

# **Restoration and Preservation of Scriptural Doctrine, Worship and Living**

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It is vitally important today for God's people to understand that the Scriptural contents of the directives to the church must be recovered in doctrine, worship and lifestyle if such are to become an effective testimony to the constituents of the Body of Christ. It is truly sad that today's church has become so secular to the point of abandoning its doctrinal heritage for the sake of supposed pragmatism. The facts are, the truths that need to be recovered are those in the epistles of Paul, which magnifies God in Christ in the origination and culmination of the church's faith. These truths are couched in the expressions of the chief attributes of God's workings, i.e., His grace, mercy and faithfulness to His beloved.

That which is direly needed is a scriptural exploration leading to a serious recovery of the important foundational doctrines as they involve the true commission of the church's business: governing what it teaches, guiding the manner in which it encourages and conducts worship and forming the kind of spiritual life that it needs to model as a testimony to its identification. In this vein, the sections outlaid in this writing, point out in minute detail some of the church's deficiencies and convey for consideration some suggestive directives, taken from the epistles written by the Apostle Paul.

## **Restoration and Preservation of Scriptural Doctrine**

The present era is an age of spiritual weakness and in most places, nearly non-existent theological stability, even among those who are supposed to understand and affirm it. So to speak about a restoration of sound doctrine on a practical level at least, is to speak about its broadest possible rejuvenation. This entails the reintroduction of all the major doctrines of the eternal decrees of God. The initiation of this involves teaching about: 1). The attributes of God and the depraved nature of mankind in his fallen state, 2). The eternal works of Jesus Christ in accomplishing the elect's salvation (resuscitating the great scriptural words for these works, e.g., imputation, propitiation, reconciliation, redemption, etc.), 3). The process in which the Holy Spirit has applied the finished work of Christ to individual body members, 4). The Church (what it actually is and how it should function) and 5). The end of all things (eschatology).

God's people need specific powerful teaching about the Scripture's conveyance of the Grace covenant, as it documents the principles of God's decrees regarding eternal election, calling, justification, as well as all other applicable doctrines. This is so necessary because there is very little preaching on these foundational truths from the pulpits of modern day ministering. This is the primary cause of the debilitating weakness and malfunctioning of the church today

The focus for implementing this rectification must abide in a renewed awareness of the reality and presence of God as it must be prioritized in militating the preoccupation with humanity and the fascination of accommodating the seekers satisfaction syndrome that has overwhelmed much of Christendom. There is a great need for balance in that the veracity of Scriptural Doctrine

encompasses the purpose of God in His design for His called ones. In this sense, sound preaching and teaching must embrace speaking foremost in the spiritual sphere, i.e., to the spiritual intellect. But many tend to embrace extreme humanism and the pendulum today has certainly swung in the direction of an exclusively man-centered theology, worship and secular lifestyle. Today, when many people come to church, they do so with the attitude, "What's in it for me?" Thus, the tendency of too many ministries has been to renovate the message and mission of the church to accommodate this trend.

Scriptural analyzation of this tendency exudes the flawed impression that there is very little place for spiritual truth in the wasteland of humanistic aggrandizement. The reality of spiritual truth seems to be encapsulated in a world of fading dreams. The fundamental problem in Church ministering today is not so much inadequate techniques, insufficient organization or antiquated music nor is it one of being out of touch with the world. The fundamental problem is that the concept of God rests too inconsequentially upon the premise of today's church ministering, in that: His truth is too distant, His grace is too ordinary, His directives are too benign, His gospel is too unsatisfying and unfortunately, Christ has become too common.

Clearly in this day, there is the need to push the pendulum in the direction of a concern for God and His attributes and stress the doctrines of salvation again and again in the forum of preaching and teaching. But something else is also needed. The 18<sup>th</sup> century philosopher Immanuel Kant is one of the most influential in the history of Western philosophy. His contributions to metaphysics, epistemology, ethics, and aesthetics have had a profound impact on almost every philosophical movement that followed him. In one of his most notable works, he attacked the objective distinction between the self and the object to be known by the senses, perceiving the mind actually to form reality by the way it receives and analyzes external stimuli. Here, he construes that one in oneself becomes the measure and determiner of all things. Sadly this mindset has invaded the mores for God's people living in and formed by today's societal culture.

This preoccupation with self is the chief sin of today's church. The ever imposing quest of the absorption with self will prove to be the greatest challenge to a renewed effort to teach about primarily focusing on God irrespective of one's self. In most synergistic circles, this will be fruitless since they foist a "cooperate relationship" by presenting a God who is to be used by His redeemed rather than a God whose works are exclusively accomplished void of all human efforts. God's word, in effect elicits from all of His determined ones, the goal of their surrender of self and committed obedience to all His directives. This information encompassing His instructions and directives, are not presented as an answer to one's perceived needs but the call is to take up a cross daily and follow Jesus Christ. The sad truth is that Christendom today is infested with a culture filled with religious consumers, who prioritize the goods of this present world and are thus totally out of touch with the value of eternal things.

In this carnal environment, restoring the proper assessment of "God alone," is going to involve the teaching of grace dominated doctrines that are structured to instill a complete reconstruction of this new wave of modernistic, self-absorbed, hotchpotch of human indulgences. Accordingly, this process commences with a comprehensive examination of God's attributes in the light of scrutiny from the Gospel of Grace. A brief description of some of them are as follows:

## **The Attributes of God.**

**Sovereignty.** It is impossible to over-exaggerate the importance of God's sovereignty for He is the greatest of all realities. Indeed God is in essence reality. Sovereignty is one of the most definitive statements that can be conveyed concerning Him. The other attributes of God are also important. But if in our thinking, we should eliminate God's sovereignty, which is the absolute determination and rule by Him of all His works and creatures, then He will no longer be God. In such a scenario, His decrees and acts would be determined by something else; either by mere

human beings, circumstances or some other cosmic power(s) as these other forces (or non-forces), would constitute a challenge to God's power.

In order for God to be sovereign, He must also be all-knowing (omniscient), all-powerful (omnipotent) and the possessor and occupant of all space (omnipresent). If He were limited in any one of these areas, He would not be truly sovereign. Yet the sovereignty of God is greater than any one of these as it is the authority base of expressing all the attributes it contains. Sovereignty is no mere philosophical dogma, devoid of practical value. It is the one doctrine that gives meaning and substance to all the other doctrines. It is the foundation of His decrees and the nerve center of all truth.

Many believers would probably agree with it in a very limited sense, though they might feel that the Sovereignty of God is not a very practical focus for today's teaching. This is particularly true when it is taken into account that any serious endorsement must also stress the corollary (resulting) doctrine that is concomitant to God's sovereignty; namely, that if God is sovereign over all things, then those aside from Him are not. Thus men are not in control of the affairs of their personal lives. None are in a position to determine what their lives should be or even what their true needs are. Certainly none should suppose, not even for an instant that the world revolves around the likes of mankind.

If the doctrine of the Sovereignty of God is to be embraced in today's cultural setting, it necessitates opposition to the Nebuchadnezzar syndrome. Corroboration of this type of mindset is found in the prophesy of Daniel Chapter four, as king Nebuchadnezzar stands on the rooftop of his palace, looking out over magnificent Babylon with its glorious splendor and readily credits it to his doings. In the text, he is boasting, "Is not this the great Babylon I have built as the royal residence, by my mighty power and for the glory of my majesty?" (Daniel 4:30). He was claiming that the world he observed was of him, by him and for his glory. That is the very essence of the spirit of the world, which exalts itself in opposition to the sovereignty of the One and true God. Nebuchadnezzar's boast may be the best single expression in all of history, which could be termed today, "secular humanism". But this is also exactly the spirit abiding in many of today's churches as they construct larger buildings to accommodate larger multifaceted ministries by catering to the love of self; effectively employing worldly means rather than precipitating God's work by His might, in obedience to His word. In this sense, the Sovereignty of God more than any other single doctrine, defines the essence of repudiation against worldly agendas with their emphasis on the flesh.

The underlying question is who is sovereign? Is it mankind, perhaps is it even the powerful systems of this world or is it the God of all creation? As it is documented, Nebuchadnezzar through the workings of his ordeal eventually got the message, for his final testimony reads: "At the end of that time, I, Nebuchadnezzar, raised my eyes toward heaven, and my sanity was restored. Then I praised the Most High; I honored and glorified him who lives forever ----- (Daniel 4:34-37). Thus God is not only able to humble men; He does in certain instances for the sake of His testimony. This is possibly what could occur in today's churches as it is certainly within His prerogative to employ such pejorative measures.

**Holiness.** This is perhaps the most misunderstood of all God's attributes yet it is multifarious in its conveyance of His character. This is the attribute around which all His others resonate. Indeed, it is from the comfort of His holiness that one can rest in the assurance of His sovereignty. But the two are intimately intertwined and thus they are so closely aligned that one might even ask which ought not to have come first. God is the holy and potently righteous one. In spite of this, God's holiness weighs lightly upon many of His people because they view it as a difficult matter to comprehend, as many ministries certainly do not understand it. God's holiness is not just a question of morality in the statement that he is always right in what he does but it employs His transcendence into what ought to be. It involves His majesty, the authority of His sovereign power and the stateliness of His

grandeur. It embraces the idea of God's sovereign majestic will, a will that is set upon the proclamation of Him as to who He truly is. He is God alone, who can not nor should not be denied and will not allow His glory to be diminished by another.

When one fails to understand what the holiness of God engenders it presents an array of complications, great and small. A far greater irony is that God's holiness is something of which all human beings will ultimately stand in awe yet there is very little about which some humans today do stand in awe, the least of which is God. Today is an age wherein everything physical is exposed as there are no mysteries or surprises, where even the most intimate personal secrets of men's lives are shamelessly portrayed on television for the entertainment of the masses. Sadly today's churches are also contributors to this frivolity in the treatment of God as a celestial colleague, who indulge men in the trivialities of their day to day lives. Perhaps the greatest problem of all in regards to the misconception of God's holiness is the compromising of the standard against which human activity is assessed. Misapplication of scriptures dispensational-wise mostly produces susceptibility to impressions of shame, guilt, embarrassment and terror in those who indulge the word of God in this manner. These are all painful emotions and they are evidenced by the way human actions are categorized. So the relevant question that should be asked is whatever became of sin as it is so defined in the Scriptures as everything that falls short of the glory of God? It seems as if God's standard of righteousness has been banished from the religious and cultural landscape in that men have redefined sin to mean crime (because it is now no longer an offense against God, which is what sin is but rather an offense against the state) and then have reclassified such into symptoms.

Thus, in order for today's churches to stand justified and comfortable in foisting humanistic agendas, unrighteousness and sin are things that are now consigned strictly to nonreligious practices. In this view, it is caused by the environment, malfunctioning homes or even desensitized genes creating such actions. It is suggested in some circles that psychiatrists may have compounded the problem by "neglecting the availability of help for some individuals whose sins are greater than their symptoms or whose burdens are greater than they can bear." These types of analyzation have unfortunately been messed into the mode as acceptable ministering. In effect, many mainline ministries have bought into today's therapeutic culture so that they no longer classify transgressions as sin or even confront sin directly by teaching God's directives for maturation. Instead they set up counselors to work through why their constituents are acting in an "unhealthy" manner, thus prescribing natural methods for physiological and psychological "healing."

What the church has failed to glean from the scriptures is that true holiness fundamentally defines the character of God. In essence, if the statue of Godliness is compromised, true worship loses its awe, the truth of God's Word is not utilized to exercise its ability to compel and obedience loses its virtue. In this sense, the church loses its authority as given by and through the commission of the Holy Spirit in its assigned roll to lead and guide into all truth. It is critical for God's people to recover the Bible's teaching that God transcends above all things and explore the input that this information transfers to the lives of God's children. To begin with, teaching and preaching must primarily flow from the greatest passages of the Bible (the Grace Doctrine) in which His people are exposed to God's awe-inspiring majesty and holiness. It is utterly important that the conveyance of relevant truth is prioritized as it is the critical antidote for alleviating the current tendency of church ministries relinquishing their spiritual effectiveness and eventually even their true purpose.

**The wisdom of God.** The internalization of this phraseology evinces diverse impressions upon the hearts and minds of God's people. What is comprehended by the statement that God is wise or all-wise? The standard answer in Theological circles is that God is omniscient. Of course, God cannot be all-wise unless He is all-knowing but wisdom is more than mere knowledge and even more than total or perfect knowledge. An individual can have a great deal of natural knowledge or "head knowledge" and not know how to properly apply it. One can know a great deal about a lot of things and still be a blundering fool. And there is the companion quality of the virtue of goodness. In effect, without the virtue of goodness, the virtue of wisdom is incomplete. In this sense, humans



may be described as crafty or cunning but wisdom consists of and abides in the attribute of the perfect utilization and direction of that knowledge to the highest and most moral ends. Thus, the selection of proper ends is supreme and must of necessity exist prior to the selection of proper means for the accomplishment of such ends. However, such is not possible without the attribute of goodness. Ultimate wisdom is the capacity to comprehend and the determination to effectuate the best and highest goal concomitant with the secured means of attaining it. Hence wisdom is in essence the efficacious component of moral goodness. In this light, wisdom in its fullness is exclusively inherent in God, who alone is immanently, entirely and invariably wise. Wisdom is His essence, as power, truth and goodness is His essence as integral elements in His character. Accordingly, His omniscience is the root agency governing His omnipotence in that His infinite power is ruled and dictated by His infinite wisdom, as this is corroborated in the Scriptures documenting the description of His divine character.

This is the sobering lesson that today's churches must come to grips with. As the spiritual cogitation of God's people are aligned along these premises, such will at once ascertain why human wisdom has no function in the implementation of His perfect will. It becomes apparent to properly informed minds that human wisdom does not begin to compare with God's as documented by I Corinthians 1:20-21, wherein the Apostle Paul states, "Where is the wise? Where is the scribe? Where is the disputer of this age? Has not God made foolish the wisdom of the world? For since in the wisdom of God the world did not through wisdom know Him, God was well pleased through the foolishness of preaching to save those believing."

Today's ministries should not only be amazed but also humbled by God's wisdom. There are three primary areas of doctrinal teaching in which this needs to be inculcated into the spirits of God's elect.

1). **The wisdom of God in justification.** The opening sections of Romans (chapters 1-4) addresses this subject as it inquires how a God of perfect justice who must punish sin, is nevertheless able to save sinners. To the finite mind, this is the question that defies all human rationale. Naturally, the answer is incomprehensible to the wisdom of mankind as they assess justice. Hence such enlightenment is not accessible to the wisdom of humanity but it was never beyond the wisdom of God. Such was implemented and decreed in the eternal sphere and manifestly assigned: "but when the fullness of time came, God sent forth His Son, born of a woman, born under the law, that He might redeem those under the law, that we might receive the adoption of sons" (Galatians 4:4-5). Also according to Paul's epistle to the Romans, "God set forth *to be* a propitiation...to show His righteousness" (Romans 3:25). In essence, God satisfied the perfection of His justice by the expiation of Jesus in lieu of His elect. Thus, the demands of God's justice were fully met and His righteousness being satisfied, the love of God was manifested that in eternity, it freely reached out, embrace and save those whom He chose.

Who but God could inherently possess beforehand the perfect solution to the designed problem in the sense of providing the proper ends of saving selected sinners, precedent to the proper means of the sacrifice of Jesus and also a forum for manifesting His love for elected ones? The obvious answer is that only God possessively is of wisdom to even comprehend such workings and the revelation of such is only ascertainable to those whom He has chosen to reveal it to.

2). **The wisdom of God in sanctification.** The next major section of Romans (chapters 5-8) addresses the permanent nature of salvation, embracing the requirement of sanctification as a prerequisite for acceptability unto God. In what way is the wisdom of God revealed in effectuating this? Here one should note that in the previous question of justification discussed in Romans chapters 1-4, this perfect end was provided by the faithful work of Christ, the act of sanctification would follow in the same mode as it is all of His grace. But if that is so, how can the perfect end of sanctification be conferred upon the possessor of a sinful nature and what mitigates the consequences of a justified person

from the indulgences of the sinful nature, assuming that person's salvation has already been secured by the justification of Christ's sacrificial work? Also if the act of ones sanctification does not engender the employment of such ones moral input of conduct, is there a requirement for consecrated living unto God?

Unfortunately these types of inquiries places great strains on most church ministries because of their inefficacies in doctrinal matters of salvation and as such questions arise, they wrestle in the dilemma of erroneous scriptural exegeses (interpretations). The scriptural answer is, that the requirements of salvation has been proven to be unobtainable by works, which destroys grace as no one would be saved since none can provide sufficient good works (Galatians 2:16; 3:10). However, the fact that salvation is of grace does that translate into giving such blessed ones a license to sin greatly (Romans 6:1). Sanctification is the culmination of God's eternal purpose in the election of designated ones who were instantly set apart (sanctified), which included the entire gamut of His spiritual blessings of grace (Ephesians 1:3). Accordingly, the entire salvation package entails numerous doctrines of salvation (justification, imputation, propitiation, regeneration, etc.) that were enacted in eternity, which are unfortunately erroneously taught or not taught at all by the majority of church ministries today.

The manifestation of God's wisdom is documented in the fact that the perfect end of His will never encumbered sanctification or justification apart from one being regenerated or being made alive in Christ. God's elect have been given a new nature in eternity, before creation and this new nature, being the very life of Jesus Christ within, will inevitably manifest itself in the sphere of time. Portionally, according to the design of God for each individual's course in this life, He (the Holy Spirit) produces good works corresponding to the character of God. In fact, this is the most effective manifestation of testimony of one having been saved by Him. Moreover, since this is the work of God and not of humans, it cannot be reversed and somehow reverted to its prior manifested unsaved condition. Thus, the fact of being sanctified certifies that one cannot ever be separated or considered a "backslider" in the sense of being loosed or cut off from God, hence, the only way one can move on is forward to the manifestation of glorification in Christ. The Gospel of Grace's illustration of this truth is stated as a forceful imperative: "Likewise also you consider yourselves to be dead to sin but alive to God in Christ Jesus" (Roman 6:11).

Who but God could co-jointly possess such power and love to the perfect end of providing such grace to transfer the moral nature of perfection to vessels of imperfection, thus manifesting such a blessed gospel? The answer is, only God is inherently gracious as no creatures (mankind nor angels) could possess the capacity to do it, because they naturally perceive grace and works as a unit, which is impossible. When mankind emphasizes morality, it is with the notion that one can be saved by good works as some strive to do. In this effort they repudiate grace. But then on the other hand, when some embrace grace, knowing that none can possibly be saved by inadequate and polluted works, there is the tendency to abandon works entirely and teach antinomianism. But the scriptural position holds to graces and repudiates the works of the flesh, as God's purpose exudes a gospel that is entirely or completely of grace and yet its results produce the most exceptional works of the Spirit in those who are its recipients.

**3). The wisdom of God in the manifestation of His decrees.** The third section of Romans (chapters 9-11) addresses the manifestation of God's eternal decrees as the covenants of God flow according to dispensational arrangements. For those who repudiate dispensational teaching, this presents enigmatic problems in that although God made great salvation promises to the Jewish people, in spite of these promises, the majority of Jews at the present time are not responding to the gospel. Those who embrace the position of Covenant Theology have problems explaining the flawed indication that the purposes of God may have failed? Also the amalgamation (blending or mixing) of Israel and the Church (Body of Christ) presents addition problems in non-dispensational teaching concerning the

status of the Gentiles? In Paul's day as well as today, Gentiles seem to be responding to the gospel that was first presented to the Jews.

Does this represent a seemingly unexplainable paradox that the vast majority of the Jews are apparently estranged from God presently and has He permanently rejected the Jews in favor of the Gentiles? If He has, (even for the present age only) is that unjust? And doesn't the factuality of even part of this destroy the Doctrine of Eternal Security? The answers to these questions are varied as they comprise a magnificent array of the Doctrine of Theodicy, in which God is inherently justified in all His dealings in the affairs of men. Specifically, God has set aside His dealings with Israel for a time as the focus shifts to the Gentiles, i.e., "in order that His mercy might be extended to the Gentiles", and that salvation to the Gentile will provoke Israel to jealousy" and so in His appointed time, "it will bring the Jewish people to faith in Jesus as their Messiah." As one focuses on these chapters of Romans (9-11), they prove to be an exploration of the omniscience and omnipotence of God in the ordering of space/time events as a vivid display of His masterful wisdom.

Who but God could devise a plan of that scope for the design of expressions in the forum of creation that are manifestly the very opposite of His righteous and holy nature, without such subsequently imposing or even implying ambiguity and antipathy in His essence? The answer is God alone! Spiritual intellect can only understand the wisdom of God on the basis of scriptural revelations and even then it is difficult for finite beings to comprehend. The greatest expression of human testimony that can be affixed in regard to this phenomenal, is stated in the epistle to the church as written by the Apostle Paul wherein the Holy Spirit exclaims: "Oh, the depths of the riches both of the wisdom and knowledge of God; how unsearchable are His judgments and His ways cannot be tracked out . For who has known the mind of the Lord? Or who has become His counselor? Or who has first given to Him and it shall be repaid unto Him again? Because out of Him and through Him and unto Him are all things. To Him be the glory forever. Amen." (Romans 11:33).

The superiority of God's wisdom places it far above the realm of anything that can be attributed to human comprehension. The scriptures teach that natural man is incapable of understanding the things of God as they are spiritually discerned (I Corinthians 2:14). This is corroborated in the Old Testament by the statement of the Prophet Isaiah (KJV), "For my thoughts are not your thoughts, neither are your ways my ways, saith the LORD. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts" (Isaiah 55:8-9). Yet there are a plethora of scriptures that encourages God's people to ascertain those revealed portions of His wisdom, e.g., Ephesians 5:17 states, "On account of this do not be foolish, but understand what the will of the Lord is."

Accordingly the central inquiry is how may God's elect become privy to the revealed workings of His wisdom? The standard Theological response is the quote taken from Proverbs 9:10, which states (KJV), "The fear of the Lord is the beginning of wisdom." However, the most concise methodology is God's design for believers to study the Bible to know His Word. Note Paul's statement to Timothy that the Scriptures "are able to make you wise for salvation through faith in Christ Jesus" (II Timothy 3:15). Thus one should especially study the Bible as the true church has always drawn its life and sure direction directly from the written word. In fact, the revealed portion of God's wisdom is exclusively documented in the information that is gleaned from His expressed Word (the Bible). When these directives are not internalized, the organized Body of Christ has no spiritual communications, though it may continue to function in religious manners and practices.

Thus if God 's people sincerely believed that God is all-wise and really desired the benefits of His wisdom, they would be motivated and seek to really know Him according to His perfect knowledge. True wisdom entails ones fervent and consistent desire to be in alignment with the will of the all-wise-God, knowing that He always works to the best end of His beloved (Romans 8:28). But

apparently many of God's children do not really believe in His wisdom, as they may readily admit that He is all powerful and yet not feel secure in His workings. The bottom line is, it is one thing to verbally acknowledge His wisdom but quite another to faithfully and enthusiastically abide in it.

## **Restoration and Preservation of Scriptural Worship**

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It has been stated that true worship is the highest and noblest activity of which the believer, by the grace of God is capable. But this by the same token highlights an obvious weakness, namely that large segments of the church, perhaps the majority, are not informed practitioners of true worship as it is almost non-existent according to the directives given to the Body of Christ. Currently, the majority of mainline instructions being embraced can be traced to divers' religious societies and other agencies that are relied upon for the dissemination of God's Word. Thus there are millions of God's people today, probably more than ever before in the history of the church, who construe various opinions of what proper interfacing and communion with Deity engenders. In this sense, there has never been more a time when true spiritual worship is at such low ebb. To great sectors of the church, the correct function of worship is lost entirely and in its place abides scripturally foreign ceremonial programming. These customized exercises have been borrowed from the carnal stage and applied with systematic structure to the type of assembly services which are now enthusiastically subscribed to as worship in the congregations of God.

**Scriptural Worship.** It is not unusual that there are varying mindsets dealing with worship that causes it in the general sense to be difficult to define but this is not actually the case. Scripturally speaking, spiritually inspired worship in the church for the Grace dispensation is very distinctly defined. The problems with today's worship ----- and there are many of them ----- originate from the divers' areas of directives and ordinances of Biblical instructions from various portions of God's Word as well as un- scriptural interpretations of them. To correctly worship God is to ascribe to Him supreme worth in the eternal sense of all that He is, as He alone is supremely worthy. Therefore, the focal point concerning worship must be that its priority is to ascribe to God the full honor that is due to Him. This requires the comprehensible knowledge of expressing the entire gamut of the the Godhead. This comprehension engenders understanding the completed spectrum of the eternal plan, will and purpose of God, as it overshadows the manifested occurrences of creation in the course of time. Worship in this sense has profound bearings on the worshiper. It positions God's people in the proper perspective, which is its second focus. In effect, true worship awakens the conscience to the holiness and majesty of God, as it feeds the mind with the truth of God in purging ones imagination from carnal concentrations. Such sound convergence opens ones heart to the love of God and devotes each will to the purpose of God, thus focusing the entire emphasis on who He is and what He is doing; totally obligating everything and everyone else.

In that definition, true worship exudes ones absolute compliance with God's purpose as it impacts every worshiper thereby: 1) quickening the conscience, 2) feeding the mind, 3) purging the imagination, 4) opening the heart and 5) devoting (properly focusing) the will. Thus, in defining worship, there is the description of true Christian life in conformity to godliness.

In the present Christendom environment, there is a spontaneous clash between traditional and modernistic worship even though there is much lacking in the exercise of each. While the former (tradition) does attempt to consider some sense of focus on God, even though it is lacking in most areas of completely exalting Him; the latter (modernistic) is shamelessly diluted by the tendency to place God on the peripheral in the role of an accommodator, as the thoughts aims and aspirations of mankind are projected into the nucleus. In reality, both forms of expressions fail to adequately communicate the worth and value of interaction between humankind and Deity. In essence, both are devised to accommodate the pleasure of the worshipper through rites and rituals in the sense of depicting traditional symbolic reflections on the onehand and the self centered facundity of



modernistic expressiveness on the other. Thus the trend away from the traditional to the contemporary is in effect a move even farther from true worship.

**Contemporary worship.** This new wave of idiomatic manifestation is approbated as reformation, revival and devoted worship. It is incredible that such carnal manifestations are seriously viewed as worship of God in today's congregations and the meaning of worship has now more than ever been made so common, cheap or trivial. What is the problem? Why is there so little correct and scriptural worship actually characterized among the elect? There are several reasons. First, the present age is inundated in trivialities and God's people have been deeply affected by these pervasive distortions. Thus the present church age is not amenable to true spiritual thoughts or actions, as this is a technological age and the ultimate objective of the current culture is entertainment.

In recent years there has evolved in the church, even more carnal percepts on the subject of the development of the Christian mind, in that there is now merely a minute imagined gulf (if any) between the spiritual and physical, as they have seemingly become intertwined. There is a flawed comprehension of the connotation of Romans 12:1-2, as mind renewal is erroneously portrayed in a spiritually mindless age. This can be arguably traced to the simplicity of perceiving most things by sight rather than by faith, thus the visible (seeable) is viewed as being more relevant and realistic than the invisible (unseen). The attractiveness of this is understandable in a generational age of humans whose precepts of life have been shaped by television. This media is not the most reliable source for teaching or informing the mind as many suppose but rather only an effective means of entertainment.

There is general thinking in today's society that espouses a pervasive—stimulus of perception, which is shaped by programming devised to foist the illusionary cogitation that the chief end of man, is to be entertained and physically accommodated. Unfortunately, this prevailing mindset abides among a large sector of God's people; whose thoughts are filled with the brainless babble of humanly induced conceptions of euphoric life in the earthly sphere. This is partially due to the internalization of the television media's evening sitcoms, the substance of which conveyances entails such trivial thoughts. Thus when many believers come to God's house on Sunday mornings, their thoughts of Him are couched in this mindset.

So a probing question is ----- how can such appreciate God's Holiness and Presence if their heads are full of the moral muck of the afternoon talk shows, which offer the social, political and philosophical forays of these times as solutions to mankind's problems? In this sense all they can look for in church, if they look for anything, is something to make them feel good for a short while before they return to the reality of human depravity. The present environment engenders a self-absorbed, man-centered age, which influences the signification of worship in the church, as it has become sadly even treasonously self-centered. This has converted to something like a Copernican revolution, which has molded the church's understanding of worship. Even in the past, true worship was scarce, as it did not mirror God's directive for focusing on the essence of Him. It was crowded out by traditional programs most of the time, as it was maintained in that day. But worship in the past eras was at least understood to be the praise of God and to be something worth aiming at.

The majority of today's churches do not even aim in the direction of correct worship, at least not much or in many places. The unspoken but increasingly common assumption of today's Christendom is that worship is primarily for the benefit of the worshiper, i.e., to address human deprivations and gratifications. Accordingly, such worship services are entertainment focused and the worshipers are uncommitted spectators who are silently grading the performance of those supposedly guiding the proceedings. From this perspective, preaching becomes a matter of homiletics of consensus, i.e., preaching to address felt human needs and mankind's conscious agenda instead of God's. Such "preaching" is always topical rather than expository or textually oriented, scriptural information for the Grace dispensation is minimized and the sermons are short

and full of stories. Also, anything and everything that is suspected of making the attendee bored or uncomfortable is excluded from the message. Taken to the highest degree, this philosophy instills a tragic self-centeredness, in that everything is geared to the “enjoyment” of the worshipper. This is extreme corruption of the purpose of worshipping God.

The greatest tragedy concerning modern day congregational worshipping is its denial of basic scriptural doctrines, as most certainly do not exude the true nature and existence of God. This is not to say that such are heretical. The problem is that although all Christian worshippers claim to acknowledge godly truth, it seems to make little difference in them primarily focusing on God's Presence, as the motivations of their actions have very scant bearings on their functioning in worship. In recent years, there has developed the decreasing presence and in some cases the total absence of spiritually operational elements that should be associated with the worship of God. In this sense, informative directives desperately need to be conveyed to God's people concerning some of the most elementary functions of worship.

**Prayer.** It is unfortunate that many worship services occur without the proper significant of prayer being expressed but that is precisely what is happening. There is usually the customary pattern of very formal and institutional utterances at the beginning of the service and when the offering is received but the knowledgeable purpose of privileged communications is not exhibited. Informed communications with God primarily take into account that all things are manifested according to the intents of His decrees, as the basic purpose of prayer exudes the fact that its prioritized format entails God interceding and intervening through the Holy Spirit according to the design of His will. Thus all interchange of communicative requests and other utterances should be motivated by the expressed desire that God's will is done

**The reading of the Word.** In modern worship services, substantial portions of the Bible are not generally read. In the reformation age, the reading of significant portions of God's word was a regularly part of the order of service. Today, scripture readings are getting shorter and shorter, sometimes only two or three verses if indeed there is any reading at all.

**The exposition of the Word.** As for sermons, there is very little serious teaching of the Bible today. Instead, preaching entails being personable, relating funny stories, being brief and above all staying away from topics that might cause God's people to become bored or uncomfortable. In most worship services, there are no contextually gleaned messages from the scriptures in the sermon, as topical preaching is devised to address felt needs, which in most instances are not spiritual needs necessarily. This generally means entertaining and telling worshippers only what they want to hear.

**Acknowledgement of Total Depravity.** The most venerable of all expressions of faith revolves around the fact of God's worthiness and essence as the epitome of all that is of value. In stark contrast, humanly depraved man represents and exemplifies absolute worthlessness. The comprehension or non-comprehension of this effectuates what one's perception and assessment of God and oneself is. The formulation of one's mindset in regards to this assessment influences one's practice of worshipping, i.e., one's attitude and behavior in the church as God's humble and grateful elect as opposed to focusing illusionary attention on oneself. Unfortunately, in too many congregations, it is the latter rather than the former that is happening.

**Songs in Worship.** One of the most calamitous of all features that are exhibited in congregation worshipping today is the incantatory inferences that are induced in the style and text of the song services. The majority of musical renditions in the church are laced with watchwords and fused with the popular rhythm and sway of the latest rock culture. The hymns that give true testimony to the eternal workings of God have been almost eliminated and are scarcely sung. They have for the most part been replaced by humanly contrived jingles that have more in common with the propagation of contemporary ditties than the Doctrines of Salvation. The problem is not as much the style of the music, though trite words fit best with trite tunes and harmonies; rather it is with the

literary contents of the songs. Songs that express the Gospel of the Grace of God in profound and perceptive ways and with spiritually inspired and engaging language are mostly shunned. Today's songs reflect only shallow or even non-existent scriptural applications, as they are for the most part non-functional when viewed as vehicles for elevating spiritual thoughts concerning God. What is even more detrimental to the worship process is that such music merely repeats clichés over and over again. Songs of this caliber are not conducive to godly worship, though they may give the church attendees a religious feeling and feed into their inclinations of the flesh.

**Correctly Defining Worship.** These disastrous practices of feigned worship that have become so prevalent in many of today's churches are not going to be corrected overnight. The pursuance of this entails a correct analysis of scriptural instructions concerning the dynamics of what it engenders. God's people must first comprehend what the purpose and object of worshipping are and how such is to be administered and exercised. The procedure for the proper operation of its functioning is established in recognizing that there is but one true God and true worship must be of this true God and none other. In light of some of the present activities that transpire in many congregations on most Sunday mornings, it is certainly feasible to inquire as to whom and how are they worshipping. The average church attendee would probably respond by quoting the scripture, "yet a time is coming and has now come when the true worshipers will worship the Father in spirit and truth, for they are the kind of worshipers the Father seeks. God is spirit, and his worshipers must worship in spirit and in truth" (John 4: 21-24).

Even though this is not a quotation from the Gospel of Grace, there are several important things about this passage, i.e., Jesus conveyance that the true God is the God who had revealed Himself to Israel at Mount Sinai. There He established the only acceptable way of worshipping Him, which is what much of the Old Testament is about, i.e., any other acts of worshipping are invalid because they exude reverences of an imaginary god. Thus it has always been established in the earlier covenants of the Old and New Testaments that anything or anyone that is the focus of attention other than God is of course the object of misapplied worshipping. In this sense, even those who decline to respect dispensational guidelines are void of excuse in the exercise of their self-centered activities.

God's people should carefully consider the activities and practices of so-called worshipping that are currently being exhibited in many congregations today. Of course this is an age in which everyone's opinion about everything, especially the varying opinions about God, are thought to exude some measure of validity but this is in no way plausible. The only method and procedure for worshipping God is according to His standards and directives, which are the exclusive bases to any discussion about worship Him. Thus the only valid discussion is not whether all opinions are valid but rather what does the one true, existing God require? Who is He, what is His pleasure and what mode of interfacing is acceptable to Him?

In the Old Testament, the scriptures teach that God has always revealed Himself to His elect and made known to them His will in regards to worshipping beginning in Eden, Mount Sinai and all through the subsequent history of the nation, Israel. In the Dispensations of Kingdom and Grace, supreme focus is centered in the incarnation, life, death, resurrection, ascension and ultimate position of the Lord Jesus Christ. In addition, God has granted to His beloved a definitive revelation of what He requires for each age, as in every sense the scriptures are specific in their outlay of instructions. In this light, the encompassing boundaries of worship, i.e., its starting and ending points; is firmly established through the Word of God. Thus spiritual enlightenment in this respect is not accomplishable without faithful teaching of the Doctrines that truly inspire worship.

It is certainly factual that the only way God can be truly worshipped is "in spirit and in truth." Jesus was expressing the unique feature of the Kingdom and Grace Gospels. Before the first advent of Jesus, the focus of truly Devine worshipping was centered in the temple at Jerusalem. All who were of the commonwealth of Israel had to assemble there at least three times annually for prescribed

festivals that they were mandated to observe. Historically speaking, most functions in the local synagogues were ceremonial proceedings exhibiting various observances and sacrifices as prescribed by their covenants, which determined the order and functioning of the worship service. Even to those who were under the jurisdiction of these ordinances, this was changed through the ministry of Jesus unto Israel, as He fulfilled many of the things that the temple worship symbolized. Thereafter until the end of the Kingdom and Grace ages, worship is not to be characterized by location, either in Jerusalem or Samaria but in the spirit and truth of God.

Correct forums for worshipping are specifically outlaid in the directives of Paul's epistles to God's elect in the Grace Dispensation. In this sense, worship should not be confused with feelings. It is true that the worship of God does effectuate emotions but emotions should revolve around ones affection for God based upon the internalization in testimony of Who He is and His eternal love and provisions for His chosen ones. Sometimes, tears might fill the eyes of worshippers as they spiritually digest the Holy Spirit's conveyance of the knowledge of God's great love and grace toward His people. But there are many things that can stimulate human emotions, thus there are times when eyes are swelled with tears when there is no genuine awareness or reverence of praise concerning God's nature and ways. In essence, True worship occurs only when that part of mankind, ones spirit, which is akin to the communicative divine nature of God's spirit, actually interfaces with and then praises God because of His love, wisdom, beauty, truth, holiness, compassion, mercy, grace, power, as well as all His other attributes. Genuine worship exudes when God's people fellowship through spiritual intimacy with God. Hence it is not identified by a certain place, ritual or liturgy nor is it even the offering of sacrifices. Genuine worship occurs when the spirit of the invisible (new) man in Christ transmits adoration to God, who is immortal and invisible and spiritual.

**Is the liturgy compatible to worshipping in today's congregational services?** The fact that God's people are to worship Him "in spirit" focuses on how such should be manifestly conveyed. In this sense, an earnest evaluation of the worshipper's mode and practice of conveying adoration and praise must be adequately defined. In effect, interpretation of the scriptures' directives for interfacing and communicating with God is that which forms the basis that influences the order and functions of worship proceedings. Hence, the majority of worship practices in most congregations depict customary repertoires of ideas, phrases and observances gleaned from the ordinances of God's instructions to Israel, as documented in the Mosaic Law and traditionally adapted to today's customs. These arrays of inherited and established customary patterns of actions constitute behaviors that are for the most part, instituted types of liturgy used in the majority of Christian churches. While this may be conducive to what most have become accustomed to and construe as a formal service, such is infiltrated with elements that are both divergent and most importantly, doctrinally erroneous for the present Grace Dispensation.

The basic flaws in most formats of congregation worship are that the directives of the Grace Gospel do not engender liturgies that are inherently applicable to communicating through symbolism and slogans. The type and functions of worshipping for any given congregation will presumably follow their doctrinal persuasions, inciting certain practices, depending upon what may be more valuable in their perception of directing the attention of their attendees to God. In this sense, the determinant as to what type of functions should be impelled, are based upon various preferences, i.e., whether such adopt contemporary or traditional music, extemporaneous or the reading of prayers or congregational responses or silence. These diversities of preferences also invoke various characteristics of denominationalism, e.g., Pentecostal, Anglican, Lutheran, Presbyterian, Methodist, Baptist, Congregational or Quaker. But the key delimiters should be how effective the service is in turning the attention of the worshiper away from the service itself unto God. In this respect an order of worship must be evaluated on the same basis that one ought to evaluate the preaching, i.e., what is the primary focus of the proceedings? Ultimately the correct format for worshipping does not reside in the



formality of uniformity or in the attractiveness of novelty but in that which focuses all attention on the presence and grace of God. In this sense the goal should not be creativity in form or style but in conformity to that which charters the worshipper's inexhaustible desire to know and praise God.

## **Restoration and Preservation of Scriptural Maturity in Life**

The actual depiction of the overall world's view of "Christian-stereotyped conduct" in comparison with spiritual growth and development as set forth in the Scriptures reveals that the characteristics of most of God's people do not significantly differ from non-professing Christian. In light of a plethora of prevailing misperceptions in interpretations of Scriptures, this is not surprising information. In this sense, there is very sparse preaching and teaching that aligns with the directives of the gospel of grace, which specifically documents the difference between spiritual/eternal and physical/temporal. Rightly dividing the word of God obviously depicts this difference ----- at least to serious students of the Bible. The prioritized focus of God's people must not be upon improved humanity, i.e., a community of those who "love God" but upon the ultimate rejection of depending upon the flesh, even to the contempt of "self," as opposed to those who "love self," resultantly to the contempt of God. If this mindset is to be formed, one may inquire as to what methodology should be employed in pursuing this goal? The scope of accomplishing this is analogous to that of the reformation of the church in doctrine as mentioned earlier in these writings.

Here the question may be posed, what doctrines need to be recovered? The answer is "all the doctrines of salvation." It is enlightenment in respect to these areas of Christian living and conduct that need to be addressed; both for elect individuals as well as collective members of the Body of Christ. Thus the need is not so much the Ten Commandments, the Sermon on the Mount, etc., which are instructions tailored to the constituents that will be eternally Earth dwellers but it is the spiritually eternal teachings of Paul's epistles and others in alignment with such. Indeed, it is all direly needed. In essence, to truly exemplify what it means to "love the Lord your God with all your heart and with all your soul and with all your mind" and to "love your neighbor as yourself" (Matt. 22:37-40), the focus must be "to walk worthily of the calling with which you were called, with all humility and meekness, with longsuffering, upholding one another in love" (Ephesians 4:1-2). Thus what God's people need most to focus and embrace today is: 1). an awareness of those spiritual realities which are invisible, that is, that which is not seen or measured like other merely material things, and 2). the spiritual exercise of identifiably dwelling in the Body of Christ.

**Things that are invisible and spiritual.** The greatest of the many questions facing Christendom is what message(s) should be the priority and focus for God's people today? Here the only reliable source for providing the correct answer is in the Scriptures. This entails determining what instructions are germane to the church, which must be predominantly, without contestation, the directives documented in Paul's Epistles. In Second Corinthians Paul explains why, although opposition to the gospel of Grace is great outwardly as, the majority of ministries seem content to embrace the gospel of the Earthly kingdom messages, in effect all but ignoring the Heavenly view. This is certainly not a new problem. Even though the Apostle Paul and other leaders of the early church were wasting away under the constant duties and pressures of the ministry, he never succumbed to become defeated or discouraged. From this can be gleaned the consolation, "..... our light and momentary troubles are achieving for us an eternal glory that far outweighs them all. So we fix our eyes not on what is seen, but on what is unseen. For what is seen is temporary, but what is unseen is eternal" (II Corinthians. 4:17- 18). Unfortunately, what has happened in many segments of today's ministries is that a large sector despises prioritizing and focusing on that which is eternal and unseen.

Sadly, too many resources and attention are being invested with the carnal goal of rapid growth into large congregations, enormous budgets, erecting elaborate buildings and gaining

recognition from the world; howbeit shunning the things that really matter, namely: God Himself, truth, spiritual growth and glorifying God through teachings of scriptural doctrines, worship and living. They speak of walking in the faith of Abraham as the outstanding biblical example of those who live by faith in God; yet not understanding that genuine faith engenders having their eyes set on what is invisible rather than what can be seen. Even in testimony of the Kingdom Gospel, Hebrews chapter eleven documents one who "looked for a city with foundations," that is, God's city, rather than the present temporary earthly city with foundations that will pass away. But a close examination of the message of the Mystery documents a heavenly inheritance instituted in the Body of Christ, which is a far greater promise. In this view, the elect of this dispensation are not eternal Earth dwellers but are like strangers in a foreign land. It is only God's people who live with spiritual eyes on what is unseen, who will ultimately make any real impact in the true work of the ministry (Ephesians 4:12; II Timothy 4:5). The prioritized focus of God's elect in this dispensation must ultimately reside in the Heavenly spiritual realm of eternally existing in the Body of Christ. In light of this understanding, the informed child of God will abide in the eternal promises that are the provisions and lot resident in the essence of Christ.

**Spiritual Relationships.** Today, one of the greatest goals that the church should endeavor to embrace is the exemplification of genuine scriptural participation through the cohesive entity of spiritual fellowship. In this sense, God's people must comprehend the unique qualities of life that spiritual relationships exude. What this translates into engenders what those who are called of God are drawn to because of their love for God and one another as permanent dwellers in the Body of Christ. In order for this to be solidified, what is required is the experience of spiritual orientation. Here it must be fully established that there is no viable alternative to spiritual living because the church is mandated to abandon all the traits of carnality (II Corinthians 10:3).

Living in Christ is not about ten steps to accomplishing something. The prescripts of spiritual living are gleaned from internalizing sound Bible doctrine while rejecting worldly replications, which form the basis of the purpose for disciplining converts in the sphere of spiritual things. The most important requirement for unity in spiritual fellowship is communion in the essence of Christ. The church of God should be first and foremost a spiritual family or community, in that the scriptures refer to it as the "household of the faith" (Galatians 6:10). In this light, its function must be that of a family encompassing, caring and living according to things spiritual and unseen. This is the exclusive directive to the church --not to the: businesses, schools, centers of entertainment or social life, governments or agencies. Only the church has this extraordinary opportunity to model spiritual communion as other forms of communion are relegated to things that are physical and seen.

There is no better vantage-point of this life than the spiritual fellowship of God's people embracing the eternal view, which transcends all Earthly sufferings from likely temporal occurrences of ruptured marriages, fractured homes and other destroyed relationships. The world claims to be looking for a perfect community on Earth but it must be fully understood that this is not God's plan for the Body of Christ. There is nothing in the information and instructions in the Grace Doctrine that even remotely suggest that such expectations will be realized and should be sought through the ministries of the church. In fact, God's people must relate to their "assigned" function, which defines the church's scriptural purpose but many have become too preoccupied with themselves rather than the communion and building up of the Body of Christ (Ephesians 4:12,16).

Sadly, most of what the church deems to be valuable is gauged by secular observations. Because of this, most earthly manifestations of God's community have become predominately engrained in humanistic absorptions. Modernistic and new age views have culminated in worldly dominated lifestyles obliterating the testimony that God's people should exemplify in defining their spiritual separateness of existence. Thus, the family of God is seen only as one of

many other basic entities of the social system, which is neither its essentially assigned operational mode nor function. In order to accommodate these forays in society, many ministries have formed allegiances of friendships and even fellowships in arrogating layers of impenetrable artificiality, in their seeking to align and live in roles that were designed for un-regenerated mankind. Protocol, competition and recognition have become the norms of those seeking the accolades of society but such do not serve as viable replacements in the circle of affection of genuine warmth, which sustains the Body of Christ against this hostile universe.

The "Household of Faith" does indeed have something to offer the world at this point but not in a natural/physical sense. The Church of God in the Dispensation of Grace must devote itself to the apostolic teachings and fellowship of "The Mystery," "the Gospel of Grace." This is the only effective means of ministering in this age wherein the church is truly the exclusive bastion of spiritual communion. The accomplishing of genuine spiritual living engenders escaping from and repudiating individualism (ME-ism). As many of God's people attend churches, listen to humanistic sermons, "fellowship" with their circle of friends and return home, they have not really experienced spiritual sodality. Evangelicalism in its truest sense and operation focuses on both individual and corporate spirituality, as communion must be taken with the common cup of those things that are spiritual and unseen. What are mostly heard are endless sermons on supposedly spiritual gifts (which are actually physical) and how the Body of Christ is supposed to operate in concert; though the emphasis is mostly on "what's in this for ME?" Today most ministries foist this concept, as the majority of worship services, for the most part are geared for the facilitation of professional enlivenments; as entertainment and the humanistic satisfaction of the individual believer is the primary goal.

There are several important implications of scriptural emphasis for spiritual living. First, God's people are more important than programs. Programs should align with spiritual ministering rather than it being the other way around. Second, the underlying factor of everything that is done should always gravitate toward the function of the spiritual body rather than what satisfies the fleshly whims of depravity. In this view, it is absolutely out of order to consider what most accommodates individual lifestyles, i.e., "what's in it for ME?" but the prioritized focus must continually be on "what the directives of Christ are for HIS body," as this is the most plausible way to live happy. This is what actually formulates a spiritual community, i.e., that which is held together only by the higher allegiance and priority as its only adequate base for genuine communion among God's people. This entails a commitment that goes beyond mere individualism and when it does, it is the convincing manifestation of the model community setting; moreover, it functions as the model for all other spiritual environments.

## **To God Alone Be the Glory!**

If one was truly able to accrue a spiritual assessment of life, it would attest to the fact that each individual, idea, notion, detail, point, possession, deed, act, accomplishment, affair, situation, circumstance and event that have and will ever exist, appropriately began and ultimately culminate in the manifestation of God's eternal purpose. In this sense, the recovery of every occurrence contrives the true sense of reality. In essence, God's presence, will and glory are what everything is all about. An accurate examination of God's greatest works, i.e., election, justification, sanctification, etc., can be gleaned from the biblical view of history in Paul's epistle to the Romans. It is significantly of note that the context of the great doctrinal sections of this letter ends with a doxology of supreme ennoblement. The last words are amply conveyed in Romans 11:36: (GNT) "because out of Him and through Him and unto Him (are) the all things; to Him the glory eternally, truly!" This is appropriately followed after the closing application section of the letter and the entire epistle with the similar ending in Romans 16:27: (GNT) "..... the only wise God, through Jesus Christ, who(se) glory to the eternal, truly!"

Today it can be convincingly stated that the prime reason there is so much unscriptural activity is that most ministries do not prioritize genuine edification of the Body of Christ or even

comprehend the need to. Though they traditionally mention it, the exclusive glory of God has not been internalized by them. The present predominantly secularly controlled environment is not conducive to progressive spiritual growth and development. It is impossible for this to be realized according to God's process for such until the Doctrinal truths that exalt and glorify God in salvation are enthusiastically taught and embraced. The church can only truthfully say, "to God alone be the glory," except through the knowledge of His eternal workings.

Until this is fully comprehended, the mindset of most ministries will continue to cogitate with the world, which absolutely cannot truly say that "Jesus is Lord!" The problem is they are mostly concerned for their own glory instead. Again, like Nebuchadnezzar, Their goal is, "look at this great Babylon I have built by my power and for my glory." While they might echo the words, "to God be the glory," their agenda is not connoting, "to God ALONE be the glory." Most of Christendom theologically attributes some of the glory of God in salvation to humans by their teachings that it is mankind who has the final say whether one will be saved. Even those that embrace the Reformed Doctrines are caught up in the worldly trends, in that what they are chiefly attempting to accomplish in their ministries, is the building of their own kingdoms and also become important people on the religious scene.

God's people must shun the popular and trendy concepts that have become the prevailing attitudes of too many of His elect. To those who do not know God, this is a very foolish way to live but to those who walk in the enlightenment of His word and most value being saved, it is not only right but it is eternal joy and happiness that is true, inescapable, necessary and highly desirable in a meaningful confession of salvation. God's people will never experience a renewal in mindsets except in embracing the spiritual doctrine, worship and lifestyles that truly testify, **"to God alone be glory!"**