

Skyland Conference 1988 (Two Kingdoms) - Part 2

by William MacDonald

The sermon emphasizes the importance of recognizing the two kingdoms of Satan and Jesus Christ and living a life of nonconformity to the world.

Duration: 42:50

Topics: "Kingdom Of God"

Description

In this sermon, the preacher emphasizes the importance of gratitude for the forgiveness of sins through the redemption of Jesus Christ. He highlights the brevity of life and the need to consider eternal life. The preacher shares a story of a man who realizes the shortness of life and the urgency to avoid hell. He also mentions the dangers of conforming to the world and the importance of being a non-conformist. The sermon concludes with a prayer for those who have accepted Jesus as their Savior and a reminder of the believer's status as strangers and pilgrims in this world.

Transcript

We are going to look at a very unusual and somewhat difficult book in the Bible, the book of Ecclesiastes. I would imagine from my experience through the years that comparatively few of you have ever studied the book of Ecclesiastes other than just a cursory survey perhaps in some course that you've had. We tend to flee from this book because it is somewhat difficult, but it is part of the Word of God.

Every book in the Bible is important, or it wouldn't be. Of the world, and his name is Satan, the Bible speaks about him as the ruler of the world and an evil ruler he is. In contrast, the ruler of the other kingdom is our Lord Jesus Christ.

I'd like you to turn to 1 Corinthians 8, verses 5 and 6. It's a verse that's not too familiar in some way or other, but it's a favorite of mine, the two verses at least. 1 Corinthians 8, verses 5 and 6. For even if there are so-called gods, whether in heaven or on earth, as there are many gods and many lords, yet for us there is only one God, the Father, of whom are all things, and we for him, and one Lord Jesus Christ, through whom are all things, and through whom we live. I like to think of this as a pledge of allegiance to those who are in the kingdom of God's Son.

They're beautiful verses, aren't they? Let's look at them and see what they say. Even if there are so-called gods, whether in heaven or on earth, what's that mean? I thought there was only one true God. Well, there is only one true God.

But don't forget that Paul was writing to the Corinthians, and Corinth was in Greece. And the Greeks had a lot of gods, mythological gods, and some of them were supposed to live in heaven, and some of them were supposed to live on earth. And the people to whom this book was written had no difficulty understanding this verse at all.

They would think immediately of the gods of mythology, the Greek gods of mythology, when they would read Paul's words here. Even if there are so-called gods, whether in heaven or on earth, as there are many gods and many lords, you think of all the idols, you think of Hinduism, thousands of gods in India, false gods of court. Makes me think of an interesting story.

There was a man in India years ago named Silas Fox, greatly used of God in seeing assemblies planted, and he came to visit in one of the other missionaries' homes. And there was a Hindu woman who lived downstairs, and she was really fascinated by the Christians. And while Silas Fox was upstairs having lunch with the Bullocks, she crept up, she wanted to meet him.

And then she met him, and she quickly left and went downstairs. But after Silas Fox left, she went upstairs, and she said to Mrs. Bullock, I saw the God in his face. A Hindu woman who had thousands of gods, and she looked on the face of Silas Fox, and she said, I saw the God in his face.

It was quite an admission, wasn't there? Well, as far as the world is concerned, there are many gods and many lords, but to us, ah, this is it, yet for us there's only one God, the Father, of whom are all things, and we for him, and one Lord, Jesus Christ, through whom are all things, and through whom we live. And then Colossians 1.13, with which we began last night, it was our golden text last night, where we read that God has delivered us from the power of darkness, and translated us into the kingdom of the Son of his love. What a wonderful transfer that is.

Now, the subjects of these two kingdoms, all unconverted people, are the subjects. In fact, everybody is born into that kingdom, born in sin and shapen in iniquity, and we read in 1 John 5.19 last night that the whole world lies in the evil one. That is, the whole unregenerate world lies in the evil one.

This is kind of sobering. If you are here tonight, and you are unsaved, the devil is your ruler, and in that kingdom you are earning hell. Did you know that? Hell is earned.

Heaven is received as a free gift. It's awfully important to realize that. People are trying to earn heaven.

You can't earn heaven. Mark Twain said it well. Mark Twain wasn't a believer, but you know, many a truth has been spoken between false teeth, and he said a great one.

He said, heaven goes by favor, not by merit. If it went by merit, your dog would go in and you'd stay out. Think about that for a while.

Heaven goes by favor. Great, huh? Heaven goes by favor, not by merit. If it went by merit, your dog would go in and you'd stay out.

And anybody who likes dogs would understand that parable. So it's a solemn thing, isn't it, to be a member of that kingdom, and to be led around by Satan at will. And the only way you can get out of it is by the new birth, isn't it? John 3, 3, 5, Except a man be born again, he cannot see or enter the kingdom of God.

And it's really a change of citizenship, isn't it? To come out of that first kingdom and go into the second kingdom, you're really changing your citizenship. And you show it by water baptism. In water baptism, you are pledging your allegiance to the Lord Jesus Christ.

You're saying, I take myself off the ground of this world, as it were, this world system, and I identify myself with the Lord Jesus Christ, believing that he died for me, that he rose again, he bought me with his precious blood, and I belong to him. That's what it's all about, isn't it? Thank God for everyone in the room tonight who has, by a definite act of faith, received Jesus Christ, who has repented of his sins, and by a definite act of faith, received the Lord Jesus Christ as Lord and Savior. Thank God for everyone in the room tonight who has gone down into the waters of baptism, pledged his allegiance to the Lord Jesus, been buried with him, and risen with him to walk in newness of life.

People who are subjects of that first kingdom are at home in the world. It's all they've ever known, and they feel quite comfortable there. And you can believe that the ruler does everything that he can to make them feel comfortable there.

He blinded their eyes, lest the light of the gospel of the glory of Christ should shine unto them. How successful he is, I often marvel at it. Whereas believers are strangers, pilgrims, and aliens in this world system.

What does that mean? What's that all about? Peter says in 1 Peter 2.11, I beseech you as strangers and pilgrims that you abstain from fleshly lusts which war against the soul. What's a pilgrim? Well, a pilgrim is a person who's going through a foreign country, and he does it in such a way that he doesn't take the character of that country upon himself. He's just as different when he leaves the country as when he came into the country.

It's alien territory for him. In one sense, the Jewish people are like that. Not in this sense that we're speaking of here, but you know, it's amazing how the Jewish people have maintained their identity down through the years, isn't it? There are Jews in Ethiopia.

There are Jews in China, Chinese Jews. Jews in India, Cochin Jews. They've been there for centuries.

They're still Jews. Elders are living in India, but they're still Jews in their practices and in their belief. That's what it should be for the Christian, shouldn't it? Going through this world.

You should go through the world, but not take the character of the world upon himself. As the Lord Jesus said, he's in it, but not of it. Let's look at these verses in John chapter 17, verses 11, 14, and 18.

John chapter 17, verses 11, 14, and 18. I pray, now I am no longer in the world, but these are in the world, in the world. And I come to you, Holy Father, keep through your name those whom you have given me, that they may be one as we are.

Verse 14, I have given them your word and the world has hated them because they are not of the world, just as I am not of the world. Verse 18, as you sent me into the world, I also have sent them into the world. See, in the world, into the world, not of the world.

That's what the scripture teaches. Let's go back just for a minute to verse 11 and let me make a comment there. Holy Father, keep through your name those whom you have given me, that they may be one as we are.

What did Jesus mean when he said that they may be one as we are? Do you mean one denomination? Was he referring to the ecumenical movement here? Well, of course, these verses are used by the ecumenical movement as a reason why all Christians should come together. Forget doctrine, it's unity that counts, huh? Doctrine divides, and what they want is a unity at the expense. Is that what Jesus meant here? Did he mean unity in the sense of a visible entity on earth? I don't think he did.

I really believe that the unity for which the Lord Jesus was praying in this chapter of scripture was a spiritual unity, a moral and spiritual unity. He wanted his people to be like himself. Unity in Christ like this.

That's what makes the world believe. I mean, you could have all the ecumenical movements that you ever wanted, and the world still wouldn't believe. But when people see Christ in another human being, it makes a difference.

A few years ago in our discipleship intern training program, we had a young fellow who was dying of melanoma, a very vicious form of cancer. And there was a district nurse that used to come out to the house and visit. And one day she said to Donna, Rob makes me think of Jesus.

You know, that's beautiful, isn't it? Rob makes me think of Jesus. And she said the disciples, she said the interns make me think of the disciples with Jesus. That's what Jesus was praying for here.

That's exactly what he was praying for. A unity in Christ like this. Because he says they may be one as we are.

That is, as the father and the son are. A moral and spiritual unity. Well, that's just a little bit off the subject, but I thought I just wanted to mention that as we went along.

I also want to mention in verse 14, a verse that is spoken loudly to me in life. I have given them your word and the world has hated them because they are not of the world, just as I am not of the world. I want to ask you a question.

How much was Jesus of the world? Not at all. How much should you and I be of the world? Not at all. Is that what it says? Absolutely.

Because they are not of the world, just as I am not of the world. People of the world love the world. They love the world.

It doesn't say it in 1 John 2, 15, 16 and so many words, but it certainly implies that love not the world, neither the things that are in the world. If any man loved the world, the love of the father is not in him. And what it really means is that people who are in the world, they love the world.

They don't love the father, but they love the world. They're never comfortable when they remember the father. They're only comfortable when they forget him.

It's the difference, isn't it, between an unsafe person and a safe person? An unsafe person is only happy when he can forget God, and only sad when he remembers him. But the believer is the very opposite. He's only sad when he forgets the Lord, and only happy when he remembers him.

Believers do not love the world, neither the things that are in the world. And incidentally, in this epistle, John is giving the marks of reality. And you know, 1 John is an epistle that's very much needed today, because there are so many people who have a talk of Christianity, even evangelical language, but they don't show the marks of reality in their life.

That's why this epistle was written, to give the test of life that we might go to them and see if we're really saved after all. Believers are nonconformists. At least they should be.

They shouldn't fit the pattern of the world. Romans chapter 12, verse 2, And be not conformed to the world, but be transformed by the renewing of your mind, that you may prove what is that good and acceptable and perfect will of God. Boy, it's tough to be a nonconformist, isn't it? I mean, all the pressures around us, the peer pressure and all the rest, is trying to force us into the mold of the world.

And the world hates us if we resist that pressure. The Lord Jesus was a nonconformist, wasn't he? He didn't fit the pattern of the world. That's why they crucified him.

Hard to be a nonconformist, and yet it's the only pathway of blessing. Some years ago in an assembly in Massachusetts, a young girl going to school, and she was in a literature class, and the teacher required all the class to memorize and recite publicly the poem *Invictus* by William Henley. It's an infidel poem.

That's what it is. It's an infidel poem. It says, Out of the night that covers me, black as the pit from pole to pole, I thank whatever gods may be for my unconquerable soul.

There's no gospel in that, is there? In the fell clutch of circumstance, I have not winced nor cried aloud. Under the bludgeonings of chance, my head is bloody but unbowed. And it goes on to say it matters not how straight the gate, how charged with punishment the soul.

I am the master of my fate. I am the captain of my soul. And if you're shocked by that, just remember that's the humanism that's being taught in the school today.

Well, there was a girl in one of the assemblies in Massachusetts. She went to school. She said to the teacher, I will not recite that poem publicly.

She was a non-conformist. And I want to tell you something. It was in the newspapers.

Not because they proved to her at all. What kind of a radical was this that wouldn't recite a classic poem of English literature, in fact, just by William Henson. And that poor girl, she suffered for it, you know.

She suffered ridicule. And she suffered reproach for the stand she took. But some dear Christian friend came to her and said, look, there's another version of that poem, a Christian version of that poem.

Why don't you go to this teacher and ask her if you can recite a Christian version of that poem by Dorothy Day. And so she gave her a copy of the poem. And that dear girl went up to the teacher and gave her permission, not knowing what she did.

And that girl got up in her classroom and she said, Out of the light that dazzled me, bright as the sun from pole to pole, I know the God, I thank the God I know to be for Christ, the conqueror of my soul. It matters not how straight the gate. He cleared from punishment the scroll.

Christ is the master of my fate. Christ is the conqueror of my soul. She swam against the tide.

It's tough to swim against the tide, isn't it? Any dead fish can swim along with the tide. But it's something to take a stand for the Lord Jesus. Maybe that's what the film is about tonight, isn't it? Never ashamed.

That's it. Never ashamed. Be a nonconformist.

Don't fit. And that's what Phillips says in his translation, his paraphrase of Romans chapter 12, Don't let the world around you pour you into its mold. Beautiful, isn't it? Worth the price of the whole book.

Don't let the world around you pour you into its mold. It's not that we isolate ourselves from the world. It's that we are in an adversary relationship to the world.

There's hostility between the child of God and the world. You say, Why? Well, I told you why last night. Because it's the world that nailed the Christ of God to the cross of Calvary.

That's why. And we are in an adversary. It's not a question of coexistence or detente, but testifying against the world that its deeds are evil.

Let's look at that scripture. John chapter 7 and verse 7 says it very, very clearly and very, very plainly. John 7, verse 7. The world cannot hate you, but it hates me because I testify of it that its works are evil.

Jesus is speaking to unbelievers here. He's not speaking to Christians. He's not speaking to followers of it.

He's speaking to unbelievers and he says the world can't hate you. I don't know any more stinging indictment that could be made of anybody. I don't want those words said to me.

The world can't hate you. But it hates me and it hates anyone else who testifies against it that its deeds are evil, that its works are evil. But it's not just that.

It's not just having this adversary relationship to the world and testifying against the world. It's telling her, look, there's a way of escape from where you are. And we have the message of reconciliation.

We're ambassadors for Christ as though God did beseech you through us. We pray you in Christ's head be reconciled to God. We have a positive message to take to the world.

God has made him to be sin for us who knew no sin that we might be made the righteousness of God in him. And so we can go to the world with a gospel of redeeming grace and see men and women saved from this wretched system and translated into the kingdom of the Son of God's love. Now, people who are in the world are loved by the world.

The world loves its own. John chapter 15 and verse 19. John chapter 15 and verse 19.

The Lord here, of course, is speaking to his followers, to believers. And he says, well, let me go back to verse 18. If the world hates you, you know it hated me before it hated you.

If you were of the world, the world would love its own. Because you're not of the world, but I chose you out of the world. Therefore, the world hates you.

I wonder if you've ever had this experience in life that maybe at work, maybe at school, maybe in the neighborhood, and people in the world show hostility to you and you scratch your head and you say, what did he say that for? And you rack your brains and you can't think of a single reason why people treat you with that hostility. Have you had that experience? We have a young man in our assembly. His name is

Matt Clark.

And Matt works at the Naval Air Station in Alameda. He's a civilian worker in the Naval Air Station at Alameda. And Matt lives the Christ-like life.

Across the desk from him there's an unsaved fellow called George Mendoza. If George ever comes to Christ, it'll be through the life and testimony of Matt Clark. Sometimes Matt's boss comes in and chews Matt out for something Matt hasn't done of all.

Something he's not guilty of at all, and Matt sits there and turns the other cheek. And do you know, sometimes it gets so bad that George Mendoza, the unsaved fellow, has to leave. He can't take it.

The hostility of the world. What has Matt done? Just lived Christ, that's all. Turns the other cheek when he's abused and persecuted.

And it's so bad that an unsaved fellow next to him has to get up and leave. He can't take it anymore. That's a testimony, isn't it? That's a testimony to live Christ before the world like that.

So don't be surprised. Young people, don't be surprised if you're living Christ before the world and you experience the hatred. It's normal.

It hated him before it hated you. And I guess that's the time when we should really rejoice, isn't it? That's the way they treat us, the prophets of God in the Old Testament. The only type of prophet the world likes is a dead one.

They'll come and put wreaths on the grave of the dead prophet. That's what Jesus said. What does the world have to offer? Not very much.

Not very much. All that is in the world. The lust of the eyes.

The lust of the flesh. And the pride of life. They're not of the Father.

They're of the world. The world passes away. The lust thereof but he that doeth the will of God abideth forever.

What does that mean? First of all, let me just say this about the word lust. When we think of lust, generally speaking, we think of sexual immorality. The word itself is kind of a neutral word.

It means appetite. Lust means appetite. And it could be good.

I mean, your appetite for food is a lust, but it's a good one. But generally speaking, in the Bible, the word lust is used in a bad sense. And it's used in a bad sense here.

The lust of the eyes. The incessant craving for the satisfaction through the eyes. The satisfaction through the eyes.

It conjures up images of people of the world traveling all over the world. And they just think, if I can see enough of the world, I'll be satisfied, you know. And so they jump on the bus, and they go all over the world and jump out at the vista points and snap away with their cameras and jump back into the bus and go on to the next vista point and they come home with 30,000 slides to bore their friends.

The lust of the eyes. Never satisfied. You know, it's amazing, isn't it? One look of the Lord Jesus is enough to satisfy the human heart.

But all the world, the sights of all the world won't do it. The lust of the flesh. Yeah, physical appetite, that's what it is.

Physical appetite, and especially sexual appetite. That's what Hollywood says. If you just get enough of it, you know, you'll be satisfied.

And the pride of life, the ego trip, that's all the world has to offer. And everything in the world caters to those three things. That's what Hollywood's all about.

That's what TV's all about. That's what magazines are all about. Advertisements.

All of them. Lust of the eyes. Lust of the flesh.

The pride of life. In contrast to that, the kingdom of our blessed Lord offers the desires of faith. Hard to get people to realize this, but what you see is not as important as what you don't see.

What you see in this world is often fantasy. What you don't see is reality. It's through the eyes of faith that you see what's real.

Now, that's why I have here the desires of faith. We walk by faith and not by sight. Does that just sound very practical? It is practical.

It's the only thing that is practical. Instead of the lust of the flesh, the desires of the Spirit. Ah, yes.

The Holy Spirit creating desires in us. Glorifying Christ. Setting our affections on things that are eternal.

Occupying us within. People ridicule pie in the sky. Pie in the sky is more real than pie on earth.

And more lasting, too. And then to the glory of God rather than the pride of life. The believer doesn't live for self and to glorify self.

He lives to glorify the Lord Jesus Christ. First Corinthians chapter 10, verse 31. Therefore, whether you eat or drink or whatever you do, do all to the glory of God.

I'd like to just pause there and go into greater detail as to what Christ's kingdom offers. And I think this will strike a responsive chord in your heart tonight if you know and love the Savior. When you think of the blessings of your salvation, what do you think of? You're glad to be a Christian tonight.

I certainly am. And one of the first things I think of is the forgiveness of sin. Ephesians chapter 1, 7. In whom we have redemption through his blood, the forgiveness of sin.

I tell you, I think it's wonderful to stand here tonight and to know my sins are gone. To know the penalty has been paid once for all. To know that God can search his records and he can never find a single sin to bring against me in a day of judgment.

I'm sure you've heard the story of that Englishman who had a Rolls Royce and he went across to France on a vacation. And while he was in France, the rear axle of his Rolls Royce broke. And he went to the local garage and they said, well, sorry friend, we don't have any rear axles for a Rolls Royce.

They said it in French, of course. And so they telephoned across to England. And the Rolls Royce company in England sent two mechanics across the channel to France with a rear axle for the man's Rolls Royce.

And they were there and they saw the rear axle installed. The man went and continued on his vacation and ultimately he came back. He came back to England and waited for the bill, the enormous bill from the Rolls Royce company.

He waited and waited and no bill came. So finally he sat down and he wrote. He said, look, I was over in France on my holidays.

And he said, he said the rear axle of my Rolls Royce broke. And he said, you sent two men across with a rear axle and fixed it. And he said, I've never received a bill.

He got a letter back from the Rolls Royce company and said, we have examined our records carefully. And we can find no record of a Rolls Royce ever having had a broken axle. I want to tell you something more wonderful than that.

God can examine his records carefully. He can find no record of sin in the life of the person who has trusted his Son, the Savior. The Old Believer's Hymnbook, there was a verse of a hymn that said, Reach my blessed Savior first.

Take him from God's esteem. Prove Jesus bears one spot of sin, then tell me I'm unclean. That's it.

Let me say that again. Reach my blessed Savior first. Take him from God's esteem.

Prove Jesus bears one spot of sin, then tell me I'm unclean. God would have to find sin on his own beloved Son before he could find it on the Believer and the Lord Jesus Christ. That is sin with which to punish him with eternal death.

It doesn't mean he doesn't see sin in my life from day to day. Of course he does. Forgiveness of sins.

Marvelous, really, when you stop to think. We take these things for granted, don't we? How recently have you thanked the Lord for the forgiveness of sin, redemption through his blood, even the forgiveness of sin. And that isn't all.

Eternal life. I don't know why the people of the world don't think about this, but you know, we're only here for a very short time, aren't we? Life is just a vapor. It's just like a hand breath.

I had an uncle in Scotland who was a compulsive witness. He witnessed to everything that moved. And one day he was going into town and he passed a young fellow named John Morrison.

And he crawled across to him and he said, John, do you ever think about your soul? John said, it's a funny thing. You should ask me that. He said, only this morning I was thinking my days are as a hand breath.

And he said, I'm right on the edge, ready to fall off into hell. Michael said to him, let's get down on our knees. And down by the side of the road, they got down on their knees.

Michael said to him, will you trust Christ two weeks from today, John? And he burst out crying. He said, no, I'll trust him today. And he did.

And he passed from death to life. Yeah. Eternal life.

Hope beyond the grave. What else does Christ's kingdom offer? It offers love, not lust. Love, not lust.

1 John 3.1. Behold what manner of love the Father hath bestowed upon us. That's really wonderful. The world offers lust.

Lust cannot wait to get. Love cannot wait to give. That's the difference.

The other night, I think it was last Wednesday night after the prayer meeting, I stood there outside. Our Christians were all there. And having the happiest fellowship after the prayer meeting, young John Mulgrew came up to me.

And he said, Bill, this is great, he said. He says, you know, before I was saved, Carol and I didn't have any friends. He said, look at us now.

You're looking out over the saints, you know, people who loved them. People who shared their joys and their sorrows and were bound with them in the same bundle of life. It comes to know the difference between love and lust.

Joy, joy. I tell you, it's really wonderful. Romans 14 and 17.

Kingdom of God is not meat and drink, but righteousness and peace and joy in the Holy Spirit. The Christian has a joy that's independent of earthly circumstances. That's wonderful.

The world doesn't know that. The world's happiness is dependent upon circumstances about him. But the Christian can go through the deepest trials and sorrows and yet have joy in his heart.

We can stand by the grave of loved ones who've gone to be with the Lord and our hearts are touched. We're sorrowful and yet we have joy. They're home with the Lord.

We're sorrowful because of the loss to us. But they're in the presence of the Lord enjoying him at that very moment. The Christian's joy is something really wonderful.

And then, of course, the Christian has peace. Peace, perfect peace in this dark world of sin. Imagine it.

The blood of Jesus whispers peace within. And this is really a wonderful testimony to the world about us where they can see us walking in peace. Therefore, justified by faith, we have peace with God through the Lord Jesus Christ.

And the peace of Christ garrisons our hearts day by day. And then, that's Philippians chapter 4, verse 7. Hope, the Christian's hope. Hebrews chapter 6 and verse 19.

Hebrews 6 and I think it's verse 19. Just turn to it. Yes, this hope we have as an anchor of the soul, both sure and steadfast, in which enters the presence behind the veil.

When we use the word hope in the world, that is in everyday conversation, there's always a measure of doubt. Are you going to be there? Well, I hope so. May and may not.

Where the word hope is used in the Bible, there's never any doubt about it. Do you know why? Because it's based upon the promise of God. And the promise of God is the surest thing in the universe.

There's nothing as sure as the word of God. And so, when God gives us the hope at the time of our salvation, and we are saved in hope, we're saved in an attitude of hope. There's no question about it.

It refers to the redemption of the body. It refers to the glorified state. It refers to the coming of Christ and our being with him.

And it's just as real as if it had already taken place. The people in heaven are enjoying heaven more than we are, but they're not more sure of it than we are. Isn't that right? More happy, but not more secure, the soul of the blessed in heaven.

And then this is a wonderful benefit of Christ's kingdom, a worldwide family. And it's real, friends. It is real.

Matthew 19, verse 29. Matthew 19, verse 29. Everyone who has left houses or brothers or sisters or father or mother or wife or children or land, for my name's sake, shall receive a hundredfold and inherit everlasting life.

And I want to tell you the Lord is true to his word. I've traveled around the world now for many, many years. And everywhere I've gone, I've found God's family doing their utmost to show kindness to me for Jesus' sake.

I'm only with them a very short time, but it seems I've been with them forever. And I want to tell you that no fraternity, no Masonic order, nothing of the sort can compare with the family of God. I'm so glad I'm a part of the family of God.

And then I'm just going to close with this one. There are more. Take them up next time.

The Bible. I cannot tell you how grateful I am for this book. Because when I hold this book in my hand, I'm holding the truth in my hand.

When I think of the people who are friends of mine and they spend their lives searching for truth. Isn't that what they say? I'm not searching for truth, I found it. Sanctify them through thy truth.

Thy word is truth. Truth is what God says about something, isn't it? That's what truth is. Truth is what God says about something.

And I tell you, as I stand here tonight, it gives me a tremendous joy and a tremendous thrill to know that I have within the covers of this book the answers to all the problems that plague humanity. The problem of creation. The problem of sin.

The problems of providence. The problem of life after death and the future states. They're all here within the covers of the Bible.

Guy King said in his book one time, what lucky beggars we are. I know there's no luck in the things of God, but I tell you that struck a responsive chord in my heart. What lucky beggars we are.

We'll go on in the morning, I believe it is, the next meeting, with the other things that Christ's kingdom offers. I hope it fills your heart with joy tonight if you know the Lord. That you go back and before you go to bed tonight, get down on your knees and just pour out your heart in thanksgiving to the Lord for all that he's done for you.

And I hope if you're here and you're not safe, it's made your mouth to water. Made you in a hurry to come to Jesus. Shall we pray? Amen.

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