questioned, however, we quote several passages to substantiate it:

“Ask of Me, and I shall give Thee the heathen for Thine inheritance, and the uttermost parts of the EARTH for Thy possession” (Psa. 2:8).

“...for the EARTH shall be full of the knowledge of the Lord, as the waters cover the sea” (Isa. 11:9).

“He shall not fail nor be discouraged, till He have set judgment in the EARTH...” (Isa. 42:4).

“Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the EARTH” (Jer. 23:5).

These are but a few of the many passages that emphasize this fact.

And these passages are supported in turn by the elaborate descriptions of the kingdom which we find in the prophetic Scriptures. The following are some of the great changes to take place in this world when Messiah's reign is established:

All Israel will be saved (Rom. 11:26); Israel will be exalted above the nations and become a blessing to them (Isa. 60:1-3); the earth will be filled with the knowledge of the Lord (Isa. 11:9); government will be purified (Isa. 11:1-5; Jer. 23:5); war will be abolished (Isa. 2:4); sickness and death (except in judgment, Isa. 66:24) will be abolished and longevity restored (Isa. 35:5,6; 65:20); the animal creation will be tamed (Isa. 11:6-8; 65:25); the desert will blossom as a rose (Isa. 35:1,6).



THE KINGDOM PROCLAIMED AT HAND

Finally the long-promised King arrived. That He was of “the house and lineage of David” could easily be verified, for the genealogical records had been carefully preserved down through the centuries, and these indicated He was heir to the throne, legally through Joseph and physically through Mary. Furthermore, the *manner* of His birth (Isa. 7:14), the *place* of His birth (Mic. 5:2) and the *time* of His birth (Dan. 9:25), in addition to the miracles which He wrought as His credentials, all went to prove beyond the shadow of a doubt that He was *the* Son of David; Messiah, *the Anointed One*; Immanuel, God *with us*.

Hence in the gospel records we find the kingdom proclaimed “at hand” by John the Baptist (Matt. 3:1,2), Christ (Matt. 4:17) and the twelve (Matt. 10:5-7). Note, they only proclaimed it “at hand.” This phrase is consistently used in the gospels, for not until after the crucifixion and resurrection could it be *offered*.

THE KINGDOM OFFERED AND REJECTED

We find the first *offers* of the kingdom at Pentecost and after.

In his Pentecostal address, Peter declares that God raised Christ from the dead to sit on David's throne (Acts 2:30,31) and pleads with his nation to repent, saying, "*The promise is unto you.*"

The clearest offer, perhaps, is found in Acts 3:19-21, where the apostle says to the "men of Israel":

"Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord;

"And he shall send Jesus Christ, which before was preached unto you:

"Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began."

This is not to say, of course, that if that one audience had repented Christ would immediately have returned. Their rejection of Christ was a *national* matter which called for *national* repentance. We know also that according to prophecy and certain predictions of Christ Himself much had to transpire before Christ could actually return. Indeed, we *now* know that the Mystery had to be revealed before the prophecy concerning Messiah's reign could be fulfilled.

The point is that here at Pentecost Israel was presented with a proposition and made responsible to accept or reject the Messianic kingdom. God's foreknowledge in the matter did not diminish their responsibility or guilt.

The crucifixion too had been predicted, yet John the Baptist,

Christ and the twelve were sent to call the people to repentance and their guilt in the crucifixion, while *not* one whit *diminished* by the fact that it was prophesied, *was increased* by the fact that they rejected the appeal to repent.

Thus Israel rejected both Christ and His kingdom and, as a nation, awaits "the day of His power" when He shall *make* them willing.

THE PRESENT DISPENSATION

Because the present state of affairs does not seem to be a continuation of the fulfillment of the prophecies concerning Christ and the nation Israel some have altered the prophecies to make them fit. The Church of this age, they say, is the Israel referred to in the prophecies concerning the kingdom, and the throne of David is supposed to be the throne on which He now sits as "King of the Church," while the Canaan of prophecy is heaven itself.

"The kingdom, then, will be ushered in by judgment, not by grace."

All these alterations are made on the premise that these prophecies should be understood in a "spiritual" sense. But we protest that this failure to take God at His word is carnal, not spiritual and, furthermore, that this whole

system of interpretation—(1) leaves us at the mercy of theologians who may tell us what the Scriptures mean, (2) affects the veracity of God and (3) endorses apostasy.

If our brethren who “spiritualize” these promises understood the Mystery they would find no need to alter Prophecy.

The fact is that the present dispensation was a mystery, hid from ages and from generations, until revealed to and through the Apostle Paul, and it is a mystery of which no believer should be ignorant.

“For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in” (Rom. 11:25).

“For God hath concluded them all in unbelief, that He might have mercy upon all” (Rom. 11:32).

“And that He might reconcile both unto God in one Body by the Cross, having slain the enmity thereby” (Eph. 2:16).

The same Christ who was raised from the dead to sit on David’s throne, according to Peter’s Pentecostal address, was also raised up for another purpose, according to the later revelation given through Paul:

“Consider what I say; and the Lord give thee understanding in all things.

“Remember that Jesus Christ of the seed of David was raised from the dead according to my gospel” (II Tim. 2:7,8).

According to this gospel Christ was raised, not only to be King

over Israel, but to be the Head of the Body (Eph. 1:18-23).

The kingdom, for the time being, is vested in the Person of Christ, seated at God’s right hand far above all heavens.

When God presented His “beloved Son,” they cried “*Away with Him,*” so now believers are “*translated into the kingdom of His dear [beloved] Son*” (Col. 1:13). “*Our conversation [citizenship] is in heaven*” (Phil. 3:20) and we are sent forth as ambassadors of Christ to offer to His *enemies* reconciliation by grace through faith (II Cor. 5:14-21), until He calls us to be with Himself (I Thes. 4:16-18).

THE FINAL ESTABLISHMENT OF THE KINGDOM

According to Romans 11:25 Israel’s blindness will not be removed until “the fullness of the Gentiles” shall have come in. Indeed, the removal of that blindness is associated with the return of Christ Himself, as the next verse indicates:

“And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob” (Rom. 11:26).

The kingdom, then, will not be brought in by the preaching of the gospel of the grace of God. It will be brought in by *the return of Christ.*

Little wonder that John, who writes particularly for a future generation, calls himself their “companion in tribulation, and in *the kingdom and patience of Jesus*

Christ" (Rev. 1:9), for it will be when the outlook seems most hopeless that our Lord's return to earth and the establishment of His kingdom will take place.

Nimrod's successor, "the beast," aided by Satan, will do all in his power to set up a world empire and will apparently make great progress in this direction, for in Revelation 17:12,13 we read:

"And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast.

"These have one mind, and shall give their power and strength unto the beast."

But "the beast" and his "ten kings" will go one step too far:

"These shall make war with the Lamb and the Lamb shall overcome them: for He is Lord of lords, and King of kings: and they that are with Him are called, and chosen, and faithful" (Rev. 17:14).

It is then that Daniel 2:44 will be fulfilled:

"And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever."

Thus the solemn judgments with which God will visit the nations will bring in the beneficent and glorious reign of Christ.

"And the seventh angel sounded: and there were great voices in heaven, saying, *The kingdoms of this world are become the kingdoms of our Lord, and of His*

Christ, and He shall reign for ever and ever.

"And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God,


"Saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee great power, and hast reigned" (Rev. 11:15-17).

BUYING UP THE TIME

The kingdom, then, will be ushered in by judgment, not by grace. Christ will descend from heaven to "judge and make war," treading "the winepress of the fierceness and wrath of Almighty God" (Rev. 19:11,15). He will "rebuke strong nations" (Mic. 4:3); He will "speak unto them in His wrath, and vex them in His sore displeasure" (Psa. 2:5).

Much as we long that our despised Savior shall come into His glory here on earth and much as we long to see this poor world come into the joy and peace of His reign, we thank God that "the day of vengeance" has not yet come.

Though there are no specific signs to indicate the close of the day of grace and of our Lord's coming to catch us, His ambassadors, out of this sinful scene, we feel the day must be very near that these judgments will take place. We, even more than those of Paul's day, should take to heart his exhortation:

"See then that ye walk circumspectly, not as fools, but as wise, "Redeeming [buying up] the time, because the days are evil" (Eph. 5:15,16). 

Overcoming Depression Biblically and Naturally

By Stephen Shober, *BBS Board*



PURPOSE OF ARTICLE

The *Berean Bible Society* desires to have a variety of articles in the *Berean Searchlight* that cover a range of topics from doctrinal to practical Christian living. Depression is a very important Christian-living topic; this article will be in two parts, Part 1 is foundational and Part 2 will be more scriptural in nature.

The Bible has much to say about depression; interestingly, the causes and solutions are not what are commonly thought in Christian circles. This article will offer insights that may help erase the stigma associated with depression and to see it in a new light. When seen correctly, there is no more stigma or shame associated with depression than any other illness.

For those afflicted with depression, please understand you are not alone in your feelings, not going out of your mind, confusion is common, and the inexplicable black cloud can be lifted. A sad truth is that many Christians suffer from depression and either do not know it (they are miserable but do not know why) or cannot admit it because they think that would be admitting a spiritual problem. So, they suffer in silence hoping and praying for deliverance; but the consequences of doing nothing often result in further complications.

To be the comforters of II Corinthians 1:6 (and to help ourselves) we have to understand depression's causes, avoid false assumptions and grasp the concepts of how to gain victory. We will see that our brains malfunction like any organ or system of our body. Would we be gracious comforters if we went to a person with diabetes (or any physical ailment) and told them their problem was due to sin or lack of faith? Generally we would be wrong and we would just be heaping misery upon misery and making matters worse.

UNDERSTANDING DEPRESSION

What is Depression: Depression is a prolonged emotional tone dominating an individual's outlook and mood. Normal moods of sadness, grief, and elation are typically short-lived and part of everyday life, but these can progress into a depressed mental state. Other

symptoms often accompany depression but the most common symptoms of major depression are:¹

- deep sadness or emptiness,
- apathy, loss of interest or pleasure in usual activities,
- agitation or restlessness, physical hyperactivity or inactivity,
- sleep disturbances,
- weight/appetite disturbances,
- diminished ability to think or concentrate,
- feelings of excessive guilt, self-reproach or worthlessness,
- feelings of fatigue or loss of energy, and
- morbid thoughts of death or suicide.

If a person experiences at least five of these symptoms for one month they have major depression. Mild depression would typically be defined as having two to four of these symptoms for over one month. Bipolar disorder (manic depression) includes swings from deeply depressive moods to wildly manic moods (elation, irritability, hostility, inflated thoughts of self, boasting)—with many intensities and variations.

When asked “what brings you pleasure in life” most unsaved, depressed people will look down and finally say something like “nothing.” The saved are more guarded because they fear if they admit “nothing” they will be thought unspiritual, so they say something like “being saved” or “knowing Christ.” The saved, depressed person generally knows about their eternal and heavenly blessings, for which they are thankful, but they feel trapped now by inexplicable emotional tones and moods. Consider this man trapped by depression’s grip.

“I am now the most miserable man living. If what I feel were equally distributed to the whole human family, there would be not one cheerful face on earth. Whether I shall ever be better, I cannot tell. I awfully (regretfully) forebode (foretell) I shall not. To remain as I am is impossible. I must die or be better it appears to me.”
—Abraham Lincoln

Biblical Occurrences: Depression is the ascendancy and tyranny of our emotions over our lives. Thus, Proverbs 15:13 says, “A merry heart maketh a cheerful countenance; but by sorrow of the heart the spirit is broken.” Often an initiating discouragement leads to sadness, which leads to prolonged grief, and then into a downhill spiral to depression. Depression is a universal problem, but no one really knows if Biblical characters had what we call depression, or if it would be more appropriate to say they suffered emotionally. However, Paul in I Corinthians 10:13 says, “There hath no temptation taken you but such as is common to man; but God is faithful who will not suffer you to be tempted above that ye are able...”. Temptation can mean trial, calamity, or affliction. Accordingly, we should understand that our present day afflictions were also common to the great Bible characters.

David was overwhelmed with grief and sadness, his heart was desolate, and his tears fell all night (Psa. 61:2, 77:2-3, 142:4, and 143:4). Jonah, Jeremiah (Jer. 15), Job, and Elijah (I Kings 19) are other examples. Whenever characters express rejection, loneliness, self-pity, hopelessness, overwhelming grief, and wish they had not been born, it seems they are expressing more than temporary sadness but classic symptoms of major depression. Paul had classic symptoms: his flesh had no rest, he was troubled on all sides, he was cast down, he had fears within, and he despaired of life (II Cor. 1:8 & 7:5-6). Hannah (I Samuel 1) had many of the symptoms of depression and her spiritual leader instantly and incorrectly accused her of a spiritual problem.

It seems there is a universal truth concerning depression, that is, the non-depressed rarely understand the unrelenting pain involved, the feelings of hopelessness (in this life, not once delivered from this body), and think the person should just pick themselves up and get over it. It is not that easy. In fact, when that part of the brain that mediates emotions is not functioning properly, medical help (not criticism) is often needed.

Depression Considerations: Each year depression strikes ten million people in the United States. Older Christians have more depression than younger; does this mean that spiritual maturity is of no avail? No, what this indicates is that older people have more biochemical and brain malfunctions as they age; depression is a natural consequence. Similarly, more women (two to three times) have depression than men. Women do not have more spiritual problems than men, but they do process adverse events differently than men, and, they have a complex body chemistry that can get out of balance, both leading to depression. Women tend to take adverse events and internalize them and take the blame—this is a thought-processing problem. Men tend to react to the same events with escapism (sports, TV, sexual obsessions, alcohol); which can later result in heart disease, hypertension, diabetes, etc.—again, a thought-processing problem but with different results. There is another difference: women tend to feel their depression (sadness/guilt) while men act it out in their behavior (rage, hostility and frustration).²

Causes: Understanding the causes of depression is very helpful to finding the solution. It is rare that there is only one causative agent, **generally there are several at work.** Listed below (no specific order) are some factors known to contribute to depression:^{3,4,5}

- nutrient deficiency or excess
- drugs (prescription, illicit, caffeine)
- hypoglycemia (low blood sugar)
- hormonal imbalances
- allergies
- heavy metals

- sexual abuse as a child
- microbial overgrowths/toxins
- medical conditions (stroke, heart disease, cancer, Parkinson's, diabetes, thyroid)
- natural light deprivation
- psychological factors (generally poor thought-processing)
- spiritual factors

Depression can have its source in our body, soul or spirit. Our body can affect our soul and spirit and vice versa. For example: if one has a low thyroid function it may affect the soul (for example the emotions) leading to depression which then affects one's spiritual life. Affecting our spiritual life does not mean it changes our standing or position in Christ, it means things like a less productive outreach/ministry and a more self-oriented prayer life.

Research since the 1990's has helped clarify this whole issue and there is now better understanding on the causes and solutions. The brain's frontal lobe (behind the forehead) is now known to be intimately involved in emotional well-being. It is recognized that one of the characteristics of **virtually all depressed people is a significant decrease in the frontal lobe's blood flow and activity**. The main cause of impaired frontal lobe function is a harmful lifestyle—the same cause of most of our physical diseases.³

There is now no question that reductions in frontal lobe function lie at the core of depression. Complimenting this research is the finding that depressed children have significantly smaller frontal lobes than non-depressed children. The evidence indicates that frontal lobe problems are the cause and not the effect. The frontal lobe's proper function requires adequate blood flow and nerve chemistry.

As fog veils a beautiful meadow, so depression clouds life itself; existence becomes dreary and dark. It has been described as darkness visible. One can go to bed feeling fine only to wake with an overwhelming gloom that cannot be explained or escaped. With proper nutrition, lifestyle changes and a renewed way of processing the events of our lives we can break through that fog into a sunny day.

“A merry heart doeth good like a medicine; but a broken spirit drieth the bones” (Proverbs 17:21).

Consequences: Now that it is clear that depression is related to many factors, primarily to frontal lobe malfunction, let's consider the consequences of depression. Depression weakens the immune system's power to attack cancer cells, increases the risk of fatal stroke by 50%, increases the risk of sudden cardiac death in heart attack survivors by 250%, and increases the complications of pneumonia.³ It has been found that depression increase stress hormone levels, hypertension, and headaches; it complicates diabetes and is the leading cause of suicide (its close relative). The point is clear, depression

should be addressed early or it may lead to fatal consequences. However, because of their illness depressed persons have diminished ability to combat their own disease, so help is often needed to lift them out of the pit of despair.

How the Brain Works: By God's design, all brain activity (every thought, feeling and emotion, every order the brain sends to the organs and cells) is the product of electrochemical signals. The brain's electrical signals require a chemical to carry the signal across a small opening (synapse) between cells. The chemicals used to do this are called neurotransmitters. To have a properly functioning system we need an adequate amount of neurotransmitters. The neurotransmitter most commonly associated with depression is serotonin.

Depressed people have low serotonin levels. Thus, they have impaired brain message sending, especially relating to emotions and mood. Serotonin is produced in the brain from tryptophan (a protein), which is converted into 5-HTP, and then into serotonin. Some serotonin is converted into melatonin, the hormone needed for proper sleep (thus the connection between depression and sleep disorders). One cause of low serotonin is the lack of an enzyme that converts tryptophan to 5-HTP.¹ Before proceeding, just think how unfair it would be to tell a depressed person that is missing this needed enzyme that they have a spiritual problem. As a doctor told a dear sister in Christ who just could not understand why she could not get over her depression, "quit beating yourself up about it, your body just does not produce enough serotonin."

Be sure to read Part 2 of this series for some Scriptural solutions to the problems of depression. 

Endnotes

1. *Textbook of Natural Medicine*, 2nd Edition, J. Pizzorno, ND & M. Murray, ND, Bastyr University.
2. *Unmasking Male Depression*, Archibald Hart, PhD, Word Publications.
3. *Depression the Way Out*, Neil Nedley, MD, Nedley Publishing.
4. *5-HTP The Natural Way to Overcome Depression, Obesity & Insomnia*, M. Murray, ND, Bantam Books.
5. *Endocrinology and Naturopathic Therapies*, 4th Edition, D. Powell, ND, Bastyr University.

Steve Shober is a Naturopath (natural health practitioner) and a member of the BBS Board of Directors. If you have questions about this article, would like more information on the use of herbal products, nutrition or lifestyle issues, or would like a presentation on depression at your church, contact him at: Biblical Health Ministries, 7179 Clover Hill Dr., Waunakee, WI 53597; or shober@chorus.net. Biblical Health Ministries is a non-profit ministry dedicated to teaching God's provisions for our health.

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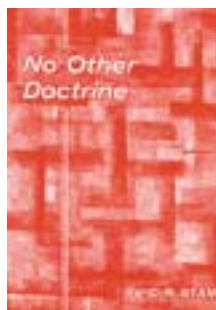
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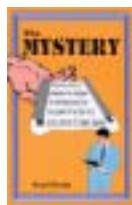
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“My heartfelt thanks this early a.m. for this most profound and moving *Two Minutes* message. I steadfastly study your literature, but found this message to be a blessing.”

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“Thank you for sending me the *Searchlight*. I read it with you in my heart. The study on Revelation—thank you. God bless you all.”

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From Colorado:

“I see the need now more than ever for correctly identifying those things that belong to the Body of Christ. The importance of rightly dividing the Word is much more urgent today than ever. I just picked up and read *The Present Peril* that I have had for years and when I was younger it was not as relevant then as it is to me now. It seems as if the world, as well as Christendom, is moving further away from God's truth and into some hippy liberal theology that is becoming more and more deceptive every year.” (See the ad for *The Present Peril*, Page 24.—RK).

From Michigan:

“Please hurry to make my change of address for the *Searchlight*. I don't want to miss an issue.”

From the Internet:

“A man at work saw what I was reading and said, ‘Oh, you're a dispensationalist.’ ‘Yep,’ I said, and so are you.’ He acted like I cussed at him or something. I said, ‘It's Saturday, and you're working. You're either a dispensationalist or you are willfully breaking a commandment.’ He kept insisting that he took the whole Bible and said it was all for him. It's funny how people react when they first learn of dispensational study. I myself called it ‘heresy’ less than a year ago.”

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"I have been reading Rev. Stam's book *Things That Differ* with great enthusiasm. I have been a dispensationalist for 40 years but have never seen the division between God's program of Prophecy differentiated from the Mystery program."

From the Internet:

"You made a good point about 'the sinner's prayer.' It can result in confusion. I was alarmed about this after leading a boy to Christ in Sunday school using the sinner's prayer. When I asked him if he would go to heaven when he died, he said yes. But when I asked him if he could explain why he was saved, he said, 'Because I prayed to God.' I spoke to him some more about faith. Later he tried to get his little sister to pray, but couldn't remember the exact words he had prayed, so asked me to 'tell her the words you told me.' It was cute and encouraging that he already had a burden for lost souls, but I was bothered that he was still confused. I don't think I will use 'the sinner's prayer' in presenting the gospel any longer."

From Texas:

"I have been reading *Acts, Dispensationally Considered* and am thoroughly enjoying it. It brings more depth of understanding to areas where I have been a little gray." (Glad we could help wash away the gray!—RK).

From Pennsylvania:

"Thank you for the *Searchlights*. My husband enjoyed reading them and teaching God's Word, rightly divided. He passed away, and now I am also having a Bible study in our home for a few people who have come to understand rightly dividing."

From the Internet:

"This was an excellent *Two Minutes* article! ('The Blessings of Crisis'). I needed it today! Thank you."

From Ohio:

"This past Sunday a copy of Pastor Stam's article on *The Teachings of Jesus* which appeared in the May *Searchlight* was included in our church bulletin. Pastor Wiseman said it was so good that he wanted everybody to have a copy. It served as an inspiration to him for the morning sermon."

From the Internet:

"It's amazing how well you answer my questions! The more I study the more amazed I am how infinite the Bible is. Your answer is going to go well in my research paper on the difference between prophecy and the Mystery." (The Word, rightly divided, is God's amazing answer to the Bible's tough questions.—RK).

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From California:

"This is a monthly donation, which I hope to continue each month. Use as is needed for the furtherance of the gospel of the Mystery."

"These [Bereans] were more noble than those in Thessalonica, in that they received the Word with all readiness of mind, and searched the Scriptures daily, whether those things were so." —Acts 17:11

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THE BBI BYLINE

Is the Grace Message Really That Important?

By Timothy Board, *BBI Student*

“But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God” (Acts 20:24).

Why would the Apostle Paul go so far as to say that his very own life was not as important to him as the preaching of the gospel of the grace of God? The answer to this question may very well give us insight into the question of whether or not the Grace message is really that important.

Paul understood something of utmost importance in relation to the good news that he was commissioned to proclaim. The Apostle knew that the only hope for the unsaved masses, who are headed for the Lake of Fire to spend eternity separated from their Savior, the Lord Jesus Christ, was to hear the wonderful gospel of the grace of God and have the

opportunity to believe it and be saved.

The very same truth should penetrate deep down into the depths of our heart as we contemplate the importance of the Grace message. The heart and soul of the ministry which the Apostle Paul received from the Lord Jesus Christ is the soul-saving message that each and every one of us as believers today have been given as well (see II Cor. 5:18,19). This message is the very one that God used to save our souls the moment that we trusted Christ, and it is the only message that saves today.

By the grace of God, let us purpose in our own hearts to more fervently serve our Saviour this day as we faithfully preach the gospel of grace with a desire to reach the lost for the Lord Jesus Christ.

“For the preaching of the Cross is to them that perish foolishness; but unto us which are saved it is the power of God” (I Cor. 1:18).

Fall Semester begins August 23rd, 2004!

For more information about BBI, please contact Dr. W. Edward Bedore at: **Berean Bible Institute**, 116 S. Kettle Moraine Drive, P.O. Box 587, Slinger, WI 53086-0587, or phone: (262) 644-5504, fax: (262) 644-5507, e-mail: bbi@bereanbibleinstitute.org.

***“Only one life; ’twill soon be past.
Only what’s done for Christ will last.”***

NEWS AND ANNOUNCEMENTS

CONGRATULATIONS! Alan Neubauer, a good friend of *Berean Bible Society*, and Diane Drude, a missionary to China, were recently joined in marriage at a ceremony in Evanston, Illinois. Alan and Diane plan to live and serve the Lord together in the Chicago area. May God bless you both as you begin your new life together as husband and wife.

A NEW GRACE BIBLE STUDY: Our good friend Eugene Wright is happy to report a new grace group is meeting at English's Restaurant, Route 13 Northbound lane, in Seaford, Delaware. The class is taught by Pastor Eric Anderson every first and third Tuesdays at 6:30 p.m. For further information, please contact Pastor Anderson at 302-875-0567.

OUR SINCERE SYMPATHY: Only a few months after Pastor Clarence Ferwerda was promoted to glory in February, his faithful wife Theda followed him into the presence of the Lord on May 15th. They were married for nearly 52 years. Their son Mark and daughter Cheryl will surely miss them, but find comfort in the words of their parents' favorite hymn:

"Accepted in the Beloved" (by Civilla D. Martin)

"In the beloved" accepted am I,
Risen, ascended, and seated on high;
Saved from all sin through His infinite grace,
With the redeemed ones accorded a place

"In the Beloved"—how safe my retreat,
In the Beloved accounted complete;
"Who can condemn me?" In Him I am free,
Savior and Keeper forever is He.

"In the beloved" I went to the tree,
There, in His person, by faith I may see
Infinite wrath rolling over His head,
Infinite grace, for He died in my stead.

Refrain: "In the Beloved," God's marvelous grace,
Calls me to dwell in this wonderful place;
God sees my Savior and then He sees me
"In the beloved," accepted and free.

*The picture of the lighthouse that appears on the front cover was taken by Gail Wilver of Naples, Florida. *Sanibel Island Lighthouse* is located on the Gulf of Mexico at Sanibel Island, Florida. The lighthouse was first lit in 1884. The ship carrying the disassembled iron tower from Jersey City sank when only 2 miles from the lighthouse site. Hard hat divers were used to salvage all but 2 pieces of the tower.

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“As one learns to rightly divide the Word of truth, its various lines fall into order and its happy distinctions become plain to the anointed eye.”

—H. A. Ironside (1909)

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