

## **"We Walk By Faith"**

*"Therefore, being always of good courage, and knowing that while we are at home in the body we are absent from the Lord - for we walk by faith, not by sight"; (2 Cor 5:6-7).*

The Bible often uses "walk" as a metaphor for one's manner of conduct. Life is a journey; we are merely "sojourners and pilgrims" here. An old hymn says, "this world is not my home; I'm just a passing through..." In the body we are "absent from the Lord," but like Paul, we "walk by faith..." and "make it our aim to always be well-pleasing" to God (2 Cor. 5:2-9). Our choices are made with respect to things, which are unseen, rather than to those which are seen (cf. 2 Cor. 4:16-18).

Although we cannot see God, Christ, the Holy Spirit, and Heaven with our eyes, we have complete confidence that they are real, and we act accordingly.

Whether we see or do not see does not alter their nature or importance, nor does it make it improper to act with reference to them.

Faith enables us to see when the eye cannot. It makes easy the most self-sacrificial service required of us (cf. Abraham, Gen. 22). It enables us to endure sore trials without murmuring. When dangers arise, it lights our path and gives us courage. It enables us to overcome doubt and temptations for we believe that "Faith is the victory that overcomes the world!"

We do not "walk by sight." One walks by sight when he is motivated only by the approval of other people. He walks by sight when he makes mammon his god...when he lives for getting and hoarding, or spending and squandering ... when he estimates worth by wealth, or property. A man walks by sight when he cannot control his appetite or passion; when he cannot put aside things "good for food and pleasant to the eyes" for the sake of tomorrow's sickness, or a life of disgrace; when he finds himself again and again yielding to the same temptation from which he has suffered. Weakly lives and miserably dies the one who is a slave of what his better nature condemns and despises, but to which his fleshly appetite, long made a tyrant by yielding to it, ties and binds him.

*- by James E. Cooper*

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## **Fight the Good Fight**

*"Fight the good fight of faith, lay hold on eternal life, to which you were also called..." (1 Timothy 6:12).*

School bullies with an inferiority complex like to fight. Politicians with a craving for pork like to fight. People with a pure mean streak like to fight. Even some religious folks who desire the limelight like to fight. But only perverse people enjoy fighting and the turmoil and suffering it spawns.

But, like it or not, every breathing, thinking person is at war with spiritual hosts of wickedness in the heavenly places (Ephesians 6:12). Thus, Paul urges Timothy to "wage the good warfare" (1 Timothy 1:18) and "fight the good fight of faith" (1 Timothy 6:12). Make no mistake: A war is being fought, our soul is the prize and the outcome is for eternity.

The modern religious world recoils from militaristic terminology. They would rather emphasize love, peace and harmony. But it was the Holy Spirit, not Bible translators or right-wing religious zealots, who chose this wording to describe the conflict between good and evil. The New Testament speaks of armor (Ephesians 6:10-18), weaponry (2 Corinthians 10:3-5), enemies (Philippians 3:18) and fighting (2 Timothy 4:7). Not a pretty picture but accurate nonetheless.

In this battle, truth is constantly attacked. We must fight to preserve and advance it (Galatians 2:5). Our character as godly people will be assailed. We must give no occasion for justified criticism (2 Corinthians 8:21). But amidst the fiercest battles, let us remember one thing: The war is not ultimately against us but Christ. Satan hates Him so passionately that he also hates all those loyal to Him. Jesus repeatedly alludes to this (e.g. John 15:20-21; 16:1-4).

Even in warfare, men recognize certain rules of engagement. The Geneva Convention establishes humane treatment in the midst of inhuman behavior. We must not only fight but fight as children of God, as ones who possess His spirit. If we begin enjoying the battle and use it as a

pretext for satisfying our own carnal urges, then we bring guilt upon ourselves even as did the Assyrians and Babylonians of old (cf. Isaiah 47:5-7; Zechariah 1:15).

We have no choice as to whether we shall participate in this battle; we're already in it. The only choice to make is which side we will be on. Victory belongs only to Christ and those on His side (1 Corinthians 15:57; Romans 8:33-39).

- by **Jim Jonas**

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## **Premillennialism**

A popular doctrine in the religious world today is the theory of premillennialism. Simply stated it suggests that Jesus will return to establish a literal kingdom on earth and reign for a period of 1000 years – and that this reign on earth we precede the final judgment. Much of this doctrine comes from a misinterpretation of some very figurative language in Revelation 20.

There are many variations of the doctrine, but all adherents generally acknowledge a few basic tenets:

- 1) God never fulfilled all of His land promises to the nation of Israel, therefore there must be a future kingdom in which he keeps these promises.  
FALSE: All land promises were fulfilled to Israel (Joshua 21:43,45).
- 2) Christ planned to establish an earthly kingdom when he came the first time.  
FALSE: This was never his intention (John 18:36).
- 3) The Jews rejected him and ruined his plans.  
FALSE: They initially wanted him as their king. He refused them (John 6:15).
- 4) The church was established as an afterthought until the real kingdom could be arranged.  
FALSE: The church is no afterthought (Eph. 3:10,11). Jesus came to establish it (Matt. 16:18,19). And, there is no distinction between the kingdom and the church (Mark 9:1; Col. 1:13).
- 5) When Jesus returns he will reign on David's throne in the city of Jerusalem.  
FALSE: He now reigns (Acts 2:29-33).

Premillennialism is false, because all the premises of the theory are false.

- by **Greg Gwin**