

# 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

### MENTAL ABSORPTION

*"Meditate upon these things" - 1 Tim. 4:15*

It is true that a great portion of the religion of our day is not conducive to meditative thoughts. *One of the penalties of a shallow religion is that it cannot be the further developed within the heart and mind.* It is a tragic thing to have nothing upon which to meditate or muse for your profit; and yet, this is the deplorable plight of the vast majority of so called Christians. However, the command of the Holy Spirit is; **"MEDITATE UPON THESE THINGS"**; and He has given us much to meditate upon. Not all of these things are altogether pleasant, but they are profitable and for our learning and establishment. The things of which the Lord speaks need and will bear meditation. They do not erode or become less precious under such spiritual exercise, but rather glow as the diamond that is being polished. *It must be remembered that Divine truths are too deep and august in significance to be exhausted by superficial notice.* They need to be "focused to the eye and studied in all of their central depth and beauty."

Meditation is the very depth of the experience of faith: it is here that the soul is instructed, renewed, and enlivened. In the chamber of thoughtful meditation there is developed a certain spiritual refinement which may not be gained by any other means. To think upon these things (Phil. 4:8) has a certain transforming power which renders us more fit receptacles for the fellowship of the Lord. Those whose affections are set upon things on heaven, and not upon things on the earth, enjoy such fellowship and intimacy with the Lord as cannot possibly be explained to those who are strangers to it. *In meditation, you see, we are actually studying God's thoughts!* As the man of God is described in the Scripture, he doth "meditate" in the law of God "night and day" (Psa. 1:2). Herein is his spiritual food, for "man shall not live by bread alone, but by every word that proceedeth out of the mouth of God" (Matt. 4:4). It is during these times of "musing" that the "fire burns" within the heart (Psa. 39:3), warming us strangely, so as to draw us up unto God and away from the world. Our ambitions are renewed spiritually, our affections are sanctified, and our understanding is enlivened and increased. Blessed times are these. And yet, it must be confessed that the majority of professing Christians know nothing of this most holy activity of meditation. Their thoughts are taken up with things mundane, and not things eternal, and thus is their basic enmity against God manifested. It is during meditation that our souls are truly "satisfied as with marrow and fatness" (Psa. 63:5-6), as we sense the Lord's magnificence and beauty. It does not, however, take one of great understanding, to know that what is heard in the pulpits of the land today, could not build up and nourish a soul for heaven were times of meditation given unto it -

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## The Word of Truth

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yea, it has not done that, and this is reason enough to speak most firmly upon the point.

Unless the things of God find their way into your mind, so that they permeate the very resources of your soul, you shall be unable to serve God; for it is with the mind that true service is rendered (Rom. 7:25). Is it not written: "Thy word have I hid in mine heart, that I might not sin against Thee. I will meditate in thy precepts, and have respect unto my ways" (Psa. 119:11, 15). Further, herein is the key to overcoming evil. **Were more time spent in meditation, thy lot would be more sure, thy grief less large.** It is said that "Evil is wrought by want of thought, as well as want of heart." How true that is; for in meditation you are brought to understand yourself, and so know better the adaptation of the Gospel to your need and your sin. To neglect this most holy work, then, is to most certainly fall into a pit, wherein is alienation from God and carnal-mindedness. **Our prayers would be larger in scope; our lives more meaningful; our judgement more becoming, were we to spend more time in meditation.** The Lord exhorts us; "meditate upon these things." Take them into your heart and ponder them. Turn them over in your mind, "chewing" them as a cow does its cud! Strive to glean as much from the field of truth as you can; God urges you to do so. Do not run from this work; it is too rewarding! Herein is where the Spirit teaches you, and leads and guides you into all truth. **The Holy Spirit will not teach and instruct a person into righteousness whose mind is saturated with earth-thoughts; who fails to "meditate upon these things."**

Can you say with the "sweet psalmist of Israel"; "My meditation of Him shall be sweet: I will be glad in the Lord" (Psa. 104:34)? Oh, that is a blessed benefit! To be granted the liberty to think upon God in sweetness; to consider Him as your Father, who has been pleased to call you "the sons of God" (I John 3:1), and from whose love none can sever (Rom. 8:38-39); who hath justified you to the consternation of all the forces of evil (Rom. 8:31) - that is refreshing to the Spirit. Of course, if you do not entertain an intimate fellowship with Him, then your meditation

of Him cannot and will not be sweet, but rather fearful; for "it is a fearful thing to fall into the hands of the living God" (Heb. 10:31). Spiritual determination says within the believer; "I will meditate also of all thy works, and talk of thy doings" (Psa. 77:12). **This is occupation with the things of God within!** The outward hypocrisy which washes the outside of the cup but leaves death within is put away, and the Lord is housed within the heart and mind, occupying the thoughts, motives, and ambitions of the soul. Oh, and when this takes place, the heart cries out to God; "How precious are Thy thoughts unto me, O God!" (Psa. 139:17). Away with those creedal affiliations which fasten men to denominations and sap the soul with the delusion of institutionalism. Let the heart be raptured with truth; the mind saturated with revelation; the conscience filled with thoughts of God. Then shall thy life be profitable to all, and thy reward in heaven precious to thee. Then shall the truth have been absorbed into the mind. Blessed truth!

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## THE LEGALITY OF OUR SALVATION

"Being justified freely by His Grace through the redemption that is in Christ Jesus: Whom God hath set forth to be a propitiation through faith in His blood, to DECLARE HIS RIGHTEOUSNESS for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time HIS RIGHTEOUSNESS: that He might be JUST, and the JUSTIFIER of him which believeth in Jesus"—Romans 3:24-26.

"The salvation of the righteous" (Psa. 37:39) is a matter of the strictest legality! Involved in this matter is not only the work of retrieving man from bondage and servitude to sin, but of doing so without the Lord God of heaven and earth becoming unjust. The penalty for sin must be paid in such a manner as to make God unquestionably righteous in the salvation of men; else the Adversary will have reason to dispute the whole matter. It has often been said that we seek mercy, and not justice; but such a statement is altogether spawned in ignorance of the Scriptures and the power of man. A salvation which did not involve justice would be invalid, for it could be challenged by the "Prince of the power of the air", while a salvation without mercy would be impossible, for "all have sinned and come short of the glory of God" (Rom. 3:23). Therefore, in His inscrutable wisdom (which is past finding out—Rom. 11:33), the Lord so arranged things that "mercy and truth have met together; and righteousness and peace have kissed each other" (Psa. 85:10); i.e., the truth may be joyously acknowledged, while at the same time extending mercy; and the righteousness of God may be fully executed, while still a peace between man and God exists. That is a glorious work, altogether worthy of such an One as our Savior.

Our text declares that our salvation is primarily an exhibition and declaration of the

righteousness of God! **It is God's glory that is sought in salvation, not merely the retrieval of man from an impossible situation.** It is the "DECLARATION" of God's righteousness that has prompted Him to "work salvation in the midst of the earth" (Psa. 74:12). Furthermore, it is **His righteousness** that is the very basis of our forgiveness of sins; "To declare His righteousness FOR the remission of sins"; that is the Word of Scripture! **God forgives because it is RIGHT to forgive. The propitiation which He has set forth "through faith in His blood" makes it RIGHT to forgive.** Forgiveness is not a sign of the melancholy heart of God; not a token of weakness with Him! It is a towering example of His absolute and unquestionable justice. Yea, it would be altogether unjust and unrighteous for the Lord to condemn sin in those for whom Christ died! He has exacted the penalty once, and He has done so wisely, and to the utter defeat of the "accuser of the brethren." Is it possible to be "just" AND the "Justifier"? Can God forgive those who have so grievously sinned against Him; who have, as it were, lifted up the heel against the Monarch of creation - and yet be just and right in it? Man, who "by nature" is a "child of wrath" (Eph. 2:3), whose very nature is contrary and at enmity with the nature of God (Rom. 8:7) - can the Lord God forgive and acquit such an one without becoming unjust. Is it just a matter of shoving your sins under a rug; of overlooking them; of winking His eye at your ignorance and spiritual rebellion? Is God able to merely forget the fact that you were in disagreement with His immutable Law, that you were not subject to it, neither indeed could be? How is it that He can "blot out your transgressions as a thick cloud" (Isa. 44:42). Is it that He feels sorry for you because you have finally come to see the error of your way, and have therefore cried out for Him to be merciful to you, a sinner? Is that all there is to justification? Ah, but that is what is taught in myriads of church circles today. They have such a view of God as is altogether reproachful and disgraceful to such an one as He. God declares categorically that one of His immutable attributes is that He will "by no means acquit the guilty" (Ex. 34:7; Nahum 1:3). **Only the innocent are justified in His sight!** It follows, therefore, that there must be a means provided of rendering a man innocent, or justified before God - a means that is strictly legal before the heavenly tribunal; which Satan cannot gainsay nor resist. It is with great joy that we acknowledge that such a means is provided in Christ Jesus, the "Lamb of God which taketh away the sins of the world." **In Him the Father retains all of His justice, and at the same time may legally pour forth His mercy and Grace without any reservation whatsoever.** Praise the Lord!

Is not the Lord a God of justice? "Doth God pervert judgement? or doth the Almighty pervert justice?" (Job. 8:3); and to this we shout out with faith: "Nay, a thousand times nay!" There is no perversion of justice with God, and especially so in the matter of our "eternal salvation." It is declared that "the judgements of God are true and righteous altogether" (Psa. 19:9), and how refreshing to the spirit of the

believer is it to acknowledge this matter in redemption! It is certainly true that "justice and judgement are the habitation of His throne" (Psa. 89:14), and that He is "the just Lord" (Zeph. 3:5). **Ought He to abandon this becoming attribute of Himself while executing the most glorious of all of His works, the salvation of fallen men?** Do we not not take great delight in this truth; "If we confess our sins He is faithful and JUST to forgive us our sins and to cleanse us from all unrighteousness" (I John 1:9)? Our forgiveness is, then, a matter involving the immutable justice of God! Even in the matter of the activities of the saints, it is recorded; "God is not unrighteous to forget your work and labor of love" (Heb. 6:10) - what, and is it really a matter of righteousness with the Lord to recognize the spiritual activities of His people? Yes, Lord - it is. Praise God. That is why we speak of the legality of our salvation; of the Divinely legal basis and foundation upon which it rests!

I sense that in many of my acquaintances there is an attitude of voluntary humility - against which the Lord speaks (Col. 2:18) - in respect to the Lord's dealings with them. They consistently speak of their unworthiness - and this is certainly true. We may all with one accord confess with Jacob; "I am **not** worthy of the least of all the mercies, and of all the truth, which thou hast showed unto thy servant" (Gen. 32:10). Yet, whatever we may think of our unworthiness (and that is a very real possession of the child of God), **God is not unworthy in any sense of the word in His dealings with us.** All of His judgements are righteousness and truth, and how we ought to learn to acknowledge them as such. Somehow, it appears that literally myriads of believers have never really grasped the significance of the truth; "**accepted** in the Beloved" (Eph. 1:6). In Christ Jesus, the Lord becomes JUST and RIGHTEOUS in dealing with us **as with sons!** Rather than lament continually our own unworthiness, let us mingle such lamentation with frequent joyful praises to the Lord for His righteousness and justice as evidenced in our very salvation. A spiritual morbidity is, in my understanding, just as sinful as the pride of life, and is to be avoided with zeal. This is the sort of thing that Paul was referring to when he spoke of "voluntary humility." It is the attempted abasement of the flesh by the flesh; a humility that flows not from a real vision and sense of the majesty of the Lord, but rather, a humility that is developed in the hope of appeasing an angry God. But, God is not impressed by such a humility, for it is a show of unbelief, and not of faith. He seeks for men to approach Him "**BOLDLY**" (Heb. 10:19; 4:16) in the merit of the Lord Jesus Christ, and by faith. In so doing, they throw themselves upon not only the mercy of the Lord, but also on the justice of the Lord; and the Lord cannot deny Himself in either area! The whole purpose of a vicarious death for sinners was this: **to provide a legal and holy means of bestowing upon those "chosen from the beginning unto salvation" (II Thess. 2:13) such mercy, and grace as would abrogate their sins, impart unto them the Divine nature, and thoroughly fit**

them for eternal fellowship (John 17:3). If we come to the Father other than through the Lord Jesus Christ, we may have justice meted out to us, but not mercy - and **both are required for true justification**. Those who "receive the atonement" enjoy the revelation of the truth in a personal sense, such as is found in Isaiah 53:4-5. It might be read as this by those who have truly received "like precious faith": "Surely He (Christ) hath borne MY griefs, and carried MY sorrows: yet I did esteem Him stricken, smitten of God, and afflicted. But He was wounded for MY transgressions, He was bruised for MY iniquities: the chastisement of MY peace was upon Him; and with His stripes I am healed." Blessed justice; sweet mercy - here they meet together effectually!

**The child of God takes refuge in the justice of God; he does not flee from it.** In the "covert" of Jesus Christ we find the sweet efficacy of mercy mingled with the immutability of justice; and how good and pleasant it is to dwell there! Every believer can confess his sins while possessing the "full assurance of faith" that the Lord is "faithful and JUST to forgive us our sins and to cleanse us from all unrighteousness" (Heb. 10:22; I John 1:9). Our great High Priest has borne the curse for our sins; has paid the full penalty for our iniquities; has "tasted of death for every man" (Heb. 2:9), and now the captives go free in His Name - in His stead. None may gainsay this salvation, for **all of God's demands have been met**, and there is no longer any cause for Him to withhold His great mercy. He may pour forth His Spirit upon all flesh, for the Son hath satisfied His anger, and answered His demands. Satan cannot lay "anything to the charge of God's elect" (Rom. 8:33) because their salvation is strictly and minutely legal; none of the Lord's attributes have been ignored; none of His great characteristics violated! Our salvation is not a "tongue-in-the-cheek" sort of thing at all; but a glorious and "great salvation" (Heb. 2:3). How we ought to rejoice in it, and give God the glory, for truly, "great things He hath done!"

Now, the people of God need to have their faith stirred up to rely upon this legality; to trust in the justice that underlies their "great salvation". let them use this point against the adversary (I Pet. 5:8-9) of their souls, by saying, "Oh, Satan, thou deceiver; the Lord God Omnipotent is thoroughly satisfied with the redemption that is in Christ Jesus! I do not come unto the Lord upon mine own merit, nor indeed because of my own righteousness which is of the Law! I come to the Father through the Son, who hath made me free indeed. I am not a debtor to live after the flesh, and, indeed, I shall not. You must take up my salvation with the 'God of my salvation', for it is He that hath wrought it and not I. I will not permit thee to becloud my mind with falsity and lies, for my justification is through faith in the blood - i.e., through faith in the fact that Christ 'loved me and gave Himself for me.' Get thee behind me, Satan, for thou art truly an offence unto me. It shall yet be that thou shalt be judged and cast into the lake of

fire, where thou shalt abide forever, seeing that thou hast resisted the proclamation of the Lord that I am truly free from sin, and a child of grace." Brethren, let us also use this matter of the legality of our salvation to comfort our hearts. Let us counsel our souls by saying: "O soul of mine; be thou lifted up; for the Lord doth not deal with thee according to thy merit or accomplishments, but according to the merits and accomplishments of the Lord Jesus Christ. It is He that hath done the works; believe thou in Him, and trust in His salvation. Throw thy whole being into a great work of thankfulness by performing from the heart the will of the Lord through the power of God. Amen!"

## THE FALLACIOUSNESS OF UNITARIANISM

The dogma that Divinity is composed of but one personality is altogether foolishness, and betrays a very basic ignorance of Scriptural truth, Unitarianism proclaims that there are not three individuals in the Godhead, but that there is only one, performing three different functions under three different titles or offices. This concept is offered under several different sectarian garbs, and is the result of a carnal interpretation of the Scripture, in which flesh attempts to analyze and classify spiritual truths. Many have embraced this heresy under the title of "Jesus only", while others choose the term "Unitarianism"; but they all fall into the same classification, and are essentially the same. **Their comprehension of God is after the order of man, and they attempt to reduce great spiritual truths so that it becomes palpable to the fleshly mind, which "cannot receive the things of the Spirit of God"** (Rom. 8:5-8). As we have stated, according to this view of things, God is but one personality working in three different capacities; like John the carpenter, John the mechanic, and John the fisherman. There are, however, several truths against which this concept militates, and thus it must be exposed for what it is, and the saints of God must be warned not to receive such a dogma, lest they be robbed of the joy that comes from the embracement of "the truth as it is in Christ Jesus." We are not afraid nor ashamed to use the terms "Father, Son, and Holy Ghost", even though some sophists object to it; for they were sanctified by the Lord Jesus Himself, and we rebuke Him not for His revelation. (Matt. 28:28).

### The Name of the Lord

Those who affirm dogmatically that the Lord is one personality (the Scriptures say "The Lord our God is ONE" - not "one personality" (Deut. 6:4), make a great deal of "the Name of the Lord." Of course, the Holy Spirit also makes a great deal of His Name, but certainly not in the sense in which they do. The verse is cited; "and they shall call His Name Jesus" (Matt. 1:21), asserting that this indicates the Name of the Godhead is Jesus, and thus but one person. But, the Lord Himself has also declared His Name elsewhere, and it is clear from the proclamations He makes that **His Name is indicative of His nature or attributes**. For instance, when Moses made request to behold the glory of the Lord, it is asserted that the Lord proclaimed His "Name" unto Moses. Certainly,

there is no higher order of proclamation than this, so let us hear it; "The Lord, The Lord God, merciful and gracious, longsuffering and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third, and to the fourth generation" (Exodus 34:5-7). **The name of the Lord, then, is not merely an appellation, but a positive declaration of His nature, for this is clearly a description of the attributes of a Holy and Righteous God! It is not a proclamation of the quantity of personalities in the Godhead, but of the quality of Deity, and it would do the wretches of Scripture well to bear this in mind!** But, this same truth is proclaimed elsewhere; let us hear: "I am the Lord, THAT IS MY NAME" (Isa. 42:8); "... His name JAH" (Psa. 68:4); "... thou shalt call His name IMMANUEL" (Isa. 7:14; Matt. 1:23); "His name shall be called WONDERFUL, COUNSELLOR, THE MIGHTY GOD, THE EVERLASTING FATHER, THE PRINCE OF PEACE" (Isa. 9:6); "... the LORD OF HOSTS is His name" (Isa. 47:4); "... the GOD OF HOSTS is his name" (Amos 4:13); "... whose name is JEALOUS" (Ex. 34:14); "... whose name alone is JEHOVAH" (Psa. 83:18); "... whose name is THE BRANCH" (Zech. 6:12). If it be stated that in the New Testament Scriptures only the name Jesus is used, there must needs be further instruction; "the name of God" (Rom. 2:24); "the name of the Lord" (Col. 3:17); "And He had on His vesture, and on His thigh a name written, KING OF KINGS AND LORD OF LORDS" (Rev. 19:16). **When the "name of Jesus" (Acts 9:27; 4:30; I Cor. 5:4; Eph. 5:20, etc.) is used, the thought is conveyed of working and proclaiming in the energy of the Word which was made flesh; of being possessed with His mind, His power, His grace; yea, His very person, as is declared in Galatians 2:20. The name of "Jesus" is not intended to be some sort of magic with which Satan and his demons may be put to flight. It is rather descriptive of a Person Whom possessed brings Divine power and vitality into the soul of the possessor.**

Now, I have mentioned this phase of the discussion only because of its flagrant abuse by the sectarians. They, arguing from empty heads rather than full hearts, have brought disrepute upon the Lord, and given a meaning to "one" which the Lord did not at all mean to convey. We challenge our readers, if any have embraced this heresy, to shake themselves from it, and come into the fuller liberty of Christ where all of the truth may be enjoyed.

### The Use of the Word "One"

To those that are familiar with the instruction and the concepts borne in Scripture by the Holy Ghost, the term "ONE" does not offer great problems. **It is only for those who unnecessarily subject themselves to the sophistry of the unlearned and ignorant that confusion and false conceptions arise.** The word "one" is used quite frequently in the Word of God, and that to convey a specific concept. **The thought behind oneness, in the**

**Scripture, is not always singularity of entity, but rather expresses the thought of unity or unanimity.** When Jesus declared, "I and my Father are one" (John 10:30), He was not speaking of singularity of personality, but rather of their absolute unity of purpose, love, will, and objective. Further, it was a declaration, that in the matter of salvation and the protection and ultimate glorification of the sheep, the Father and the Son were gloriously united in the common work, so that their purposes were but one! That this is a proper usage of the word "one" is seen in several other instances, where the Savior Himself employs the word to our edification and instruction. When speaking, for instance, of the spiritual unity of the church with Deity Itself, the Lord Jesus declared to the Father: "... keep through Thine own Name those whom Thou hast given me, that they may be ONE, as we are" (John 17:11); and again; "That they all may be one; as Thou Father, art in me, and I in Thee, that they also may be ONE in us . . . and the glory which Thou gavest me I have given them; that they may be ONE, even as we are ONE" (John 17:21,22). Further, He amplified the matter of our oneness by declaring: "I in them, and Thou in me, that they may be made perfect in ONE. . ." (Verse 23). **The point of this instruction is to show us that the elect have been blended into the Godhead; made, as it were, "partakers of the Divine Nature" (II Pet. 1:4); we have been given the "mind of Christ" (I Cor. 2:16), and have become the glorious recipients of Divine affections, loves and hates - yea, we have been brought into actual concord of mind, heart, and soul, with the Lord of all. That is real oneness. While this does not mean that there is no separateness between Deity and believers so far as entity is concerned, it does mean that "he that is joined to the Lord is ONE spirit" (1 Cor. 6:17), and thus viewed by the Father Himself to be as pure and holy as Christ Himself.**

A further usage of the word "one" indicates its true meaning, as we are brought into a consideration of the body of Christ. It is said that the early believers were of "ONE heart and ONE soul" (Acts 4:32); i.e., they were not divided in their aspirations of soul, in their love of the truth, in their willingness to be conformed to the image of God's Son, in their faith and love. They were united! Spiritually, they were "one" even as the whole race of man is one; as it is written of the natural order; "God hath made of ONE blood all nations of men . . ." (Acts 17:26) i.e., because all men proceeded from a common source, they are considered all together "one" - not separate insofar as their basic constitution is concerned. Now, spiritually, this is the type of unity that exists in the "church of the Firstborn." They have all proceeded from a common Source, even the Lord Jesus Christ, and having partaken of His righteousness, wisdom, sanctification and redemption, are called "ONE bread, and ONE body" (I Cor. 10:17). What a refreshing thought is this to me! Concerning this "glorious church", which is composed of both Jew and Gentile, it is written: "For He (Christ) is our peace, who hath made both (Jew and Gentile) ONE . . ." (Eph. 2:14),

and again: "Having abolished in His flesh the enmity, even the law or commandments contained in ordinances; for to make in Himself of twain (Jew and Gentile) ONE new man, so making peace" (Eph. 2:15). The church's oneness consists of their uniformity of conformity to the image of Christ; of their mutual partakement of the Divine nature; of their common possession of the "faith of God's elect" (Titus 1:1), and of their mutual possession of the Holy Spirit of God. **Their oneness does not at all imply that their individuality or personal identity has been destroyed; yea, God dealeth with each one of us as with sons - we are "members in particular", though we be "one body" (I Cor. 12:27).**

In further illustration of the Holy Spirit's usage of the word "one", we recall to mind the Divine affirmation concerning matrimony; "For this cause shall a man leave his father and mother and cleave unto his wife, and they shall be ONE flesh" (Gen. 2:24; Matt. 19:5; Mark 10:8; I Cor. 6:16). It is utter folly to suppose that there are no longer two persons because it says "one flesh"! The intent of this declaration is to show their union of will, purpose, and devotion. While they are two distinct personalities, they become one in essence, each one affirming a common and mutual purpose and aim.

Those who insist upon perverting the word "one" in relation to the Godhead, however, completely ignore the vocabulary of the Holy Spirit, and invent one of their own; perverting and "wresting the Scriptures to their own destruction." But, they know not of whence they speak, and therefore the true sheep of God not long lend them their ears! God is ONE! That is the declaration of the Spirit; but it is a declaration of truth, not of sectarian dogma; a spiritual truth, not a carnal observation! Unitarianism does a great disservice to the Kingdom of God by instructing people to take the Scriptures and interpret them through carnal understanding, while employing carnal methods of interpretation. When approaching such an august theme as the Godhead, however, men dare not use such an approach, for it shall invariably consummate in "confusion of face"!

### **Unitarianism Destroys the Truth of Propitiation**

One of the cardinal truths of Scripture is that of propitiation; of a propitiatory sacrifice for the sins of men, whereby the God of heaven is appeased, and His fierce wrath stayed against an ungodly generation. The Lord Jesus Christ is called "the Lamb of God, which taketh away the sin of the world" (John 1:29, 36), and is set forth by the Holy Spirit as He through whom men are made "the righteousness of God" (II Cor. 5:21). In the great Gospel chapter of Isaiah 53, the Spirit witnesses to the immense work of satisfaction that was wrought by the Lord Jesus in His death and humiliation; "Yet it pleased the Lord to bruise Him; He (God) hath put Him (Christ) to grief. . . . He (God) shall see the travail of His (Christ's) soul and be satisfied." (verses 10-11). The great truth here proclaimed is simply this; the greatest suffering of Christ; the real stroke ministered to Christ, was executed by the Father; by God Himself. Jesus was forsaken of

the Father (Matt. 27:46), was "cut off from the land of the living" (Isa. 53:8), ostracized, as it were from Omnipotence - in order to the justification of men! **The stroke, to be truly effectual, must be administered by the One offended - even the "God and Father of our Lord Jesus Christ"** (II Cor. 1:3). But, if unitarianism, or the "Jesus only" doctrine, is true, then two personalities were not at all involved! There was not a higher Personality ("The Head of Christ is God") (I Cor. 11:3) which was propitiated; the work of Jesus Christ was not performed in order to make another "both the Just and the Justifier" (Rom. 3:24-25), and Jesus was doing His own will, and not the will of the Father (which thing He categorically and emphatically denied (Lk. 22-42; Jno. 5:30). No! The thoughts of propitiation, justification, atonement, vicarious sacrifice - these thoughts can only be true if the Father sent the Son (I John 4:14), taught the Son (John 8:28), and raised the Son (Rom. 6:4). Jesus is called "His Christ" (Acts 4:26), signifying that **the Savior was as necessary to the Father as He was to we sinners. To us, He is the means whereby we approach the Father without the guilt of sin; to the Father, He is the means of blessing an unworthy creature that had "sinned and come short of the glory of God" (Rom. 3:23).** But, if unitarianism is true; if there is only one personality in the Godhead, then there is no means for that one Person to be propitiated, being as none may be found worthy of doing it; yea, there is found "none to save" (Psa. 18:41), and there was "none to help" (Psa. 107:12). **Either there must be a compromising of the Sovereignty of God, or there must be One altogether equal with God, who willingly comes "in the likeness of sinful flesh, to condemn sin in the flesh" (Rom. 8:3).** The latter is the case, as Jesus stepped forth while yet "in the form (or likeness - "spirit") of God" (Phil. 2:5-8), and declared: "Lo, I come to do Thy will, O God. . . ." (Heb. 10:3-9). Then, while in the body of His humiliation, He "fulfilled the Law and the prophets"; fully performed the will of God from the heart; sinned not with His heart, mind, or mouth, was delivered into the hands of men, and "tasted death for every man" - thus being "made a curse for us" (Gal. 3:13). It is of Jesus that it is written: "And having made peace through the blood of His cross, by Him to reconcile all things unto Himself (the Father) . . ." (Col. 1:19-20); and again; "For there is one God, and one Mediator BETWEEN God and man, the MAN Christ Jesus" (I Tim 2:5). Our Lord Jesus is a glorified man now, at the right hand of the Father, our Forerunner, interceding and mediating for us before the very presence of God (Heb. 9:24-26). So far reaching is the humiliation of our Lord Jesus in becoming man, that it is said of Him, in reference to the time of the end; "And when all things shall be subdued unto Him (Christ Jesus), then shall the Son also Himself be subject unto Him that put all things under Him, that God may be all in all" (I Cor. 15:28). Realizing that this is very hallowed ground, and that it is possible to leave the impression that we are bringing reproach upon our precious Lord Jesus (which thought is very frightening to me), I shall merely conclude this point by saying that

unitarianism forbids such a conception to be entertained - regardless of the extent to which it is carried. One cannot be subject to himself, but only to another; one cannot be above himself, but only above another, or subject to another - as the case may be. Thus it is in our redemption; in our propitiation! Our Lord Jesus Christ has, because of the supreme price which He paid, appeased the Father forever concerning the elect, but has also willingly made Himself a subject of the Father forever - glorious redemption is this! That is the declaration of the Scriptures, and it is true in a sense that diminishes not one whit His Deity; detracts not one slightest measure from the worship and adoration of Him which we both now and ever shall enjoy; and does not remove Him from the midst of the Throne where He is pictured as sitting in the eternal day! Let no man rob us of these precious conceptions given to us by the Holy Spirit; Christ was "put to death in the flesh, but quickened in the Spirit, that He might BRING US TO GOD" (I Pet. 3:18), and we accept without any form of reservation, that truth!

Further, on this same point, the truths of intercession and mediation cannot be entertained by those who hold to the heresy of unitarianism! With whom does Jesus intercede, if it be not the Father? When He declares: "I pray for them" (Jno. 17:9), to whom does our Savior pray if He be the only personality in the Godhead? Why is it that we "thank our God through Christ Jesus our Lord" (Rom. 1:8). Is it not written: "If any man sin, we have an advocate WITH THE FATHER, Jesus Christ the Righteous (One)" (I John 2:1). We cannot, as mere mortals, deal directly with Deity; we must needs have a Mediator who has been in our form, has tasted of the tug of the flesh as we have; yea, has been "tempted in all points like as we are, yet without sin" (Heb. 4:15). Without such an one, we should have no more success in dealing with the Father than did the Israelites of old. Brethren, the whole meat and core of our redemption is that we have offended and sinned against the Monarch of creation, and that another voluntarily, because of the will of the Father, took our place, and suffered in our stead, in order that we might have "peace with God" (Rom. 5:1). **Destroy the truth of three in heaven, and you have uprooted the very meat and core of redemption - yea, you have rendered it altogether impossible.** Recall that the word of the Holy Ghost is: "There are THREE that bear record in heaven; the Father, the Word, and the Holy Ghost: and these THREE are ONE" (I John 5:7). It is as easy for them to be three yet one, as it is for husband and wife to be two, yet one; as it is for the body of Christ to be many, yet one. Let none dispute it, let none malign it - but rather receive it to the edification of your soul.

#### **Unitarianism leaves the world for a period without an Omnipotent, Omnipresent Being**

If unitarianism is true, then while Jesus was upon the earth, there was no absolute Monarch - for Jesus was "straitened" while in the flesh, by His own declaration (Luke 12:50). Yea, it is even declared that He was "made a little lower than

the angels" (Heb. 1:9), and was "made like unto His brethren" (Heb. 2:17). He was "made of a woman, made under the Law" (Gal. 4:4), and while yet a child was "subject" unto His parents (Luke 2:51). If these things are not so, then He cannot be our Savior, for we demand, by the very nature of our case, a Savior who was altogether as we are, under restraint, though not under sin; tempted, though not yielding. Besides that, He died, suffered the cutting off of His own life; yea, He poured out His own life, "laying it down of Himself". Here is His word on the matter: "Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself; I have power to lay it down, and I have power to take it again. THIS COMMANDMENT HAVE I RECEIVED OF MY FATHER" (John 10:17-18). The text speaks clearly enough to the heart of the believer, and speaks of a great and unfathomable humiliation which was the inestimable cost of our redemption. To think of Deity laying down His life - that is a thought of most staggering proportions, and yet it is true to the glory of God.

Yet, if the heresy to which we have been referring is true, then this left the world without a Monarch for at least some period of time, and for the duration of His life, the world had a Ruler that was "straitened" that was "subject"; and that could "do nothing of Himself" (John 5:19, 30; 8:28). Is this the sort of situation that appeals to faith? Is it the sort of situation that is declared in the Word of God? Of what significance are our Lord's prayers during His temptation in the wilderness, the lonely hours in the mountain heights, the tomb of Lazarus, and the Garden of Gethsemane - to say nothing of the prayers upon the cross ("Father, forgive them, for they know not what they do"; "My God, my God, why hast thou forsaken me"; "Father, into Thy hands I commit my spirit"), if there was no "Father in heaven"? As for that matter, of what significance was His life if He had not a "heavenly Father"? Nay, while Jesus was here upon the earth, the Father was yet in heaven, exercising the power and the dominion, and ruling among the heathen! **There never has been a rulerless universe; and there Never shall be.** We discard unitarianism for the mental garbage that it is; a sort of spiritual rotteness to the bones which calls upon one to ignore a great portion of the Scriptures, or explain it away with words of carnal wisdom. If we be called upon to embrace it because great men have embraced it, we reject it because greater men have rejected it. If we be called upon to receive it because it removes difficulties in understanding the Scriptures, we refuse it because it creates difficulties of the greatest magnitude, and constrains us to deal with many passages of Scripture concerning the "Father", with our tongue in our cheek. If there is but one personality in the Godhead, then when He left heaven, who took His place, or was the Throne vacated for a period of years? Jesus was not omnipresent when in the body, was subject to tiredness, hunger, thirst, temptation, sorrow, and vexation. Do the devotees of this sophisticated dogma mean to imply that Deity was altogether such as this during this

time; that there was none in heaven to sustain, lift up, strengthen, dispatch angelic hosts, and quicken in the Spirit? Away - away, with such heresies, that uproot the blessedness of revelation, and place tradition in its place to rob and sap people's souls of the nourishment which they so badly need.

### Conclusion

Many of our readers, no doubt, have embraced this doctrine under the title of "Jesus only." To you we make one final appeal. From whence did you receive this doctrine, men or God? It is not so taught in the Scriptures; no apostle ever, at any time, made such a distinction in doctrine as this! Peter, the Apostle to the circumcision, nor Paul, the Apostle to the uncircumcision, ever did make a point of declaring one personality in the Godhead - they spoke repeatedly of the Father, the Son, and the Holy Ghost. They mentioned the "God and Father of our Lord Jesus Christ". David spoke of "the Lord speaking to my Lord." At Jesus' baptism there were three distinct personages mentioned (Matt. 3:15-17). In John, chapters fourteen through sixteen, our blessed Savior makes repeated references to the Father sending the Spirit; praying to the Father in His Name; sending the Comforter when He had left, etc. Let none of these Scriptures be viewed in a superfluous fashion, or in any sense that constrains one to force an interpretation upon them which is not evident to faith. Tradition, brethren, is lifeless, but truth is full of spirit and life - praise the Lord! Now, we commend you to the Lord, and to the Word of His grace, exhorting you to receive what we have said as from the Lord.

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### CHARACTER-EVINCING LETTERS

The Lord has blessed us with a continual flow of correspondence from our readers. Much of this correspondence evinces the character of the writers, which evincement is often very edifying, while at other times quite lamentable. I thought it well to publish some of these letters for your edification and instruction, to illustrate the edifying effect of the projection of the personality upon paper and parchment. The first letter is from my own son in the faith, and foster son in the flesh, brother Richard Sankowski. Brother Richard is now in the army, and his letter should prove to be of encouragement to those who presently may be in the armed services also.

#### A LETTER FROM A SERVICEMAN

"I am glad that I can write to you concerning my steps in the Kingdom, knowing that you also have had trials, and understand, sharing a common faith in the coming of our Lord. I am taking all measures to become fit for the Master's use, both before, and at His arrival. I find myself looking to Christ as a Savior to **come**, and this sometimes causes a temporary loss of His reality in everyday life for me. I must take time to look earnestly for a closet, so that I may meditate upon gaining daily substance from the Word, knowing that as man's body is sustained and strengthened by a daily feeding of food, so the soul is sustained by a daily dose of the Word. Without this, as I have experienced, a weakening is caused, which if not detected in time, can be fatal. Our brother James states when one sees a brother err

and converts him, he saves a soul from death. I thank God that some are given wisdom to consider all things, and know when to rebuke and when to exhort, comfort, or even scold. The soul of a brother is too important to let one weaken in fear you may offend him. Myself - I must show more diligence in seeking times of meditation, even if the time is not to be found. I must keep my heavenly citizenship in mind, and concern myself with being an example of the believer at all times. I am concerned about being a good soldier, and advancing as much as possible. However, I must not let this overcome the fact that I am a Christian and will be taken care of no matter what the circumstances might be. Having these thoughts in mind, I must be aware of my actions at all times, both toward the military, and our Savior."

R. S. Sankowski,  
Fort Polk, Louisiana

#### A LETTER FROM A HOUSEWIFE

"The Lord is gracious and full of mercy, the Lord, He is God; there is none else beside Him. Such a mighty God is He, that only through Christ can we come to Him. Praise His Name. Hallelujah, praise ye the Lord.

I have two prayers for you and your father. The one is that the Word of Truth and the Banner of Truth be kept pure and holy and free from men's ideas and his ways and doings; that God only be lifted up, and that you might glorify Him in all things. The other prayer is that you continue to speak out boldly of the things of the Lord. Fear not men, and seek not to please them, but with all thine heart to fear and please the Lord. Let man say all that he will, and do the worst but when he is all finished, he is going to find that he has been fighting against God and not you. This we know is true with all of God's children; man shall do his battles now, but the day will come when the battling shall cease and be no more. They shall come before God and their mouths shall be shut. O how we long for that day; praise God, and it may be soon! Those who are in the Lord and have tasted of His Grace know that the words that are printed in the Word of Truth and the Banner of Truth are from God. We know them to be truth, so let man rave on, for his days are soon to come to an end. 'And they shall be as mighty men, which shall tread down their enemies in the mire of the streets in the battle: and they shall fight, because the Lord is with them, and the riders on horses shall be confounded.' Zech. 10:5. So fight on, for the battle is raging; fight on that the enemies be confounded, for God is truly with thee."

Yours in Christ,  
Sister Beverly Brunner  
Oakley, Illinois