

# FOUNDATION AND FUTURE

By

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Modern man has rejected both his origin and destiny, which leaves him in a state of confusion and anxiety. Through the false system of education our generation has accepted the theory of evolution and thus cut itself off from its root: creation in God's image. "And God formed man of the dust of the earth and breathed into his nostrils the breath of life; and man became a living soul" (Gen. 2:7). This is the foundation that gives man understanding of what he is. If man is not a soul, with life inbreathed by God, then who knows what he is?

It is this not knowing that opens up new and dangerous paths which lead farther and farther into the tearful labyrinth of darkness and frustration.

There can be no right reason which is not based upon solid foundation. Secular humanism, as followed in government schools and universities, offers a foundation of material accomplishment, political correctness and sensual satisfaction. To try to establish a meaningful and secure life where there is nothing but deep questions and wild guesses is like trying to build a house on quicksand.

The true and lasting foundation is that which is revealed in Christ. "For other foundation can no man lay than which is laid, which is Jesus Christ" (I Cor. 3:11). Christ confirms our origin in God and the ultimate goal of life: to be conformed to God's image as immortal persons.

Thus in Christ we know our roots and have a clear vision of the future: "for when He shall be manifested, we shall be like Him" (I John 3:2). This gives purpose to life, "Every one having this hope set on him, purifies himself as He is pure" (I John 3:3). Every difficulty, every harrowing and bitter experience, and every insurmountable problem can be a purifying experience which takes us another step along the way to His likeness.

The foundation insures the future. What is in between — that is, the present time — is in a state of flux and subject to many influences. The earth has already been devastated once in the flood, and will be devastated again in the final fire. Convulsions of government and the economy are the result of the lack of direction and purpose of man that has rejected his roots and Godly purpose. We must expect these things in a world of temporary-ness, change, and sin. But our citizenship is in heaven (Phil. 3:20); and through Christ our King we are anchored to the eternal which changes not. We are pilgrims and sojourners here on earth (Heb. 11:13), but our permanent home is that spoken of by Peter, a "new heavens and a new earth, wherein dwells righteousness" (II Pet. 3:13). This is that better and heavenly country to which Abraham aspired and is as sure as the resurrection of Christ is history (Heb. 11:16).

This overall plan — which we accept with our faith in Christ — leaves no place for insecurity and anxiety. Only the day-to-day changes, obstacles and questions can cause us head-scratching frustrations and sometimes tearful sorrows. It is no good to pretend that they do not bother us, that we do not weep over them, that we do not wonder how to cope with them. Almost everyone daily faces a multiplicity of problems: domestic

problems, financial decisions, physical disorders, etc. It is senseless to tell a person who is facing great problems, “Don’t worry about it.” Some are convinced that if they had “true faith” they would not worry. Then they go searching for a religion that will solve their problems, and often get involved in a cult or religious system that destroys faith in Christ.

Because Scripture says, “In nothing be anxious,” many think that to be deeply concerned to the point of worry is a sin. But the apostle Paul, who penned these words, also wrote of his own concern and tears over the condition of the church and his distress over false doctrines. While he spoke of being troubled, perplexed, persecuted and cast down, he was never confused and never despaired, because he understood God’s purpose. He had a foundation and a future and therefore could not be defeated or sidetracked by what lay in between.

God’s people have always lived under tension. Job said, “Even today is my complaint bitter; my stroke is heavier than my groaning” (Job 23:2). Moses, David and Jesus all lived under great tension. Christ wept on various occasions and was called a man of sorrows. If a person had no potential for anxiety he would be emotionally defective. Atheists, like Margaret Mead, uphold primitive and uncivilized people as examples of how those who have not known Christ are able to live without worry and anxiety. But they fail to note that such lives are miserable and void of meaning and hope.

Jesus said, “Happy are you that mourn, for you shall be comforted” (Matt. 5:4). A Christian mourns over sin and evil conditions, but looks forward to all this being rectified at Judgment Day. He said, “Happy are you that hunger and thirst for righteousness” (Matt. 5:6). This is not worldly hunger for things that do not satisfy, but the ambition to live nobly before God, to know God’s word and live accordingly.

Jesus said, “Happy are you that are persecuted for righteousness sake” (Matt. 5:10). The happy-go-lucky person who never takes anything seriously is not likely to suffer persecution. It is the Christians who are persecuted because they refuse to worship the gods of humanism, but remain faithful to the Christian lifestyle. This may cause tension, loneliness and sorrow, but it need not cause the anxiety which Jesus excluded. The persecuted direct their thoughts from inward tension and worry to outward purpose, the purpose and goal of God, which is eternally established and which must be accomplished, not by man’s power, but by God’s.

In every work of construction there is concern over difficulties and setbacks. In the growing Christian there are growing pains, but in it all there is the joy, the satisfaction, and the exciting hope of having begun on a sure foundation and being able to progress toward a glorious and eternal future.

**OTHER FOUNDATIONS.** Destructive anxiety exists where man tries to lay his own personal foundation. When one foundation after another gives way, he becomes frustrated and desperate. The search mounts tension upon tension, with the result that each foundation is less stable, until the mind gives way to nihilism and hopelessness. Drugs, violence, wrecked homes, and broken lives show the power of such destructive anxiety.

Without the foundation and future revealed by God, all religion is vain. Religious experiences, sensational feelings, signs and manifestations of spiritual power, healings and expressions; of love — all of these are only fleeting sensations if not in harmony with the foundation and destiny given by God.

Lacking a foundation and future, churches resort to sensational and exciting activities to hold members. Members drift from one group to another, never advancing in faith and purpose, and missing entirely the peace and joy Christ has promised.

GOING FOR THE PRIZE. The foundation is not laid again by each new generation. It is already there, based on the facts of Christ's death and resurrection, which is "the power of God unto salvation." Whatever anxiety the believer feels is to be channeled toward building on this foundation. It is a constructive anxiety which prompts us to examine ourselves and carefully consider how we can build the best superstructure.

In doing so there is calmness and joy, because one is building for eternity. There is a program written by the Creator and we are in it. It may bring pain, but will not poison. It may call for sacrifice, but not for loss of the good. It may cause tears, but never regret. The life may be hard, but never hollow. It is founded upon Jesus, is going where Jesus is, and is being gradually conformed to His image. Stability can be found only upon this truth, and it ends guesses, speculation and destructive anxiety.

Christians who are aware of the antichrist conspiracy in the kingdoms of the world have a great responsibility to bear witness to the foundation God has laid, and the future which He reveals for all His people. One either follows the god of the kingdoms of the this world, with the evil, the fear and doom that awaits, or one seeks the Kingdom of God which is not of this world, with the victory that He offers.

We who are anchored to the foundation of Christ are on the way to a glorious future. This foundation and future gives meaning and purpose to the "now" in which we live.

"I press on toward the goal unto the prize of the high calling of God in Christ Jesus." (Phil. 3:14).

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