

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

GOD'S SOVEREIGN CONTROL IN NATURE

"The earth is the Lord's, and the fulness thereof," declares the Psalmist in Psalms 24:1. O, the saints of the most High must live in a constant awareness of this truth. So often I confront complainers that vex my righteous soul. They find fault with the weather, fault with the rain, fault with the snow, fault with the seasons. To many, this is a small thing, but it is growing exceeding large to me, for it betrays a spirit of discontent with God's maneuvers that is altogether unbecoming of the saints. It is no small wonder that many are discontent with the course of their own lives, when they can scarcely cease from reproaching the Lord for His wise and inscrutable maneuvers within the confines of the creation. *Ought not every believer to confess the Lord as "King of all the earth" in every respect?* I find a certain measure of edification in realizing in my spirit that the Lord is controlling the elements about me, and thought it well to apprise our readers of this truth in order to their contentment and godly deportment.

1. He makes small drops of water, and they pour down like rain - Job 36:27-28.
2. He causes the clouds to drop down rain for correction, for His land, or even for His great mercies sake - Job: 37:13.
3. The Lord says to the snow, "Be thou on the earth; likewise to the small rain, and to the great rain of His strength" - Job 37:6.
4. By the breath of God frost is given; and the breadth of waters is straitened" Job 37:10.
5. He decreed the bounds of the sea, so that *it can go no further* than His will dictates - Job 38:8-11.
6. God reserves the treasures of the snow against the time of trouble, against the day of battle and war - Job 38:22-23.
7. The Lord causes it to rain on the earth, where no man resides; on the wilderness, where there is no man, *to satisfy the desolate and waste ground*; and to cause the bud of the tender herb to spring forth - Job 38:26-27.

While these things may seem quite trite and elementary to many, they are as important as a contented spirit, for *"godliness with contentment is great gain"* (II Tim. 6:6). If we cannot acquiesce to the good judgement of the Lord in these smaller matters, we shall have a controversy with Him in the larger ones. We do well, therefore, to practice, so to speak, agreeing with the Lord in His manipulation of nature. *If we can do this when our times are relatively undisturbed, we shall be more likely to agree with the Lord when these natural phenomena are translated into personal spiritual experiences. We are to go from "strength to strength"* (Psa. 84:7) in Zion. This begins by acknowledging the Lord in every-day occurrences of our lives, and in all that is about us. Each acknowledgement will bring with it spiritual strength through the grace of God. This, I feel, is a truth that is all too often swept under the theological rug because it lacks the lustre that is needed to impress carnal minds. Nevertheless, to many of us it is precious, and we heartily recommend it to our fellows.

In This Issue . . . Liberty from Spiritual Babylon — pg. 2
Real Salvation - pg. 3
Commentary on Philipians — pg. 5

The Word of Truth

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Liberty From Spiritual Babylon

by Brother Dave Coady
Decatur, Illinois

Being freed by the Grace of God from the doctrines of error and the doctrines which limited my faith in God, as well as His power, I am persuaded by Truth to compel anyone that seeks God as God, to come from their spiritual chains to Jesus Christ with a love unhindered and unrestrained. Though my association with Babylon was as lukewarm as their own spirituality, I feel that, as one of my brethren was wont to say, "you don't have to have your foot in a bear trap to know what one's like!" You shall largely know Babylon by her fruits, which tend to stress her majestic buildings and riches, together with scholastic finery, rather than the people themselves that comprise her domain. It is interesting how much Babylon is found compromising with the world. The Roman church, for instance, has blended the world into spiritual things. One of the things that horrified Martin Luther was the practice of indulgences, which more or less permits you to sin on the credit plan. How blind they must be if they think God will bless their state of willing corruption.

Being freed from all of this by the Truth as it is in Christ Jesus, I am able to believe God without having to check with any Babylonian doctrine or church. Being freed by the Truth, I can go into the depths of God's love, always returning with more than I had before, whereas in old Babylon His love was always limited, without the ability to affect my existence in this wicked world. Babylon eventually turns the love of God stale, and the death of Jesus Christ is soon taken for granted. And, perhaps, worst of all, the Holy Spirit is mocked; this certainly puts anyone that does so in serious jeopardy.

It appears odd that all the different bodies of Babylon quarrel with each other to proclaim their own righteousness, when they will all partake of Babylon's doom together. They have all been deceived and are walking on the "broad way that leadeth to destruction." It is only by the Grace of God that anyone of them is ever awakened from their death march to completely come to

the Lord Jesus Himself. Praise the Lord for being so merciful upon His elect that by nature deserve the depths of hell as does all the world.

Liberty from spiritual Babylon also will make a person a religious "freak". It appears that relatively few can comprehend how anyone could love God outside of the terms of Babylon. Also, the child of God will truly be chastised as well as put in many of the same circumstances as other saints, such as John Bunyan. In such tribulation, while the religious world means it for evil, God is perfecting His people. **From these things we are not to shrink, for it is through Grace that you survive the slaughter.** So endure bravely with a clear mind and heart, because it is to your benefit that God is perfecting you.

The main thing I am looking forward to is the crumbling of the walls of Babylon. These are desperate times for "Goliath", so don't be too surprised at the tactics and antics yet to be seen! All of these things will be performed with great cunning and deliberation, in an attempt to deceive the elect. It behooves us, therefore, to be alert and to "pray that we enter not into temptation."

Something that I dislike very much, but is unavoidable, is dealing with a person that is deeply entrenched in Babylon. Such people depress and even sadden me. I would rather speak with someone totally ignorant of God (if such exist about me), than with someone absorbed in Babylonian doctrine. Unless you have built up some type of inner resistance, they'll drag you down everytime to their narrow-minded level. Undoubtedly, Scripture is the best defence—yea, the only defence—against such.

It is evident that Jacques Arminius is alive and well in Babylon, still establishing his will above that of God. I exhort you to stand fast in the liberty wherewith Christ has made you free, therefore, and become not entangled again in the yoke of bondage. Having experienced liberty from Babylon and self, let us zealously maintain that liberty by faith.

May the Lord do His will upon Babylon, is my prayer.

Subdue My Flesh

O Lord, my life is marked by flaws
and imperfections great.

I sometimes marvel at my faults,
which I indeed do hate.

Why cling they hard so long to me,
and slow my homeward trek?

Why wave they hinderances as flags,
amidst the Spirit's beck?

The flash contemptible to me,
no good thing there I see.

'Tis fraught with lusts and sinful thoughts
and things I would not be.

I long for liberation full,
when from this body free,

To rise up unencumbered,
Thy fulness for to see.

Give me to fight incessantly,
'gainst flesh's tendencies.

To throw it down with mighty pow'r
and kill its energies.

Real Salvation

"To give the knowledge of salvation unto His people by the remission of their sins"—Luke 1:77

If there is one thing a child of God really wants to know, it is that he is **really** saved. No mere theoretical salvation will; no denominational platitude, no lifeless creed, will ease the troubled heart and salve the agitated soul. **When once an individual realizes the reality of his need, it becomes at once incumbent that he have a real Savior—a real salvation.** "Anyway", cries his hungry heart, "with speculations concerning my need." There no longer is any desire for a precise theological formula—a step by step appeal to the ordered and analytical mind. Christ in the Bible must come out and into the heart; solemn verses and intelligent formulas seem to become pointless—there is a quest within for a reality that meets the reality of the need. And, we might add, **a real salvation is sought to the degree that a real need of it is sensed.** Having sat under Moses, the able instructor of the law, I soon came to realize my absolute need of a Savior; else I would surely be damned forever. The "church" gave me their formula; they attempted to salve my conscience with steps and well ordered and thought-out plans. But alas, my convicted heart could not lay hold of them—somehow there seemed to be no real life, no real spiritual power in them. How I praise the Lord for the knowledge of a real salvation that was transmitted to me; as with all believers, through the real consciousness of the remission of my sins. As the Holy Spirit convicted of "sin, and of righteousness, and of judgement" (John 16:8), there seemed to come a peace "like a river" (Isa. 48:18) that washed away the defilement of the conscience which was produced by the holy law of God. How I sense the need for a transmittal of this knowledge to churchmen throughout the country. Many of my personal acquaintances and readers that stand in the pulpits of the land—that write with the pen of instruction—have never really come into "the knowledge of salvation." When pressed, they do admit to a real need—they know that a great dissatisfaction floods their soul, and they realize the deficiencies of their religion. **O, there is a real salvation, reader—one that is not only spoken of in the Scriptures, but made to be realized in the power and energy of the Holy Spirit.**

What Is Salvation?

Salvation is more than a term—as much more than a term as the sin of which man is guilty. Essentially, **salvation consists of the realization of the efficaciousness of Christ's redemption. It is the impression of the satisfaction of God (because of the death of Christ) stamped upon the heart and conscience** (Isa. 53:11). The message of the Gospel is this; "God was in Christ **reconciling** the world unto Himself, **not imputing** their trespasses unto them" (II Cor. 5:19). The truth is that "all things are of God, who HATH reconciled us to Himself by Jesus Christ" (II Cor. 5:18). That is the fact of the matter. **Salvation is known when the reality of this everlasting work is registered upon the conscience; when one can**

say; "For me Christ died; for me He yielded up Himself. Were there none but me, yet did He die, and still I am saved." Be it clear to you, dear reader, that I am speaking of "the **knowledge** of salvation", not salvation itself. It is my conviction that many a saved one does not know in his heart that he is saved—he still entertains doubt, if, indeed, he is not altogether fearful of even contemplating the matter.

Salvation is inseparably knit with the remission of sins—as a matter of fact, that is precisely what salvation is; the remission of sins. Jesus' blood was shed "for many **FOR THE REMISSION OF SINS**" (Matt. 26:28). In the proclamation of the Gospel, it was repentance and "**REMISSION OF SINS**" that was to be announced (Luke 24:47). Those that believe were promised "the **REMISSION OF SINS**" (Acts 10:43), and God did set forth Jesus Christ as a "propitiation through faith in His blood, to declare His righteousness for **THE REMISSION OF SINS**" (Rom. 3:25).

Sin was the great "cloud" that had arisen between man and his God (Isa. 44:22). No matter what other achievements may be wrought by man, if that cloud be not removed, all that remains is enmity; enmity that shall be consumed in the wrath of the Almighty. But, praise God, let that cloud be "blotted out", and real and everlasting deliverance has been wrought which none in earth or in heaven shall be able to gainsay. The truth is that this is precisely what was accomplished by "the Lamb of God." He truly "took away the sin of the world" (Jno. 1:29). **His vicarious sacrifice was so powerful, so effectual, that the sin that separated man from God was completely blotted out—wiped away!** Salvation is not moral perfection; it is not spiritual power to live above the lusts of the flesh! Salvation is not a certain look upon the face—it is not an external experience or a mere traditional cliché! **Salvation is the bridging of the gap between God and man—it is the removal of transgression from the mind of God; it is the Father of Jesus Christ "beholding no iniquity in Jacob, neither seeing perverseness in Israel" (Num. 23:21). Salvation, therefore, is something that basically takes place in the heart of God; it is wrought by Him in order to His own satisfaction and glory.**

Salvation is secondarily deliverance—deliverance from the ensnarement of Satan and the guilt of willing and very real involvement in rebellion against the Monarch of creation. **This deliverance is realized more fully by God than any other, for He alone knows the fulness of the implications of our rebellion against Himself and His Law.** From the Divine perspective, our salvation is Christ **RECEIVING** us; ". . . Christ also received us to the glory of God" (Rom. 15:7). With the emphasis so often placed upon us receiving Christ (Jno. 1:12), it is pleasantly refreshing to hear that He hath also received us; this is the Divine side of salvation. The grace of God "**bringeth** salvation" (Tit. 2:11), signifying that it has already been wrought by its "Author" (Heb. 5:9) and "Captain" (Heb. 2:10). Further, the completeness of our salvation prior to our experience of it is seen in the fact that we "**obtain** the salvation" (II Tim. 2:10). The "word of this salva-

tion is **sent**" unto us (Acts 13:26), proclaiming the wonderful truth that we **have been reconciled** to God; that the gulf between us and God has now been spanned by the "one Mediator between God and man, the man Christ Jesus" (I Tim. 2:5). It is personal, and therefore is called "the Gospel of YOUR salvation" (Eph. 1:13); i.e., the good news of your deliverance from sin's power and guilt—a deliverance that is real because it has been wrought by and before the True and Living God!

This is the only way to procure salvation "through faith" (Eph. 2:8); it is to believe from the heart the proclamation or "report" (Rom. 10:16) of an accomplished salvation or deliverance. O, how well I realize that this does not blend with the religion that is about us, but who cares for that. Hungry hearts need a real and satisfying salvation, not an imperfect one that must be developed or wrought, or maintained by those who know well their innate feebleness in regard to eternal things. **Salvation, then, is not basically an experience, but a reality accomplished by Christ in His death, burial, and resurrection** (I Cor. 15:1-3). **Your feeling, your experience, is not always consistent with the reality of salvation. You must have a foundation for your faith, and that is to be found alone in that "eternal salvation" (Heb. 5:9) which was accomplished before your realization or even your desire for it.** This salvation, from God's point of view, was "given to us in Christ Jesus **before the world began**" (II Thess. 2:13). While some are not able to receive this truth concerning salvation, I rejoice in the liberation of spirit that enables this for all true believers.

The Knowledge Of Salvation

Speaking as a theologian, I suppose that the foregoing might be called the philosophy of salvation. It is true, and it stands the test of spiritual analysis and Scriptural scrutiny. However, **it is not precious until it has been verified to the heart.** This verification does not and cannot come by mere rhetoric or oratory. Sometimes, when we are weak in the flesh, we desire that this could be the case. But, alas, it would contribute nothing to the glory of God, and so such views are to be mortified, together with the rest of the flesh. At once, this makes the contrived "plans of salvation", meticulously ordered by man, to be worthless, and fit for the theological garbage can! Four steps, five steps, six steps, three steps—however many steps you may have presented to you: forget them all! They are of little or no worth. They cannot penetrate into the heart—only the head! This matter of the "knowledge of salvation" is not something for the intellect; it is something for the heart and spirit to grasp by faith. It must be experienced within, not committed to memory and pondered until eventually learned by rote. Familiarity with a creed, whether written or unwritten, cannot bring this knowledge. This is not learned by psychological gymnastics in which you eventually convince your intellect and emotion that you are saved. May God deliver all men from such heterodoxy!

"Know", in the Scripture, is an expression of intimacy, of involvement, of experience. Those

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We are happy to announce another outreach of faith in this area. THE VOICE OF FAITH radio broadcast, with speaker Kenny Smith is now heard in the Calumet region. A powerful speaker, brother Kenny is presenting some of the foundational truths that are not commonly heard over the public media. We urge all of our readers to tune in for a good season of edification.

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that are wont to codify theological concepts have called it "experiential knowledge"; but since that is a bit ambiguous to many a child of God, let us say that "**know**" means **it really happens to you; you are really involved in the matter.** Men come to "know" salvation like Adam "knew" his wife (Gen. 4:1, 25), as Cain "knew" his wife (Gen. 4:17), and as Joseph "knew" Mary after that Jesus was born (Matt. 1:25). There comes to pass a real and vital union between the saved and the salvation; i.e., **those that receive the "knowledge of salvation" consciously come into communion or spiritual intercourse with that "great salvation" (Heb. 2:3) which is in the bosom of God, transcendent to time and boundary—"eternal."**

But all of this is vague to the unlearned—it does not speak plainly. Therefore does the Holy Spirit speak of "the remission of sins." Now, that is how the knowledge comes! Praise God for that! **Once a man's sins are remitted, he knows that he is saved.** "Remission" speaks of our consciousness of forgiveness—of knowing in our hearts (i.e., of being persuaded within) that our sins have actually been rolled away **completely** away! We are told, for instance, that believing in Christ Jesus will enable one to "**receive remission of sins**" (Acts 10:43)—that is when the reality of Christ's efficacious death is registered by the power of the Holy Spirit upon the heart. **The real work of remission was not commensurate with your faith; it was made a reality when Christ Jesus was "raised" from the dead "for our justification"** (Rom. 4:25). However, when our eyes are opened to that reality, by faith, we are said to have **received** the remission—and the effects upon our hearts are just as though the remission began with out consciousness. **Origins in the Kingdom of God, however, do not begin with impressions, but with God.**

Now, how is it with you—are your sins remitted? Do you know that they are? Really know? These questions cannot be swept aside for the searching heart! It is imperative that the answers be known, and once they are, the reality of salvation will be yours! This matter of the remission or forgiveness of sin is fundamental in the Word. We do well to turn our attention to

it. "Repentance AND remission of sins should be preached" (Lk. 24:47); ". . . through this man is **preached** unto you the forgiveness of sins" (Acts 13:38); ". . . to turn them from darkness to light, and from the power of Satan unto God, that they may **receive** forgiveness of sins . . ." (Acts 26:18); "Blessed are they whose iniquities are forgiven, and whose sins **are covered**" (Rom. 4:7); ". . . God for Christ's sake **hath** forgiven you" (Eph. 4:32); "And you, being dead in your sins and the uncircumcision of your flesh (Gentiles), **hath** He quickened **together with Him**, having (past tense) forgiven you all trespasses" (Col. 2:13); ". . . their sins and iniquities **will I remember** no more" (Heb. 8:12); "Unto Him that **loved** us and **washed** us from our sins in His own blood" (Rev. 1:5). These are assertions of truth, but your apprehension or comprehension of them is quite another thing. **If you can lay hold of these by faith, you have the knowledge of salvation—you know that you are saved; but if not, it makes little difference what religious creed you may have adopted, you do not have the real knowledge of salvation.** The real knowledge of salvation is **ministered**, in other words, when the "conscience is purged from dead works to serve the living God" (Heb. 9:14). That is a real salvation—when the conscience has been dealt with; **when an individual can face the facts of his past, the facts of his sin, the reality of his grievous transgressions against the Most High, and know in his heart that they have been removed from him as far as the East is from the West** (Psa. 103:12). It does not come as a result of ignoring the facts, but from a godly view of them by faith—that is real salvation.

What of your salvation—the one that you talk about? The one your church proclaimed? Just how real is it? Needs are real, aren't they? Sin and transgression are real, aren't they? The defilement of the conscience is real, isn't it? The pricked and grieved heart is real, isn't it? To be poor in spirit is real, isn't it? To be hungry and thirsty for righteousness is real! How I praise God that the salvation which is "in Christ Jesus **with** eternal glory" is also real; not a mere theological prating; not a figment of the imagination, but real! I commend you to just such a salvation, in Christ's Name!

Commentary On Philippians

By Richard Ebler

Chapter Three

(vs. 1-3) "Finally, my brethren, rejoice in the Lord. To write the same things to you, to me indeed is not grievous, but for you it is safe. Beware of dogs, beware of evil workers, beware of the concision. For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh."

Having concluded the doctrinal portion of his epistle, Paul attempts to begin his practical conclusion with his familiar words, "Finally my brethren" (II Cor. 13:11, Eph. 6:10, II Thess. 3:1). However, the joy in this epistle is so overflowing that he writes on until this becomes the midpoint instead of the end. "My brethren" is a title of respect and love that sweetens the cup of exhortation.

In accord with the theme of this epistle, he commands them to rejoice in the Lord. Because of Christ, the believer always has many reasons to rejoice. All that is needed is to clearly see reality by faith. True Christianity plants and nourishes, essentially and chiefly, life-joy in the Lord's person, word, and work. Let us not be as the melancholy owl which was reckoned among the unclean birds in the law (Lev. 11:16)!

The Philippians, like others (Acts 15:1), had been troubled somewhat by Judaizers, which taught that except they "be circumcised after the manner of Moses" they could not be saved. They taught men to "trust in the flesh," i.e. in outward humanly-performed ceremonies. On the other hand, Paul exhorts them to rejoice (glory) in Christ, i.e., in His Person as Lord, Savior, King, Priest, Mediator, etc., and in His work of Incarnation, Humiliation, Death, Resurrection, Ascension, Intercession, and Second-Coming. Being caught up in the glory of these truths would be the best antidote to the vanity of legalistic religion. Besides this, repentance and faith toward Christ **produces** a circumcised heart so that the Judaizers were not advocates of true circumcision at all. They clung to the outward sign while Paul possessed the substance. They tried to mingle Moses with Christ as a means of justification, not realizing that Christ is the end of the law for righteousness to everyone that believeth (Rom. 10:4). They had lost sight of the original purpose of the rite of circumcision: to teach men to renounce their flesh and to worship God spiritually. Instead they used it to persuade men to approach God by trusting in the works of their hands. They attempted to restrict worship to outward bodily ceremonies at certain times and places while true inward worship engulfs the whole life through the Spirit.

Circumcision, the outward sign of God's covenant with the Jewish nation, was a type of inward circumcision of the heart, man's "secret part", whereby the fleshly affections are painfully cut away, leaving the heart tender and sensitive toward God. It is the token of one's election, i.e., of being included by God in the covenant of grace which He made with the Son before the world began as they agreed between themselves on the method and scope of this effectually-purposed redemption (John 17:2).

Actually, the Jewish nation shall yet be circumcised in heart for "all Israel shall be saved" (Rom. 11:26). In the meantime the Gentiles have been grafted in to the blessing originally intended for the Jews. We who believe in Christ, whether Jew or Gentile, are the true seed of Abraham (Gal. 3:2, Rom. 2:28, 29).

In view of man's dull slowness to apprehend spiritual realities and his aptness to quickly forget them, Paul finds it necessary and safe to repeat some warnings against the Judaizers. Repetition is the mother of learning. Some are like the Athenians, ever itching to hear "some new thing," as though they were able to fully understand and do all that they have heard. Let us humbly learn to oft such honey from the same rock of truth. As long as we are not slothful we shall not lose a sense of our sinfulness and

need of a Savior. The staple meat-and-potato truths of the gospel will still be the "joyful sound" to us. Let us polish up the luster of our old gems and see new facets in them. Men must not find manna monotonous. (See I Cor. 15:1-4, II Peter 1:12-15, 3:1). Paul may have expounded these things at greater length in a previous epistle. In Polycarp's letter to the Philippians (Sec. 3), he speaks of "The Epistles" (plural) of St. Paul to them. Or he may very well have delivered to them the decree of the Jerusalem council concerning circumcision (Acts 15).

Paul sarcastically refers to the Judaizers as dogs, evil workers and the concision. It is edifying to compare these three expressions with those in verse three. The Jews often referred to the Gentiles as dogs, a term of derision, because they were outside of the Jewish religious worship. Now Paul turns the epithet upon them, because of their refusal to inwardly live up to their external privileges. They were the real dogs who trusted in the flesh instead of in Christ. **They** were outside of the true worship of God which was "in the spirit."

The Judaizers boasted in their zealous religious works. Paul calls them "evilworkers." They were the sons of Cain whose religious works were evil (Gen. 4:1-17, I John 3:12), being void of the faith of Abel (Heb. 11:4). Rejoicing in Christ Jesus is the best antidote to evil religious works.

They boasted that they were of the circumcision. Instead, Paul calls them the "concision" for they were mutilating the body of Christ with their false doctrine. Paul says, "I would they were even **cut off** which trouble you" (Gal. 5:12) and cast away as a worthless foreskin. Paul's vehemence and sarcasm is a high form of spiritual combat which proceeds from intense personal sympathy for the victims of false doctrine, spiritual keenness, and sagacity. Let us seek to have his zeal and discernment in hating every false way.

Why Ostriches Are Stupid

The ostrich is a stupid fowl—one without understanding. She leaves her eggs in the earth, and warms them in the dust. She is so hardened against her own young that she acts as though they are not hers; her labor is in vain because she has no sense of danger. In citing this situation, Job declares that this is so "because God hath deprived her of wisdom, neither hath He imparted unto her understanding" (Job 3:15-17). I cannot help but be reminded of many ostrich-like theologians as I read these truths. They, like the ostrich, have certainly been deprived of wisdom and understanding, and so they leave precious truths in the dust of the earth, while they hide themselves from the Truth. It helps, I suppose, to know these things, for then you can have "compassion on ignorant" (Heb. 5:2), even as our precious Master. Men are truly ignorant of the Truth as it is in Christ Jesus for the same reason that the ostrich is ignorant of her own young—God hath deprived them of wisdom and understanding . . . i.e., He hath "hid these things from the wise and the prudent" (Matt. 11:25).

Responses From The Readers Of The Korean Edition Of The Word Of Truth

Beginning in April of 1969, the Lord opened a door of utterance to us in the country of Korea. Entirely unsolicited, a precious brother, hitherto unknown, requested permission to translate and print THE WORD OF TRUTH for the Korean people. 6,000 copies were translated and printed of that first issue. The cost was a nominal \$220.00. Today, not two years later, 30,000 copies are being printed monthly at the same cost—\$220.00. We give public homage to our God for this opportunity to speak the things which we have seen and heard to the brethren and strangers in Korea.

Even more copies are being requested—up to 80,000 a month. There is an evident work of God being wrought there, as is evidenced by the responses given below. They were forwarded by our brother in Christ, Jonathan Kwon, of Seoul, Korea.

"I was greatly disappointed with modernism in our Church. Many preachers and pastors are drunkards, and many church leaders are preaching without Christ, without the Gospel. They preach the philosophy of their own glory and honor. But now, let me write you, and I found great blessings from THE WORD OF TRUTH magazine. It is the real precious paper to awake our souls to the truth of our Lord Christ."

A Presbyterian Pastor

"My Lord is alive. He is doing His great work for His Church. I found the great blessings from THE WORD OF TRUTH. It is the wonderful paper for Korean Christians and Churches. If you can, send me 400 copies for each month for this Church. . . ."

A Methodist Bishop

"Our Lord God showed me the clear truth of His Gospel through THE WORD OF TRUTH. I am very happy to write this letter. I will preach and teach His Gospel as The Word of Truth gives me the knowledge of Him."

Korean Bible Student

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Each Tuesday evening at The Church at 78th and Independence, a prayer band convenes at 7:30. After the singing of some hymns, and some general words of encouragement concerning prayer, we join our hearts to petition the Lord for grace in a number of areas. This meeting is open to everyone within traveling distance, and you are urged to come.

If you have any special requests that you would like to have lifted up by this band of believers, please forward them to:

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Korean Highschool Student

"Yesterday I broadcasted THE WORD OF TRUTH message, and introduced your ministry for this people through the radio. God is working with us too!"

Brother Jonathan Kwon, Editor

"All my family belong to Buddhism, and our forefathers believed in Buddhism. I, myself, was a Buddhist for the last 40 years. But now, I am changing my heart from Buddha to Christ. I found the new life and the eternal life in Christ. In Buddhism, they say the philosophy of Nihilism, but in Christ I found the new life with the life Jesus gave. I am very encouraged by your papers THE WORD OF TRUTH and others. Please send me some copies more for the friends around me."

Choon-phyo Kim

Korean High School Teacher

"I did not get my middle school education. I only got my elementary school education, and then helped the farm workers, and then I entered the Army. I learned many things from Army life. Especially I found my Lord God from Army life. One morning about 5 months ago, my chaplain gave me a magazine. That was THE WORD OF TRUTH. First it was very difficult to read, but finally I got more interested to read. I found myself, how I must live, and must prepare for my coming life. Now let me tell you that I am a Bible student just myself. There is not any teacher, but I have The Word of Truth and other papers which you sent. Please send me a Bible."

Korean Soldier

Pentecostals loudly speak the Holy Spirit, the tongue, and make noises and dances. I sometimes found some kinds of heathen shamefulness from them. The people who say they are filled with the Holy Spirit must act as our Lord teaches us through the Bible. But many Pentecostals today are not practicing as Jesus commands. They just are doing their own way for themselves. I am thanking you very much for THE WORD OF TRUTH magazine. It gives us the vital truth of what we and our churches must do before God today."

Korean student

"Many Sunday Schools are using THE WORD OF TRUTH for their school lessons. Many church pastors and preachers are using the truth message of The Word for their sermons. I myself am sometimes using these messages for my radio broadcasts."

Korean Brother

"THE WORD OF TRUTH is my preaching guide for 430 members of our congregation. I used the whole article of Seeking Our Possessions for my last two sermons of last Lord's Day. That was Thanksgiving Day, and our whole congregation was blessed by this message of truth."

Ji, Presbyterian Pastor

"I have some Bible Commentaries for my Bible Study, as Interpreter's Bible and others. But I found the real Bible commentary on Philipians of THE WORD OF TRUTH. Please send me 50

more copies of The Bible Commentary on Philipians for our Sunday School. Do you have the copies of book of Brother Ebler"?

Jung—Korean Sunday School Teacher

To say that these responses are a blessing to our spirits would be an understatement—not because we feel pride in our labors, God forbid; but to be used of the Lord as a vessel for the communication of Truth is, indeed, a transcendent benefit. We thank our heavenly Father for entrusting us with this Gospel. We must admit that as we hear from these brethren we sense the ministry that the Lord has given us to "Gentiles", so to speak; to those that are not religiously oriented as those in the States. It is true that our labors have been largely rejected by the stilted and lifeless denominations of this country. Albeit, there is yet a remnant who rejoice in the Truth, and we also thank our Father for the ministry which He has given us to a segment of them here in our country. It is interesting, at this point, to see the differences in the foreign and in the local ministries. In over a decade, THE WORD OF TRUTH has grown from 200 to 4150 distribution in the English language. In less than two years, the Korean edition has grown from 6,000 to 30,000. Interesting! Pray for this ministry, that it will continue to be blessed of the Lord in every way.

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Is It Right To Be Confident Of Your Sonship?

When one receives the "Spirit of adoption", it is inevitable that he will begin to cry "Abba, Father" (Rom. 8:15). This is a cry of confidence—not confidence of strength; not confidence of accomplishment; not confidence of self—but confidence of sonship! O, there is a great need for you to have this spirit of confidence—to know in your heart that you are the "son of God" (I Jno. 3:1-2). Well I know that there is a great segment of professed Christendom that denies the possibility of knowing that you are a son of God—of knowing that you are saved—of knowing that there is a place reserved for you in heaven. But the objection of these sophists does not and cannot change the reality of the case! There is that blessed "full assurance of faith" (Heb. 10:22) which comes from having our minds "stayed on Him" (Isa. 12:3). In Christ Jesus there is a certain "boldness and access with confidence by the faith of (begotten of) Him" (Eph. 3:12); a persuasion, if you please, that He is "able to keep that which I've committed unto Him against that day" (II Tim. 1:12). This confidence is the blossom which springs from the bud of the undertsanding of the Gospel; "all riches of the full assurance of understanding, to the acknowledgment of the mystery of God, and of the Father, and of Christ" (Col. 2:2); "For our Gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in MUCH ASSURANCE . . ." (I Thess. 1:5).

Now, this assurance or confidence is held forth by the Holy Spirit as a reality among the saved, and hence we cannot resist it; "The Spirit Itself beareth witness with our spirit, that we are the

THE SWORD AND THE TROWEL
 THE METROPOLITAN TABERNACLE
 ELEPHANT AND CASTLE
 LONDON S.E. 1
 GREAT BRITAIN

children of God" (Rom. 8:16); "Beloved now are we the sons of God" (I Jno. 3:2). **This observation proceeds from insight into the implications of the Gospel;** when the truth of Christ's vicarious death and resurrection is registered upon the spirit. Satan and his hosts cannot shake that from one who has perceived it by faith. In his heart he has experienced a reality that scoffs at all attempts to repudiate it! Praise the Lord.

Ought we to allow men to cast reproach upon the exhibition of this confidence? Is it wrong to be confident of our sonship? In answer we would ask; Was it wrong for Jesus to be confident of His relation to the Father? Was it wrong for Paul to be confident of his Apostleship? Was it wrong for John to be confident of the revelation he received on Patmos' Isle? Was it wrong for the blind man to be confident of his sight? "O", replies the sophist; "but that is different! They really experienced these things, and it is written in the Bible!" Ah, deluded soul—and that is the whole point for the enlivened believer! He has experienced life from God, and it is witnessed in the Scripture, thus verifying the reality of what has happened to him. Therefore, he has confidence, and gives God the glory for it!

An Alert Sister Gives Glory To God!

In the October-November issue of THE WORD OF TRUTH, a poem appeared on page 11, entitled "What Is Success." The poem was **not** a part of our original manuscript, but due to a lack of material, the printer supplied it. It did not meet with our commendation, and we were appalled at the content of it. Notwithstanding, there was nothing that we could do about it. We can simply offer our apologies for the mistake on our part, and ask that you forgive us. We were, however, very pleased with the response of one sister Marjorie Cremer of Yucaipa, California. Being in communion with the Lord, and unable to bear a perversion or watered down version of the truth, she wrote to us, rebuking us for the poem. How commendable of her to speak in behalf of her Lord, and we publicly commend her for her faith and courage. Supposing, as it did appear, that the poem was entered by our consent, she rewrote it. That God-glorifying poem was a source of strength to us, and we offer it here for the edification of our readers. While it is true that the poem printed in the last WORD was despicable in its content, I can see that it was used of the Lord to bring forth a rich and lasting truth, for which we give thanks. Doesn't the Lord work in mysterious ways? Sister Cremer might not have contributed this truth to us were it not for that er-

ror. Let us acknowledge His mysterious ways and benefit from this piece of prose.

What Is Success?

Success is attaining the end desired,
 But nothing in me can be admired.
 The good I would I do not do,
 And the evil I would not oft breaks thru.

Success is attaining wealth and fame
 Having loads of friends and a good name.
 It's for these I need grace not to yearn.
 Lord, my praise to Thee I will return.

Success is a favorable termination
 Which in this state of depreciation
 I cannot attain, much less rejoice in
 Until His face I see in person.

My best works here are filthy rags
 Though I could boast my faith ne'r lags.
 Shouldst Thou mark transgressions who could
 stand

But mercy dwells at Thy right hand.

Success for me is to be satisfied
 A door keeper in Thy house to abide.
 To live each day with Thy presence near
 Assured Thou wilt preserve me in Thy fear.

Sister Marjorie Cremer,
 Yucaipa, California.

There you may witness the wonderful works of God, if you have eyes to perceive it! Our printers offered the grain of sand in the oyster of the page, and this beloved sister, by the grace and power of God, hath made it into a pearl of truth. Praise be to God! Let us bow before His majestic Person!

The Distribution Of Sorrows

"God distributeth sorrows in
 His anger"—Job 21:17

While we are not warranted in assuming that all sorrows come upon us because of the Lord's anger, we are safe to begin the analysis of our personal sorrows by asking the question; "Is the Lord angry with me? Have I offended my wonderful Lord and Savior? Is my life too much lived in the energy of the flesh? Is there unconfessed sin in my life? Is my conduct becoming of a child of the Lord?" God does distribute sorrows in His anger, and in the formation of views concerning our own circumstances and frames of spirit, we do well to take this into consideration.

The Thirsty Man

The thirsty man cares not for words—
 no substitute for drink;

Indulgence in theology,
 a mire in which he sinks.
 Great creeds that teachers postulate
 and arguments of men

Doth not his appetite appease,
 nor cleanse his heart from sin.

No, he must have life's water poured
 into his famished soul.
 Must hear the message of God's grace
 which sure will make him whole.
 The truth which liberates is sought,
 not theories finely spun;
 Great Gospel proclamations soothe,
 the thirst in him begun.