

John 18-36

SUBJECT: The Kingdom
of X

8/2/89

GP

II Co. 5:1 Heb. 11:10, 13-16 II Peter 3:12-13 Rev. 21:1f.

John 18:36 "My Kingdom is not of this world"

A KINGDOM NOT OF THIS WORLD

Christ could have built it here, of this world, even as we know it now.

Jn. 18:36 "my servants fight"
"King's attendants, officers."

Christ could have organized an army. "I had 54 dead of Semiochit - angels."

Mt. 26:53 "more than twelve legions of angels..."

72 thousands + of Semiochit - angels.

If it were of this world, consider

1. It's Rulers - Satan and Christ.
Reinforced, with Satan giving up: the bargain of Satan.
2. It's Method - Force, conquest, subjugation
One way for a Pax Romana
3. It's Citizenship - mortal, fallible men.
Chicanery, conspiracy, politicking. Personal advancement.
4. It's a glory - of the world.
What marble obls., gold treasures, jeweled diadems... could give.

Christ repudiated it.

1. No two rulers.
Never "Christ and..." always "Christ or"
"How shall we say the Lord thy God is this only shall thou know."
"Canst thou serve God & mammon" "No two masters" "But a jealous God"
Satan, Sir, no part in it.
2. No force
The Roman church with the sword - Inquisition
The Russian church - Vladimir.
"They who take the sword shall perish by the sword"
(2) Jews, who at Passover sought to make him King. Herod {Fool army / base dead

3. No personal vanity, private ambition
Disciple is thus quarreling - a little child
- washing feet

4. No striving for earthly glory.

(a) "See these stones?" Olives, looked down upon it in twilight..."
(b) Satan offering "the glory of them."

A Better Kingdom

1. Open to everybody.

No exclusion acts, immigration restrictions, color class quotas
Rev. 1:6 "kings and priests"

2. Established by, with, Christ alone.

No partnership with sin, Satan. No compromise.
Isa. 59:16; 63:5 "his own arm brought salvation"
David's stone that felled the world.

3. To be revealed in full glory when Christ returns.

Isa. 14. Now preparing.
All the temporary: governments, nations, wars,
Christ cometh

4. To abide forever, without death, age, sin.

Here - standing by open jaws

- bowed by language of time

- sold under sin.

- a strange, pilgrim.

There - death conquered.

- sin

Satan audits us off to sin the highest bidder.
Some fall for pleasure, some for power, some
money, some society, but all of us...
Some you.

Chap 2/40

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TRUTH — WHAT IS IT?

DR. RAYMOND W. MILLER, 33°
2540 Massachusetts Avenue, N. W., Washington, D. C. 20008
Linden, California 95236



Ask the question, "What is truth?" as it pertains to our own innermost selves, and we never have any difficulty knowing the answer.

But when it comes to truth as it pertains to the external world, that is something else again. Truth about the world outside of ourselves, as defined in the dictionary, is "conformity with reality." And reality, in this sense, is always changing.

Our conception of the external world depends on what we know about it through our senses, and how we interpret what we know. When we learn something new, as we do constantly through scientific research and experiment, reality changes. Hence, our ideas of truth are continually changing.

For this reason the question, "What is truth?" has perplexed man from the dawn of recorded thoughts.

This question is no less perplexing today than it ever was. It is,

in fact, even more perplexing, because we know so much more about the external world than we used to know—and we know how rapidly changes come, and how temporary and how wrong man's discoveries of truth—"our guesses at truth"—can be. *Morals and Dogma* teaches:

We are all of us, though not all equally, mistaken. The cherished dogmas of each of us are not, as we fondly suppose, the pure truth of God; but simply our own special form of error, our guesses at truth, the refracted and fragmentary rays of light that have fallen upon our own minds. Our little systems have their day, and cease to be; they are but broken lights of God; and He is more than they. Perfect truth is not attainable anywhere.¹

Over the ages, many have made pronouncements. Shakespeare quoted the Greek seer who said: "I

am Sir Oracle. When I ope my lips, let no dog bark."

Among these would-be oracles was Karl Marx, whose writings of a century ago have had, and do have, an effect on millions of people. He fostered the belief that the all-powerful state would bring about the Utopia that had been the mirage in the distance during the early 19th century. It seemed the simple answer, yet today new experiences of frustration and servitude are challenging these assumptions of Karl Marx, and we find man has not reacted according to the "truths" as he was expected to do.

In the foreword to his book, *Road to Survival*,² William Vogt wrote:

We live in a world of such rapid and dynamic change as man, in his hundreds of thousands of years of existence, has never known. What we today believe to be a fact may tomorrow prove to be illusion.

Frederick the Great (1712-1786), the King of Prussia, had said it years earlier this way:

The greatest and noblest pleasure which we have in this world is to discover new truths and the next is to shake off old prejudices.³

At the latest turn of the century, "the honest and brilliant Chinese scholar of Confucianism, Li'ang Chi-ch'ao, proclaimed openly: 'I

love Confucius, but I love truth more.'"⁴

Some formerly accepted truths that have been disproven over the ages come easily to mind:

The earth is flat. How many loved ones shed tears for Columbus' crews, fearing their certain death when their ships plunged over the brink of the seas into that unknown abyss.

The sun rotates around the earth, the center of the universe. The originators of this belief, seeing the sun come into view each morning and disappear from sight each evening, did the best they could with the knowledge they had at hand.

The actions and statements of certain mortals are infallible.

Leaders have often been encouraged by their devoted followers to assume the position of infallibility. The "disease" afflicts many in political and military fields, as well as in the spiritual. Hitler took millions to early graves with him because of his oracle-like rantings of the thousand years of the Reich, and yet masses of his people had accepted these as absolute words of wisdom.

From the beginning of time, man has sought some God. Ancient and long-dead civilizations leer out at us from the ruins of temples to the gods of their day. In religion there has always been a conflict as to what is truth. Christ asked: "But whom do you say I am?" "The Name of God is Truth," says an

old Hindu quotation.⁵ We were taught as children that God is on His throne under the canopy of heaven that covers the earth. Modern astronomy and space flights have shown there is no "above" or "below" to the celestial world. To all of us who continue to believe, this does not mean that the eye of God⁶ is not eternally upon us, but that our concept of where God is has had to change. Many of our old prayers and hymns might be factually out of date, but we accept as truth the eternal verity of God.

Lenin said: "Religion is the opium of the people," and the modern neo-theologian states simply that God is dead. This latter statement has brought varying reactions. Some construed it to mean that their old concept of God was worn out and a new model was needed, while others felt it implied that the universe is a great churning mass of matter without a spiritual directing force. These concepts served to re-activate the ancient query of the man in the desert sands, studying the stars at the dawn of recorded history, or the later prophet, George Washington, as he knelt at Valley Forge and asked for divine guidance in finding the truth.

That the church itself is undergoing a massive introspection is apparent from daily reports in the press and on the air. Perhaps the greatest "soul-searching" of all is being done today by members of

the Catholic Church, who have for long years felt themselves guardians of the truth. In the June 1967 issue of *The American Benedictine Review*, Father Alfred Deutsch, O.S.B., wrote:

That time in the history of the Roman Church has come when many of her people have grown aware that for too long she has unconsciously been partisan to a conspiracy against truth, and that she has been more concerned with the supremacy of the establishment than with the establishment of truth. *He goes on:*

This new air in the church is blowing away the smog that has enveloped for centuries figures like Calvin and Luther, so that these men are now being re-studied as earnest searchers for truth and proponents of Christian liberty.

In The Netherlands, the editor of the controversial new Dutch catechism reportedly⁷ explained that the new document "sought to stress what is certain and leave room for an interpretation of what is still a mystery."

Truth about the external world is what we emotionally feel to be a fact. An emotional experience, real or fancied, becomes the basis for a conviction that "*this* is the truth." Traditions and myths are harder to change than demonstrated apparent truths. Error or imaginary truth can be cancerous to the vitals

of civilization if it has been accepted for more than one generation. Something accepted as truth carves a groove, as it were, through retentive cells in the brain, and the job of dislodging it is infinitely more difficult than is the storage of new knowledge. Wisdom must be employed to control our emotions, so that they reflect our certain knowledge at the moment as well as our "hunches."⁸

Our finite minds cannot know what is truth, so far as the Infinite is concerned. We think that something is positive, yet if we are rational and honest in our own evaluations, we may find that it is as fictional as a child's belief in fairies and elves. For the time being, the illusion appears as a fact, but later experience and inquiry may show that the presumed fact is merely the sum total of our experiences and imagination up to that time.⁹ Man is eternally seeking answers. He will never find them all, but the fragments he does gather make his life and that of the next generation all the richer and fuller. As his experiences and accumulated knowledge increase, he comes closer and closer to comprehending the eternal truths that God put here in the beginning of time.

Truth is at the end of the rainbow, and it can never be completely harvested. But truth is in everyday life. It is the built-in inner light in

man, in his conscience, that determines his acceptance or rejection of what is truth. Truth is in our relations with our fellow man, and our realization that our actions toward him will be remembered through all our days. Memories are all we really get from life and, while others may forgive our transgressions, we cannot forgive ourselves if we have detoured from what in our heart of hearts we knew to be the truth.

Truth about the external world is the beacon light shining out in the darkness of time, and man moves ever toward it. He may falter and he may question and, hopefully, he will find peace if he accepts Ann Lindberg's conclusion: "Whether or not it is clear to you, no doubt the universe is unfolding as it should."

1. Chapter XIV, p. 223
2. William Sloane Associates, Inc., New York, publishers, 1948
- 3, 5. **The Great Quotations** compiled by George Seldes, Caesar-Stuart Books, New York, 1960
4. P. 29, **The Chinese Journal of Administration**, published by the National Chengchi University, Taipei, Taiwan, China. July 1967
6. "The Hound of Heaven," in **Anthology-Poems** by Francis Thompson, published by E. Mathews & John. London, 1893
7. **The New York Times**, August 7, 1967
8. **Emotion as the Basis of Civilization**, J. H. Denison, Charles Scribner's Sons, New York, 1928
9. **Treasury of Philosophy**, Dagobert D. Runes, Philosophical Library, New York, 1955, "William James," p. 607

It may be at ~~noon~~ ^{MORN}, when the day is awaking,
When sunlight through darkness and shadow is breaking
That Jesus will come in the fulness of glory
To receive from the world "His own."

It may be at mid-day, it may be at twilight,
It may, perchance, that the blackness of midnight
Will burst into light in the blaze of His glory
When Jesus receives "His own."

While its hosts cry hosanna, from heaven descending,
With glorified saints and the angels attending,
With grace on His brow, like a halo of glory,
Will Jesus receive "His own."

Oh, joy! oh, delight! should we go without dying,
No sickness, no sadness, no dread and no crying,
Caught up thro' the clouds without ~~the~~ Lord into glory,
When Jesus receives "His own."

O, Lord Jesus, how long? How long,
Ere we shout the glad song?
Christ returneth,
Hallelujah! Hallelujah, Amen.
Hallelujah! Amen.

John 18: 36

SUBJECT: Pa 14 ^{don}
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(GP)

AND
 7. He claimed to have a "Lithon,"
 a h. whose reality lies not in things - Pilate's hand lies
 seen not unseen

(1) Pilate looked definitely enough in the line of a h.
 a h. represented by the iron nail of Rome
 - 7 a. minor, 7 a. major, mostly mounted bones
 exactly mirrored division from an enclosed, subtle of the
 world is irreducibly.

(2) But a h. presided over by that son-to-be. We find present?
 where was the power to rule? Look at some of those
 - i. perhaps
 - ii. need decided,
 But he, Pilate "I have power to crucify, v 19:10
 Free to his word, but I can't do a tree

(1) But what emerged in the scene? The plot? accident?
 i. his head is crowned, not with a crown, but with a crown
 the worldly state of Rome
 ii. the sovereignty of his spirit lay hold upon the matter
 ? man & woman
 iii. the h. of the tree from there the evidence of a fallen crown
 the direct-keep of the bloodstain, see every demand

(2) What? Pilate and his h.? Rome?
 a. Green candle plunged into darkness
 represented an empire, the grandeur long since dead
 he, sacred from oblivion because / his marks were
 buried utterly in a forgotten grave.

The h. of Pilate, a h. of power, riches, vanishes under
 in a single
 - 7 the soul, 7 last fallen, loyalty &
 brings an irreparable riches to Rome from

II. A KINGDOM NOT OF THIS WORLD

7 would have built a tree
(a) Mt 18: 36 "my merciful gift" - based on Mt 18: 18
(b) Mt 26: 53 "I could have called on my Father and he would have sent an army of 12 legions, each with 1000 soldiers" - 12,000 soldiers
but told Jesus, "but of the sword"

17 it was of this world;
18 the ruler, but Jesus
did give up; a bargain for God
but Jesus repudiated it; Mt 4: 8-16
; cannot hear that as necessary
; Satan, his is the fact in it

2. Its method - from reorganization
a. Paul Roman of military conquest
Christians - inspired script
But Jesus repudiated it. Told Peter, "but not the sword"
The N. T. is a resurrection of Christ's inspired power
to do the work of a man who was not a man of this world
but a man of God - like the head of a church, which is a church
of men who are men of God. Grounding of Jesus on display

3. Its glory - of this world
what man's glory, gold treasure, if we had a man
but Jesus repudiated it. "I was a man in the manger with the
no personal glory, private ambition, or earthly crown
1. disciples' question "into what?" you - a little child
you - a man of God
Mt 18: 15

III. THE KINGDOM OF CHRIST

1. Established with God, Jesus, no compromise
no partnership with man, Satan, no compromise
Mt 59: 16, 67: 5 "I have an arm brought against me"
Daniel's stone called the seal
(a) "I have" all the power of God's name"

If a ligand net, this would
 Y could also built if den
 p 18:36 -> security, fight
 feed 5 M
 hard to read
 mit 26.07.2 12 legs / wings - 278
 of sounds 183, 000
 but told later just as usual

If it were, this would.

1. The, nuclear system of Y
 resembles with that of Y, a biological system
 mit Y reproduced it: 3rd system: u. "the difference"
 "can't seem to see" "no the matter"
 "up and down" "no"
 "subal, and no part is a"

2. The method - from, exact subjects
 to by Roman, by ^{Christ} Christ
 mechanism draw the mind, a hard, death, immersion? die
 the Roman chr. notes to send / ex. frequency
 "Roman" "Vladimir"

Y reproduced it
 that out a method of as Caesar, imperial power, Rome
 & took me this method / rule: to rise to 7000 years ago
 even as his would ever appear. Finally enabled
 the all kind, 40, 1 also, down. and the in by
 (at) register a a. of base... methodology. If the of less well from that

3. 1/4 glog - 9 this will
what marble bldg. you measure, you'll determine could be

Y requested it
in second variety, probably another
to display in their quarry - ready but
if - when would be for make in a 1/2
on my part, since you'd know, please - but requested
ready know, did not know account

II. The H. 77

1. Estimated with H. 77 alone
no part of north side, before. No comparison
100 to 9:16, ~~to 9:16~~ his own own right side
Dandy gave the called as early

2. A long track, essential track
a general fine claim ^{mostly} on only, north, near
by now north, last to see xi, first xi, 1/2 xi
other long side see border - the now south
by a further road - the a tree
Fishes require as rock / fragments - well used as only, amount of
has own beauty support.
now can see by the region see now by little of part
be by independent sections both as could compare
by weight of seasons display

(21) His words are fruit and life

We need not to show a Socratic or Maussian (^{socially} ~~philosophical~~ ^{action})

- a Socratic. his still says; we needed to look, death
- a person for power, not for love
- other, many things out right, happen, their
- other, long church, those things, say, which it is
- more, death, present

(22) He to find in cannot

he is important, from dead to just

truth in public, in private, in need, in order
he to father, behind, looked upon, found, doubted, seen
of a day, his is not truth. Not set in solitude, ^{reported} ^{of}
of whom, his directly above
want it is

to see another to the truth... to the end of
born for one purpose.

he always find all - needed it to be born to be part of the curious
not to be the reality, truth, necessary to be born in our sense, nature
- un-natural, a need to be other to the just the rules
- an implies the resurrection. no sign of

that to be with us - a man - man, a life of man

found embodied - not merely spoken. be set of speech, ⁱⁿ ^{the} ^{world}
truth is not in blood, blood
not in body, definition, philosophy, creed
Jan 14: 6

3. Open to body
 no x-chromosomes etc, immixtion reduction, color genes
 not so much in the mixture as the normal in marbled pattern & albinism
 the true, hatched type are, the more you will feed the call, & in your life,
 we need no Drosophila to find his eggs, they will come to the light, & you

4. 73 to revealed in fall of year of return
 In 1911 more progress ^{Reminds the present year to some extent, but}
 could that ^{was done to understand} ^{Reminds us of the form}
 present could temper: ^{pro. 9, matter, 10. 73} ^{follows on road (hardly)}
 + ^{with} ^{draw}

Enormous - that all our new R-actors ^{had been}
 completed in 1911, although ^{steadily}
 - their last had to be, ^{proposed a lot for us, long ago to a}
^{level}
 all had - we would like with all our mind

5. 73 also ^{by} ^{of} ^{year} ^{years}
 & hex, ^{lowered by} ^{recovery} ^{times} ^{age} ^{with} ^{any}
 (old) ^{side} ^{on}
 & ^{stronger} ^{poly}
 (old) ^{then} ^{death} ^{engage} ^{and} ^{conquered} ^{the} ^{city} ^{the} ^{one} ^{it's}
 how

These are ^{acknowledged} ^{by} ^{all} ^{workers} ⁷³ ^{are} ^{should} ^{be} ⁱⁿ

~~6. 73 to revealed in fall of year of return~~