

## Eugene Burns - Deceivableness of Untruth

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A living testimony that there's an exception to an age old proverb that goes back to Bible times that a prophet is without honor in his own country. We like to think that New Brunswick is Gene's country and he certainly has honor in New Brunswick. On a personal note, I think few brethren have touched my life longer than Brother James. Life. Knowing you worked in the full time service with for eight, 10 years, it gets in your blood.

It's hard to forget. Gene and I have labored together. We've been elders together. We've contended for the faith together. At times we contended with each other.

We've laughed together and we cried together and we prayed together. We're looking forward for a blessing from Brother Jing's talk which is the deceivableness of untruth. Brother Jean.

Thank you, Brother Kenneth. Indeed, it's a great joy to be home again, and sometimes as I look back over the years and the sweet times we've had together, I'm astonished at the happiness that we've shared together. The bright and beautiful moments that have been ours as the Lord's people.

And I also want to bring the love and greetings of the Northwest Indiana Bible students with whom I meet, as well as Sister sue and Brother Alfred.

But before I get into my talk, I want to deviate even before I start just to tell you something that's been on my mind, and you'll probably remember this, you'll forget to talk, but that's all right.

It has to do with one of those moments in Jesus lives that's been kind of an enigma to us. It's in Luke 22, if you'll open your Bibles. I was going to say this to the end, but I. I figured that I never get done on time with what I have to say and I'd never get this done. So I'll put it in at the first and let the other fall where it may.

And I'm learning this from my son too. My son just doesn't think I know any. I lose track of all the time when I'm up here anyway in Luke 22. It's a wonderful study. I mean this very seriously.

The four Gospels carry it. This has to do with Jesus. Counsel. I'll read 35 to 38. Luke 22, 35, 38.

And he said to them, when I sent you out with no purse or bag or sandals, did you lack anything? And they said nothing. He said to them, but now let him who has a purse take it, and likewise a bag and let him who has no sword sell his mantle and buy one.

Let him who has no sword sell his mantle and buy one. For I tell you that this scripture must be fulfilled in me, and he was reckoned with transgressors for what is written about me has its fulfillment, and they said, lord, look, here are two swords, and he said to them, it is enough.

This is one of those strange requests. You know, we just had a co committee meeting and this text here is one of those texts that it's kind of an enigma. Why would Jesus want a sword? And why? Examining the context this was Jesus was in Gethsemane's, he was down very near to the end and he was still making this request.

He was changing the whole order of things. He was saying now you're going to take a purse, you're going to take a bag and you're going to sell your mantle and get a sword, and that's always been a puzzlement. I know we all have read brother Russell's interpretation and it's a good one that

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brother Russell suggested that Jesus requested these swords as a token gesture to show that no one was taking his life from him, that he was giving it, and I'm sure that those two disciples, one of them of course the gospels don't tell it who it is except John.

John tells us who it is. John tells us the disciple who was who used the sword was Simon Peter having a sword, drew it and struck the high priest slave and cut off his. Not only cut off an ear, he cuts off his right ear. John has got a lot of detail. Then not only tells you it's the right ear, he tells you it was Malchus.

He gives you his name. That's why you can see how Jesus Christ used him in the Revelation. He was a man that would pay attention to the details, and Jesus said to Peter, put up your sword into the sheath the cup that my Father has poured for me, shall I not drink?

So he dissuaded him from further use of the sword. Now this account is mentioned in all four Gospels. Matthew mentions the disciple using the sword. He doesn't name him, and Jesus tells the disciple to put up the sword, put it back into its place for all who take to the sword will perish by the sword.

Mark mentions the use of the sword by the disciple. He doesn't give the name, and Luke doesn't give the name. But Luke adds what the others don't add that Jesus insisted that they sell their mantle and buy a sword, and that's a difficult thing why would Jesus, who was such a gentle person, insist on this usage in that particular context in that dark moment?

Let's Read further. Luke 22:49, and this is Luke's account, and when those who were about him saw what would follow, they said, lord, shall we strike with a sword? They asked permission to strike.

And apparently Jesus deferred his answer. He wasn't quick enough with the answer because Peter was right there. He asked, and at the same time, I'm sure he was reaching for his sword. But, you know, Jesus apparently delayed this answer with a purpose. He not only asked him to get the sword, but in a sense, he permitted the use of this sword by his neglect to tell them ahead of time, well, now you've got the sword, I really don't want you to use it.

But he didn't do that. He fully, I think, expected Peter to use it, but he interceded at a certain point. So I've puzzled over this for many, many years and come back to it over and over again. But I'm kind of getting something that has excited me, and I just thought I'd pass it on to you for what it's worth. But it seems that this, you know, Jesus is a great teacher.

He had enough problems of his own at this time, and yet in this most difficult of times for him, at the very time when he said that my soul is exceeding sorrowful unto death, the great teacher was still teaching. He didn't say that just for random. We know that Jesus was a great teacher and that in this event there were probably some profound teaching lessons in it, and our thought as follows this particular line, that this sword was used only once in a certain context and with specific request.

At no other time were carnal weapons mentioned, and even when it was used, we know that Jesus only allowed the very minimal token fulfillment of the use of the sword, and then he stopped it. We think that he did this to show that a picture was being made here. You know, he's the great teacher.

This all had a reason, a lesson, something greater was being portrayed, and we believe that the experience that Jesus was going through was his Gethsemane hour, and the parallel of this would

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be the Gethsemane hour of the church down here at this end of the age, at the time in which Jesus said, in the 53rd chapter, in the 52nd verse and the 53rd verse of Luke 22, he told them that, well, now he had taught them daily in the temple, and they didn't come out with him with swords. But now they did, and he says, when I was with you day after day in the temple, you did not lay your hands on me.

But then he said something else. He said, but this is your hour. This is your hour and the power of darkness.

And so the fulfillment of this on a grander level would be the hour in which the powers of darkness would prevail over the church. There are when they would prevail against us.

And we believe that this probably is a lesson that the Lord was teaching of what would happen at the very end of the experience of the church. They would be permitted to use the sword. Not a carnal sword, but this was a lesson of a greater sword that would be used, and Psalm 149, it says, Let the faithful exalt in glory. Let them sing for joy on their couches.

Let the high praises of God be in their throats, and the two edged sword in their hand to wreak vengeance on the nations and chastisement on the people, to bind their kings with chains and their nobles with fetters, alliance to execute upon them the judgments written. This glory, this honor, have all the same, and so what we think here was pictured was that the Lord would use his people at the very end to execute the judgment written, and that would be their final act. Then would prevail the powers of darkness and they would have their way with doing in the church.

We leave it there. We could say more about that, but that's just to whet your appetite. Think about it, pray about it, see if there's any further lessons that we can develop from that. But I got a big thrill out of making that close relationship because I really believe that Jesus was the great teacher and he's teaching something more profound than what just appear on the surface our text. Now get to the subject.

This was a deviation before the subject.

Second Thessalonians 2, 8 and 9, and then will be revealed a lawlessness one, whom the Lord will consume with the breath of his mouth and annihilate by the appearing of his presence, whose coming is according to the energy of the adversary with all power and signs and wonders of falsehood. That's what the diagraph says, and then brother Russell has in parentheses in his articles, untruth, falsehood, untruth. Now, when we read this message from the pen of Paul, we sense he is reaching into the recesses of his mind.

You know, Paul had visions and revelations more abundant than they all, and when Paul begins to write and right and begins to speak, you know, there were a lot of things he said that it was not lawful for him to utter. He couldn't tell everything he knew. But we think that everything he knew was reflected in what he was writing about. He used that knowledge to sharpen himself as a teacher of divine truth and to be more helpful to us.

And we believe that Paul is giving the gravest possible warning of the dangers associated with the last days. Unless any feel confident that the Lord will somehow provide an impenetrable shield for all of his people alike. You know, that's easy to assume that the Lord loves us. The Lord is our shepherd, he will care for us. After all, he does love us.

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And you know, he is certainly going to put an impenetrable shield about us so we're safe. But I think this very verse is trying to head off such a smug and comfortable attitude on our part. Paul takes it a step further in his warning and he suggests what few of us like to think of. That God will send. That God will send to them an energy of delusion to their believing the falsehood, the untruth.

Here we get a double blow. Not only is the adversary to come on with all power and signs and wonders of falsehood, that is untruth, but the Lord at the same time will allow or provide for an energy of delusion, preparing many to believe the untruth. Who will be able to endure such a onslaught? We believe that the devil will be at his finest hour. This will be indeed the hour of darkness.

This is your hour, Jesus said. They will have their moment, as it were, of darkness.

Now I want to say that I think the peril is real.

Few of us know that we are the very elect, if any. Hence this warning should cause us holy concern. Paul was not writing these words to create splendid impressions. He is writing to each of us to pull on the Lord's armor a little closer, to be more watchful, to be more prayerful, and to realize more and more that we are indeed vulnerable.

There will be, and we should not ever imagine that there is going to be any easy victory.

The battle before us looms up as long, hard, and most of all deceptive.

Every vestige of our loyalty to to the Lord and the truth is to be put upon it will be tested the fearful, the uncommitted. Those who believe, but only half heartedly, will not fare too well under this test. Only those with a total commitment to the Lord, the truth the brethren could possibly hope to stand in that hour, and we believe that the words of this text apply particularly in the harvest time and most particularly in the closing hours of the harvest, Brother Russell wrote and reprint four or five Our special thoughts toly centers upon ourselves and those who with us have been favored of the Lord with the illumination of the harvest time. Will all of those who have heard the harvest message and rejoiced in it be safe in this evil day?

Or will there be some strong delusions for them also for their testing, their sifting? He asked the question, his answer, and this is a quote. The intimation is that the severity of the testing will come first to the saints in whatever proportion our doctrines include fallacies errors. In that same proportion will be the severity of our testing. Those whose space structure contains little wood, hay and stubble will suffer least, while those who have more of these combustibles will suffer the more.

End of quote. In other words, I think the pastor is telling us all that maybe we all have a few few areas of wood, hay and stubble, either in our characters or in our doctrines, and to that extent that burning will be used to burn these away. But there will be that burning. But the more of the truth, the more of the gold and the precious materials that we've dealt with, the better we will come through unscathed or unhurt in that day. But that doesn't Brother Russell's comments does not leave any of us in a secure, smug position.

It calls for really examination.

Now no one likes to get burned even a little bit. Yet the true spirit of consecration should allow us to rejoice, to see any hay, wood or stubble substance that we may be handling burned out of our lives. If we really are true in our consecration, if we see an error or a mistake or an untruth that we

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have held to, we should welcome it being burned out. We should hear it even though it's contrary to our nature. The flesh isn't going to like it.

It's going to chaff and it's going to be humble and it's going to drag its feet unchanged. But if at heart we see something is untrue, whether it's our doctrine or our lifestyle whatever, if we are aware of this and it's being burnt out by the Lord's experiences, we should rejoice after the Spirit that this is done. Now Brother Russell says again and I this matter of confessing error and relinquishing it is a severe trial to many. It tests loyalty to God and His word. It tests love for the brethren.

It tests humility of heart, and it does. It tests willingness to confess our errors. It tests love for the brethren however trifling the mistake, it requires an overcoming courage to declare it, to renounce it. This has been the procedure for the past 300 years of as God's people have emerged more and more from the smoke of the dark ages, because of these difficulties and tests, the progress out of darkness into full and clear light has been very, very slow.

At every step of the journey, light and truth have been slandered, opposed, vilified, persecuted, and the advocates of truth have been pilloried and roasted, either figuratively or literally. Our adversary, intent upon maintaining his hold upon the minds of God's people, has fought every inch of truth for the past four centuries.

You don't think he's going to quit now, do you?

He has made, and this is Brother Russell's continued quote. He has made it difficult for those whom the Lord has by his grace, been meeting step by step into the clear light of the knowledge of the glory of God and of his wonderful plan of salvation. Shall we wonder if our adversary shall pursue the same course with still greater vigor than ever, with still more energy than ever? By no means. We accept his present opposition as the fulfillment of Scripture and we expect no cessation, but rather a further aggressiveness on his part till the end of the harvest.

Those were wise words, words from the heart of the pastor in his endeavor to stay us to the very end. Brother Russell never relaxed his vigil. As a shepherd of God's flock, he knew every movement of the enemy and was prepared to receive the enemy wherever it would mount its attack. If you read Brother Russell's writings, you'll see that he was constantly probing to determine whether this move or that move on the part of the papacy or Babylon was going to lead to their offensive against the truth. He was constantly on the alert and he constantly, as it were, was providing the Lord's people with the proper guidance to receive the enemy at any moment.

Such was the vigil of the Lord's people under the guidance and leadership of Brother Russell.

I'm reminded of a story that I used to set tight. I used to set history books and all kinds of books for schools and so on. But this is one of the stories that I remember. There was a true history of the Confederate and the Union war, and the Union and the Confederates were locked in battle. But one night the Confederate forces withdrew from the battlefield.

Well, that was all right. That sometimes is done. But there was something peculiar about this. They left violently, quickly, and they covered up their tracks, and the worst part was the Union didn't know where they went.

They lost contact with the enemy. Enemy.

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Well, that's a serious military mistake. You know, you can. You can be driven back, you can be routed, you can regroup. You can do all kinds of things. But as a military leader, the worst possible thing you could do is to lose contact with the enemy.

Because then you're sitting duck on the pond. You don't know where he is. You don't know where he's coming from. You don't know what he's going to do, and you can't defend yourself against him, can you?

It's very, very difficult to defend yourself against an enemy. To put your troops in position to receive the enemy when you don't know where he is. Very bad. It was a terrible military blunder. But then they didn't only make that blunder.

They did something else. The generals and the lieutenants and the leaders, they misread what had happened, and they were saying the confederates were inglorious retreat. There was no evidence for that. There was nothing inglorious.

It was pretty well engineer. It was smooth. It was a marvelous operation that the confederates had done that night. They took a whole army and moved it out of sight and out of hearing and out of the knowledge of the union forces. But instead of sending out triple guard to find out any possible evidence of where they had gone, they were gloating all day on the victory.

Terrible mistake. Terrible mistake on the part of military people, and then, of course, they were living in a dream world, and they got some intelligence reports that, you know, the enemy has been sighted and it's moving up in our rear flank. Ah, no.

The vision was they were in inglorious retreat, and they were just as happy as happy could be. They were drunk with untruth. They were impervious to the peril, and they were excited that they had won, and they were standing on the verge of a terrible and bloody defeat, and finally, the leaders, the generals, wakened when the union shells began landing right on their headquarters.

The confederates were lobbing their shells upon them, and then the generals ran out on the field and they asked their men by superhuman efforts to save the day. Well, there was no way in the world they could. They fought bravely and they threw their lives away. But the fault was in the leadership that day.

They had all the guns they needed. They had all the preparations they needed. They had superiority in troop power. But they were deceived. The untruth.

They dreamed that they had won, and they were standing about ready to fall before the enemy.

And I think without going into any great detail, we can see that this lesson applies also to the Lord's people.

Paul says in 2 Thessalonians 2, 3, Let no man deceive you by any means, for that day shall not come, except there come a falling away first and that man of sin be revealed, the Son of perdition, and we'll lightly treat this part because you know that here the apostle is showing two things had to precede the Lord's return. He said there would have to be a falling away first from the faith, which happened after the apostles fell asleep, and then he said that the mystery of iniquity would have to be revealed. The man of sin, the thing that stood in the way, of course, was the Roman emperor.

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He wanted to be Pontifex Maximus and he stood in the way of the rise of the man of sin because he emperor himself was going to sit in the seat of power in the Church. But we know the story how that the emperor was finally dislodged from that seat and how finally leadership from within the Church, the man of sin element sat finally in the temple of God, declaring itself that it was God and the mystery of iniquity had come to its fulfillment.

Well, now we know that these things have happened, these things. The man of sin has come, it has been revealed, and nothing is easier to follow in the study of the Reformation than the fact that the Reformers recognized who the man of sin was. They identified it with the papacy. They seem to have the truth on that matter.

But, you know, things have transpired from then till now, and we find that the Protestants who once had the truth now have the untruth. Strange, isn't it? Strange? Well, it's interesting to note that the untruth got started.

You know where it got started? It got started in the Catholic Church. Some of the things that Protestants believe now were taught by a Catholic bishop.

When the Reformation began to start declaring let the papacy was the man of sin, the papacy found that the Protestants were so effective that they were actually fearful that this brand of the Protestants was going to be burnt right into their hide, and everyone would see it, and they were really upset and uptight, and so what they did, they engaged two men to work, one on one side of the street and one on the other, hoping that one of them would come up with an idea with a system of teaching that would take the heat off of them. The two men who were the apostles of these views were Jesuits Ribera of Salamanca, Spain, and Bellarmine of Rome.

They clearly came forth with a winning Deception. Now, these two were on one side teaching a futurist concept of the man of sin, a literal man of sin, and then there was on the other side, Alcazar, a Spanish Jesuit of Seville advanced almost simultaneously the view that revelation shows the Antichrist. Prophecies were filled long before the popes ever came to power or the papacy had emerged as a power. In other words, the second view tried to take the prophecies of revelation and put them into the past.

It's like using prophecy to forecast history. Well, it was so flagrantly deviant that nobody would buy this view. It went nowhere. But the other view of Ribera and Bellarimon, of Rome were very effective. Giving a future interpretation caused the ears of many to tingle.

It really worked anyway. When you can inject a lot of literalness into prophecy, it makes it more creditable, more believable. After all, that is what the Bible says. It says a man of sin. That's what it's going to be.

It's going to be a man. How easy. After all, it's right there in the word, a literal man. Of course, the reader reads that and sure enough, there it is, and it has this baited the trap for those who believed in a literal man.

Jesus appearing in heaven, blowing a trumpet, rapturing his saved people while he with flaming fire goes after the unsaved. Why not believe in a literal man of sin? A natural man with superhuman powers who could deceive the whole world for a season? And it was this Catholic concept that started the whole thing, and while Rivera and Bellarmine did not convince the Protestant world of their day into a landslide conversion to their way of thinking, it set the stage for the fall, we believe,

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of Protestantism.

One of the truths the performers had was the recognition of the papacy being the man of sin. Read history, you can't doubt it.

Regrettably, in the last 50 years, Protestants have almost thrown this truth away in favor of a literal man of sin who will dominate the world for three and a half years, or some say seven years. Regrettably, it is the fundamentalists who are the most taken up with this view because they literally take the very words of the Bible, and that's the only thing it can be. It's going to be a literal mass. Now, Protestants themselves recognize that the father of this futurist, literal man of sin viewpoint is Roy bera, Dean Alford, E.B.

elliot, Dr. Candish. All Protestants accept this fact of Catholic origin. To a now popular Protestant view. They realized it had roots in a Catholic concept but it's accepted as a Protestant view, and of the fundamentalist Protestant view, no less.

But notice what Paul said. It is coming to pass precisely as he said it. Because they refused to love the truth and so be saved. They had the truth, but did they love it? They knew the truth.

Man of sin was, they were told who it was. They taught in their theological schools who it was, but they did not love the truth. Therefore God sends upon them a strong delusion to make them believe what is false, what is untrue. This reminds us of 1st Kings 22, where 22:19 and Micah said, Therefore hear the word of the Lord. I saw the Lord sitting on his throne, and all the hosts of heaven standing beside him, on his right hand and on his left.

And the Lord said, who will entice Ahab that he may go up and fall at Ramoth, Gilead? And one said one thing, and another said another, and then a spirit came forward and stood before the Lord saying, I will entice him.

Yes, I'll do the job for you. I will go forth and I will be a lying spirit, not in his own mouth, but in the mouth of his prophets. A lying spirit in the mouth of all his prophets, and he said, you are to entice him, and you shall succeed. Go forth and do so.

And now therefore, the Lord has put a lying spirit in the mouth of all these your prophets. The Lord has spoke evil concerning you. Now we're not to understand that the Lord here lie, but what the Lord did, he put a lying spirit in their mouths. In this sense that he allowed these lying spirits, these 400 false prophets that were Jezebel servants who claimed to be servants of the Lord. He made sure that they had a good day, that they didn't have any headache, and that they were at their best.

Oh, they were good deceivers, and they performed beautifully that day, and so the Lord gave them, as it were, a successful tongue and lips to speak, and he made their them put on the best performance they ever did. Not that the Lord lied at all, but he gave them a help and their performance, so that they really deceived Ahab, and we believe this is how the Lord allows, as it were, these strong delusions to come.

God is not a God of untruth. But when those desire to believe in untruth, the Lord removes the hedges, and he may even help others who are teaching on truths to be effective, so that they will, with their titillating words, reach our ears and hearts. If we don't really love the Truth. If we haven't received the truth in the love of it, we can almost be certain that we will be deceived.

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And notice this at brother Austell's writings. Reprint 458383 quote no doubt some who will be of the great company will be more or less deceived of the adversary by the strong delusions of this hour. Such in their blindness and deception may set forth darkness for light and light for darkness. They may do it with great positiveness. You know, there's a difference between a lie and an untruth.

A person who is lying is deliberately trying to deceive you. But a person can be telling you an untruth very sincerely. He may be trying to help you out, but he's giving you bad information. He may not intend to be your enemy, he may not intend to hurt you, but he's telling you something that isn't true, that can be very harmful. Certain areas.

And so we must think of this as a factor. There may be great positiveness, Brother Russell says, but scarcely we think with bitterness, anger, malice, envy, hatred, strife. Works of the flesh and the devil. The great company may be and probably will be deceived with these untruths, and they may be actively preaching them, thinking they're helping, even though they themselves are emissaries of the power of darkness.

Now, the Scriptures are specific and clear. The man of sin cannot be a literal man. Particularly those in present truth should see this clearly. The man of sin had to be revealed before the Lord's presence, before the Lord could return. This revelation took place in the Reformation several hundred years back.

The man of sin is to be destroyed during the epiphania of his parousia. He would be a long live literal man of sin. He would be hundreds and hundreds of years old by the time this is fulfilled.

Now, despite what you might hear to the contrary, the papacy is still here. It has not been destroyed, and as such, it still remains the enemy. It still presents a serious danger to us. Remember Paul's words concerning the Lord's presence, saying of this man of sin, this lawless one would be attended with all power, with pretended signs and wonders, with all wicked deception. For those who are to perish because they refuse to love the truth.

They had the trouble truth and they are not able to keep it because they didn't love it. What a sad, sad testimony of these. Anyone who does not love the truth with all his heart and with all his soul, with all his might and being stands to lose ground. The Scripture Makes it certain the powers of darkness will not abet their warfare. They will not leave off their deception.

They will not quit their untiring battle against the truth and its supporters. The devil and his minions knows he must at all costs consummate his war against the seed of a woman. If he has anything on his list that is top priority, that's number one, and that in itself should awaken us to the danger. We are not ignorant of his devices.

Yet I wonder indeed if we are, could it happen to us that we have lost contact with the enemy, lost track of his movements? Could it be we have conjured up visions of inglorious retreat when in fact the enemy is mustering forces to overrun our position?

Now there is danger in thinking the deceptions will come with all deceivableness of truth will be along the lines of the man of sin only, or from united religious forces out to compromise our position. We believe these certainly are dangers. But the devil is not limited to a single front wall warfare. John tells us we have three fronts to face the world, the flesh and the devil. Even worse, sometimes all three come in at the same time.

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Usually at our weakest moment, our unguarded moment. We must look first at the world. Never before has the world influence been so strong in the Christian community. Mass communications of all kinds, the printed word, photographic areas, photography, films, radio, television, our educational systems, our working climate have all become avenues of input into the Christian life. One of the biggest problems is people are no longer alone with their thoughts before the Lord.

It is the flip on generation with either music or conversation or audio visual. If not that, it's book and magazines by the Carlo to capture our minds and thoughts, our thought processes, good, bad or indifferent. But all these are there, and it's hard to get an umbrella big enough to keep the drops of the world influence from falling upon us. There just isn't a big enough umbrella.

The world is not all evil. It can be noble in some ways, and when we see some of its nobility, it tends to make us less on guard against its baneful and degenerate qualities, its lack of reverence, its no sin, no false attitudes. At times the world may, in the tape case there is a note that says in the lull that occurs on this tape, Brother Burns said the at times the world may seem to have more tolerance, more largeness than the Lord's people. We're being conditioned to settle for lower standards, less holiness, less truth, all to narrow the gap between us.

The world has opened its mind to everything, to both good and bad, and consequently their natural inclinations have been laid aside and a broad minded attitude is adopted about everything. Dear friends, do you know that justice is not broad minded, it is very narrow minded. Justice has one criteria upon which it bases its judgment. You can cry, you can plead, you can beg, but true justice is only interested in one thing and that is what is right.

Justice, justice and judgment are the habitation of God's throne, while mercy triumphs over judgment. Yet God has always paid justice its full dues. God met justice and paid its demands, while his mercy came after justice was satisfied. Some of the Lord's people have not even learned the lesson of justice while they are sermonizing on love, and we cannot properly preach on love if we have not learned the lesson of justice.

Jesus underscored the folly of the religious world. He spoke of those who strained for gnats and swallowed camels. We see the same today in India. You will see people sweeping before them so they don't step on an insect while they cut off a child's hand so it can become an effective beggar. Here we see a society being educated for total awareness, while the wealth and resources of our nation are being drained to build thermonuclear weapons capable of frying and incinerating the whole world.

It's almost madness. It is no better than it ever was. We think it is worse. The intelligent, the great minds of this world are leading the world on a path, a collision course of destruction. Ruthlessly they know what the consequences are, but they can't turn back.

The die is cast, and so they move toward a thermonuclear destruction. Then we have the flesh, a steadfast enemy of the new creation. It is the loyal opposition all the time. If Paul had to browbeat his body to keep it under, how much more so do we?

The flipping.