

THE WORD OF TRUTH

Published Monthly

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

Volume 10

AUGUST, 1966

Number 7

"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

"PREACHING"

(Part Two - Continued from June Issue)

Let all words declared in the name of the Lord be "wholesome words" (I Tim. 6:3), and "words that become the sound doctrine" (Titus 2:1). It is not the function of the preacher to speak words that will promote his sect or denomination! It is not his prerogative to set forth the Scriptures as a proof text for schismatic dogmas, or a manual for his congregation. *The Scriptures do not make people Baptists, Methodists, Lutherans, Episcopalians, Christian Church members, or any other of the numerous factions that are abroad; and any preacher who makes men such does not use the Word, or else "corrupts" what portion of it he does use (II Cor. 2:17).* The sole intent of the God-ordained preacher is to "preach" the "preaching" that God has given him, in the words that the Holy Ghost teacheth. *His aim is not merely to change men, but to please God.* He receives and suffers the word of exhortation; "Preach the Word" (II Tim. 4:2). His desire is not to build a church, or erect a monument to his endeavors, but rather to "preach the Gospel" as did His precious Lord. Oh, he desires and fervently prays for the repentance and salvation of men; for men's faith to increase, and for their growth to be full and complete in grace and truth; *but he is primarily a servant of God, and a feeling of spiritual satisfaction comes only when his preaching pleases God!* He uses "wholesome words" because he has wholesome aims and purposes. "Wholesome words" are words that make for edification (Col. 4:6), that "minister grace to the hearers"; that "provoke" them to "love and good works"; that testify of the Lord's sufficiency, of God's life; that encourage men to live and die "unto the Lord. "Wholesome words", as is testified, are "the words of our Lord Jesus" (I Tim. 6:3). They are not promotional in nature; they have no appeal to the flesh! They speak of another world, another order—of spiritual things! Now, "if any man teach otherwise and consent not to wholesome words, even the words of our Lord Jesus, and to the doctrine which is according to godliness, he is proud, knowing nothing but doting about questions, and strifes of words, whereof cometh envy, strife, railings, evil surmisings, perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness; from such withdraw thyself" (II Tim. 6:3-5). That is the indictment of the Holy Ghost! *Men fail to preach the words of the Lord Jesus, and doctrine that is according to godliness simply because they are "proud" and know nothing! They dote on words and questions because they are "destitute of the truth", and are "corrupt in their minds. "Very well" one may say, "But I am not aware of these things." Then come down from the pulpit and show your courage by getting*

(Please turn to page 2)

In This Issue . . .

Worthiness - Page 3

In Honor of Brother Earl Kleinman - Page 4

Popularized Religion - Page 5

The Word of Truth

Published monthly by The Church Meeting at 26th and Colfax Street, Gary, Indiana.

Author and Editor: Given O. Blakely

Circulation Managers: Mr. and Mrs. Andrew Powers

Publication Office: 26th and Colfax St., Gary, Indiana. (Send no correspondence to this address.)

Business Offices: 7903 Hendricks Place,
Crown Point, Ind. 46307

Address all correspondence to 7903 Hendricks Place,
Crown Point, Indiana 46307

Sent Free upon request to all interested parties.

SECOND CLASS POSTAGE PAID AT
CROWN POINT, INDIANA

PREACHING

(From page 1)

out of "the ministry" of the Word! When you begin to "know" these things, then mount the platform and speak with power! You may spend your time accumulating facts and figures, administering building campaigns, building firm religious business organizations, clubs, and movements - that is your business. But, do not call yourself a "minister of the Gospel." Call yourself a social worker, or a business manager, a civic leader, or some such more fitting title! Do not dare to assume the role of God's messenger when you quite well admit you do not have a message from Him! Let it not be said of you that are faithful stewards of the Gospel that you "turned aside to vain janglings, desiring to be teachers of the law, understanding neither what you say, nor what you affirm" (I Tim. 1:6-7). Remember that "by thy words thou shalt be justified, and by thy words thou shalt be condemned" (Matt. 12:37).

The Lord commissioned us to "preach the Gospel", the "cross", the "kingdom of God", the "Word", the "word of faith", and "peace by Christ Jesus, for He is Lord of all." All of these, have to do with God's work manward; with His glorious provision for us in the Person of Christ Jesus. The Gospel, or the Glad Tidings of the Gospel of peace is the wondrous announcement of a satisfied God: "He saw the travail of His (Christ's) soul, and was satisfied" (Isa. 53:11). Sin is actually atoned for; a sacrifice made, and an "end" made of transgression (Dan. 9:26-27), peace made with God through the Lord Jesus (Rom. 5:1), and through His blood (Col. 1:20). That's good news! Gospel! It needs to be PREACHED, and God's preachers preach it! We do not preach a message of obligation, but of provision; not of requirement, but of accomplishment, not of law, but of grace! "By the obedience of One shall many be made righteous" is the glad message which we proclaim (Rom. 5:19). It is no longer a matter of man placating God; He has been thoroughly appeased by the work of Jesus upon the cross! The propitiation can be yours "through faith in His blood" (Rom. 3:25). It is now Jesus that is the "First and the Last, the Beginning and the Ending" (Rev. 1:17). It is "receiving Him" that brings the "power to become

the sons of God" (John 1:12-13). It is because Jesus "became poor" that we may now "through His poverty be made rich" (II Cor. 8:9). He it was who was "made sin for us that we might be made the righteousness of God in Him" (II Cor. 5:21). Though signs are sought by some, and earthly wisdom by others, we are unashamed to "preach Christ and Him crucified" (I Cor. 1:18-21); not the dignity or merit of men, but a crucified and risen Lord; Hallelujah!

When it comes to power and glory; to Sovereign control and rule, we preach the Kingdom of God. We are not ashamed to declare and confess that the Lord is the "Governor of the nations!", that He "sets up kings" and takes them down; that He governs the affairs of men! This is His world, and He orders it according to His pleasure! He gives the kingdoms of it to "whomsoever He will." We fear not man, who is but a "worm" and a "grasshopper"; nor nations, all of which are as a "drop in the bucket" to our God! He truly "turneth the kings heart whithersoever He willeth," thus accomplishing His own will! The world is not out from under His control. The wrath of man "shall praise God, and the remainder shall He subdue." "All things of God, and through God, and to God" (Rom. 11:36). To Him be all the glory! Beside Him, there is none other. Preachers, this is your message; preach it with authority; proclaim from the housetop that which you have heard within the secret ear of the heart! There are accomplished spiritual realities to be "reported" (Isa. 53:1; I Pet. 1:12); things written upon the tablets of heaven to be proclaimed in the power of the Holy Ghost. Leave the entertainment to the entertainers; the selling to the salesman; the promotion to the promoters; the organizing to the organizer - but preach thou the Word!

Let congregations demand that their preachers preach! Place not the requirement on him to "serve tables" - that is not reason to "leave the Word of God to serve tables" (Acts 6:1-7). If he insists upon serving tables, then relieve him of his duties; he is not fit to be called or to function in the capacity of a proclaimer of the Word! As for the congregation, if it does not please them to hear the message of Christ and Him crucified; if they are not disposed to hear "sound doctrine", then let them disassociate themselves from religion. Remove the religious sign from in front of your meeting house and call yourselves a social club; for you are nothing more than that. Every "church" that gives to people the husks of the earth, that withholds the pure truth of the Gospel is a diabolical hinderance to the spread of and propagation of truth. The world should be better off if all such buildings were padlocked, and the ordinary circumstances of life drove men to the Lord's feet. Work for the welfare of the community if you will, but bear not the name of Christ! We who love Him dearly despise your contemptible activities of social reform; your political treaties, and your reform theories. We had rather hear the Lord's Christ preached than all of your dainties! Why should you call yourselves Christian if you love not the Christ or preach His words!

But to those of you that desire His word "more than your necessary food" (Job 23:12), **see to it that you hear it!** Encourage the man that delivers

(Please turn to page 6)

WORTHINESS

When it comes to worthiness, no mortal is worthy to be blessed of God; i.e., within his own person, by natural standards, no individual can attain unto a favorable position before Almighty God. This is a lesson most difficult to learn, and few there are that really comprehend it in any significant measure. All men may say with Jacob: "I am **not worthy** of the least of Thy blessings" (Gen. 32:10); or with John the Baptist: "There cometh one, the shoes of whom, I am **not worthy** to unloose" (Matt. 3:11; Mk. 1:7; Lk. 3:16; Jno. 1:2-7). It was the noble Centurion gifted with faith greater than Jesus has seen "in all Israel" that declared: "I am **not worthy** that Thou shouldst enter under my roof; wherefore, **neither thought I myself worthy** to come unto Thee: but say a word and my servant shall be healed" (Luke 7:6-7). How well I remember the experience of the prodigal son, which experience I too tasted, Praise the Lord, as he said within himself after that his mind was "renewed"; "I am **not worthy** to be called thy (his father's) son" (Luke 15:19-21). We are, brethren, what we are "by the grace of God" (1 Cor. 15:10). **There is nothing within us by nature that has merited the wondrous favor which God has bestowed upon His children!** We are "saved by grace through faith, not of works, lest any man should boast" (Eph. 2:8-9), and it is "not by works of righteousness which we have done, but according to His mercy He saved us . . ." (Titus 3:3-5). By inherent worth, man is but a "worm" (Job 17:14; 25:6; Isa. 41:14) and a "grass-hopper" (Isa. 40:22), and is of no profit to God; "Can a MAN be profitable unto God, as he that is wise may be profitable unto himself"? (Job 22:2). **Once this truth is effectually learned, you will go to the "Throne of all grace to find mercy and grace to help in time of need" (of which there are many) Heb. 4:15-16.** There is no single event quite as humiliating in this respect, as a glimpse of the Lord, "High and lifted up, and His train filling all of the Temple" (Isa. 6:1). Once this vision of the heart is perceived by faith, we shall cry out with Isaiah: "Woe is me! for I am undone, because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips" (Isa. 6:5). All sense of inherent worthiness then leaves, and forever vanishes, for we are seen to be what we truly are - creatures! **Those who prate of their accomplishments, and of their worth but evidence that they have never truly seen the Lord as He is - upon the Throne of His glory! May the Lord give them such a glimpse that they may discover anew the meaning of being humbled under the Hand of the Almighty (I Pet. 5:6). Humility is not "voluntary", as is often taught; and we are admonished of the Holy Ghost to beware of those who would instruct us concerning "voluntary humility" (Col. 2:18). True humility is that condition which arrives when we have revealed unto us our relationship to the Creator. It removes any misconception concerning self esteem and value. Praise the Lord!**

Now, the Scriptures do speak of a worthiness, however, that the saints do possess - and it is most precious. **It speaks of a genuine participation in the merit of Jesus; as it is written; "By the obedience of one shall many be made righteous"** (Rom. 5:19). I do not intend here to minister to the

pride of boastful men, but rather to encourage the hearts of the brethren by showing what a great benefit we have in Christ Jesus our Redeemer. Concerning worthiness in the Spirit, it is said of the Spirit to our hearts; "That ye might walk **WORTHY** of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God" (Col. 1:10); "That ye would walk **WORTHY** of God, who hath called you unto His Kingdom and Glory" (I Thess. 2:12); "I therefore, the prisoner of the Lord, beseech you that ye walk **WORTHY** of the vocation (holy calling) wherewith ye have been called" (Eph. 4:1). **The point here is that our daily conversation, our manner of life, is to be found such as is worthy of the blessing of God!** Let no man bring reproach upon the Lord by attempting to live a sloppy spiritual life in anticipation of the Lord's blessing! Let us, by grace, walk worthy, live worthy, finding the Lord active in every part of our lives, "working in us that which is well pleasing in His sight" (Heb. 13:20-21). In our efforts to establish the fact of man's basic and foundational unworthiness, let us not project our thoughts into that fallacious area of thought which assumes that a distant walk from the Lord may be justified on such a basis! **We are, praise the Lord, to walk "WORTHY" of the Lord - and that worthiness consists of "all pleasing"; i.e., "being fruitful in every good work" (Col. 1:10); finding ourselves doing whatever we do "in the Name of the Lord Jesus, giving thanks unto God and the Father by Him" (Col. 3:17).** Blessed thought, that the children of God are made "partakers of the Divine Nature" (II Pet. 1:4) so that they may truly walk "worthy" of the Lord unto all pleasing. And, how else could it be so, that we should walk truly "worthy", if it is not the Lord "working in us both to will and to do of His own good pleasure" (Phil. 2:13). And, herein is a great mystery; that God is still "manifest in the flesh" (I Tim. 3:16). **Dwelling within man He performs His good pleasure to His own glory; yet the person that is indwelt enters into the work wholeheartedly; his emotion, intellect, and will are consciously employed in the work of the Lord.** How marvelous! Praise the Lord! Throw yourself into the Lord's work, my reader friend! Remember that "your labor is not in vain in the Lord" (I Cor. 15:58); and

(Please turn to page 7)

YOU CAN HELP US IN THIS MINISTRY

The ministry of The Word of Truth is, by the grace and providence of God, expanding. You can fellowship with us in this expansion in at least two ways. We urge you to engage in both of them.

1. First, by earnest prayer in behalf of this ministry; that the author might be endowed with the spirit of wisdom and understanding, and that the issues might each one minister to the edification of God's people.
2. Second, by preparing a list of names for the mailing list of the journal. Please include zip codes with all addresses.

We shall be looking forward to your fellowship in these two areas, to the praise of the glory of God.

A GIFT FROM THE LORD

We have just received another gift from the Lord, our sixth child. He was born July 18th, in the evening - Mark Phillip is his name.

We covet the prayers of all of our readers that he might grow up "in the Lord", and be a "laborer in the vineyard" and the fields of the Lord's harvest. Adanna is progressing very well; the Lord has been good to her, and we are thanking Him for His loving care and ministrations of daily grace.

BROTHER GIVEN

IN HONOR OF BROTHER EARL KLEINMAN

Our beloved brother in Christ, Earl Kleinman, went to be with the Lord on the evening of August 12, 1966. His life had been mingled with the bitter herbs of the Lord's passover, and circumstances domestically were such as made for sorrow and sadness of heart. His earthly loneliness, however, coupled with his fervent desire to be "with the Lord" evidenced clearly his status as a "stranger and a pilgrim in the earth." Brother Earl had no appeal to the earthly man; he was not culturally polished, nor was his appearance comely. Yet, he possessed the beauty of holiness, and therein did he worship the Lord. He was "swift to hear and slow to speak," although his words were generally "weighty", and fraught with that wisdom which "cometh down from above." Often was he heard to say in reply to the question of a novice - "When were you saved?"; "Why, I was saved before the foundation of the world." His presence at our local men's fellowships was always refreshing. Consistently, he was the first one present, and stood as a living rebuke to slothfulness and tardiness in the matter of assembling with the brethren. He always had a word of praise for the Lord, and was consistently anxious to give Him the glory for all things. He did not at all tolerate any man usurping God's honor, always giving our Father the full credit for salvation. Brother Kleinman enjoyed eating the evening meal with the brethren at our monthly fellowship, and although he was a diabetic, he would often eat pie, or other physically harmful things to him just because of his enjoyment in being with the brethren. He loved those of like-precious faith, and they loved him. How I recall him at times expressing regret and sorrow because he had spoken hastily or harshly with one of the brothers, and publicly he would request their forgiveness, seeking a full spiritual reconciliation. His very presence was a rebuke and a rebuff to that pride which saps so many of spiritual blessings.

Some of the thoughts that he frequently expressed were: "How can bitter and sweet water come out of the same fountain?"; "He that believeth on the Son of God hath the witness in himself"; "A new commandment give I unto you, that ye love one another as I have loved you." We shall all miss his presence at our gatherings and fellowships, and the joyous addition he made to our dis-

cussions and edification. He was not a member of our local fellowship, but was a part of our hearts, and in that same body over which the Lord's Christ reigns. We praise the Lord for his life, for it was lived unto the Lord, and as His children, we have benefited therefrom.

On his parting night (few of us knew that he had been stricken with a heart attack), one of our good brethren, Napoleon Shipp, was able, according to the providence of God, to be with him. The last words that he is reported to have said, were unto the honor and glory of the Lord. Brother Shipp told us how he said: "For me to live is Christ, and for me to die is gain." His earthly sojourn is completed, and his warfare finished; truly he has "gained" in his transition.

Now, only a very few of our readers are acquainted with brother Earl Kleinman, and we have not written these words merely for the benefit of those few. We who knew him personally, and ate and drank with him, and spoke of our Lord with him, are not forgetful to speak of him to one another. There is a greater purpose here than that of a reminder. **THOSE WHO LIVE UNTO THE LORD LIVE NOT IN VAIN!** Our departed brother, now glorified and "anointed with the oil of joy above his fellows", was not popular with the world; he had no gleaming personality, nor natural attraction. He was not a public speaker, nor was he engaged in the work of public ministry as the words are ordinarily understood. His body was weak and not properly functioning due to a diabetic condition, and his ability to convey his thoughts in clear language was not at all acceptable to the world. Yet, he left an indelible mark upon the hearts of all who knew him "in the Lord." We cannot remove him from our hearts and minds; and his words still linger behind to stir us up, and to point us toward the "mark of the prize of the high calling in Christ Jesus." We did not know him "after the flesh", but rather "in the Spirit"; how comely was he in that realm, indeed, it caused us to embrace him in love.

Dear reader, do not feel insufficient in Jesus. Few people have as many physical handicaps as did brother Earl; yet they posed no handicap at all in his ministrations to the hearts of God's people. Regardless of the inabilities that you may possess in the flesh, learn from our departed brother of the high worth of a holy life. There is no substitute for that! It will not only please the Lord, which is pre-eminent, and ought to always be in our mind, but it will be of immeasurable benefit to the brethren of our Lord. We need not live solely for their pleasure; but our godliness shall please them. So it was with brother Earl.

Although brother Kleinman was not a man of repute in the world, and probably very little known by most, yet we send forth this testimony of him as a witness around the world that, like our Lord, we are not ashamed to call him our brother. We commend his life unto you as an example of obscure yet potent and everlasting influence. Amen.

—o—

Man and God are opposites; man is of the earth, God is in heaven; man was created, God is the Great "I Am"; man dies, God lives evermore. Yet, in Jesus Christ, they become "one spirit" (I Cor. 6:17), so perfectly united together that it is said "He abides in us" and "we in Him" (John 17:20-22).

POPULARIZED RELIGION

It is a popular thing in our day to be religious. Churches are plentiful, more people attend than ever before; church rolls are full, and people are not infrequently heard to speak of going to church, etc. It is a sign of the "perilous times" in which we are living; times where there is "a form of godliness" but a denial "of the power thereof" (II Tim 3:1-5). In reading the passage just referred to, you will find all sorts of terrible traits mentioned; "lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce despisers of those that are good traitors, heady, highminded, lovers of pleasure more than lovers of God." It appears that Paul is here speaking of the evident sinners; of people that make no profession of faith, no allegiance to Jesus, but who live in and revel in the world completely independent to any form of religion. But, such is not the case at all! It is not this sort of people that make for perilous times! No, the Holy Spirit is testifying "expressly" to us of religious people; people who "profess that they know God", but who "in works deny Him, being abominable, and disobedient, and unto every good work reprobate" (Titus 1:16). These positively possess a "form of godliness" - they are religious. Yet, their speech, their affections, their deeds, their thoughts - all are still conformed to this world. These hypocrites have never been renewed; yet they have embraced a system of religion which has been acceptable to the world because it is of the world. The presence of such a people constitutes "perilous times!" Certainly any honest heart will acknowledge that it has been unfavorably impressed with the religious antics it has witnessed. Unless some were to profess that they were Christians, there would be absolutely no indication of any allegiance to Christ - for in their works they deny our blessed Lord! Why has this sort of abomination arisen? How can men dare to carry the name of Christ within a mouth that is actually filled with cursing? There is a reason, and that is that such religion is actually of the world, and is upheld under its prince, Satan. Religion is made palpable for the masses. **Those things that would prove offensive to the mind of the flesh are removed, and a Gospel is preached that has some element of difference about it; that calls for a limited amount of change in overt action; but which may be wholeheartedly embraced while still in an unregenerate state.** Why do churches parade their services; bill their programs with all sorts of events, celebrities, and prizes, if not to make it appealing to the world? And, is there anything quite so appalling as to see a man or men attempt to make the "pure religion and undefiled before God and the Father" appeal to the unregenerate? Away with such things, they are not of God. Only those that are "of the world" speak in language of the world (I John 4:5). **It is the aim of most churches (by their own admission) to be respected by the world.** Their edifices, programs, ministers, and organization is designed to do this. The great spread of doctoral theology - whence comes it? Is it not to draw the applause and attention of the world? Is it not the same mistake made by Israel, who wanted a king simply because the heathen nations about them

had one? (I Samuel 8). Men evidence a total misapprehension of God and His Son when they seek to adapt salvation to the world; when they strive to make appealing to the unregenerate those truths which can only be appreciated by those who have, by the Holy Spirit, been convicted of "sin, of righteousness, of judgment" (John 16:8-11). We must remember that it is "the Word of God" which is the "incorruptible Seed" (I Pet. 1:23) of the Kingdom; not the ingenuity of men as exhibited in methods and techniques. I am well aware that such a statement will incur the wrath of those that are busy building their churches; but they only admit therein that they know not the "God and Father of our Lord Jesus Christ." Jesus did not send us forth to build churches, but to preach the Gospel; not to organize, but to minister the Word. He is not interested in gatherings designed to swell the attendance figures, or in services that appeal to unregenerate hearts. God's people meet together to comfort and strengthen one another for the pilgrimage of life - not to engage in religious salesmanship. Admittedly, no man can capitalize on such a thing for a career, or occupy a plush parsonage, and be a respected and highly honored personality in the community - rather such an ambition (though entertained all about us) is not one borne of a close relationship with the Lord. These men of sophistry, together with their religion and its constituents only make for more "form without power"; more "perilous times." They think that they assist God in His program; **but our God has no need of their lies; no need of their schemes! He is sufficient of Himself!** We serve an all-wise God who needs not the prattling of man - a mere "wad of dust" to facilitate His "eternal purpose" (Eph. 3:10-11). Why do men insist upon smearing the doctrine of the Holy Scripture with their prideful thoughts and detestable insertions of self-thought? Of course, it is because they think to excuse God by it! They suppose that with their scheming, that religion shall be easier to swallow for the world. They themselves cannot stand the truth as it is "in Christ Jesus" (Eph. 4:20-21), so they have mixed it with their own conceptions, watering it down. And do they think that they shall escape the judgment of God? Is He impressed with their goals? their churches? their campaigns? What does He think of their worshipless atmospheres; their silent services, where curiosity seekers come to behold with fleshly eyes fleshly things? Does Jehovah God Omnipotent need these things? Must God borrow our lies, and must we be His attorneys full of quibblings, as we see that hard cases need to be colored and completely disguised in order to so blear the eyes of the judges that they may know nothing? Is it necessary to work after this manner in behalf of an Omniscient God? Must our religion be popular? Must it appeal to the masses? Are we not taught by the Head of the church Himself not to marvel if the world "hates us" (John 15:18; I Jno. 3:13). What must He think of those who attempt to abate this hate by polishing up their religion to a point of worldly respectability? They popularize that which crucified our Saviour--that for which His Holy Apostles were slain, and for which the prophets were martyred. Those precious souls "under the altar" that were "slain" for their testimony (Rev. 6:9-11); what must they think of these pretenders who claim to

follow in their train? There are churches who proudly announce when the mayor of the town is there, or a city judge, lawyer, or some other community celebrity, who would not even recognize a saint who was "poor" in this "world's goods", though "rich in faith." Come now, do you not know that men are at this moment disguising what they know men would otherwise reject and condemn in order that no article in all the Holy Scripture should be disliked. God shall condemn all who indulge in such sophistical inventions - of that you may be sure. As the Spirit witnesses, those who "wrest the Scriptures" "wrest them to their own destruction" (II Pet. 3:16). By "wrest", he does not necessarily mean "take it out of context" - but rather, to adapt it to carnal reasonings - to make it appealing to men of the world; to use it to substantiate humanly conceived dogmas. Thus men work subtly in order that the Gospel might not appear too harsh to the world. They will (in some of the more conservative circles) insist upon outward reform, and even a profession of inward change. **But they mitigate the blessed truth of salvation by robbing God of His glory, and giving the sole responsibility of choice to man - they will give God no choice until man has made his!** And why is such an arrangement made? **Simply because the truth of God's Sovereign choice is not acceptable to the carnal mind, and hence must be rejected, lest it foster unpopularity.**

God's judgments and ways are "past finding out", and His wisdom is "unsearchable" (Rom. 11:33). Those who seek to have a palpable explanation for everything, but confess their inward desire to make merchandise of people, and make convenient for them the belief of the Word of truth. We confess that we have no explanations for many things; that we are unable to fit together many of the hard truths of Scriptures. But we also acknowledge that God has not called upon us to harmonize His Word, but rather to declare it, although His Word in truth is harmonious. We are not His lawyers but His bond-slaves; not His defenders, but His defendants! **The truth lies in what God has said; not in between what He has said.** If our Lord has declared things "hard to be understood", I must bow before Him and acknowledge "Thy thoughts are deep" (Psa. 92:5), rather than using mere human rationality. The things of God are foolishness to the carnal mind, and may be properly understood only "spiritually" (I Cor. 2:14). I must preach, therefore, with that principle within my heart. It matters not whether or not the carnal mind is able to figure out what I have said; whether or not the world considers these truths to be wise; or whether or not they make for the building of a successful church. That is incidental, and beside the point! **I must do nothing to cause the offense of the cross to cease** (Gal. 5:11).

We do not preach an easy Gospel - it is absolutely intolerable to the flesh; but it is truly Gospel to those who are broken and contrite of heart, who mourn over their sins, and seek for a cleansing before the Lord God of heaven and earth. **We will not make it popular for you! We will not extract the hard truths to make it simple for you!** No! We insist that our God be at the head of it all, and that you recognize that "salvation is of

the Lord"; that you see that we preach a Gospel that is sent from heaven, and discernible only to those whose hearts are opened by the Lord that they might "attend unto the Word spoken" (Acts 16:14). We say with Martin Luther of old that **"we know our Gospel is of God because it makes everything of God and nothing of man."** When Jesus is absent, the world rejoices (John 16:20), and when God's messengers proclaim through the Gospel that He is "alive forevermore", it incurs the indignation of the world, for He is their Judge! The world hates Christ's disciples because they "are not of the world" (John 17:14), and we dare not attempt to abrogate that hate by minimizing and watering down the Word of our Lord Jesus Christ. **Our testimony, like that of our Master, is to be against the world; that its deeds are evil (John 7:7), and until we so testify, the world shall not hate us - but God shall!** Jesus pointedly told His disciples that if they were "of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you" (John 15:19). **I am not saying that we should purpose within ourselves to make the world hate us; but rather that God has already purposed that if the world hated His Son, they also would hate the "brethren" (Rom. 8:29) of His Son. If the world does not hate us, then we have no part in Jesus, no part in His church, no place reserved for us in heaven!** If that cup seems too bitter for you to drink, remember that by mitigating the truth of God so as to popularize religion, and make it palpable to the world will give you an easier and more respectable life here - but you shall surely be damned there for "handling the word of God deceitfully" (II Cor. 4:2). Let the Gospel be proclaimed, and not "in words which man's wisdom teacheth, but in words which the Holy Ghost teacheth, comparing spiritual things with spiritual" (I Cor. 2:1-4). **It need not be popular, but it needs be truth!**

PREACHING

(From page 2)

it to you by not quenching the Spirit, but rather "with meekness receiving the engrafted Word which is able also to save the soul" (James 1:2). Continue in the grace of God, and speak to one another often of the Lord! Man lives by "every word that proceedeth out of the mouth of God", and there is no cause or excuse for dieting in this matter!

And now, preacher, boldly preach; and hearers, attentively hear! Receive him whom God hath sent, and turn away all who have not been sent by "Him with whom we have to do." There is no disgrace in rejecting what the Lord rejects; and no cause for shame in receiving what the Lord sends.

—o—

Holy women of old were not renown for speaking publicly, but rather "adorned themselves with a meek and quiet spirit, which is, in the sight of God, of great price" (I Pet. 3:1-4). Methinks that it would be refreshing to see such a noble quality before God exhibited more frequently in our day.

WORTHINESS

(From page 3)

"God is not unrighteous to forget your labor of love and work of faith" (Heb. 6:10). Is not the promise held out to God's people; "Be not weary in well doing, for in due season we shall reap if we faint not" (Gal. 6:9). Again, we are told: "He that soweth to the Spirit, shall of the Spirit reap life-everlasting" (Gal. 6:8). Is this salvation by works? God forbid! But it is a glorious truth that the Spirit has given us in order that our hearts might be encouraged when we are met with ingratitude and indifference among men! Brethren, the Lord shall reward His servants! He shall say unto them: "Well done, thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things. Enter thou into the joy of the Lord" (Matt. 25:21). Live in view of that truth - **walk worthy!** Expend effort here; show diligence; be not slothful, but imitators of those who through faith and patience inherit the promises (Heb. 6:12). Bring forth fruit "with patience" (Luke 8:15). In times of need there is abundant grace available (Heb. 4:16), and with the Spirit to strengthen you with might in the inner man (Eph. 3:16), there is every reason to be encouraged in your pilgrimage! **With the benefits that we are daily "loaded" with (Psa. 68:19), there is every reason to approach the subject of worthy walking in a spiritually optimistic fashion. Let discouragement give way to courage; weakness to strength; timorousness to boldness; slothfulness to diligence!**

Concerning those who "labor in the word and in the doctrine", let us not be hesitant to acknowledge with the Apostle that they are "WORTHY of double honor" (I Tim. 5:17); and again, in the words of the Lord Jesus Himself; "The workman is WORTHY of his meat" (Matt. 10:10); and the "laborer is **worthy** of his hire" (Luke 10:7; I Tim. 5:18). Admittedly, these truths have been perverted, but that is no reason to ignore them! There is worthiness involved here, and let us have the wisdom to see it! Those in your number that are truly laboring in the Word and in the doctrine must be considered WORTHY of an abundant ministrations; not for fleshly respect, but because if they sow unto you "spiritual things" it is no great thing that they be permitted to reap your carnal things (I Cor. 9:11). We do not write for want; the Lord has taught us to be content in whatsoever state we are in; but it is our desire that God's people be sensitive to these truths in connection with those that expend labor upon them; those brethren who feed them, and have been placed over them by the Holy Ghost, to "feed the church of God which He hath purchased with His own blood" (Acts 20:28). Let the Lord minister this truth to your heart!

There is another type of worthiness which is not at all coveted by those not possessed of the Spirit of Christ. Admittedly, some of the things of which we have spoken have attracted the carnally minded, and having perverted the truth, they have sought occasion to build a career and feed their belly, which is their god (Phil. 3:19). But, here is a truth that they shun; "indeed, they refuse to take a course which leads to this blessed worthiness: "And they departed, rejoicing that they were **COUNTED WORTHY TO SUFFER FOR**

HIS NAME" (Acts 5:41). There is a diamond; a jewel most precious! "Counted worthy to suffer for His Name"! But, how many of you have so viewed the fact of suffering? **You have sought worthiness; and here is one of the greatest tokens of it.** Not all people are given such great honors! Some are exempt from great suffering because of their weakness; but to others a special measure of grace is granted to bear the most difficult times and persecutions! These are called "worthy!" To them it is given, not only to believe, but also to "SUFFER FOR HIS SAKE" (Phil. 1:29). **If the blessed Son of God "learned obedience by the things that He suffered" (Heb. 5:8), ought not we to highly esteem that suffering which teaches us more fully and perfectly to obey!** Should I shun this honor; this singular privilege, being that I am counted WORTHY to partake of His sufferings, and be a fellow-sufferer with Him? Is not my heart warmed with the assurance that if I suffer with Him, I will also be a joint heir with Christ, an heir of God, and be glorified together with Jesus (Rom. 8:17). Why is such a benefit granted? I know not, but I rejoice in it; that it is given to me to suffer for His sake! Praise the Lord! Did not Jesus say: "Blessed are ye when men shall revile you and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice and be exceeding glad: for great is your REWARD in heaven: for so persecuted they the prophets that were before you" (Matt. 5:11-12)! Aye, that takes some of the bitterness out of the cup, and sweetens it that I may drink it! If I am counted WORTHY to suffer, then why should I complain; rather I shall praise the Lord! Is this not why Paul and Silas were heard singing praises to God at the midnight hour (Acts 16); because they had perceived the blessedness of suffering; and that while they were not worthy of salvation, yet they had been counted worthy to suffer? **Drink thy cup then, sufferer, that you may fellowship with Jesus (Phil. 3:10-12)! Let not the gall cause thy soul to draw itself in, but rather drink to the full that you may receive the "just recompense of reward!"**

But, stranger still is a statement given us of our Lord; "But they which shall be accounted WORTHY TO OBTAIN THE NEXT WORLD, and THE RESURRECTION OF THE DEAD, . . ." (Luke 20:35-36). Mind you; "WORTHY" of the next world, and that is what Peter called "the new heavens and the new earth wherein dwelleth righteousness" (II Pet. 3:13). **These are those who have an interest in the merit of Jesus, and have been wondrously fitted for that world by the renovating power of the Holy Spirit within!** Their worthiness is a legal one; i.e., one proceeding out of actual meritorious achievements. It is an imputed worthiness; "by the obedience of One" have they all been made "righteous" (Rom. 5:19). **But, though their worthiness is not their own, it is nevertheless worthiness, praise the Lord, by the decree of the Lord!** Their lives are characterized by the "Divine Nature" (II Pet. 1:4), as they have been made "partakers of Christ" (Heb. 3:14). **Their worthiness is very real, and is not in any sense spurious, for the Lord God Himself has made them worthy - Praise His Holy Name!** But, the imputed worthiness of these people is manifested through means of holiness, "without which no man shall see the Lord" (Heb. 12:14). God is a greater

Worker than to bring people to His presence without His Divine work being made known in their conduct and "manner of conversation" (II Pet. 3:11). These are free from defilements found upon the earthy plane, as is testified of the faithful brethren at Sardis; "Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white, for **THEY ARE WORTHY**" (Rev. 3:4). The Lord had truly worked in them "that which was well pleasing in His sight" (Heb. 13:20-21). It is vital that you come to realize the effectuality of the Lord's work within; how that He works "within you both to do and to will of His own good pleasure" (Phil. 2:12). **Our worthiness is wrought out by the Lord within our very beings, employing, as it were, our renewed wills and affections for the purposes of God, that we might "walk worthy of the Lord unto all pleasing, being fruitful in every good work"** (Col. 1:10). The Lord desires that each of His children be a fruitful garden, bearing spices and all manner of fruit unto Him; and **in response** to that "good and acceptable and perfect will of God" (Rom. 12:2), the heart of the redeemed cries out: "Awake, O north wind; and come thou south; blow upon my garden, that the spices thereof may flow out. Let my Beloved come into His garden, and eat His pleasant fruits" (Song of Sol. 4:16). Our imputed worthiness is not in order to any glorying within ourselves, but rather "unto the praise of **His** glory" (Eph. 1:12,14). We earnestly desire that the Lord consider us a fit temple in which to reside; that it be not contaminated with the affections or the love of this world, as are exhibited in "fleshly lusts that war against the soul" (I Pet. 2:11). **While we are of ourselves unworthy, in Jesus we are worthy, and the cry of our heart is that we may remain so.**

Let us consider worthiness anew, brethren, and seek that path of discipleship which causes us to rejoice in a worthiness which is not available by nature, but which is effectually granted by grace. Praise the Lord for His inscrutable wisdom and power in turning our curse into a blessing.

SUFFERING INEVITABLE

The closer that one draws nigh unto the Lord, the closer the Lord will draw nigh unto him; and thus we read: "Draw nigh unto God, and He will draw nigh unto thee" (James 4:8). I have found along with those that have gone on before, that **the closer fellowship I have to the Lord Jesus Christ, the more sorrow I experience in the world.** My joy, my happiness, and spiritual jubilation are all **in Jesus**; none of them are "in the world." I have been effectually taught that "in the world I shall have tribulation: but be of good cheer, I (Jesus) have overcome the world" (John 16:33). Jesus was described as "a man of sorrows and acquainted with grief" (Isa. 53:3-4). He was such an One because He knew how filled with iniquity the world was, how dastardly it had kicked up its foot against God, and how it was at variance with the mind of God. Those who "walk in the light as He is in the light" shall suffer, and experience deep sorrow. **This is more often a sign of intimate discipleship (in the Kingdom), than of a pessimistic attitude** (as is often interpreted by religious sophist). I would admonish you not to draw back from God, but rather **endure suffering!**

Hoping Continually

"But I will hope continually, and will yet praise Thee more and more" - Psa. 71:14

David has been persecuted by his enemies; they have challenged him by saying that God has forsaken him. He has prayed for them to be snared by their own devices, and that he himself might not fall prey to their desires. But, to show that he does not entertain that malice which is resident within the Adamic nature, he declares that he will continue to hope, and will praise more and more. There is a real key to victory, for **YOU!** Claim it by faith!

Outward Righteousness and Inward Righteousness

"The praise of outward righteousness comes from man, but is rebuked by God. The praise of inward righteousness (spiritual), however, comes from God; but it is rejected and persecuted by men. Spiritual righteousness (which is by faith in Christ) seems foolish, yes, and unjust to men; but the outward righteousness (of the flesh) is regarded by God as stupid, indeed, as a twofold unrighteousness, (that is unrighteous in itself and unrighteous because it demands merit)."

—Martin Luther

The "flesh" in Scripture denotes more than the mere bodily structure of man. Whatever is born of flesh "IS flesh" (John 3:6); i.e., everything that proceeds from the flesh retains the nature of the flesh. The "fleshly mind" (Co. 2:18), "fleshly lusts" (I Pet. 2:11), and "fleshly wisdom" (11 Cor. 1:12) are all a part of the "flesh." This is the whole Adamic nature. It is to be "put off" in its entirety (Eph. 4:22-23) so that man may possess the "new man" and "the mind of Christ" (Eph. 4:23-24; I Cor. 2:16; Rom. 12:2), and "walk in the Spirit" (Gal. 5:16).

Men can stop you from engaging in certain activities; they may be able to hinder or alter your life - but they cannot keep God from blessing you, or you from loving God through the Lord Jesus. Cherish then, these treasures which are not accessible to evil men.

God has made us "accepted in the Beloved" (Eph. 1:4-5). Therefore, will I treasure and cherish my faith in Christ, for in Him lies all my hope before God.

Grace has worked effectually in that heart which recognizes that "without Christ I can do nothing", yet "with Christ I can do all things" (John 15:5; Phil. 4:13).