

THE GOVERNMENT OF GOD

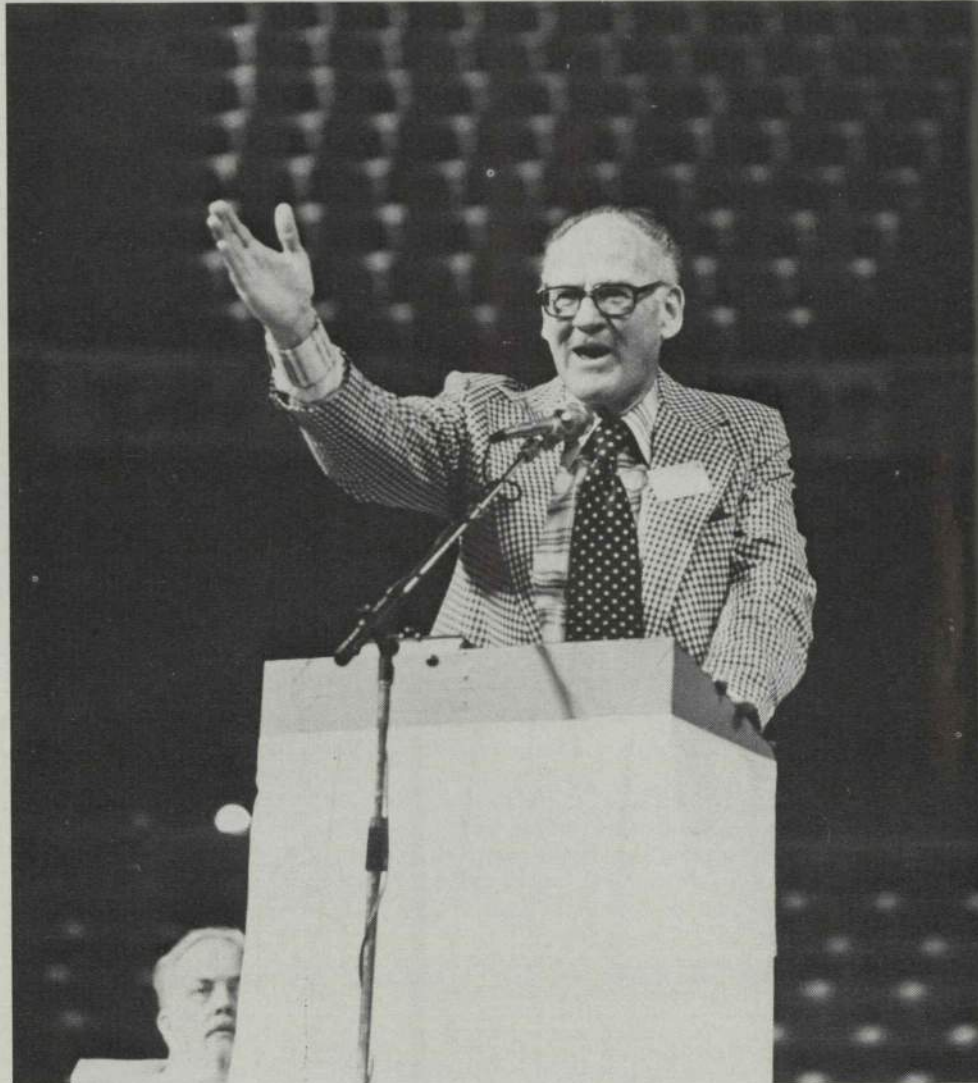
by Ern Baxter

As I speak in this message about the government of God, it's with the belief that in our day, we are actually seeing God's government coming into focus in the earth through the redeemed community. Let me first point out that in talking about the government of God, I am talking about the whole Bible, for the Word of God is a revelation of God's governmental word and authority over the earth and over time. Romans 13, undoubtedly the classic chapter on the matter of government in terms of civil government, says this: "Let every person be in subjection to the governing authorities. For there is no authority except from God, and those which exist are established by God" (Rom. 13:1, NAS). *God* is the source of all authority; and even distorted and violated authority exists by His permissive will and is subject to His correction.

Government and authority originate in the Trinity. The Father, Son and Holy Spirit are the greatest illustration to us of diversity in unity. And certainly their diversity in unity is a great mystery. The individual roles of Father, Son and Holy Ghost are not to be confused, and yet these are one God.

In the unity of the Trinity we have government—government that is not a question of equality, but a question of office. The *Father* sent the Son. The Son came in obedience to the Father and returned to heaven, giving an account of His mission as He sat down at the right hand of the Father. The *Son* then sent the Holy Spirit on His mission. Father, Son and Holy Spirit—coequal, consubstantial, coessential—one God. That is government on the highest plane, within the unity and diversity of the Trinity.

Among the great angelic hosts of archangels, seraphim, cherubim,



principalities, powers, angels—a tremendous, humanly incomputable number of angelic creatures—we see order. When I think of God Almighty conducting a universe, governing and sending forth ten thousand times ten thousand of His angels as ministers into a time/space world, who in turn minister with infinite accuracy like divine clockwork; I see order and government. And when I think of God reaching down in the days of Israel's incarceration in Egypt, bringing 3,000,000 people out into the desert without modern communications—

3,000,000 people marching in order, tenting in order, under the government of Moses—I can see that God's desire is to have His will ". . . done in earth as it is in heaven." I believe that in talking about God's government, we are talking about more than just His blessing—we are talking about the life of God released into our lives to bring about *order* and a manifestation in a time/space world of *what God desires for man*.

Now I want to talk about three phases of God's government, which we will represent by three separate

“God’s governmental purpose is...not way out in some abstract, theoretical, euphoric somewhere. It’s right here in flesh-and-blood men and women.”

communities in Scripture. By communities, I mean a group of people who have been brought into a relationship under proper order and government.

THE COMMUNITY OF EDEN

In Genesis chapter 1 we have the first community—the community of Eden. God created the world. He planted a garden and He created man and started the first human community.

And God created man in His own image, in the image of God He created him; male and female, He created them.

And God blessed them; and God said to them, “Be fruitful and multiply, and fill the earth, and subdue it; and rule over the fish of the sea and over the birds of the sky, and over every living thing that moves on the earth” (vss. 27–28, NAS).

Fill the earth! Subdue it! Rule over it! This was God forming His first community of humanity—God projecting Himself according to His own sovereign pleasure, speaking the worlds into space, bringing man into being as the product of His own creative genius. Man—the apex of all that He created, His delegated authority over all the magnificent diversity of earth—His king, His deputy.

He said, “Adam, I want you to fill the earth with your kind. I want you to subdue the earth through the knowledge that I impart to you as My image, and I want you to institute government in the earth that will be a reflection or a reproduction or a materialization of government as it is in heaven.” I don’t believe God’s purpose has changed. I believe it still remains now as it was then, and God is today calling us to account. He’s checking us out. My personal belief is that God is today raising up a generation of men and women who will know what it is not only to rejoice emotionally, but to respond by an act of their will to the Word of God in obedience. In this, our great Elder Brother has given us an example. For coming into the world, He said, “. . . in the volume of the book it is written of me, I delight to do thy will, O my God” (Ps. 40:7–8). Without turning to the left or the right, Jesus Christ walked His thirty-three and a half years doing the will of God, and because He was “obedient unto death, even the death of the cross . . . God also hath highly exalted him, and given him a name which is above every name” (Phil. 2:8–9). Jesus was the Pioneer of what is possible for every one of us.

Now if you’ll look over into chapter 2 of Genesis, verse 16, we have God speaking a governmental word; and this word is not optional.

And the Lord God commanded the man, saying, “From any tree of the garden you may eat freely; but from the tree of the knowledge of good and evil you shall not eat, for in the day that you eat from it you shall surely die” (vss. 16–17, NAS).

This is a governmental word that the Lord laid on Adam.

In the first letter to the Corinthians, we find another word which is an ongoing expression of God’s governmental purposes for mankind. We’ll just touch on 5 verses: 1 Corinthians 11:3, 8–9, 11–12.

But I want you to understand that Christ is the head of every man [that’s government], and the man is the head of a woman [and that’s government], and God is the head of Christ [that’s government, too].

For man does not originate from woman, but woman from man; [that is God’s governmental purpose].

For indeed man was not created for the woman’s sake, but woman for the man’s sake.

However, in the Lord, neither is woman independent of man, nor is man independent of woman.

For as the woman originates from the man, so also the man has his birth through the woman; and all things originate from God.

God’s governmental source is protected. Man and woman’s redemptive quality is protected. But the governmental structure is defined. God is the head of Christ; Christ is the head of man; man is the head of the woman. But the man and woman must not consider this in terms of inequality of worth. It is simply the structure of His government. This we need to hear. And if it’s disturbing to us, then we need to return to the illustration of the Trinity.

The Father *sent* the Son. I am sure that if we were to speak anthropomorphically (or in the language of man), the Son could have responded to the Father by saying, “But Father, You understand that sound theology states that I am coequal with You. I see no reason why I should go down and do

that job." But, of course, that sounds almost like blasphemy. Jesus never even thought of that. Instead, in the mystery of the Trinity of God, the Word rose up and emptied Himself of His divine prerogatives, placing the royal robe of His coequal authority with the Father over the back of His throne, and came down to snuggle in the womb of a little virgin peasant girl. And being born as a man, He went through all the exigencies of human existence, dying naked and twisted in agony on a cross, a man under authority. Then He returned to heaven, saying to the Holy Spirit, "Now, it's Your turn!"

I can equally imagine the Holy Spirit could have said, "If You think I'm going there after what they've done to You . . ." But again we don't even think in those terms because when we think of God—Father, Son and Holy Spirit—we think of infinite, accurate order, even with regard to obedience.

Coming back to the book of Genesis, to that very beautiful account of what God did in creation, one can't help but reflect how beautiful it could have been if Adam had only obeyed God's word of government to him. For Adam was no inordinate piece of protoplasm floating on primeval waters, waiting for a fortuitous event that would bring him into some kind of formation looking like a man. God Almighty had with His own infinitely accurate fingers formed that body. All systems were "go"; everything was ready. God stooped down and kissed into Adam the breath of life, and he stood up—a living soul! When the time came for God to make a woman, He put Adam to sleep and took out of his side not only tissue, but personality; and formed a magnificently beautiful creature. The first wedding was performed as God marched down the leafy aisle of Eden with Eve on His arm, presenting her to Adam who, coming out of the anesthetic, looked at woman and said, "This is it!"

Just think what might have been if magnificent Adam and exquisite Eve had produced beautiful children, trained them in caring for the garden,

and then had exported to the entire earth the life of the community of Eden. The entire world would have become a Garden of Eden! But the calamity of disruption of government intervened, and as Paul says in Romans 5:19, "By one man's disobedience many were made sinners."

Adam disobeyed God. Adam disobeyed God because there was a deception factor in his life. Eve was deceived, but Adam walked into it with his eyes open. With deception and disobedience came expulsion. God drove the man out from the garden, and as He did I believe God had hot tears coursing down His cheeks. I can imagine Adam turning back and protesting through his own tears, "Oh God, please, does it have to be this way?" And I think if there was any anger in God, it was an anger mingled with grief, for I doubt if God is ever angry without being grieved.

So as He forced the man out through the gate, He did so with great grief. Nevertheless, God drove Him out. My Bible tells me that He no sooner drove man out than right at that eastern gate He built an altar and placed there the cherubim, the protectors of God's holiness, and set up a sacrificial way whereby Adam could maintain a new relationship with God and become the beginning of a new order.

God has not changed His mind for what He is going to do in the earth.

God's infinite patience is described in these words, "He shall not fail nor be discouraged, till he have set judgement in the earth" (Is. 42:4). The earth is the area where God is going to manifest the fulness of His Son. There's no great glory to God if it's done in heaven. But when it's done in earth, Satan will stand back in anguish as he sees God counteract the satanic success which disrupted the government of God through Adam.

THE COMMUNITY OF ISRAEL

When God drove out the man, man set out to make his own way in the world. He continued to oppose God until God not only had to put the man out of the garden in expulsion, but He also had to cut man off from the earth in excision. Only one family was left: the family of Noah. Even after that, man, instead of obeying God and peopling the earth, built a tower to maintain his name. So God looked down and confused their language and dispersed them from the tower of Babel over the whole earth.

Time went by and into the picture came a man by the name of Abram. God reached down and called Abram from Ur of the Chaldees and started a whole new program of bringing community into the earth—the community of Israel. When He called Abram He made His purpose very clear.

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Now the Lord said to Abram,
"Go forth from your country,
And from your relatives
And from your father's house,
To the land which I will show
you;
And I will make you a great
nation,
And I will bless you,
And make your name great;
And so you shall be a blessing;
And I will bless those who bless
you,
And the one who curses you I
will curse.
And in you all the families of the
earth shall be blessed" (Gen. 12:
1-3, NAS).

I want to make it very clear to you that *God's purpose is a man*. God's purpose is *people-human beings*. God's purpose is *you and me*.

God's purpose from the beginning is to take you and me as the creatures of divine, predestined purpose and make us perform as a projection of His government in a time/space world. But we've bucked Him, and bucked Him, and bucked Him.

We have to understand that God's governmental purpose is *us*. It's not way out in some abstract, theoretical, euphoric somewhere. It's right here in flesh-and-blood men and women. God wants *us* to do His will. God wants *us* to understand His government.

With Abram, God brought headship into Israel. Abram begat Isaac. Isaac begat Jacob. Jacob had twelve sons.

The twelve sons became a great nation. God then raised up a great man called Moses. In the book of Hebrews, Moses and Jesus are contrasted and compared. As a matter of fact, there are only two churches in the Bible: the church under Moses and the Church under Christ.

Moses' church was destined to go to a land comparable to Eden, and there set up a theocratic government from which the will of God would be disseminated through the entire earth. Israel was to be the witnessing community that Adam and Eve had failed to be.

God instructed Israel at Mt. Sinai and gave them the divine constitution covering every area of life. There was no dimension of life that was not covered in the divine constitution. Indeed today, British and American jurisprudence to a great degree is still built upon the Mosaic code delivered at Mt. Sinai.

Every aspect of life was covered so that, as these people went into the land and drove out the Canaanites who had distorted government and brought rapine, war and destruction into the land, they would come armed with a divine constitution and set up in that land a nation that would be ideal because it was governed by God through the Mosaic code. They would have the finest wheat, the finest vineyards, the finest government, the greatest understanding of hygiene, sociology, interpersonal relationships. Every aspect of life delivered by God to Moses would be fulfilled in that community in the land until the nations of the world would see the community of witness under the government of God.

We find that the Israel community likewise disobeyed God. They violated government. When the time came for them to go into the land and set up the theocratic, evangelistic center for the earth, they rebelled against God at Kadesh Barnea and turned back. God drove them into the wilderness, and for forty years He bore with them.

Eventually God took Israel into the land under Joshua, and while He fulfilled His part of the covenant and

gave them every piece of ground He had promised them, they failed in responding to that covenant by not driving out the Canaanites.

Instead of going into the sad and tragic details of Israel's defection, deterioration and disobedience, we'll go directly to Stephen's address, one for which he had to give his life. In the course of that address, he turned to those people who were the representatives of Moses' church, and said to them what God had said to Moses: "You're finished."

Our Lord Jesus had already said it as He stood over Jerusalem, again with burning tears, and said, "O Jerusalem, Jerusalem . . . how often would I have gathered thy children together . . . but ye would not!" (Mt. 23:37). In those two little words, "how often," are written hundreds of years of divine entreaty. In those two little words, "how often," you'll find all the names of the prophets. In those two little words, "how often," you'll find every providential act of God's covenantal love which runs over the span of hundreds of years as God reached out His hand to His people, whom, according to Jeremiah, He found as a babe cast off by a mother who didn't want it. He picked it up, and it hadn't even been cleansed; the birth fluid was still on its body. So He bathed it, and He swaddled it, and He waited for it until it grew into a beautiful girl. Then He wooed her, and He won her, and He married her. Israel became His wife, but she went a-whoring under every green tree.

The God to whom Israel was married was the God who stood over Jerusalem as He had stood over Adam, and with hot tears running down His cheeks, He said, "Jerusalem, Jerusalem, how often . . . I would have forgiven you; in spite of your adulteries I would have taken you back, but you wouldn't come back. Now your house is left unto you desolate, and the Kingdom is taken from you and given to a nation bringing forth the fruits thereof."

Stephen, in his martyrdom address, turned to this people and declared, "ye do always resist the Holy Ghost."

Brothers and sisters, I want to say to you that just because you have the Holy Ghost doesn't mean that you can't resist Him. The fact that the Holy Spirit is moving in charismatic dimensions doesn't mean we can't resist Him.

God says to you and me, "If you will live this day, you will obey my Word, and in obedience to that Word is life." I don't want to be found resisting the Holy Spirit for any reason, and I *especially* don't want to be found resisting the Holy Spirit for a religious reason.

When God dealt with the Israel community, He dealt with them in love and mercy but in severity. When Paul speaks in Romans 11 of the great division between Jew and Gentile, he warns those of us who are predominantly Gentile not to think high-minded thoughts of ourselves because God rejected the Jews. "For if God spared not the natural branches, take heed lest he also spare not thee" (Rom. 11:21). In that context he then makes a statement, "Behold therefore the goodness and severity of God" (Rom. 11:22).

When that scripture was quickened to me about six months ago, I began to realize that I was a great beholder of the goodness of God. I celebrated the goodness of God; I rejoiced in the goodness of God. I noticed all the choruses we sing are about the goodness of God.

Now I love the goodness of God, but Paul didn't say, "Behold the goodness of God." He said, "Behold the goodness and *severity* of God."

Have you ever noticed how discriminating we are in our Bible reading? I bet I can tell you what some of your favorite verses are:

"My God shall supply all your needs according to His riches." How many of you like that one?

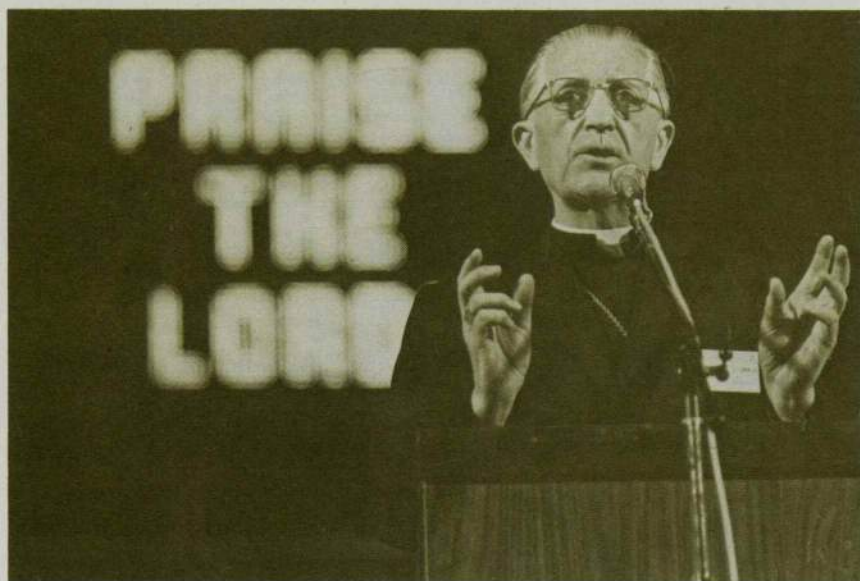
Let me give you another one—"All things work together for good." How many of you like that?

Try this one on for size: I'd like to see how many claim this one from Hosea as their favorite scripture: "Beware lest I tear you in pieces." Any takers?

When I had my first charge as a young minister, some kind sister gave me a promise box, and I just have to say that whoever put that promise box together was a religious sadist. He got every rough scripture in the Bible and put it in there. (That's where I learned the one from Hosea.) Just after I got that promise box, I got up one morning and I really needed some help from the Lord, I was pastoring a little church on the Canadian prairies, where the temperatures reach 40 below in winter. I'd get up in the morning and the water in my wash basin would be frozen, so I'd have to go out and fuel up my old potbellied stove to get it hot. Since heat rises, I would stand up on a chair, and hold my hands up to get them warm, and as the heat would

so satiated with His love and His mercy that we don't even understand that God's anger is the other side of the coin of His love. But if God is the kind of indulgent God that I hear represented again and again, He's not God at all; He's Santa Claus. But we all know God is not Santa Claus, don't we.

As a youth, I literally hated my father. My father, with his Scottish Presbyterian disciplinarian background, said to me, "Son, you'll be in every night as it starts to get dark." I was a big boy for my age, and I was running around with boys five and six years older than myself. Every night when it started to get dusk, I'd have to break away. I could hear the fellows saying, "Too bad . . . Baxter's old



Cardinal Suenens, Archbishop of Malines - Brussels, Belgium

come down, the rest of me would thaw out.

Well, I kept the promise box on the top of the refrigerator and while my hands were up getting warm I'd pick a promise out of the promise box. This particular day the one I picked up was "Beware, lest I tear you in pieces." I thought, "Lord, thanks for the encouragement!"

Well, needless to say, I edited that promise box . . . and it got thinner every day!

Now I injected that little bit of lightness deliberately because it's very hard to talk to contemporary Christians about the severity of God. We are

man won't let him stay out." When I got home and walked into the house, I wouldn't speak to my father. I hated him for what he was doing to me. It was unfair.

But every one of my chums went to jail for stealing cars, and the only reason I didn't go to jail for stealing cars was that I wasn't out at car-stealing time. And the reason I wasn't out at car-stealing time was because I had to submit to the government of God. The Kingdom of God in my home made my father God's deputy, and while I resented his delegated authority, it kept me out of jail. When I see my dad as he is today at age 84,

with his stooped shoulders, and I see him having walked in the integrity of God for 60 years, there wells up within me a love that far outweighs the hate of my youth, for I know that my father loved me enough to run the risk of my displeasure to keep me out of jail.

Any time you begin believing that there is no severity of God, you're toying with fire, because the Word of God commands us to "fix our gaze"—that's the meaning of "behold"—upon the goodness of God and the severity of God. If you've got a Santa Claus concept of God, you're going to have an awful struggle with the seige of Jerusalem at A.D. 70. You're going to have an awful struggle with the way women in Jerusalem butchered their babies to keep their own bodies alive, while God used His providential agent Titus to walk into Jerusalem, raze the temple, walk out with the menorah, and scatter Israel across the face of the earth. You're going to have a hard time with a God like that if you don't understand that God did that only after He had exhausted every attempt to bring those people *under His government*. "How oft would I have gathered you, but you would not. You did not want to submit to My government."

It may sound very strange, and almost out of context in discussing such a serious subject, but did you ever realize that the definition of the government of God or the Kingdom of God in Romans finishes up with the ultimate being "joy"? The government of God is righteousness, vertical and horizontal; peace—the inner integrity and integration, with interpersonal relationships that are sound; and the end result of that is *joy*. The government of God is made for joy.

For the government of God is doing things right and as a result having peace, that the end product may be *joy*.

THE COMMUNITY OF THE SON

Now we come to the third community. The community of Eden failed to obey the government of God.

"You are the people of the Lord. You are the ultimate community of witness."

The Israel community failed to obey the government of God. Jesus Christ said, "I'm going to build My community." The writer to the Hebrews said, "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, Hath in these last days spoken unto us by his Son."

God can't top His Son. God has no aces up His sleeve. God is very careful to tell us He's got an *only* begotten Son. He's only got one Son, and He has given that Son, and He has nothing better to give. To give Gabriel or Michael would be anticlimactic. To send us a seraph would be anticlimactic. When the fulness of time was come, God reached into His bosom and took the darling of His heart and sent the best that He had into the earth. "And the Word was made flesh and dwelt among us, (and we beheld His glory, the glory as of the only begotten of the Father,) full of grace" and beauty and reality. We saw what God was like. We saw God with a face. We saw God with a body. We handled Him, we felt Him, we talked to Him, we heard Him speak. He was the Word of life. We've written about Him, and the words we write are alive, and they're meant for all time. There is nothing better. This is it; and we're it.

On our shoulders rests His government. You say, "But just a minute, Baxter. The Bible says 'the government shall be on His shoulders!'" Yes, but He's the Head. The Body is down here. *We* are the ones who have the shoulders. The government of God is in our hands.

I would like to point out to you just how important you are. No one loves to magnify the Lord Jesus more than I do. No one delights more in declaring "Jesus is Lord" more than I do. But the Lordship of Jesus Christ is going to fall short of manifestation apart from you, His Body, the extension of that Lordship in the earth. You are the people of the Lord. You are the ultimate community of witness.

The whole world is packed full of economic distress. The nations are running out of options. And yet there is coming into each nation a body of men and a body of people that is initiating the government of God. They are attracting the attention of sincere men and women who are yet in the Adamic society, but who see that their Adamic society is falling apart; and they are saying, "It looks like the alternative is there." It's not a matter of our saying, "Jesus Saves," and "I go to church on Sunday"; it's a matter of saying, "We've got it together in such a way that as a people we have a society that functions under the governmental rule of God. We can show you how God wants people to live in a time/space world on terra firma."

In 1 Peter 2:9, the new nation is described as "a holy nation." Now, other nations are noted for the genes in their blood, but across the earth this morning there is a nation of people called a holy nation—the people of God who've got genes in their *spirit* whether they're black, yellow, red or white. The genetic source is the Holy Spirit, not blood.

This nation has no boundaries; it has no immigration posts; it doesn't have passports required to pass from one part of the earth to the other. It is a people that is in every human governmental situation. They are characterized by one common thing: they have spiritual life.

They are God's nation. What Adam was in the confines of Eden . . . what Israel was in the little country of Palestine, this present holy nation is in the entire earth under Jesus Christ's Lordship. We're not talking about a little spot, some remote part of Mesopotamia called the Garden of Eden. We're not talking about a little nation that's presently called Israel at the center of the earth geographically because the Kingdom of God is not confined to any geographical boundary other than the earth itself.

The ultimate of the Kingdom of God is that the glory of the Lord—the invisible attributes of God—shall be visibly manifest in the redeemed community worldwide through all boundaries because the genetics of it is spiritual; it will be the people of God in the earth until the glory of the Lord shall cover the earth as the waters cover the sea.

This is the hour of the fulness of times for God's government to be expressed. The charismatic visitation is the Holy Spirit blasting us loose to recognize that He is doing something in the earth that is very special; that in this time of the end He is going to have a people earth-wide who will demonstrate heaven's government.

So it is important in this day that you understand about order. It is important that you understand about relationship. It is important that you understand about authority and government.

BAPTIZED INTO PEOPLE

For every time the Bible speaks about Jesus as "Savior," it speaks of Him twenty-nine times as "Lord." What God is doing in the earth is more than blessing us, as we define "blessing" emotionally. I thank God for the guitars and the tambourines and the choruses and the hand-clapping and the dancing, the shouting, and the praising. Hallelujah! That's a part of the celebration of joy. But underneath all that is a deep subterranean moving of the Holy Spirit to fulfill the ministry that He

was sent to perform. "For by one Spirit are we all baptized into one Body."

When you are baptized in water to affirm your covenantal relationship with God, Paul said, "You are baptized into death." You were buried in baptism. That was your cutting off from the whole of the Adamic society as a controlling influence in your life, the whole of the demonic realm as an influence in your life. As you rose out of that water, you were baptized with the Holy Spirit, and you were surrounded by the Spirit of God. You were given a new life principle to walk in newness of life.

However, the dimension we have missed in baptism is that we didn't realize that just as we were baptized into death and baptized into life, we were baptized into *people*. That's been the missing dimension. "For by one Spirit are we all baptized into one body and all made to drink into one Spirit." To be baptized in water and be baptized with the Holy Spirit is only two-thirds of the deal. The other third is that I'm baptized into people. If you'll read the second chapter of Acts, you'll find that as it progresses, it tells about this beautiful body of people into which 3,000 people that day had been baptized: "going from house to house with gladness and singleness of heart, breaking bread."

The beauty of what God is doing in the earth is people brought together in the unity of God's government. We're not brought together in some kind of indefinable potpourri. We're brought together in a definable, governmental structure under God that is clearly delineated in the Word of Truth as the churches of God in the earth with their elders, with their leaders, with their authorities.

I affirm my faith that God will, according to His Word, bring all things into one in Christ in this age of the fulness of time, and that God is going to have a definable, visible community of men and women which will manifest His glory under the government of His Son Jesus Christ.

I want to be very practical about it. It's got to start with you and me. It's got to start with our personal submission to authority where we are. It's got to start with our understanding that the government of God is imperative in our lives; that when we were born again, we were born into government. We were born into a Kingdom; we were born into the realm of King Jesus and all His delegated authorities. We recognize King Jesus when we recognize King Jesus' delegated authorities. We need to grasp that the government of God in the earth is the realm of our highest joy; that the government of God in the earth is the realization of





Joe Garlington from Pittsburgh, PA.

our personhood; that the government of God in the earth is the fulfillment of our destiny; that the government of God in the earth is the evangelistic demonstration of God's love to lost mankind. It is the ultimate form of evangelism: "Father, I pray that they may be one, as You and I are one, that the world may know that Thou hast sent Me."

THE COMING KINGDOM

Let me close by asking you a question. Have you ever wondered about the significance of the United

Nations? Basically, the United Nations (which doesn't profess to be Christian) represents secular man's unspoken hope that deep down in the gut-level of unregenerate humanity, in the subconscious of all men, there's something left that says we were not meant to kill one another; we were not meant to fight with one another; we were meant to be united. We were meant to be one; we were meant to belong.

The United Nations, by its very existence, is the cry of unregenerate man for what he somehow knows he was destined for, but doesn't have the moral dynamic to produce. He wants peace. He wants the hungry to be fed. He wants things to be done in the earth that are worthy of his unregenerate concept of what human beings should be. Do you hear that, Christians? The United Nations is an expression of unregenerate man's cry for the realization of our Lord's prayer.

In the hour when we rise up from the earth as the people of God under the government of God, the United Nations is going to become unessential. They'll be beating our door down because we will have the answers for every area of life—for there's no area of life that God has left outside of His government. He has revealed it in His Word, and if we will walk in the

Word of God, living in subjection to the government of God, bringing our lives out of the permissiveness and the human deterministic attitudes that we've had saying, "I will function under God's government," we will be hastening the coming of the Kingdom of God. We will be answering the prayer of our Lord: "Thy Kingdom come . . . Thy will be done in earth as it is in heaven."

Can your faith rise at this moment to believe? That great oaks from little acorns grow? That great trees from little mustard seeds grow? That a piece of dough can be leavened by a little piece of yeast? Can you believe that you and I have enough potential, if we will obey the government of God, to infiltrate communities and nations?

There is no question of the ultimacy of God's government. "Jesus shall reign where'er the sun/Doth his successive journeys run." He shall reign until His enemies are made His footstool. Lift your vision higher. Expand your mind. Dare to believe: the world was made for God's government.

E. Stanley Jones said, "Every man is built for the Kingdom." Even the most irascible sinner, the most intransigent violator of the law is constitutionally structured for God's government. We have the only answer for them. They are built for what we're talking about. God's government is designed for man.

God's got a Man on the throne of heaven who has extended Himself into the redeemed community in the earth. We are the government of God. Let us hold our heads high. Let us walk in faith. And let us believe that a world that has run out of options is going to beat a track to our door, as it sees the government of God expressed in us and through us, to the praise of His glory. ♣

EXTRA COPIES OF THIS ISSUE AVAILABLE.

For the benefit of all our readers—both those who attended the Kansas City Conference and those who were unable to—we have printed extra copies of this special issue on the 1977 Conference on Charismatic Renewal in the Christian Churches. If you want additional copies to share with friends, family, or members of your fellowship, they are available from CGM in whatever quantity you need at a cost of \$.50 each.

Ern's message from the K.C. conference, "The Government of God," is available on cassette. Order tape number KC551, using the form on catalog page XVI. Please include \$4.95 for each tape. For other conference tapes, see pages II & III of our catalog.