

SEED & BREAD

FOR THE SOWER ISA. 55:10 FOR THE EATER
BRIEF BIBLICAL MESSAGES FROM

THE WORD OF TRUTH MINISTRY

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GOD'S PRESENT PURPOSE

With the one exception of knowing from the Word that he is a child of God through his faith in the person and work of Jesus Christ, there is no truth that is of more importance to the believer than to know the present purpose of God. If we would walk worthily of the position in which God has placed us, we must not be ignorant of this great truth. Many, indeed, are working at counter purposes with Him because they do not know it. There is no experience in knowing that will bring tranquility of mind, courage of heart, and inward peace like that which comes from realizing and living harmoniously with God's present purpose. Every professing Christian needs to ask and then seek the answers to these pertinent questions: What is God's present purpose? What is God doing now? Is He failing or succeeding?

Without any further words of introduction to the subject, permit me to say decisively and emphatically that God's present purpose is to write into the history of His long dealings with the human race a complete record of the grace that is inherent in His character.

By contrast we can say that God is not now demonstrating His power, majesty, justice or judgment. He is demonstrating His grace. This is His present purpose.

This purpose began when God suspended His kingdom purposes by issuing through His herald, the Apostle Paul, the proclamation recorded in Acts 28: 28 (see Issue No. 11). It has continued for more than 1900 years and will continue until the record of His grace is complete to His own satisfaction. He will then assume sovereignty over the earth and all its inhabitants, and His administration (dispensation) will change radically from one of absolute grace to one of absolute government.

In Luke 6:35, after exhorting His disciples to love their enemies, declaring that, by so doing, they would be sons (true expressions) of the Highest, the Lord Jesus went on to make the amazing declaration that, "**He is kind unto the unthankful and to the evil.**"

The concept of God that is set forth in these words is contrary to the view which is held by practically all religions and religious men today. They hold and teach that He is kind only to the good, measuring out nothing but wrath to the ungrateful and wicked. To show kindness to the ungrateful and wicked is most certainly grace in action, and such an act would automatically flow from those who are gracious. The Scripture record from Genesis 1 to Acts 28:28 gives witness to the fact that God is gracious and to innumerable acts of grace that flowed forth from Him even though He did act in justice and wrath on many occasions. However, He is now writing into the history of all His dealings with mankind an absolute, unquestionable record of the truth of the words spoken of Him in Luke 6:35, "He is kind unto the unthankful and to the evil."

When God has finished His present demonstration of grace, never again can anyone question His grace. If they should, we can point to the record which will ever be positive proof that He is "**the God of every grace**" (1 Pet. 5:10). This demonstration of His grace is now taking place in an administration of grace, in which every act of God is one of love and favor to the undeserving, so much so, that if He cannot act in grace, He will not act at all. He will allow nothing to enter into His present work or ways that will spoil His record of grace. And even though we cannot now read or trace out the record of the grace that He is showing, all His present works of grace being untraceable (Eph. 3:8), yet, every day is one of God's grace to the world and one of special grace to we who are now believing.

It will greatly help us to appreciate God's present purpose if we remember that the words *grace* and *government* declare the polarity of God's character. He is "**the God of every grace**" (1 Peter 5:10), and He is "**the Judge of all the earth**" (Gen. 18:25). As the Judge of all the earth, He must do what is right, that is, administer justice and righteousness. As the God of every grace, He will show forth grace. Yet, these are such totally different principles that He cannot do both at the same time in regard to anyone thing. Since, in times before Acts 28:28, God had not committed Himself to any specific manner of dealing with mankind, He was free to show grace or

administer justice. Many examples can be shown of both.

God has now committed Himself to act in grace. He has declared this through His chosen apostle, Paul; and we will do well to take Him at His word and think accordingly. This is the great truth revealed in Paul's final epistles, especially Ephesians and Colossians. (Note Eph. 3:2.)

If God is not recognized as being both the God of grace and the God of government, we will have a lopsided concept of the character of God, one that comes from believing only apart of the truth. When men argue that because of the great love of God, no man will ever be punished, they are ignoring one pole of His character. They are putting all the emphasis on the God of grace and ignoring the God of government. He has punished in the past, and He will punish in the future. The obvious fact that He is not punishing men today is clear proof of His present administration in which He deals graciously with all. It does not indicate that He has ceased to be the Judge of all the earth, Who will do what is right in that day when every sin and transgression receives its just recompense of reward (Heb. 2:2; 12:23).

Mankind is yet going to see and experience a complete and open demonstration of the government of God. He will experience its power and principles, its methods and morals, its justice and judgment, its light and life, its healing and health, its benefits and blessings. These will all be seen in manifest operation. **"All men shall declare the work of God, for they will wisely consider of His doing"** (Psa. 64:9). Under an administration of divine government, men will come to know from experience the Judge of all the earth and that He does right. They will in that day be able to make a full comparison between God's government and man's government and will repudiate the latter forever.

This is what the world would have seen and experienced if God had not suspended His kingdom purposes at the close of the Acts period. The foundation was laid in that thirty-three years for the full revelation of God's righteous government, the manifest kingdom of God. The blade and ear stages (see Mark 4:26-29) of the kingdom were finished. The time for "the full grain in the ear" stage had arrived (*see* Issue No. 48). But all this was suspended by God in order to fulfill another purpose that is supremely essential if men are ever to know the God of grace. This purpose was a secret known only to God until He revealed it to the Apostle Paul.

God is now creating within the history of mankind a total and complete record of the graciousness of His character. He is doing this in an administration (dispensation) of grace under which all His government or kingdom purposes are in abeyance.

God's present purpose is succeeding every day and in every way. He is not failing in anything that He purposes to do. Every passing day on the calendar adds one more page to the record of His grace. This record is not open to us today. All His operations are secret. His works are untraceable. However, a day is coming when the secret workings of God in this dispensation will be opened for inspection. Then, when we stand with eyes that can truly see and look back over 1900 years of divine history, we will know and cause the world to know that He was indeed the God of every grace.

Since God's present administration is one of grace, as Paul so definitely proclaims in Ephesians 3:2, then it cannot be an administration of divine government, even in part. In Eph. 4:32, Paul declares that God is dealing graciously with us, a great truth that is buried under the erroneous translation of *charizomai* in the KJV. This word is found twice in this passage. It means "to deal graciously," a fact that most translators ignore because of their ignorance of God's present dispensation of grace, His method of dealing with mankind in it, and His present purpose in such a lavish display of grace as this passage declares.

Another important passage in connection with God's present purpose is 2 Tim. 1:9. This passage is also so poorly translated that its great message is stultified. In a more accurate and literal rendering, this would read: "**Who saves us and places us in a holy position, not in accord with our works, but in accord with His own purpose, even the grace which is given to us in Christ Jesus before eonian times.**"

We are the by-products of God's present display of grace. He is being gracious to all in order to produce the record of His grace. As definite acts of grace, He has acted and moved in relationship to us, tenderly knocking upon the door of our hearts. If we slam the door in His face, if we turn our backs upon Him, His gracious acting toward us will still become a part of the record and, in due time, will speak of the grace that is inherent in Him.

The explanation of God's long toleration of evil, His present silence in the face of multiple and manifest wrongs, and His toleration of the works of

Satan can be explained only when we realize that God is fulfilling another purpose. This purpose of His is one that greatly concerns Him and the full revelation of His character toward men. What He is doing now is for the sake of His own name.

God is now doing all that is necessary to forever establish beyond all question that He is the God of every grace. This is what He is now doing. This is His present purpose.

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