

THE WORD OF TRUTH

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"And ye shall know the truth, and the truth shall make you free"—Jno. 8:32.

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"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

The Faithfulness of God

(Continued from last issue)

Often the children of God are called upon to "suffer for righteousness sake" (Matt. 5:10-12). The world would have us to believe that such a thing is most grievous, but the Lord declares that "happy are ye if ye be persecuted for righteousness sake, for so persecuted they the prophets that were before you" (Luke 6:22-23; I Pet. 3:14). Herein is an instance that may prove to us once again the faithfulness of the Lord, how that He doth not forsake His own, nor suffer the waves of affliction to wash them upon the shore of spiritual oblivion. Though they fall, yet shall they rise, as did Paul at Lystra, and move on in their journey through a hostile world to glory. Are there tears, heart-ache, a contrite spirit - then rest upon the faithfulness of God. Depend upon His promise to stay with you, and to "hold thy hand" (Isa. 42:6). In all of these things, we are "more than conquerors through Him that loved us" (Romans 8:32-38). Do not despair, oh brother, at the railing accusations flung at thee by wicked and slothful men! If they lay the whip to your back, and beat you with their puffed tongues which are as the bite of a serpent, care not for it. Your victory over this thing depends not upon you, but upon the faithfulness of God. Remember that He has said: "I will keep Him in perfect peace whose mind is stayed on Me" (Isa. 26:3). *The thunderbolts of affliction may sound, and the lightnings of sufferings and tribulations may brighten your sky, only hold thou to God! If there are specific trials that are vexing your soul at present, then I speak to you.*

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In This Issue . . .

**WORKED OUT
"EVERYONE THAT IS PERFECT"**

The Word of Truth

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The Faithfulness of God

(From page 1)

In such instances, we may joyfully "commit the keeping of our souls unto Him as unto a FAITHFUL Creator" (I Pet. 4:19). There is a great tendency in man to regard the success of the Lord's work by the outward response and receptivity to it. But this is not at all a fair means of appraising the work, either of your hands, or of others. **God's faithfulness is exhibited in putting His people's "tears into his bottle" (Psa. 56: 8), and "remembering their activity in His Son!** How precious this ought to be to us, for it is the Lord "with whom we have to do".

If you are goaded with the consciousness of sin within your life, there is no need to be. The blood of Jesus Christ can "purge your conscience from dead works to serve the living God" (Heb. 9:14). Here you may trust in the faithfulness of God. Do not depend upon the merits of your own efforts to correct your wrongs and cover up for your misdemeanors! Here is where God is needed!! "If we confess our sins, God is FAITHFUL and just to forgive us our sins, and to cleanse us from ALL unrighteousness" (I John 1:9). There are few promises that measure up to that one.

It is two-fold; first, God will remove your sins from you. Second, He will remove you from sin! What a glorious deliverance is this! **Not only a purging of guilt, but a cleansing from tendency.** God is faithful to do this for those who, out of the depth of their heart, acknowledge their transgression against the Lord God of heaven. I am quite convinced that sin which has not been thrust away, or "cast off" (Heb. 12:1-2) is sin that has not been truly confessed unto the Lord. There is infinitely more to this confession than a mere acknowledgement that we have not done what was right, or that we have performed what was wrong. This is a "CONFESSION" — i.e., a pouring out of the heart unto Him; discontentment within, and filthiness without and within. Here is the expression of one that has come to

see how utterly futile his own efforts are; how totally tainted with self his actions are; and how completely alienated from God he is by nature. There is a deep "hunger and thirst for righteousness" (Matt. 5:6), a real recognition of the "poverty" of one's own spirit (Matt. 5:3), and a burning desire to be cleansed not only from the guilt of overt transgressions, but from the very inclination to commit sin at all. Brethren, God has gone on record as saying that He will honor such a confession. He is "FAITHFUL and just, to forgive us our sins, and to cleanse us from all unrighteousness". There is no need for any person to languish in sin continually, or to live a life of servitude to sin! God has pledged Himself to that "humble and contrite heart", that He will not "despise" it (Psa. 51:17). Lift up, then the feeble knees, and the hands that hang down, and run swiftly to the Lord trusting in His faithfulness. He does not ask you to trust in YOUR faithfulness, but in His! May God grant that you personally might enter into a new experience of fellowship with the Lord; one that regards more highly than ever the truth of His faithfulness. Praise the Lord!

One brother has said, "The Scriptures tell us that God is well pleased with His Son, Jesus. We who have embraced Him are well pleased with Him too." We say, "Amen" to that.

Once you experience the "grace of God in truth", you need not fear the unsettling of your confidence by the accusations and reasonings of mere men. It is God who justifies — none can undo that!

"If you had a gold mine in your basement, how much time would you spend there?", questioned one wise spectator. The answer might serve to illustrate how strong a pull the temporal riches of this world exerts upon the minds of men as compared with the spiritual gold mine in the Scriptures of Truth.

Anyone and everyone that is placing their complete reliance in Jesus, and trusting to Him alone for salvation, shall be saved. God has promised that such a one will not be confounded or ashamed, and you may trust implicitly to that. Take Him at His word!

Through "the faith of Christ", you may trust God implicitly to meet your every need. Cast your care upon Him, for He careth for you. Why fail in your own strength when you may always victoriously triumph in Christ Jesus? (II Cor. 2: 14).

If man would be truly free, he must be liberated from the tyranny of a condemning conscience. The "sprinkling of the blood of Christ" makes such a blessed provision by "purging the conscience from dead works to serve the living God" (Heb. 9:13, 14; 10:22). I bid you to lay hold of this happy accommodation by faith!

In Christ's kingdom, the way up is down! He has said, "He that humbleth himself shall be exalted."

WORKED OUT

"Be sober, be vigilant; for your adversary, the Devil, walketh about as a roaring lion, seeking whom he may devour" (I Peter 5:8) exhorted the "apostle of the circumcision" (Gal. 2:8). Within his craftiness and wiles, Satan is bent upon deluding the children of God, impeding their trek to glory. He seeks to "blind minds" (II Cor.4:4-6), and to beguile us by corrupting our minds "concerning the simplicity that is in Christ Jesus" (II Cor. 11:3). He is that great "accuser of the brethren" (Rev. 12:10) who seeks to cause their heart to "condemn them" (I Jno. 3:20-21). All too often he is effectual, it appears, in this latter ministry of his, and how aware ought we to be of that effort of deception in which he is incessantly engaged. He is a "liar, and the father of all them" that lie (John 8:44), and he is constantly attempting to pawn off some vicious fabrication on the children of God - any lie that will delude their minds concerning salvation "which is in Christ Jesus with eternal glory" (II Tim. 2:10). He will take actual experiences that are found in the life of the child of God - tokens of real fellowship and contact with God, and use them to spread a net of fear over the saint, making him suppose that he is rather at variance with his Savior than at peace with Him through Jesus Christ the Lord. Often, recently, have I seen such things come to light among novices, and among those who have not yet had "their senses exercised to discern both good and evil" (Heb. 5:12). Perhaps the few following thoughts may minister to the heart of some pilgrim, who has, too, been led astray by that great Deceiver concerning his relationship to the Lord.

It is imperative that every child of God come to realize that when he becomes a "new creature (creation) in Christ Jesus" that "all things" actually do become new", and that "old things" really do "pass away" (II Cor. 5:17). This is not a fable. **There is a totally new and complete creation in Christ Jesus.** The "new man" is created in a state of "all true righteousness and holiness" after "the image of Him that created him" (Eph. 4:23-24; Col. 3:10). The "new man" is possessed of a character like that of the Lord; righteous, holy, pure, and sinless. "Whosoever is born of God doth not commit sin" witnesses the Apostle of love; "for His seed remaineth in him, and he cannot sin, because he is born of God" (I John 3:9); and again, "Whosoever is born of God sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not" (I John 5:18). There is no need to run from these Scriptures, and to seek refuge in the labyrinth of traditionalism. These thoughts are there, and they express eternal truths. **It is an absolute and positive truth that the "new man" cannot be enticed with or commit sin!** He is in the "image of Him that created him", and therefore not liable to sin. That part of us which is so prone to evil is the flesh, together with the fleshly mind. It is jointly called the "old man which is corrupt according to deceitful lusts", and we are admonished to "put him off" (Eph. 4:21-22). This is that which came from Adam, that which was born of the flesh; and it shall ever remain flesh ("that which is born of

flesh IS flesh" (Jno. 3:6). I do not at this point wish to enter into a lengthy discourse on this dual nature of the child of God - it is amply covered in the seventh chapter of Romans, and I refer you there. It is, however, important to observe that, like "Christian" of that famed treatise of the pilgrim life, "Pilgrim's Progress", the child of God sometimes loses the identity of these two men - the "old" and the "new." **They are two distinctly different natures; one destined to be ultimately and completely put off, the other to gain the total and final dominion.** Praise the Lord. In the subject laid before us, we shall be dealing primarily with the "new man" and the manifestation of his qualities to us.

Because the "new man", or the "new creation in Christ Jesus" is possessed of all true righteousness and holiness, the experience of the child of God becomes, as it were, an adventure. **It is meant that each day of our lives be adventurous, filled with new and precious discoveries of our fellowship with the Lord.** The things that are allowed of God to come upon us are designed, among other things to manifest the nature of our nature. There are things that are to be "worked out" - that is they are brought to our attention, manifested, or made known. For instance, when a person possesses not faith in the Son of God, the wrath of God "abideth on him" (John 3:36). But, remembering our own state in the world, it is not too difficult to recall that our awareness of that fact was very dim, if lighted at all! It took a work of the Lord to make that thing known to us; that we are "by nature the children of wrath" (Eph. 2:3). God, as is always His way, used means toward this accomplishment. It was the design of the Law to bring this forcibly to our attention; to show us that we were living in active rebellion and violation against the very mind of the "God of all." Therefore, the Scriptures declare: "Because the Law worketh (out) wrath" (Rom. 4:15) - that is, it manifested a state wherein one was subject to the terrible wrath of the Lord. And, did it not do that? It beat like a hammer, and burned as fire, into our hardened stone hearts (Jer. 23:29). After its thunderous tones upon our inner ears, we saw we were "carnal, sold under sin" (Rom. 7:14); that God's law, although "ordained to life" actually slew us, and we "died" because of our natural proclivity to sin (Rom. 7:8-10). You see how that God used this means to manifest a state that actually already existed; the Law showed us, when we subjected ourselves to its searching rays, that we actually were hanging as by a spider's thread over the very brink of hell - at any moment, it seemed, the wrath of God would consume us, and devour us in "everlasting burnings" (Isa. 33:14). Law manifested our liability to God's wrath--worked it out.

Now, there are similar experiences in the life of the child of God which **verify** his standing before the Lord as a **son**, and a **"joint heir with Christ"** (Rom. 8:17). I remember some time ago that one of the local sisters was quite troubled because of a continual fear that welled up within her - a fear and trembling which was quite awesome. She doubted her standing with the God of heaven, and began to wonder whether or

not she was actually "accepted in the Beloved" (Eph. 1:6). It was then brought to my attention the necessity of ministering to her the truth of Phil. 2:12 - a passage that long was very obscure to myself. "Now as in my presence, much more in the absence, **WORK OUT** your own salvation **with** fear and trembling." This is not teaching us that we are to complete our salvation; or to develop it by meritorious works; but rather, **it is instructing us how that salvation may be made known.** Observe, we are to work it out "WITH fear and trembling"; i.e., **our salvation is to be continually made manifest to us through the medium of fear and trembling before the Lord God of heaven.** Now, it may be countered that this is not proper for the child of God—that is, to fear the Lord and tremble at His presence. But, is this really so? Do not the Scriptures speak to us on these things very clearly and explicitly? "The fear of the Lord is the beginning of wisdom" (Prov. 1:7); "The fear of the Lord is to hate evil" (Prov. 8:13); "In the fear of the Lord is strong confidence; and His children shall have a place of refuge. The fear of the Lord is a fountain of life, to depart from the snares of death" (Prov. 14:26, 27); "The fear of the Lord is instruction of wisdom" (Prov. 15:33); "The fear of the Lord tendeth to life" (Prov. 19:23); "Fear God" (I Pet. 2:17); "Let us have grace whereby we may serve God acceptably with reverence and godly fear" (Heb. 12:28); "Pass the time of your sojourning in fear" (I Pet. 1:17); "Seeing that we have these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of the Lord" (II Cor. 7:1). This fear of which we have spoken is more than a mere reverence, for the Holy Spirit has coupled it with reverence (Heb. 12:28), thereby making a distinction. This is the sort of fear that causes us to "keep silence before Him" (Hab. 2:20; Isa. 41:1); that causes our words to be "few" when standing before Him (Eccl. 5:2). It keeps us from murmuring against His judgments, complaining at His allowances and dictations in our lives, and disagreeing with His judgments. **No man with this fear will ever question God, or reproach Him for what He has done, or say "What doest Thou."** Those that fear Him not shake the fist defiantly in His face and debate with Him to their own misery and ultimate destruction. **Oh, may this fear be found in your life.** And see what the Holy Spirit witnesses concerning "trembling", in which we are to manifest our state of salvation; "Will ye not tremble at my presence?" (Jer. 5:22); "Hear my word, ye that tremble" (Isa. 66:5); "... but to this man will I look, even to him that is poor and of a contrite heart, and trembleth at my word" (Isa. 66:2); "Fear, and rejoice with trembling" (Psa. 2:11); "And I (Paul) was with you in much fear and trembling" (I Cor. 2:3). **Here is the heart that has been stricken with the greatness of God and the lowliness of man.** Oh, how few, how very few, seem to possess it today. **Earthly wisdom is not flaunted about where this is found.** There comes within man a distinct and real fear of violating the will of the Lord. Knowing ourselves all too well, we become aware that we wrestle against an old nature that often "brings us into captivity

to the law of sin and death" (Rom. 7:23) even against our will. It is then that we are brought to cry out with fear and trembling, "Oh wretched man that I am, who shall deliver me from the body of this death" (Rom. 7:25). **Brethren, these evidences, rather than showing our enmity with God, reveal the most blessed truth of our acceptance in Christ Jesus the Lord.**

Following that "fear and trembling" chapter of the Scriptures (Romans 7), Paul begins: "There is therefore now **no condemnation** to them that are in Christ Jesus" (Rom. 8:1). **You see, his state of enmity in the flesh, his contemptible old nature which drew him from the Lord, had evidenced a glorious truth to him; that he was in Jesus Christ, and without condemnation.** He does not summon us to view what men thought of him, but he calls us to the tribunal of heaven, and declares freely that **there he is without condemnation.** Blessed truth! **Grace teaches us to fear before the Lord, and therein - that is, in fear, we are brought to see salvation in reality.** To the world this seems like a paradox, but to the saints, it is a most blessed truth. Why else would we fear because of our flesh, were it not for a taste of the "mind of Christ" (I Cor. 2:16). **We have been brought into a state of agreement with God Almighty;** we "consent unto the Law, that it is good" (Rom. 7:16); **and there is the work of regeneration unveiled.**

We have been brought into agreement with the Lord; whereas the things of the Spirit of God are "foolishness" to the "natural man" (I Cor. 2:14), they have been seen now as truth, and have been accepted with the whole heart. They are not seen as foolish, but we ourselves are seen as the foolish ones. **Now, that evidences that we are no longer "natural", but that we have been given "power to become the sons of God" (John 1:12), that we have been "born from above" (John 3:8)!** Now, have you "worked out your own salvation with fear and trembling?" Can you see this glorious truth? Tell me; has not Satan attempted to wrest this great truth from you and teach you that you should shun this wholesome fear? Has he not used it as a vicious bludgeon with which to beat you into the pulp of despair? **Rise from the dust, and shake yourself!** Herein has been revealed your salvation, and herein shall it continue to be revealed. Read Romans seven and eight consecutively; there is a demonstration of the thing that we are talking about. You see, salvation has been given you "in Christ Jesus", **but it is veritably made manifest through your attitude toward God because of the awareness of your own sinful nature apart from Christ.** Blessed be the God and Father of our Lord Jesus Christ, which hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead (I Pet. 1:3).

It is my intent here to show that **adverse things do indicate blessed acceptance.** Satan designs to warp our minds with earthly conceptions. It is the world's philosophy that difficulty, hardship, suffering, and trial are evidences of bitter failure. It is truth, however, that in the Spirit they can become evidences of sonship and blessing. Take the matter of tribulation, for instance. We are told that "Tribulation worketh (out) patience" (Rom. 5:3-4). This word "worketh" is the same

word as is found in Phil. 2:12, and means "worked out", or brought to the surface. **The child of God possesses in Jesus the quality of patience, however obscured it may seem.** God designs by the experiences of life to bring that blessed patience to our attention; and see what means He has chosen - "TRIBULATION."

How contrary from the world! **Rather than tribulation working discouragement in the saints heart, it increasingly develops an awareness within him of the "patience of Christ" which he possesses.** Is it any small wonder that we are exhorted to "let patience have her perfect work" (Jas. 1:2-6). Do not permit Satan, with all of his wiley charms, to convince you that suffering and tribulation are to be avoided; herein is to be found some of the most valuable proof of your sonship that you can have. Patience is what shall carry us onward to the "blessed appearing of our great God and Savior, Jesus Christ" (Titus 2:13). Tribulation and suffering, then, but work for us a "more exceeding weight of glory" (II Cor. 4:17-18). **They are tokens and evidences of the glory that has been set upon us (II Thess. 1:5; I Pet. 4:14).** Look into your own life, and there see hidden amidst those tribulations and sufferings tokens of salvation and acceptability with God through Jesus Christ the Lord. Have we not been "called" unto a life of suffering (I Pet. 2:20-22); and is this not the very means which God hath chosen whereby to conform us to the image of His Son (Romans 8:17-30). Further, is this not a blessed gift from God, for "unto us it was not only GIVEN to believe, but also to SUFFER (Phil. 1:29). Herein is a blessed "fellowship with the Lord Jesus" (Phil. 3:10), and it is actually **His sufferings** of which we have been made "partakers" (I Pet. 4:13). Have you suffered? Has there been tribulation in your life? Have you despaired because of it? Has Satan deceived you into believing that this was a most calamitous thing? Fear not - **this is a fellowship!** Remember how that Jesus patiently endured the grief and tribulation that was laid upon Him? You possess the very life of Christ, complete with His patience, and it shall become evident to you through the process of tribulation. This to me is a most glorious truth, and one which I cling to with great joy. To think that the very things which once cast my spirit down can now lift me up by manifesting the work of grace within - ah! 'tis a treasure to my soul. Bless the Lord!

How thank I Thee, oh Lord my God,
that Thou hast given me
Eyes to behold this wondrous work
which now by grace I see
The things designed of hell to make
me doubt what Thou hast done
Now but confirm unto my heart
that I am in the Son.

Can God's people not find herein plenteous cause to praise the Lord. **He hath again turned the curse into a blessing!** Praise the Lord.

In these short considerations let it come home to your heart in power, that God will make known the work of grace within your heart through what appears to be the most adverse circumstances. But, by faith, you may have the eye to look past the seen, past the circumstance, past the outward

"EVERYONE THAT IS PERFECT"

"But everyone that is perfect shall be as his own master" - Luke 6:40

Our adversary, the Devil, is continually making efforts to prove that Jesus and His people are distinctly separate. Maliciously, he has pervaded the religious world with sundry and diverse doctrines which are designed to plant this lie in men's minds. His doctrines (the "doctrines of demons", I Tim. 4:1) always emphasize man and man's efforts, while keeping Jesus in history, and, at the most, proclaiming His achievements to be merely historical ones. Such cliches and phrases are used as "over two thousand years ago", "long ago", etc. He constantly keeps before the minds of the people that we are growing further and further away from the work of Jesus Christ; that we are separate from Him, and only have contact with Him through the historical record. Many conservative groups have bought this vicious and malicious lie, and have faithfully propagated it for the "prince of the power of the air" (Eph. 2:3). There are "rulers of the darkness of this world" (Eph. 6:12), a special order of demonical and Satanic spirits, whose express function it is to maintain spiritual ignorance over the earth. The height of their reign is seen in the lands of the heathen where the most heinous things occur in the name of religion. But, where that baser form of ignorance has been abolished due to the garment of righteousness, there have been other and more crafty moves made to beguile men. Men are still left on their own, in their own strength to war, without a contemporary Christ, without a "friend that sticketh closer than a brother." They are given a rule book, a group of nominal churchmen to fellowship with, and a creed that speaks in great and flowing words of an historical faith, and of the "faith of our fathers." Satan would have people believe that the Lord Jesus Christ is not a contemporary worker. But, if unable to disseminate this, he will devote himself to convincing men that our Lord's life and work is entirely disassociated from us, His people. His people aspire, but never quite attain, they struggle, but never quite gain the victory, run, but never quite reach the goal. They "never learn, and are never able to come to the knowledge of the truth" (II Tim. 3:7). They are offered a "form of godliness" which "denies the power thereof" (II Tim. 3:5). The Devil has some very intellectual religion. It ought never to be assumed that he authors only ignorant and childish systems. Some are intricate with system, saturated with theology, garnished with reasonings and mental antics. But none of them can bring a person to be like Jesus! That is where all pseudo-religion, whether in the name of Christ or not, fails; they cannot conform you to the image of the Son! All of Satan's religions are but tributaries which ultimately meet in one great stream of self and self-righteousness, devoid of life and the Lord of life. **But, this is the distinct mark of "pure religion, and undefiled before God and the Father" (James 1:27); it finds its constituents**

appearance, and there, inside of that lion-like shell, will lie the great Lamb of God, the Propitiation for your sins, and not for yours only, but for the sins of the whole world. Amen.

conformed to the image of His Son" (Rom. 8:29). Praise the Lord for this wondrous work of renewal - of being brought unto "a measure of the stature of the fulness of Christ" (Eph. 4:11-15).

The text in Luke 6:40 properly reads: "everyone that is FULLY TAUGHT will BE LIKE HIS TEACHER" (ASV). Glorious truth is that! Do you not rejoice in it!

Oh, what Teacher thus is this
that makes us like Himself
Conformed through teaching to the Lord
conformity, too, felt.
Let Jesus Christ instruct me still
from glory beckon me
Until I, too, to glory come
and Him in fulness see.

"The servant," said Jesus, "is not above his master" (Luke 6:40a), but "he that is fully taught, shall be like his teacher." Do you not get the impact now of Christ's words to His disciples; "I call you no longer servants; for the servant knoweth not what his Lord doeth: but I have called you friends; for all things that I have heard of My Father, I have made known unto you" (John 15:15). Infinitely more than servants, although we are most assuredly that, we have become "fellow-laborers" and "co-laborers with God" (I Cor. 3:9). **And, even beyond this, God is transforming us "into that same image, as from glory to glory, even as by His Spirit" (II Cor. 3:18). This means that we are effectually taught by Jesus Christ (Eph. 4:20-21) when we become like Him.** This is one teaching that men may not do. While God has set "teachers" in the church (Eph. 4:11; I Cor. 12:28), their ministry is somewhat limited, as it were, to make room for that private instruction and tutelage of the Lord, whereby His people are brought to become like Himself. **Being instructed in the Truth is infinitely more than the mere accumulation of factual data; the intellectual culturing of the mental processes, or an elaborate theological training.**

Christ's disciples (pupils, learners, students) are not mere human machines into which is poured historical date concerning the Lord, together with diversified rules and regulations for living. The child of God is "hid with Christ in God" (Col. 3:1-4), and therein is taught so as to bring him into veritable union with the Lord Jesus. **His joy is the joy of Jesus Himself;** "These things have I spoken unto you that MY JOY might remain in you, and that your joy might be full" (John 15:11). **His peace is the very peace of his Lord;** "Peace I leave with you, MY PEACE I give unto you; let not your heart be troubled, neither let it be afraid" (John 14:27). **The saint possesses a faith that is great, for it is Christ's own faith;** "... that we might be justified by the FAITH OF CHRIST ..." (Gal. 2:16); "I am crucified with Christ, nevertheless I live; yet not I, but Christ liveth in me, and the life I now live in the flesh, I live in the FAITH OF THE SON OF GOD who loved me and gave Himself for me" (Gal. 2:20). **The life that he has is the life of Christ;** "Christ liveth in me" (Gal. 2:20); "He that hath the Son hath life; he that hath not the Son of God hath not life" (I John 5:11). **The child of God is so intricately joined unto the Lord that he is "one**

spirit" with Him (I Cor. 6:17). Jesus Himself is made his "wisdom, righteousness, redemption, and sanctification" (I Cor. 1:30). He has been literally identified with the Son - Praise God! They are not separate, but joined, and together with the rest of the church, the saint is to the Lord "bone of His bone, and flesh of His flesh" (Eph. 5:30). **As Jesus instructs him, He is bringing him into conformity with Himself.** The Lord is circumcising, with the "circumcision not made with hands," the entire "body of the sins" (Col. 2:11), the fleshly nature; He is "finishing" the very faith that He began (Heb. 12:2) and bringing all of His people to glory (Heb. 2:10), that where He is, there we may be also (John 14:1-3). He does not tell them of Himself, and then ask them to within their own strength develop into that image. That is not possible; those that have tried it within their own strength have learned that truth well. **Rather, He summons our attention to Himself, and says, "Take my yoke upon you and LEARN OF ME" (Matt. 11:28-29).** He wants us to get under the yoke with Him and learn of Him by passing through experiences with Him - blessed truth. And this is the great way of instruction which the Lord uses! He catches our eye, then guides us "with His eye" (Psa. 32:8), making us "free" (John 8:32-36) and unencumbered that we may "follow the Lamb whithersoever He goeth" (Rev. 14:4).

There are two great lessons which Jesus Christ teaches; all His instruction falls under these points. (1. "Put off the old man, which is corrupt according to deceitful lusts"; (2. "Put on the new man, which is renewed after the image of Him that created him in all true righteousness and holiness." This is explicitly said to be the meat and core of His instruction in Eph. 4:20-24. Basically, this is the same thing as being "conformed to the image of His Son" (Rom. 8:28). It is "eating His flesh and drinking His blood" (John 6:53-57). It is assimilating Christ into our lives; "putting on the Lord Jesus Christ, and making no provision for the flesh to fulfill the lusts thereof" (Rom. 13:14). It is "partaking of Christ" (Heb. 3:14). Here is the course that Jesus followed: He endured all manner of temptation, and yet was without sin (Heb. 4:15); He never permitted the flesh to have its lusts fulfilled. He crucified the instincts of the "sinful flesh" (Rom. 8:3), and so taught us that "God was manifest in the flesh" (I Tim. 3:16). **The Adamic nature must be disregarded with zeal, and the Lord put on with fervor. This is what Jesus instructs us in. He is orienting us for glory; fitting us for that "building not made with hands, eternal in the heavens, whose Builder and Maker is God" (Heb. 11:10).** We truly "have a building, eternal in the heavens" (II Cor. 5:1-6) for which the Lord is preparing us. Ought not we to give heed to His instruction, and thus find ourselves being brought into His likeness?

Oh blessed instruction of the Lord
that teaches me discard
The nature gained from Adam first
which glory did retard
How can I thus disdain His words
that tell me put it off
Would not I be found guilty then
of a most grievous sloth?

This is real instruction! **Teaching me how to eat and drink; how to take into my soul that "Bread from heaven" which was given for the "life of the world" (John 6:48-58); of how to take into my being that "blood" which contains true life indeed!** Oh, evermore give me this Bread! Teach me to eat, oh God; teach me to drink! Enlarge my capacity for Bread and for drink, for Thy Son's flesh, and for His blood, that I might ever live with Thee, being conformed unto the image of Thy Eternal Son! Oh, that men could see it! The removal of the old, the induction of the new; dying, living; death resurrection; this is the tutelage of the Lord. It centers in the Gospel of our Lord and Savior Jesus Christ. "Christ and Him crucified", and "declared to be the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead" (I Cor. 2:2; Rom. 1:1-3). He died, He lives forevermore. That is Gospel! You are being conformed unto that image by dying to this world, and coming alive unto the next; by being dead indeed unto sin, but alive unto God through our Lord Jesus Christ (Rom. 6:11).

In this School Divinity, the taught ultimately become like the Teacher - "separate from sinners, undefiled, holy, harmless" (Heb. 7:26; Eph. 5:26-27). Experience is the great lesson taught here (Rom. 5:1-5; Heb. 5:12). You are effectually instructed by the Lord in matters of "following" (John 10:27; I Pet. 2:21; Eph. 5:1; Phil. 3:17), "walking" (Gal. 5:16, 25; Eph. 5:8; Col. 2:6), and "running" (Heb. 12:1-2; I Cor. 9:24; Isa. 40:31). In these experiences we endure various things, all of which have the net effect of bringing us unto the likeness of Christ. Jesus has passed this way before us; we are following Him, not some preconceived notions of a theologically trained sophist! We shall be brought through this way faithfully by the hand of the Lord, and shall then see the Lord face to face at the end of the way, at which time we shall "be like Him, for we shall see Him as He is" (I Jno. 3:1-3)

This is not a mere abstract communication of factual knowledge - it is PARTICIPATION. We follow Jesus; we walk IN Him; we run LOOKING TO HIM! We are therein "changed from glory into glory" (II Cor. 3:18); i.e., brought by degrees unto the likeness of our Lord. This is a schooling period, and the diploma shall be a clear glass whereby we shall see the Lord mirrored in ourselves. Praise the Lord! He shall come to be glorified in them that believe (II Thess. 1:10). Let no man deceive you at this point. There is a real transformation taking place right now within God's people! "Let no man deceive you; he that doeth righteousness IS righteous, even as HE IS RIGHTEOUS" (I Jno. 3:7). Here is a point wherein Satan has deceived many! Let him not deceive you! The taught are LIKE the Teacher! Their righteousness is not a separate righteousness, but it is the "righteousness of Christ" Himself (Phil. 3:9). This transformation finds you "in THIS WORLD" even as "HE IS" (I John 4:17). A perfect, or "thoroughly taught" disciple of Jesus is "Like Him" (I Jno. 3:1-3). His life, joy, righteousness, faith, mind, zeal, and might characterize his being. What teaching! What transfor-

mation! Glorious transformation!

May we not with joy anticipate the full fruition of it? This is "going on unto perfection" (Heb. 6:1-3), and "putting on Christ" (Rom. 13:14). It is "growing in the grace and knowledge of our Lord and Savior, Jesus Christ" (II Pet. 3:18), and being made "conformable unto His death, if by any means I might attain unto the resurrection of the dead" (Phil. 3:10-11). This is the end to which we of the WORD OF TRUTH labor; that we might, by the grace of God "present every man perfect IN CHRIST JESUS" (Col. 1:27-28). May you, through the power of God, be a perfectly and thoroughly taught disciple, that you too may be made like unto our Teacher - the Lord Jesus, unto whom be power and glory and might, both now and forevermore. Amen.

SANCTIFICATION

"For wherein shall it be known here that I and Thy people have found grace in Thy sight? Is it not that **Thou goest with us?** so shall we be separated, I and Thy people, from all the people that are upon the face of the earth"

Exodus 33:16

In this text, Moses is speaking with the Lord, who has been brought to indignation because of the hard-heartedness of the Israelites. Moses, the great man of God assumes the role of intercessor, and goes before the Lord to plead the case. He reasons with God that these are His people, and that He ought not to consume them because of His promise to Abraham and Isaac, that their seed should possess the promised land. God, in turn promises Moses that His Divine presence will go with them into the land of promise, and Moses replies in those immortal words: "If Thy presence go not with me, carry us not up hence" (Ex. 33:15). It is then that Moses states the words of the above text, reasoning with the Lord that His presence would constitute sufficient proof that the people were within His grace. If God went with them, then they would be separate from every people upon the face of the earth, not because they had done anything in particular on their own, but because God was with them in truth.

Now this, brethren, is a good picture of our sanctification. This subject is of singular importance in our day when men are being duped by false prophets in "sheeps clothing" concerning their sanctification. Responsibility has, in some cases, been placed solely upon men, and the honest hearted have almost despaired because they have known their own weaknesses. Men are exhorted to work hard, in fleshly energy, at their sanctification, and drop various habits that they may possess which do not conform to their high calling in humility. Now, certainly, we are not urging that any cling to sin and sinful habits. "Let everyone that nameth the name of Christ depart from iniquity", exhorts the Holy Spirit (II Tim. 2:19). But this departure is certainly not to be affected under our own power and in our own strength. **True sanctification is not anymore the result of our own working than is our salvation.** Sanctification is the very work of God, and it is His business to perform it because we cannot. Praise the Lord, that He shall indeed finish this work which He has

begun and "perform it unto the day of Christ" (Phil. 1:6; II Cor. 8:6). He will do it in and through you, and you shall be aware of it. You are certainly not to ignore this principle, but to anxiously anticipate it, and to wait in prayer and supplication for it. **Your efforts are to be expended in faith believing, that "if you draw nigh unto God, He will draw nigh unto you"** (James 4:8). We are to "present our bodies a living sacrifice; wholly acceptable unto God, which is our reasonable service; and be not conformed to this world, but be ye transformed by the renewing of your mind, that ye might prove what is that good and acceptable and perfect will of God" (Rom. 12:1-2). In the end, we shall find that all the glory shall go to the Lord, however, who has put us "in Christ", and has made Him to be "sanctification" unto us (I Cor. 1:30). **Sanctification comes through the appropriation of the Person of Christ, even as Israel's sanctification came through the presence of the Lord with them.** God is here seen to be the Instigator of the work, because through Him it has become a reality - praise the Lord! "But OF HIM (God) ARE YE IN CHRIST JESUS, who is made unto us "sanctification)". **It is, then, only when we are possessed of Jesus Christ, and when we possess Jesus Christ Himself, that we are actually said to be sanctified.** The sanctified life is not to be sought in abstinence or in indulgence, but rather in Christ Jesus the Lord. You cannot produce a state of sanctification any more than you can a state of redemption of justification - it is "in Christ Jesus." This is God's work - we are but the vessels! This truth is also exemplified in God's declarations to His people Israel; "Verily, my sabbaths ye shall keep; for it is a sign between me and you throughout your generations; that ye may know that I AM THE LORD THAT DOTH SANCTIFY YOU" (Ex. 31:13). Oh, we need to get a good grasp upon this great truth. I well remember when I sought sanctification at the disposition of my own hands; but it was not to be found there. My sanctification, and yours, rests with the God of heaven being with us Personally, in the Lord Jesus Christ. Jesus, when He prayed for His followers said: "Sanctify them through Thy truth - Thy word is truth" (John 17:17).

The work of sanctification is wrought by God through the energizing power of the Holy Spirit. Romans 15:16 declares: "That I should be the minister of Jesus Christ to the Gentiles, ministering the Gospel of God, that the offering up of the Gentiles might be acceptable, BEING SANCTIFIED BY THE HOLY GHOST." Again, I Cor. 6:11 sets forth this truth; "But ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and BY THE SPIRIT OF OUR GOD." The plan was God's from the beginning,

but it was made effectual to us through the Holy Spirit in God's "due time." I know of no greater passage setting forth this truth than II Thess. 2:13; "God hath from the beginning chosen you unto salvation THROUGH SANCTIFICATION OF THE SPIRIT and belief of the truth." Therefore, he that has experienced the wondrous sanctifying power of the Holy Spirit has but realized in actuality the eternal purpose which God always had for him - even his sanctification; for "this is the will of God, even your sanctification" (I Thess. 4:3, 4).

Let me ask you - is the Lord the Captain of your salvation? Is He to you "He that sanctifieth" (Heb. 2:11)? Has He been made unto you "Sanctification?" Have you learned how to possess your vessel in sanctification and honour? What does it really mean to you to be used of the Lord, to be "sanctified, and meet for the Master's use, and prepared unto every good work" (II Tim. 2:21)? Brethren, God has a work to do in the midst of the earth, and He has graciously chosen to do a portion of it through His people - those that are "in Christ Jesus." This setting apart is not merely a dignified scrub job upon the soul, it involves the imparture of the very Person of Christ unto you; the removal of your sin; the crucifixion of the "old man" together with his "deceitful lusts." It involves a state of blamelessness before the Tribunal of heaven, having "the conscience purged from dead works" by the blood of Jesus Christ, that we might "serve the living God" (Heb. 9:14). **If there is evidence in your life, discernable by faith by you, that Jesus Christ is "in you" (II Cor. 13:5), then you have right there sufficient proof of your sanctification.** This comes with salvation! **If our Lord's Christ is within you, you can be no more set apart than that!** Covet that life; fight for it; war a good warfare! "Lay hold on eternal life"; that is, come to an awareness of the possession of life in Christ Jesus. Stretch forward toward the prize of our high calling in Christ Jesus! Be not weary in well doing, for in due season we shall reap if we faint not. Above all, "Trust in the Lord with all of thine heart, and lean not unto your own understanding; in all thy ways acknowledge Him, and He shall direct thy paths" (Prov. 3:5-6). "Examine yourself to see if ye be in the faith; prove your own selves, for ye know that Christ is in you except ye be reprobate" (II Cor. 13:5). "He that hath the Son hath life, he that hath not the Son of God hath not life" (I John 5:11-12).

Oh Lord, if Thou go not up with us, lead us no further. But we acknowledge before men and angels, that if Thou goest with us, then shall we indeed be a separate and a peculiar people unto Thee; to whom be all praise, honor, dominion, and might, both now and forevermore. Amen.