

All the combined forces of evil will not be able to stand against this spiritual host because "A fire devoureth before them; and behind them a flame burneth." Joel 2:3. It will be an army of such power that "the earth shall quake before them and the Lord shall utter his voice before his army: for his camp is very great: for he is strong that executeth his word." Joel 2:10-11.

And THEN, through the mighty intervention of the Spirit, the Ecclesia will "be used to display to the powers and authorities in the heavenly realms, the innumerable aspects of God's wisdom. Such was the eternal purpose which God had formed in Christ Jesus our Lord ... Therefore I intreat you not to lose heart" Eph. 3:11-13. (Weymouth)

In this hour hordes of demons are at work to undermine, uproot, and destroy this fair blood-bought Republic. The honor of the Name of the Lord is in the balance. Grave issues are confronting the American people. The conflict of the ages has begun. The Ecclesia of Jehovah, while she retains her seat in the heavenlies, has a very important place in this last hour combat with the forces of evil. She exercises dominion, might, supernatural power, and divine authority over the affairs of this world. She is the restrainer of that "Wicked" (one). "You can recall now what it is that restrains him (Anti-Christ) from being revealed before his appointed time. For the secret force of lawlessness is at work already; only, it cannot be revealed till he (Ecclesia, or Manchild), who at present restrains, is removed. (Translated) 2 Thess. 2:6,7. (Moffatt) The gates of hell shall not prevail against this Ecclesia. Matt. 16:18. Therefore, saints of God, keep your seat in the heavenlies.

Mrs. J. C. Dillenbeck.

DIVINE GOVERNMENT In The ECCLESIA

S. D. KINNE

Pentecost was a unique outpouring of the Holy Spirit and dated a new era. It formed a new class of God's people—a company prophetic and with Spirit ministries gifted.

This unprecedented people required a new and different government. A prophetic group must be ruled by the powers of heaven and the sway of the Holy Spirit. Such rule was too high for the formalist to see, or the theorist to comprehend.

The Jews had lost the key of knowledge, and buried their ancient revelations under tra-

dition and rubbish so deep and polluting, that they could not understand nor accept the new regime. This new government that is set forth in the New Testament for God's people in their spiritual relationships is without a flaw. The head and source of this government is Jesus Christ the King of Glory. His rule is the most remarkable expression of love and consideration that could be imagined.

This plan of Divine government was so arranged that no place for selfishness was to be found. The apostles and prophets were highest in office. But they were found at the bottom in the foundation. The whole weight of the building rested upon them. It has been said that man builds a pyramid with himself on the top; but God builds the opposite way. Paul says, "For I think that God hath set forth us the apostles last—for we are made a spectacle unto the world, and to angels, and to men. We are fools for Christ's sake." "We both hunger, and thirst, and are naked, and are buffeted, and have no certain dwelling place, We are made as the filth of the world, the offscouring of all things." 1 Cor. 4:9-13.

The name of this very different people is simple and expressive. The Greek word is ekklesia. It is commonly translated church. But this word church does not have the meaning of the Greek word Ekklesia. However since the word is now in the English language, ecclesia is properly the name of the true spirit anointed supernatural people of God, while they remain in the prophetic power of God. Acts 2:4,47.

Ex and kletoi form the Greek Ekklesia, which means the out called. This word has a peculiar and hidden meaning and use in the New Testament. Its first use is as the name of a group of people called out of the world into the power of God, which is the body of Christ. Acts. 2:47; 1 Cor. 12:13.

A further description is in 1 Tim. 3:15,16, "That thou mightest know how thou oughtest to behave thyself in the house of God, which is the ecclesia of the living God, the pillar and ground of the truth." This temple of God, where Christ is in the midst, cannot be governed by set formal rules. Christ the living Word is its Head. Christ the spoken Word is its law and its rule of action. No strange fire may be offered here.

A man-made church may be run by man-made regulations, but the true ecclesia of God may not be so polluted. It is a heavenly, spiritual

body, and can only be ruled and conducted by Holy Spirit gifts, operations and ways. If it is brought under the control of men, it falls out of its supernatural place and plane, is broken and becomes a human church and is no longer a Divine ecclesia.

As we have seen there is a selection out from the world into the ecclesia. So there is also an out of the ecclesia selection, or an ecclesia from an ecclesia, a company called the sons of God. "For as many as are led by the Spirit of God, they are the sons of God." Rom. 8:14.

Paul says of the Corinthians, "I have espoused you to one husband, that I may present you as a chaste virgin to Christ." But he feared lest they should be corrupted. This would necessitate a division of the chaste from the corrupted. 2 Cor. 11:2.

Again Paul describes an ecclesia as glorious, perfected and being without spot or wrinkle, or any such thing. Those composing such an ecclesia would have gone through a refining and cleansing process of the Word and Spirit's operations where they would be transfigured from glory to glory. Eph. 5:25-27; 2 Cor. 3:17,18.

In chapters 2 and 3 of Revelation, there are seven messages to the seven ecclesias. It is apparent that, though hidden behind local groups, these messages are addressed to seven periods in the history of the Ecclesia. Primarily each message is addressed to the pastor or angel of the Ecclesia. But applicable to all that are within its fold, it is finally especially applied to and out selection called overcomers. The promises are made to those who have an ear that can hear, and are led by the Spirit to full overcoming. Thus is visible an ever narrowing circle of out selections into an inner ecclesia, which finally ascends to and sits down with Christ in His throne.

The Dominion of God is by the Spirit gifts, and rule that incites all to love sacrifice and loyalty. This dominion has no galling lordship or oppressive rulership. It has no independence or communism, or unwillingness to submit in those ruled.

Apostle and prophet have no difficulty in giving command, for there is ample proof that it is Christ who is speaking in them.

The teacher has free audience, for his ministry is Holy Spirit teaching which is so unc tionized with the enduement and so illumined and fired with recreating energy of revelation, that his hearers are carried with delight into

spiritual heights.

The pastor is a true undershepherd, who lays down his life for the sheep. His people so love him that his dominion is a delight, and not a heavy yoke.

The evangelist is so transparent, pure of motive, and unselfish of purpose, that all think him a messenger from God.

The deacon and he who carries the bag is utterly without covetousness and selfishness; entirely trustworthy.

All these and other office members were set into the ecclesia by God, and not by democratic majorities, lordship, usurpation, selfishness, covetousness and strife for power. Wirepulling is eliminated and unknown.

This is a fair picture of what true Divine government and dominion is in the ecclesia.

TAKING WHAT IS OURS

PASTOR PAUL BROWN

One way that our blessed Lord has of talking directly to His earthly children is to throw the light of heaven upon some fragment of Holy Writ, and make it to stand out before them in letters of gold or of fire to give them needed guidance, comfort, or warning or a trumpet call to action.

To whom the fragment pertained, or who was speaking, or what the date or place, seems to matter little.

Such an experience the writer had years ago with the words of wicked king Ahab recorded in 1 Kings 22:3. To his servants he said, "Know ye not that Ramoth in Gilead is ours and we be still, and take it not out of the hands of the king of Syria?" This passage never fails to humble us in the dust and to wring from us a cry for "receiving grace."

We are so desperately ragged and dwarfed spiritually, so powerless and do-less compared to what we should be, for has not our Lord said "All are yours; and ye are Christ's; and Christ is God's."

This is the time of the world's greatest need and of the christian's greatest responsibility. The great spiritual task of the ages and the Lord's great harvest of souls is at hand.

As never before "The eyes of the Lord run to and fro throughout the whole earth," searching for those "whose heart is perfect toward Him" (yielded and wholly obedient) to display His power upon them. (See II Chron. 16:9).

God seems to have limited Himself to the use of human instrumentalities in saving lost