

THE WORD OF TRUTH

Published Monthly

WRITTEN MESSAGE OF VOICE OF TRUTH RADIO BROADCAST

Volume 9

FEBRUARY, 1965

Number 2

"Of His own will begat He us with the Word of Truth, that we might be a kind of firstfruits of His creatures" (James 1:18).

SET FOR THE DEFENSE OF THE GOSPEL

LAW AND GRACE

Law and grace are opposites, and produce quite opposite effects. The carnal mind, as is always the case, makes a completely inaccurate appraisal of the situation, it might be observed, judging grace to be an insufficient deterrent to sin, while affirming Law is the only truly effective way of checking transgression and iniquity. Realizing that these two grants from God are not of the same order, those that have not the mind of Christ see that they are at variance, but rather than seeking true illumination concerning that variance, they choose the course that fits their own carnal minds - Law. We certainly do not seek to deprive anyone of the Law, if so be that they find in it a blessing. But, as for us, we have learned that the Law was "given that every mouth might be stopped, and all the world become guilty before God" (Rom. 3:19). Rather than the Law of God being a means of minimizing sin, it is the God ordained way of highlighting it, and causing it to abound; "But sin, TAKING OCCASION BY THE COMMANDMENT, wrought in me all manner of concupiscence (base lusts) . . . and the commandment which was ordained unto life, I found to be unto death. For sin, taking OCCASION BY THE COMMANDMENT, deceived me, and BY IT slew me . . . that sin, by the commandment might become exceedingly sinful" (Rom. 7:8-13). The Law of God draws out of man the baseness and corruptness of his nature, that he is truly "by nature a child of wrath" (Eph. 2:1-3), subject only to the indignation of God Almighty. It (the Law) was never ordained to bring life, but was rather brought in "because of the transgression" (Gal. 3:19) and became the "strength of sin" (1 Cor. 15:56). The Law was made "for the lawless" (1 Tim. 1:9), not to save them, but to condemn them. To bind the law upon a person, therefore, is to subject them to condemnation, and admit that fleshly lusts run rampant in their life. God forbid, that we should adopt such a course. Those who have served their term under the Law (and that is the only way to come to Christ, for the "Law is our schoolmaster, to bring us to Christ" (Gal. 3:24), realize that when feeling that heavy weight of condemnation upon the soul, grace becomes the crying need. *The Law provokes sin; brings it out into the open; stimulates the baser impulses in man.* That is its ministry, and it performs it well. However, grace is quite the opposite. Rather

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In This Issue . . .

"NOT HOLDING THE HEAD"

"THE MANIFESTATION OF JESUS"

The Word of Truth

Published monthly by The Voice of Truth Publishing Association, Inc. Business Office, 7903 Hendricks Pl., Crown Point, Indiana.

Author and Editor: Given O. Blakely
Circulation Manager: Kenneth R. Smith

Sent free, upon request, to all interested persons.
Address all correspondence to: Box 1684, Highland, Indiana.

YOUR AFFECTION

Our affection is a very vital portion of our character; one which actually becomes the dominating factor in our lives. As a man's affection is bent, so shall his actions be moulded! Now, there are two types of affection; that of the flesh, and that of the regenerated spirit. All that have not been born again are dominated by the fleshly affection; i.e., they have a passionate desire for the things of this world, and those things which gratify the flesh. Once a man comes into a proper relationship with God through the Lord Jesus Christ he is commanded to rid himself of fleshly affections. As a matter of fact, it is expressly stated in Scripture that this becomes an accomplished fact when our relationship to Christ is sealed; "And they that are Christ's have crucified the flesh with the affections and lusts" (Gal. 5:24). This is the truth, and this is the way it always is when you're in Christ. Only those in Him have

crucified the mundane instincts and affections of the Adamic flesh; but, Praise God, they have! These fleshly passions are also called in Scripture "inordinate affection" (Col. 3:5), and they are not to have a place in the new life; yea they cannot have a place in it. We are called upon to "Set our affection on things above, not on things on the earth" (Col. 3:2). This world is no place for our affection, it is not our home. Here we are but "strangers and pilgrims" and we "abstain from fleshly lusts that war against the soul" (I Pet. 2:11). Our inheritance lies in heaven, from whence we look for the Lord Jesus Christ, and our hearts burn within us for that domain and the things that belong to it. We shall have none of this world as a lasting possession, but our eternal inheritance in Christ is undefiled, untainted with the temporality of this world. Let us, brethren, be eaten up with a zeal for that which is holy and good. Let this excite you, that your name of written in Heaven, and that the Lord is reserving for you an inheritance which no man shall take from you. I have found that my most difficult days are when I almost unwittingly focus my attention on earthly matters. Surely there is a drawing power exerted upon the mind when the vision is filled and clouded with the temporal affairs of this life. This is the case with those who fall into a snare, whose real affection is not centered here. If such a casual glance affords such a beclouded spirit, then certainly we ought to be alerted to the sure damnation that awaits those whose affections are set on things of the earth. Guard your affection carefully, and ask the Lord to direct it properly and give you the unquestionable grace to implement your actions and thoughts in accord with a sanctified affection. Praise the Lord!

The Manifestation of Jesus

"He that hath my commandments, and keepeth them, he is it that loveth me: and he that loveth me shall be loved by my Father, and I will love him and will MANIFEST MYSELF to him."—John 14:21

The Lord always spoke with a definite degree of certainty; "as one having authority" (Matt. 7:29). He did not speak so uncertainly as many today, but freely declared the Truth without minimizing it with possibilities and probabilities. He spoke with finality because His word was "forever settled in the heavens" (Psa. 119:89). He was not giving forth speculation or prognostication, but fact; He was asserting reality, and there was not the slightest possibility of it being wrong. When He declared that those having and keeping His word were those who loved Him, that is precisely what He meant. There are no exceptions to that truth, simply because it is truth-reality! All who love Him will be loved of His Father; that is truth, and there are no exceptions to that! Jesus will personally love that person, and will manifest, or make Himself known, unto him. This is a statement of fact, not the declaration of a possibility! Jesus declared that the words that He spoke were "spirit and life" (John 6:63). Once view these truths in this sense - and it is the only sense in which they may be properly viewed - and you will find the conviction of sin a very present reality. If Jesus has not made Himself known to us, there

are very definite reasons why He hasn't. We have not His word, and are consequently unable to keep it. The problem does not lie with God, it lies with those who possess not the "truth as it is in Christ Jesus" (Eph. 4:20-21). Oh, to see this important facet of the Divine economy. Jesus gives this instruction for a two-fold reason. First, to identify the experience of His sheep; second, to convict the ignorant of their slothfulness in the matter of His Words and commandments. These must be possessed and kept if we are to receive a revelation of the Son of God! All who seek such a manifestation apart from what Jesus has said are in great error, and shall not have their search rewarded; rather they stand condemned by the word of Jesus Christ, whom they glibly purport to be seeking! I call upon you to devote attention to this matter, and to lay hold of the words of Jesus Christ, keeping and pondering them in your heart. Jesus had promised to reveal Himself to all found in this area of the good pleasure of His will.

What does He mean; "He that HATH my commandments?" Are we to understand that there are some that do not have them? Indeed, this is

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"NOT HOLDING THE HEAD"

"... and not holding the Head, from which all the body by joints and bands having nourished ministered . . ."

—Colossians 2:19

The great burden of the "ministers of Christ" (I Cor. 4:1) is to continually point the church to the Lord Jesus Christ, that they might "look unto" Him as both the "Author and the Finisher of their faith" (Heb. 12:2). Especially when concerted efforts are being made by the spiritual hosts of wickedness and the "rulers of the darkness of the world" (Eph. 6:12) to draw our eyes away from Christ ought we to give attention to this most holy ministry. It is noteworthy that John the Baptist pointed his disciples to Jesus, and they were compelled to follow Him: "And looking upon Jesus as He walked, he saith, Behold the Lamb of God. And the two disciples heard him speak, AND THEY FOLLOWED JESUS" (John 1:36-37). It is alarming to observe that vast portions of what claims to be the church today has very little awareness of the Lord Jesus Christ; and to compound the problem, the ministers, for the most part, are not even pointing them to the Lamb of God. Wolves have crept in unawares, "not sparing the flock", and "speaking perverse things" (Acts 20:29-30). False teachers have come in "privily" and "bringing in damnable heresies" have caused many to "follow their pernicious ways" (II Pet. 2:1-2). Myriads are being subtly led away from Jesus - perhaps even you! I lift up the "trumpet" in Zion (Joel 2:1), warning you to beware lest crafty ministers of the Law deceive you "concerning the simplicity that is in Christ Jesus" (II Cor. 11:3). Delusion is strong, as the Lord declared it would be (Matt. 24:24), and many, "having their consciences seared with a hot iron" have "given heed to seducing spirits and doctrines of devils (demons)" - I Tim. 4:1. There are spiritual forces busy in their grisly work of promulgating to the minds of reprobate men, doctrines and schisms that are designed to point them away from Jesus and unto the flesh and fleshly minds. Satan's express purpose is to "blind the minds of them that believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them" (II Cor. 11:14), never miss the goal of their calling - to obscure the Person of Jesus Christ; to cloud over His blessed Self, and cause men to embrace seeming truth instead of the Truth Himself. Satan will never reveal to you "the truth as it is in Christ Jesus" (Eph. 4:20-21), but will rather move upon you to settle for falsehood, apparent truth, etc. He will tantalize your spiritual appetite with everything but Jesus, thus actually obscuring that "eternal life, which was with the Father" (I John 1:2). It is imperative to remember that all "spiritual blessings" are to be found "IN CHRIST" (Eph. 1:3), and we may properly possess the true "light of the knowledge of the glory of God" ONLY "in the face of Christ Jesus" (II Cor. 4:6); i.e., we may only come to know God and the things of God by looking directly to the Person of Jesus Christ. The "testimony of Jesus is the spirit of prophecy" (Rev. 19:10); i.e., the life and soul of the message

of God is Jesus Christ Himself. Extract Him from the Word of God, and you will have a limp heap of disconnected and meaningless facts! I take this opportunity to bring these things to your minds because there are many, I fear, that have sought knowledge and things entirely apart from Jesus Himself. We can by no means consider Him as over only a phase of God's will for man. He has been "given all authority in heaven and earth" (Matt. 28:18), and consequently the only benefits that may be received by men are those which come directly through our Lord Jesus Christ. Praise the Lord!

Jesus Christ is "the Way, the Truth, and the Life" (John 14:6), and "no man cometh to the Father but by Him." Neither does man receive anything from God save through the Lord Jesus, the "Beginning and the End" (Rev. 1:8; 22:13). He alone is the "Way" to strength, the "Way" to triumph, the "Way" to illumination, the "Way" to joy - the "Way" to God! There is nothing received save through the "Head" through whom the whole body receives nourishment. Oh, the tragedy that I see in the countless people struggling for blessings, for knowledge, for power entirely apart from the Lord Jesus Christ. Paying lip-service to the King of kings and Lord of Lords, they proceed in their unlawful curiosity and fleshly ambitions. Let it be known that the truth is found "in Christ Jesus" (Eph. 4:20-21). It is only in His Person that you may grasp reality. The truth of the Holy Spirit, affliction, Satan, the Father, the Scriptures -- it is all found "IN Christ Jesus." You cannot evade Jesus, or take your eyes off of Him, and expect to find the truth. You may very well find something, and it may seem very real and convincing to you; but if you received it apart from the Person of Jesus Christ, it was not truth! You cannot relegate Jesus to a secondary position and find the way or the truth of anything "pertaining to life and godliness" (II Pet. 1:3). There is absolutely no life apart from Jesus! What appears to be life is really death "in trespasses and sins" (Eph. 2:1-3).

The church Colossae was much like many of our day. They had a fervent religion, together with many scattered rules and regulations. They watched their manners carefully, and professed faith in Jesus Christ. They had at least some knowledge of redemption in Christ Jesus, and had a definite degree of "faith in Christ Jesus, and . . . love . . . to all the saints" (Col. 1:4). Further, they had received and actually "knew the grace of God in truth" (Col. 1:6). God had been very gracious to them, and had dealt favorably with their congregation. However, their apprehension of this work through the channel of their understanding called for more grace. They needed to have the "full assurance of understanding" (Col. 2:2). There was the ever-present danger amidst this group of being "enticed" by beguiling men (2:4), and "spoiled through philosophy and vain deceit, after the tradition of

men" (2:8). Paul writes to correct their disorders, calling their attention to the Lord Jesus Christ who is "before all things" and in Whom "all things consist" (1:17). He has them to understand that it has pleased God to have "all fulness" dwell in our Lord (1:19). In view of this truth, what shall we say of those who seek benefits from God apart from Christ? What is to be said of those efforts which are expended by foolish men apart from the very life of Jesus. The only direct connection that man has with life is through Christ, and all of his efforts are to be directed toward "putting on the Lord Jesus Christ, and making no provision for the flesh" (Rom. 13:14).

Paul points out another truth to these young disciples, instructing them concerning God-ordained religious rites. They are all "shadows"; lifeless and intended only for instructive purposes. "Meats, drinks, holydays, and sabbath days" (2:16) are lifeless of themselves, and are not able to minister life or spiritual succour to those adhering to them. The real "body" (substance) is of Christ (2:17); i.e., real life, real meaning, real content is to be found in the possession of Jesus Christ, the "express image" of God's Person (Heb. 1:3). The Colossians, like vast numbers today, did not believe Christ to be thoroughly sufficient. Their mistake was that of placing Christ in their religion, but not permitting Him to be the whole and life of it! Jesus does not own a place in our new life; He is our new life! The Colossians were plagued with pseudo-teachers who had no connection with the Head, Jesus Christ. As a consequence, they were leading people away from the Lord; for those who themselves have no direct connection with Jesus can only lead others away from Him. An evil tree cannot bring forth good fruit (Matt. 7:17-18). Such are "not holding to the Head". As a result, they are "subject to ordinances" (2:20); for having no life in Christ, they must fabricate a sort of religious fervor and life. This fabrication can only come through law, and thus they become subject to ordinances such as "touch not, taste not, handle not" (2:21). You see, you cannot minimize Jesus without the most alarming consequences! You become subject to every sort of demonical leading commensurate with your departure from Him. There are many delusions to

which you may be subject, but they all have one common trait - they detract from Jesus. I have a wholesome fear of any tendency or any doctrine which tends to minimize the Lord Jesus Christ, and cause me to pursue other knowledge than that of Him (John 17:3). This is what Paul calls "intruding into things that they have not seen" (2:18). All the "treasures of wisdom and knowledge" and "hid" in "Christ" (Col. 2:2b-3). They cannot be mined elsewhere. If a person does not possess the reality of Jesus Christ within himself, receiving from Him, and seeing as Christ gives him sight, then any activity which he pursues is "intruding into those things which he hath not seen!" You cannot ignore Jesus without sinning in the worst way. You are actually intruding into forbidden territory, in the which you are found in total ignorance if you are not in the Person of Christ, and seeking knowledge and wisdom from Him directly. This is certainly not to say that we ignore the Scriptures; God forbid. Rather, we seek for them to come alive by reclining in Christ Jesus, and "hearing Him" declare the "truth as it is IN Christ Jesus" (Eph. 4:20-21). To view the Scriptures apart from a relationship with Jesus is an intrusion of the worst sort, and shall be attended with great confusion of face and darkness of soul!

Keep in mind that the paths away from Christ are not always plainly marked. Some appear to be righteous and true paths, dealing with Scriptural truths - sound truths! Several of my acquaintances, for instance, have been captured by a curiosity concerning the Holy Spirit and His mighty working. Almost imperceptibly, their eyes have been drawn away from Jesus, and they are found engaged in a fervent and burning urge to receive the Holy Spirit - apart from Jesus! Christ loses His preciousness (I Pet. 2:7) to them, and the Holy Spirit becomes their main concern. This does, admittedly, seem very legitimate on the surface. However, there is a basic and faulty conception seen here; namely that you can possess Jesus without having His Holy Spirit. This is an utter impossibility! Those who possess Christ possess the Spirit of Christ, for He sends Him in His own name (John 14:26). If there is an absence of real spiritual life within you, it is because you do not own the Son, for "He that hath the Son hath life; he that hath not the Son HATH NOT LIFE" (I John 5:11-12). Your attention is to be set toward the Son! Here is where you are to look (Heb. 12:2); here is where your faith is to be centered (Gal. 2:20). There is "one Mediator between God and man, the man Christ Jesus" (I Tim. 2:5). Jesus has promised faithfully to send His Holy Spirit to His own. It is not possible to embrace Him without receiving of His Holy Spirit! It is "the Spirit of Christ", and if any does not have Him, they are none of His (Rom. 8:9-11). The whole idea of possessing life in Christ without having the Holy Spirit is utterly ridiculous! It is nowhere fortified in Scripture, and nowhere is the Holy Spirit considered in the Word of God as separate from the Son of God. Further, you cannot grasp eagerly after the Spirit of God in ignorment of Jesus! This is being "puffed up by the fleshly mind!" (2:19). Your call is to hold to the Head! Hold to the head! "Look to Jesus"! "Consider the Apostle and High Priest of our profession." "Ye are com-

Prayer Requests Urged

We urge you to send your prayer requests to us for fellowship in your needs. We meet every Lord's day at 2:30 to "let our requests be made known unto God" (Phil. 4:6). We would enjoy being a prayer-partner with you. Please forward requests for your needs of spirit and body, and let us ask in faith believing.

We suggest that you form a prayer band of your own also, and fellowship with us at 2:30 every Lord's day afternoon. Upon request we will send you a list of petitions that have been brought to our attention. We look forward to hearing of prayer-bands springing up throughout the area, and urge you to pray to this end.

plete in Him" (Col. 2:10), we are told, and verily it is true! We lack nothing in Jesus, nothing at all! Begone, thou contemptible sophist, instructing people that Jesus is not sufficient; that more is needed; that blessings are to be sought apart from Him. Show me, thou vain philosopher, where your emphasis is found in Scripture. Reveal unto the babes where you are instructing the Holy Spirit's tutoring in relation to Himself, and tell the sheep that Jesus said He "would not speak of Himself" (John 16:13), but how that He would "glorify" Christ Jesus our Lord (John 16:14). Tell us how it is that you preach the Holy Spirit while the Holy Spirit preaches Christ! You are greatly in error, and exemplifying a most detestable distraction from our Lord Jesus Christ. No amount of explanation will cover up for that reflection upon the adequacy of our Lord that you have brought. Surely you do realize that "because we are sons, God sends forth His Holy Spirit into our hearts crying Abba Father" (Gal. 4:6), and that this is done as a matter of covenant with the Son. To be in the Son - this is the matter of concern. The Holy Spirit is promised to all such people. It is true that there are occasions which finds people ignorant of the Holy Spirit, but it is only because they have a greater ignorance of Christ (Acts 19:1-5). Oh, that I had the tongue of an angel to declare unto you my Christ, and His total sufficiency! It is not a matter of having Christ AND the Holy Spirit! It is a matter of having Christ! He who possesses Christ owns "the Spirit of Christ", for "the Spirit of life IN CHRIST JESUS hath made me free from the law of sin and death" (Romans 8:2). Jesus freely declared that "He that believeth on me. . . out of his belly shall flow rivers of living waters (this spake He of the Holy Ghost, which was not yet given, because that Christ was not yet glorified" (John 7:38-39). Is it not true, that until the Lord Jesus Christ is glorified in your life, the Holy Spirit is not given? And if you possess Him not, and know that you do not, then "Kiss the Son, lest He be angry, and ye perish in the way" (Psa. 2:12). "Ye are dead, and your lives are hid with Christ in God" (Col. 3:1-3). The possession of the Holy Spirit is the life of Christ within you, for He was "justified in the Spirit" (I Tim. 3:16), and offered Himself to God "through the eternal Spirit" (Heb. 9:14). Though the Holy Spirit is separate and distinct from Jesus, yet He is equally united and one with Him, and the two can never be received separately and not jointly! I have taken the time to comment on this matter because there are many who, awakened to the power of the Holy Spirit, have actually taken their eyes off to Jesus. I tell you that it is Jesus that is the Life! Your eyes being fixed upon Him, He will make the ministry of the Holy Spirit a reality in your life. That is His promise. To seek the presence of the Spirit in your life any other way that through imbibing the flesh and blood of the Son of God (John 6:53-56) is to be guilty of "not holding to the Head."

Many are the other distractions from our blessed Lord that have arisen among camps infiltrated by vain and puffed up men. Some have become enamored with miracles and overt workings of grace. How tragic that such a condition should exist. Search the Scriptures, and observe that everytime such outward workings are mentioned they are mentioned in connection with problems

that existed in the churches. Never were they preached as a possibility and promise to those not possessing them. I care not whether this sounds contemptible to some of you or not - it is the truth. See for yourself. Corinth, Galatia, Rome; Paul mentioned to each of them the matter of miracles, powers of the Spirit, gifts of the Spirit, etc. But in every case, it was because they had problems with them. Their attention was centered upon the work instead of the Worker; upon the demonstration instead of the Demonstrator. So, the Apostle, in the true spirit of Truth, hearkens them back to Jesus. He recalls for them the things that they had thought elementary; that "Christ died for our sins, according to the Scriptures" (I Cor. 15:3); that "Christ gave Himself to deliver us from this present evil world" (Gal. 1:4), and that "While we were without strength, in due time, Christ died for the ungodly" (Rom. 5:6). The problem is not that people are ignorant of the Holy Spirit; it is that they are ignorant of Christ Jesus the Lord! No one that is knowledgeable of Him is ignorant of His work! Such a position is preposterous and smacks of flesh until its stench rises in the nostrils of God! Just to the degree that you are familiar with Jesus are you familiar with the work of Jesus. The Son of God put it this way - hear Him; "Take my yoke upon you AND LEARN OF ME" (Matt. 11:29). This is the great need of the church, to "learn" of Jesus Christ. God instructs us in the Scriptures that to "know" Christ is "eternal life" (John 17:3). I do not know that we are ever spoken of as "knowing" the Holy Spirit! We possess Him, and He mightily "strengthens us with might in the inner man" (Eph. 3:16); but our knowledge is pitched toward Christ Jesus the Lord. The Spirit instructs us (I John 2:20, 27), but He instructs us how to "abide" in Christ - blessed thought. Miracles and overt workings by the Spirit of God are wrought in accordance with God's good pleasure (Heb. 2:4), and are matters left wholly in His hands. We are to "present our bodies a living sacrifice unto Him, wholly acceptable, which is our reasonable service" (Rom. 12:1). Let Jesus captivate your attention, He is the "Captain of our salvation" and is "leading us to glory" (Heb. 2:10). However honorable any other course may seem, and however exciting and real it may appear, if Jesus Christ is not the absolute Head of the matter, and if He is not the express object of your affection, you are not "holding to the Head" and stand in danger of being deluded with strong delusion. Beware of that course! Fix your eyes upon Him amidst the stormy waves of opinions and doctrinal variations! He alone is the "Light of the world" (John 8:12) and the "Door of the sheepfold" (John 10:9-10). He is the "Alpha and the Omega, the Beginning and the End, the First and the Last" (Rev. 22:13). Everything is substance in Him - out of Him, at best, it is but swiftly moving shadow! It is all such a simple matter that many people stumble over it - but, such stumbling was ordained for those vessels of wrath (I Pet. 2:7-10). Christ is the "power of God" (I Cor. 1:24), and is thoroughly sufficient to meet all of your needs; "I can do all things through Christ which strengtheneth me" (Phil. 4:13). It is "CHRIST IN YOU which is the hope of glory" (Col. 1:27); let no man deceive you. Activity is not the answer; Jesus is the

answer. Some have developed a system of activity whereby you may pacify God in church work, thus eliminating the need for our "Lord's Christ". Still others, apparently more subtle still, have developed another system of activity, called that of the Spirit of God, whereby you are rendered fit for God; equally restricting our Jesus. We call for a return to Jesus Christ, for faith in Him, that we "might be justified by the faith of Christ" (Gal. 2:16-20). Call it what you may, but if it is not rooted and centered in Jesus Christ; if it does not derive its life and order directly from your spiritual intimacy with Him; if it does not cause you to direct your attention toward Him and Him alone - it is false, damnable, and heretical, for in such a state, you are not "holding to the Head."

All benefits are derived directly from the Head, Jesus; "And not holding the Head, from which ALL THE BODY (the church) by joints and bands, HAVING NOURISHMENT MINISTERED (by Christ), and knit together, increaseth WITH THE INCREASE OF GOD" (Col. 2:19). You "die with Christ" you are "raised with Christ," you "live with Christ" (Col. 3:1; Rom. 6:3, 4; Gal. 2:20). Now, what of you? How are you devoting your time and energy? To the end that you might be "found in Him, not having your own righteousness, which is of the Law, but that which is through the faith of Christ, the righteousness which is of God by faith: that you may know Him, and the power of His resurrection, and the fellowship of His sufferings, being made conformable to His death?" (Phil. 3:9-10). Aye, and all that Paul wanted was centered in Jesus; did you see that? He desires Christ's faith; Christ's righteousness; to know Christ; to participate in His sufferings His death, and His resurrection. And was there ever a man more blessed than he? I tell you the truth this world has seen few men as honored by grace as was Paul. He was "joined to the Lord", thus becoming "one Spirit" (I Cor. 6:17); incorporated into the God-head; become of His bone and of His flesh (Eph. 5:30). The equal experience is for all who have "tasted of the Lord, that He is gracious" (I Pet. 2:3). All other blessings are to be found there; in Christ Jesus. God, "who hath blessed us with ALL spiritual blessings in heavenly places IN CHRIST JESUS" (Eph. 1:3). Praise God, that when Christ "WHO IS OUR LIFE" shall appear, "then shall we also appear with Him in glory" (Col. 3:4).

I exhort you therefore, in the name of Christ, to let nothing interfere with your hold upon the Head. Rather cultivate, by grace, a real acquaintance with Jesus, and see if in that relationship God will not give you every promise that He has proffered you in His mercy. Do not the Scriptures say; "But all the promises of God in Him (Jesus) are yea, and in Him (Jesus) Amen, unto the glory of God BY us" (I Cor. 1:20); i.e., every promise that God has made to the sons of men is approved (yea) and sealed and ratified (Amen) in the Lord Jesus Christ! Those that are Christ's have access to all that God has promised, and just to the extent that they become consciously aware of the reality of Christ do they actually experience them! Hold to the Head! See the nourishment flow through your soul; feel the Spirit of adoption rise up within you, and bear witness with your spirit, that you are a child of God (Rom. 8:16). See if

WRONG WORDS? ? ?

In all the Epistles written to the early churches of God, there was instruction giving concerning the activity of the redeemed. This teaching covered almost every phase of life, both personal and collective or communal. It is most interesting to observe that in all of those admonitions there is never once a reference to "evangelism" or "missions". In view of this, does it not strike you as rather odd that these are among the most greatly used words in the "church" today? Further, an illusion to this work is rarely if ever mentioned by the Apostles. It seems clear to me that the religious leaders of our day are trying to produce a pseudo-spontaneity along these lines, failing to realize that God has really made provision for such a work in the indwelling of the Spirit of God. It is not mentioned because it is superfluous to mention such a thing to those filled with the Spirit, and pointless to mention it to those who are not.

REMARKABLE !

It is remarkable to note that with amazing consistency, the great men of faith mentioned in the Scriptures did not at first seek to do a special work for God. They seemed to insist, first of all, upon undeniable evidence within their own hearts that the victory was assured, and that God was for them! Such men as Isaiah, Moses, Gideon, and others stand as illustrations of this truth. In view of this, it is interesting to observe so many spiritually powerless people apparently seeking to do a work for God. It can only mean one thing: They are not aware to any degree of the gigantic forces against which we march. They are well able to trample us under foot if we go up against them in our own strength! Moses cried unto the Lord, "If Thou go not up with us, carry us not up hence!" The flippant and casual attitude that far too many manifest with regards to the work of the Lord occasions the observation that the results of such lifeless activity clearly demonstrate the invincibility of the enemy when approached without God. If you would do a work for God, insist that you possess personal knowledge of His presence; and if you do not have that, then there is no need to go out into the battle! You shall ultimately be overcome in your own strength, and shall die in your own blood!

God will extract His people from bondage to law and systems, setting them free. Entanglement again in that order of things is most disastrous, and will be attended by increasing manifestations of God's wrath. Stand fast in the liberty wherewith Christ hath made us free (Gal. 5:1).

To pray right evidences that you see right.

your life will not be characterized with the "Spirit of power, and of love, and of a sound mind" (II Tim. 1:7). Everything God has to offer is offered in Christ Jesus, and may not at all be sought apart from Him. Jesus is to be our emphasis, not what He does, or what He said; but Who He is! May God grant you to take this truth into your heart. And now, I commend you to the grace of God, and admonish you to cleave unto the Lord with purpose of heart!

THE MANIFESTATION OF JESUS

(From page 2)

axiomatic! But why do not all people possess them? Because they have not heard them with the hearing of the ear, or because they do not possess a copy of the Scriptures? Indeed not! Here Jesus expresses a qualification that may only be met by the power of God. These are those to whom the Word of the Lord is "sent." None else "have" it! Jesus put it this way; "He that hath ears to hear, let him hear" (Matt. 11:15; 13:9). This is evidence of the favor of God, when His people are given the ability to hear the Word of Christ, for "they that hear shall live" (John 5:25). This is a statement of fact; all that "hear shall live!" This is "having" the commandments of Christ; it is the act of them entering into your consciousness, into your heart. You will recall that there was a time when the Israelites did not possess within themselves the word of God. The prophet explained the reason for this malady in these words; "Yet the Lord hath not given you an heart to perceive, and eyes to see, and ears to hear, until this day" (Deut. 29:4). Possessing the Word of God, or the commandments of Christ, then, evidences a real work of God within the heart! It displays God placing the Word within the proximity of them, and granting them the ability to lay hold of it. Moses spoke of it on this fashion; "For the commandment which I command thee this day, it is not hidden from thee, neither is it far off. It is not in heaven, that thou shouldest say, Who shall go up for us to heaven, and bring it unto us, that we should hear it, and do it? Neither is it beyond the sea, that thou shouldest say, Who shall go over the sea for us, and bring it unto us, that we may hear it and do it? BUT THE WORD IS VERY NIGH UNTO THEE, in my mouth AND IN THY HEART that thou mayest do it" (Deut. 30:11-14). God "sends" His Word (Psalms 107:20), and when you become the recipient of it within the heart, then you "have" it. The work of Christ manifesting Himself, then, is precluded by a very definite work of God; the "opening of the heart that one might attend unto the Word that is spoken" (Acts 16:14). The Word passes through the ear and into the consciousness and heart by the power of God, so that one is said to "hear the Gospel of HIS salvation" (Eph. 1:13). Myriads have never "heard" in this sense (by the "word-or commandment-of God"; Rom. 10:17).

But, Jesus further states that this favored person will "keep" His commandments. This does not mean, as is commonly taught, that they "do" them. The place of performing the word of Christ, or doing what He says, is certainly taught elsewhere in Scripture (Luke 8:21; John 13:17; 15:14). Keeping, however, refers to the act of retaining these things within the confines of the heart and the mind. David declared; "Thy Word have I hid in my heart, that I might not sin against Thee" (Psa. 119:11). This is "keeping" the commandments; retaining possession of them. In another place the "sweet psalmist of Israel" declared; "Thy testimonies are wonderful: therefore doth my SOUL keep them" (Psa. 119:29). Again, this evidences a real work of God. Here is seen an appetite for the words of Christ; an inclination toward these

truths. They are food for the soul, and they become "bread" by which the child of God is kept alive (Matt. 4:4). By nature, we are at enmity with God's words and laws (Romans 8:6-7). There is no desire for these things, for the natural man is at enmity with God, at variance with His purpose, and the words of God are repulsive to him. What a mighty work is it, then, when one is found retaining hold upon the very word that formerly was repugnant to him, and against which he fought. Praise God for that new heart and new affection upon which is written the Law of God (Jer. 31:31-34); i.e., the heart which has a ready inclination toward the voice of God, receiving and retaining His words as that which is "more to be desired than his necessary food" (Job 23:12). Keeping is, of course, a prerequisite to doing; "Keep therefore, AND do them" (Deut. 4:6). "Keep therefore the words of this covenant, AND do them. . . ." (Deut. 29:9); "Therefore, ye shall keep my commandments AND do them" (Lev. 22:31); "Thou shalt therefore keep the commandments, and the statutes and the judgements, which I command thee this day. TO DO THEM" (Deut. 7:11). Only those who have "hid" God's word in their heart may perform it or abstain joyfully from sin! The Word must become a part of you, kept in your very person, and retained within your heart! Those, then, that the Father will love, and whom Jesus will love and manifest himself to are those THAT HAVE AN INCLINATION TOWARD HIS WORDS, WHO LOVE THEM, AND WHO JOYFULLY RETAIN THEM WITHIN THEIR HEARTS AND MINDS. This is called elsewhere "meditation", and the man of God "meditates" in the "law" "night and day" (Psa. 1:1-2). Those who are not so inclined merely cavil when they speak of God's laws and of keeping or fulfilling what God requires of men through the Lord Jesus Christ.

Jesus makes a definite commitment here: He will manifest Himself to all who have and keep His commandments. What a glorious promise: He will make Himself known, unveil His Person to that individual who has been so favored of God as to have a ready inclination toward and hunger for the words of Christ. Praise God! But, how shall He reveal Himself? How is it that He shall make Himself known unto the "elect" and not to the world? One of Christ's disciples asked the same question. Judas (not Iscariot) put the question to Him; "Lord, how is it that Thou wilt manifest Thyself unto us, and not unto the world?" (John 14:22). Indeed, a vital question for those who so love Christ as to desire Him to make known! Jesus answered explicitly, and all the loved ones know what He meant; ". . . my Father will love him, AND WE WILL COME UNTO HIM AND MAKE OUR ABODE WITH HIM" (John 14:23). There, it is, Praise God! Jesus will make Himself known by indwelling your person, by becoming a part of you, and you a part of Him. You are to be fused into Jesus Christ Himself, and become a "partaker of the Divine nature" (II Pet. 1:3-4). You will receive "the mind of Christ" (I Cor. 2:16), "all things becoming new" (II Cor. 5:17). You are then an integral part of the Godhead, so wonderfully wrought as to become conscious of God's thoughts and ways. Yea, who are brought, as by the Spirit of God, to be conformed "to that same image" (II Cor.

3:18; Rom. 8:29). This is a most mysterious thing, and yet it is true, and may be known experientially—as a matter of fact, that is the only way that it may be known at all! God is going to place you in Christ Jesus, for “of Him (God) are we in Christ, who is made unto us wisdom, righteousness, sanctification, and redemption” (I Cor. 1:30). He stamps the character of His “only begotten Son” upon you, and thus from within yourself does Christ reveal Himself to you. You see, then, how that the revelation of Jesus Christ’s Person may only be brought through you becoming an integral part of Him. You being “in Christ”, the truth of His Person is revealed unto you from within. Now “it is no longer you that liveth, but Christ that liveth in you, and the life which you now live, you live by the faith of the Son of God which loved you and gave Himself for you” (Gal. 2:20). This is glorious, and rejoices the heart! Hallelujah! “He that is joined to the Lord is one spirit” (I Cor. 6:17). We become so closely knit into Christ that we are said to be “of His bone and of His flesh” (Eph. 5:30).

LAW AND GRACE

(From page 1)

than pointing out sin, it covers it, and removes it from the face of God. “By grace are we **SAVED**, and that not of yourselves, it is the gift of God; not of works, lest any man should boast” (Eph. 2:8-9). You see, Law, calls upon you to work and thereby evidences that your works are corrupt. Rather than working out salvation, you evidence your condemnation. But grace, praise God, calls upon you to trust in Christ, and thereby evidences Christ as the Worker through whom salvation and righteousness is brought (Rom. 5). Sin cannot dominate where grace reigns, for through grace we become “dead to sin” (Rom. 6:1-2). The Law brings out our inclination to sin and evil and grace removes the proclivity to sin, thus making room for our affection being captured by “things above, and not things on the earth” (Col. 3:1-3). Law brings out what you are by nature; grace changes you into the “image” of God’s Son (Rom. 8:29). The works of the Law do not justify, and Paul goes so far as to declare that this is “evident” (Gal. 2:16). *It is not in doing, but in trusting that our life and strength is to be found.* It must be “Christ that liveth in us” (Gal. 2:20), working both to “will and to do of His own good pleasure” (Phil. 2:13) if we are to be found favorable before God. We must

“die” and find our “life hid with Christ in God” (Col. 3:3). Law points out your base desire for that which is unlawful, and then leaves you with the contemptible desire. Grace takes away the desire and gives you a hunger and a thirst for righteousness with the promise that you “shall be filled” (Matt. 5:6). Law leaves a man like he is, even more miserable than he was before. Grace renews his heart and upon it writes the law of God (Heb. 8:8-13). Law compels one to ask: “Do I have to do this or that?” Grace moves one to ask, “What wilt Thou have me to do?” The simple contemplation of grace of what the Lord Jesus Christ has wrought out for you—will see your life changed. Grace, you see, effectually teaches you what so many think they may learn only from the Law. Grace “teaches us, that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world” (Titus 2:11-14). *Grace teaches us effectually; let that “sink down into your ears”* (Luke 9:44). Grace does not cause “sin to abound” (Rom. 6:1) as our Armenian sophists so blandly assert! They are wrong, and the lives of the sheep testify to that. It is not a matter of grace being God’s part, and something else being your part. It is all of grace, not partly grace and partly works. Works are of the law; your own righteousness is of the Law; “And be found in Him, **NOT HAVING A RIGHTEOUSNESS OF MINE OWN, WHICH IS OF THE LAW . . .**” (Phil. 3:9). The Holy Spirit is emphatic in this matter; “Now to him **THAT WORKETH NOT**, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness” (Rom. 4:5). And categorically is it said: “**NOW TO HIM THAT WORKETH IS THE REWARD NOT RECKONED OF GRACE . . .**” (Rom. 4:4). Works are not the basis of our righteousness! Faith is! That is the testimony of the Holy Spirit. Faith is “imputed unto us for righteousness” (Rom. 4:22-25). *Righteousness, praise God, is “imputed without works”* (Rom. 4:6), *through the forgiveness of sins*; “Blessed are they whose iniquities are forgiven and whose sins are covered. Blessed is the man to whom the Lord will not impute sin” (Rom. 4:7-8). And, here is the great difference between Law and grace: Law highlights our sin, and grace removes it! Hallelujah for that! You may have your system of doing, and perish in it, together with your Father the Devil. As for me and my house, we shall rest in the grace of God, and outshine you wonderfully in “doing the will of God from the heart.” Law regulates; grace conforms. Law highlights sin; grace removes sin. Law condemns; grace justifies. Law rests in works; grace in forgiveness. Law brings deception and consequent death; grace brings illumination and consequent life. Law binds; grace liberates. Law is miserable; grace is joyous. “*Much more, hath the grace of God abounded*” (Rom. 5:15). **Praise God!**

THE VOICE OF TRUTH PUBLISHING ASSN.

P. O. Box 1684

Highland, Ind. 46322

Non-profit Org.

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Hammond, Indiana

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