

# 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

### FRIENDSHIP WITH THE WORLD

*"Ye adulterers and adulteresses; know ye not that friendship with the world is enmity against God? Whosoever, therefore, would be a friend of the world is an enemy of God."—James 4:4*

This verse is far more profound in its teachings than at first I was led to believe. Long did I entertain the concept that worldliness, or friendship with the world, was a matter of mere outward association; a matter of overt action. But, this is not at all the case; James is not speaking of action, but of "FRIENDSHIP"; not of association merely, but rather of being a "FRIEND" of the world. There, indeed, may be no outward and apparent affiliation with the world, no participation in those things which are undoubtedly immoral and contrary to the commandments of the Lord. The conversation of the individual may be so well ordered externally as to make it appear that there is no sympathy at all with the sins of the flesh. Beware of appearance, it will fool you, and cause you to be deluded. Our Lord tells us not to "judge according to appearance, but to judge righteous judgement" (John 7:24). *Friendship touches on the subjects of attitude, conceptions, likes, dislikes, and affections. Where there is a basic affinity with the views of the world, there is enmity against God.* So often do I see highly religious men -- devout in their service toward their particular church -- who are perfectly at home in the atmosphere of earth. Their conceptions of the Scriptures are only reflections of their carnal minds, and they can view nothing except it be after an earthly sort. To speak of the things of the Spirit of God (I Cor. 2:14) to them is to be met with cold indifference, and questioning looks. They have no appreciation for the expressions of the great men of God who "spoke as they were moved by the Holy Ghost" (II Pet. 1:20). They had rather speak of sports, world news, and political issues, than of the truths of redemption, righteousness, wisdom, and sanctification. Their minds are so saturated with earthly concepts that they had rather spend eight hours a day there than two hours once a week with the people of God, discussing and admonishing one another in things "that pertain to life and godliness" (II Pet. 1:3-4). Churches are filled with people like this, and they are a bane to the cause of Christ. Though they may make wonderful statistics to fatten the careers of "false shepherds", yet they remain the enemies of God. Their appetites have not been changed. They can get along quite well without a heavy diet of the Word of God, by which the

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**In This Issue . . .**

**WHY THE LAW CONDEMNS  
"THE ROOT BEARETH THEE"**

## The Word of Truth

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child of God lives (Deut. 8:3), but they cannot get along without their daily newspaper or weekly comic strip, or nightly television shows. It is certainly not that we seek to indict all these things, or make it appear that the child of God is to be an ascetic. But we do wish to make crystal clear to the hearts of our readers that *attitudes which are in line with world-thinking, however noble they may appear, are enmity against God!* Affections are to be "set on things above", and "not on things on the earth" (Col. 3:1-3). If there is no real hunger within your soul for the things of God; no basic understanding of the "things of the Spirit of God", then in the name of the Lord Jesus Christ, seek grace which is "abundant with faith and love, which are in Christ Jesus" (I Tim. 1:14). Unless there is a change in your nature, a refinement of your appetite, a radical and complete reversal of your mental conceptions, you shall be damned, for God will not fellowship with those whose minds are inimical to Him!

This sort of exhortation is needed so much today when the church is "hob-nobbing" with the world. Her ministers are men of refinement, with degrees of higher learning, and sitting in highly exalted seats in the world. They are held in esteem by the "enemies" of the King, and what can we say, but that they too must be His enemies! *Let there be a resurrection of men whose hearts and lives testify that they have been with Jesus rather than with the seminary!* Let the people who fill the churches of this land "examine themselves to see if they be in the faith" (II Cor. 13:5). "Commune with your own heart, and make diligent search" (Psa. 4:4). *Is your home in the earth or not? Are your energies being expended in the accumulating of earthly riches, earthly prestige, and earthly recognition to the starvation of your soul? How valuable are the things of this life to you?* All that is here is subject to rust and moths. It shall surely fade away; and yet, there are "eternal riches" (Luke 16:11) which are the "true" riches. *An embracement of these riches will make you a "stranger and a pilgrim" in the earth* (Heb. 11:34; I Pet. 2:11), *but they will give you a citizenship in heaven* (Phil. 3:20-21). The realities of the things of the Spirit of God will fill your empty soul, and bring a rich satisfaction of heart that may never be experienced "in the flesh." *On the other hand, friendship with the world, union with her in her temporal thoughts and her affections, will place you against the Lord God. In such a condition, triumph is totally impossible.*

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## THE DEPRIVATION OF A PERSONAL FELLOWSHIP

There is no substitute for a personal and intimate fellowship with Jesus! Such statements as; "Abide in me and I in you" (John 15:4); "Except ye eat my flesh and drink my blood, ye have no life in you" (John 6:53); "Hereby know that we dwell in Him and He in us, by the Spirit which He hath given us" (I John 4:13); "He that is joined to the Lord is one spirit" (I Cor. 6:17); "We have the mind of Christ" (I Cor. 2:16), etc., convey the clear conception of an **actual fellowship** — personal and vital — which is to be maintained by every believer. **There is a consciousness in this fellowship** which gives us "all joy and peace in believing" (Rom. 15:13). The great burden of the apostles is to encourage such a relationship; to urge us to "move on to perfection" (Heb. 6:1) and to "know what the will of the Lord is" (Eph. 5:17), and to "walk" in Christ in the same manner in which we have "**received Him**" (Col. 2:6). To those who have expended time in the "searching of the Scriptures" (Acts 17:11), these truths are self-evident. To "enter" in within the veil, into the very Holy of Holies, in the "full assurance of faith" (Heb. 10:22) — this is the aim of the Lord for His people. Having "access to God" (Rom. 5:2; Eph. 2:18; 3:12) by faith through the blood of Jesus, we are to be diligent in availing ourselves of such wonderful access, and commune as "friend with friend". Our mutual edification of and exhortations for the brethren (Heb. 3:13) are all pitched in this direction — **to press toward the mark of the prize of our high calling in Christ Jesus** (Phil. 3:14); i.e., **to forge forward toward that inner circle of fellowship with God.**

To the discerning eye, it is very evident that there is a lamentable absence of this ministry in the professing church! Men and women are not, for the most part, being urged to "draw nigh with a true heart, in full assurance of faith, having our hearts sprinkled of an evil conscience, and our bodies washed with pure water" (Heb. 10:22); or to "come boldly unto the Throne of all grace, that we might obtain mercy, and find grace to help in the time of need" (Heb. 4:16). Access to and fellowship with God is thought to be a thing of minor significance, or reserved only for a select few. It is even frowned upon by the great churches of our day (I use the word "great" as descriptive of their standing with the world.) Bibles are closed, knees are not bended "to the Father" (Eph. 3:14), meditation is not "sweet" (Psa. 104:34) and ears are not "circumcised" (Jer. 6:10) to hear that inner voice of God **which only those in His fellowship know.** There is no communion with God; no cognizance of His presence; no acknowledgement of Him in "all" their "ways" (Prov. 3:5-6). There appears quite evidently an absence of love for the Word (Job 23:12), "praying in the Holy Ghost" (Jude 20), and "fighting the good fight of faith" (I Tim. 6:12). These are all causes for great alarm, and may not be viewed as casually as we are called upon by religious sophists to do. There are more people going to "church" than ever before; larger buildings; better teaching facilities; better trained "clergy"; more missionaries; more specialization; great and larger seminaries, etc. **But what has all**

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## WHY THE LAW CONDEMNS

Contemporary religion has placed a shroud of darkness over the real ministry and demands of God's "spiritual" law (Rom. 7:14), so that it appears to many to be but a momentary and insignificant means of identifying sin. Many have gone so far as to state that the "Law" was only for Israel, and has no applicability to us at all; they totally divorce it from any **current** ministry at all. Paul, on the other hand, testifies that the Law was given "that EVERY MOUTH might be stopped, and ALL THE WORLD become guilty before God" (Rom. 3:20). Its ministry was, and continues to be, worldwide, and not limited to a certain geographical location of the earth. It is called by Paul "the ministry of condemnation", and "the ministration of death" (II Cor. 3:7, 9). **Its purpose is to point out the condemnation that is due man from God, and to cause him to become aware of his death "in trespasses and sins" (Eph. 2:1-3).** How ably it performs its ministry to those who "hear" its thunderous message! No amount of theological hairsplitting can abrogate the union of law and condemnation; they are as integrally wed together as the hydrogen and oxygen in water. It will at once be seen by those that are "spiritual" (I Cor. 14:37), that there is an obvious necessity for men to come to the realization of their natural state of condemnation, and fitness for the wrath of God. How well I know that the natural man desires to boast in his inner qualities; but his boasting is all in vain. All men yet remain "by nature, children of wrath" (Eph. 2:3); there is nothing within them by "nature" that qualifies them for God. **There has been a total repudiation of the natural order, and it is declared that "flesh and blood cannot enter into the kingdom of heaven" (I Cor. 15:50).** There is no need to suppose that this is merely a reference to the physical structure of your person; Jesus has identified "flesh"; as **anything** that is "born of flesh"; "That which is born of flesh IS flesh" (John 3:6). **All that proceeds from the womb is tainted by that which God abhors; and it must be acknowledged, in the Spirit, that it is true; "a clean thing cannot be born of an unclean" (Job 25:4; 14:4).** Man's nature must be **totally** changed, in every phase, before he can dwell with God fully. In the Spirit, the Lord brings about the new birth; the "new creation" (II Cor. 5:17), that we might be a "kind of first fruits of His creatures" (James 1:18); i.e., **the Lord has given us the first fruits of the Spirit as a spiritual "wave offering"; He shall yet gather our whole beings to His glorious Person at the appearing of the Lord (I Cor. 15:51-58); I Thess. 4:16; Phil. 3:20-21).** Before this transformation takes place, however, it becomes necessary for man to realize his condition by nature. He is "without God and without hope in this present world" (Eph. 2:12). He must be made to realize that there is a spiritual destitution about him which, when viewed through the eyes of the Spirit, is seen as absolutely hopeless. **The only hope is that he may become a new man; totally and completely. There must be a revocation of the old nature; a destruction of the desires and intents of the flesh; a thorough reformation of his being.** God has chosen to use the Law to bring about this awareness, and well may we who have experienced it acknowledge its effectuality!

Actually, the Law reveals or manifests the state of condemnation that **exists** by nature; the "natural mind is ENMITY (itself) against God, for it is not subject to the Law of God, neither indeed can be" (Rom. 8:7-8). **It produces no new condition, but merely makes known the despicable state of man by nature, revealing his absolute need for a Saviour.** The condition which produced enmity is that the "natural mind" is not subject to God's Law; neither indeed can be! There is no hearty agreement with the pronouncements of Deity; there is no reception of the Divine precepts; there is only disagreement and war within at the declaration of the mind of the Lord. **That is the point of condemnation; man does not agree with God.** He does not enjoy what God says, but desires to revel and wallow in his own contemptible lusts. There can not be too much emphasis on this enmity; it exists in churches everywhere; and the clergymen appear to be nourishing it by their silence and carnal programming. **If there is not an affinity with God's Law; a hearty and joyful agreement with it; then there is war with God, personal war!** This subjects one to the wrath of the Lord, which shall consume ALL of His enemies (Psa. 97:3). How quickly does this fact arrest the soul of that one who has been made to realize his natural inability to receive or agree with the Law of God; he is against it, and there is nothing that he can do to change the situation. **He can no more change his nature than a leopard can change his spots, or an Ethiopian the color of his skin (Jer. 13:23).** The ministry of the Law is to bring this to your attention; **to reveal the natural enmity that is held within your own breast against the Law of God.**

Once the mind of the Lord is revealed, there is a quick move of the religious advocate to meet God's standard; to "pull himself up", so to speak, to the norm that is set forth in the commandments. He does not inwardly agree with what they require; he really desires to do something else, and there is an inward pain when he sets about to overtly do what God takes pleasure in. He no longer steals, commits adultery, lies, or covets; at least not openly. Yet, there is that proclivity within, and well does he know it. **His life is basically miserable because he is forced by the law of God to live contrary to the dictates of his heart.** This is drudgery, utter misery, and all about him know it quite well. He longs for the "onions" and "leeks" in Egypt, but yet his heart tells him that God does not tolerate such actions, so he "doggedly" continues in that course of heartache, which he believes shall someday be brought to an end when he is liberated from such cumbersome service. Ah, religious man, **do you not know that such a service is condemned before the Lord.** The Law requires that you "love the Lord thy God with ALL thy heart, and with ALL thine soul, and with ALL thy might" (Duet. 6:5; 10:12; 11:1, 13, 22; 19:9; 30:6; Matt. 19:18-19). **Service must be brought up from the very bottom of the heart.** There must be an acknowledgement; "Oh, how I love Thy law, it is my meditation all the day" (Psa. 119:97).

There is a delight in the commandments (Psa. 112:1), a desire to learn them (Psa. 119:73), and a longing within for them to become a part of you (Psa. 119:13). Make no mistake about it, this

is not a fable; this is the work of the Lord, whereby you are given a new heart, **one that is in perfect accord with the Lord and His Law!** The prophet Ezekiel called it a "fleshly heart" upon which the nature of the law might be easily inscribed (Ezek. 11:19; 36:26). Paul concurs with this when he refers to the "fleshly tablets of the heart" upon which the ministration of the Spirit is written and inscribed (II Cor. 3:3). None but a fool would fail to see that this is almost totally lacking in the conservative religions of our day. There is a cry for a brevity of contact with the Word of God; Bibles are placed on the shelf and forgotten, except during times of trial. Church services are cut to the absolute minimum, and sermons are requested to be given briefly and concisely. There is little actual knowledge of the things of God, and spiritual ignorance runs rampant all about. Why? **Because in these very people there is a basic and fundamental enmity against the Lord, a rebellion against the Word of the Lord which strikes at them like a "hammer" (Jer. 23:29) every time it is sounded forth by men filled with the Holy Ghost.** This is not a sign of a novice, or of a person that is uneducated! That is, however, the picture that the false shepherds have painted; but they are only wolves in sheep's clothing; they neither know the truth, nor have they received the "love of the truth" without which men shall be damned eternally with "everlasting destruction from the presence of the Lord and the glory of His power" (II Thess. 2:10-12).

People are being pampered by their ministers into believing that their regular attendance at church services, coupled with faithful giving, is somehow an ointment of value which covers up the utter stench of their inward condition before the Lord. It is not so. **These people are at war with God, and He is at war with them.** Unless there be an utter change of heart within them, whereby they are given to agree heartily with the Law of the Lord, they shall forever be banished. **God does not take lightly enmity against His Law and His Person!**

There may be noble attempts to keep the Law; to measure up morally to the standard of righteousness set forth in the "do's" and the "don'ts". It may take a noble appearance, and be faultless before the world; yet if it is not performed out of a "pure heart" (I Tim. 1:15; II Tim. 2:22), it is sin, and abominable before the Lord! The Law **DEMANDS willing service; joyful acknowledgement** of the rightness of the Lord's judgments, and an **agreement with the Divine mind! The Law condemns, therefore, because this is not present in the natural man; because there is an inclination away from God, not to God; a hating of the way of the Lord, and a clinging to the way of the earth.** The Law **uncovers** this evil tendency, and urges upon its adherents the truth: that **such a state shall end in condemnation.** Thus, do men seek the Lord, and that right early, when under the bludgeon of the Law.

It is in this sense that the Law is said to be our "Schoolmaster", to Lead (or bring) us to Christ" (Gal. 3:24). The word "Schoolmaster" has greatly lost its meaning in our society, but there really used to be such a person; one whose express job it was to bring the child into a wider scope of knowledge, who readily administered the harshest discipline when needed, and who was rarely, if

ever, adored by the student. A harsh Schoolmaster, indeed, is the Law, lashing us with the whip of truth, and smashing viciously into our consciences the awareness of our natural enmity against God. But, it is necessary that such be the course, that we might be led to Christ. It is not that the Law continually thrashes the "comer", but rather mingles the thrashings with occasional glimpses of the Lord Jesus Christ, of Whom it graciously "witnesses" (Rom. 3:21). If one would pacify himself into thinking that he has kept the Law, that very Law reverberates in his spiritual ears with the truth that "ALL" the heart must be involved; and that, he quite admits, is beyond his power. **One of the most valuable lessons that the Law ministers to the hearts of the "comers" (Heb. 10:1) is that of their own utter deficiency, and total inability to become well pleasing to the Lord.** Try as you may, the Law will utterly "stop your mouth", and will pronounce you "guilty before God", as it is witnessed (Rom. 3:20).

The Law, therefore, does not condemn because men are found walking overtly contrary to it (although it is quite true that this is predominate among the children of men); rather, **it condemns them because they cannot fulfill the Law, i.e., perform it with all of their heart, all of their soul, and all of their mind. They find no enjoyment in it; no eager pressing toward it, but only a continual attempt to get away from it and its sharp tongue of condemnation.** Once this has registered with the masses (and it requires a work of the Holy Ghost for such a registration), there shall come an utter loathing of all personal works, and a craving for the works of the Lord Jesus Christ, who "of God" is "made unto us righteousness" (I Cor. 1:30). **The only reason men do not cry out for the Lord's Christ is because they feel they are sufficient of themselves.** It is the Law's function to undo this fallacious conception, and implant within an **utter abhorrence of self and self-attainment.** In the process, the state of condemnation is evidenced, and how it beats upon the soul. Though there be the most ardent efforts to perform the works of the Law, yet is there condemnation, because enmity is within. **God will not accept from man a system of works that is performed unwillingly, and out of a heart that is basically at variance with the mind of God.** The point of condemnation is that "Light is come into the world, and men loved darkness rather than light because **their deeds were evil**" (John 3:19-20). This clearly declares that the point of condemnation lies within the NATURE of man, not merely within his actions, which are but the fruitage of his heart (Eph. 2:3). **Man's nature must be changed, that his deeds might become acceptable, and until his nature is changed, he can do nothing but sin!** "Whatsoever is not of faith is sin" (Rom. 14:23) is the proclamation of Scripture, evidencing the condemnation of the whole human race in the Adamic nature. **If works do not proceed out of faith, no matter how wonderful and plenteous they may appear on the surface, they are sin and worthy only of the condemnation of the Lord.**

It is my prayer that those who so vigorously labor for the Law might come under the conviction of this reality, and seek the Lord, who is Himself the "end of the Law for righteousness to EVERYONE that believeth" (Rom. 10:4).

## "THE ROOT BEARETH THEE"

"Boast not against the branches.  
But if thou boast, thou bearest  
not the root, but the root thee."  
Romans 11:18

It is imperative that the children of God recognize their position — particularly those who formerly were "sinners of the Gentiles" (Gal. 2:15). I speak of those who existed **apart from a covenantal relationship with God**, described in that state as "without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world" (Eph. 2:12). Further, they are referred to as "strangers and foreigners" (Eph. 2:19), "having the understanding darkened, being alienated from the life of God through the ignorance that is in them" (Eph. 4:18). These Gentiles are termed "the uncircumcision" by the Holy Spirit (Rom. 3:30; Gal. 2:7; Eph. 2:11), because they bore in their flesh no seal or mark of a covenantal relationship to the Lord. **Circumcision being a "sign" of the covenant between God and Abraham (as well as his fleshly seed) — Rom. 4:11 — all who were excluded from participation in it were "dead . . . in the uncircumcision of their flesh" (Col. 2:13); i.e., they had no relationship by covenant to God, which their lack of circumcision indicated; hence they were cut off from all spiritual life — "dead in trespasses and sins" (Eph. 2:1-3).**

Their situation was hopeless from every vantage point, with one exception; God had promised through the "holy prophets" to visit them and reveal Himself to them (Isa. 66:19; 61:9; Mal. 1:11; Isa. 42:6, etc.). Thus, it was with great joy that the early Jewish brethren finally received the news of the Gentiles who had been renewed in heart and spirit (Acts 11:18; 14:27; 15:3). To them, it was evident that God had "SENT salvation to the Gentiles" (Acts 28:28); i.e., **to those who had not received faith or the Law — heathens!** The point which has long been obscured for God's people is that of the MEANS through which the Gentiles were made acceptable. The fact that they received faith (Acts 14:27), and were "granted repentance" (Acts 11:18) but evidenced a more legal transaction which had taken place in the mind of God. **The church, it must be remembered, is primarily Jewish: ". . . the Jew FIRST . . ." (Rom. 1:16).** By that I mean that its prophecies, promises, and preparations were all conveyed through and addressed to the nation of Israel. Paul, making an explicit point of this, declares: "Israelites . . . to whom pertaineth (belongeth) the adoption, and the glory, and the covenants, and the giving of the Law, and the service of God, and the promises; whose are the fathers, and of whom as concerning the flesh, Christ came, who is over all, God blessed forever" (Rom. 9:4-5). Paul is here speaking of his "kinsmen according to the flesh" (Rom. 9:13).

All of God's dealings pertained to them; i.e., they were directed toward them. **In the salvation of the Gentiles, God did not abandon and overthrow, however, these people.** "The gifts and callings of God are without repentance" (Rom. 11:29) testifies the Holy Spirit. **The covenant of grace is still primarily with them;** "For this is my covenant UNTO THEM when I shall take away THEIR sins" (Rom. 11:27); and again: "For this is the covenant that I will make with THE HOUSE OF

ISRAEL after those days saith the Lord . . ." (Heb. 8:10-12). God has not forgotten or forsaken the Jewish people! It is quite true that "as concerning the Gospel, they are enemies for your (the Gentiles') sakes", but it is equally as true that "as touching the election, they are beloved for the fathers' ((Abraham, Isaac and Jacob) sakes" (Rom. 11:28).

The promises still belong to them; the adoption, etc., still are applicable to them. **The promises of the Messiah turning their sins away, of a new heart, and of God's Spirit within (Ezek. 18:31; 36:27; 37:14) were made specifically to them, and they have not been revoked so far as they are concerned.** God promised them: "Thus saith the Lord God: I will even gather you from the people, and assemble you out of the countries where ye have been scattered, and I will give you the land of Israel. And they shall come hither, and they shall take away all of the detestable things thereof and all the abominations thereof from thence. **AND I WILL GIVE THEM ONE HEART, AND I WILL PUT A NEW SPIRIT WITHIN YOU; AND I WILL TAKE THE STONY HEART OUT OF THEIR FLESH, AND GIVE THEM AN HEART OF FLESH; THAT THEY MAY WALK IN MY STATUTES, AND KEEP MINE ORDINANCES, AND DO THEM: AND THEY SHALL BE MY PEOPLE, AND I WILL BE THEIR GOD**" (Ezek. 11:17-20). God does not speak in an idle manner, as is characteristic of man; He speaks the truth, and none can "hinder it" or say "what doest Thou?" Our God "cannot lie" (Titus 1:1-3); these are the words that have gone out of His mouth; who shall dare to revoke, or attempt to revoke them. **No! The promises are as applicable to the Jewish people today as they were when they were made, because Jehovah God made them, and confirmed them with an oath (Heb. 6:10-17).**

**The Gentiles' acceptance "in the Beloved" (Eph. 1:6) is made possible, therefore, by virtue of their union with Abraham's people.** We have been made "one" with Israel (Eph. 2:14-17), and by virtue of that union are enabled to partake of the benefits and promises given to them. All too often, I fear, religious sophists elevate the Gentiles above the Jews because they have been accepted through Jesus' blood. Such is not the case at all. **We have rather been placed into the stock of Abraham, and spiritually, have been identified WITH the Jews before God.** Paul pictures the "fathers", specifically Abraham, as the "root" of God's people. On account of this, (His people) they are called "the seed of Abraham" (Gal. 3:29), and are said to have "the faith of Abraham" (Rom. 4:12) — and what a blessed thought and meditation is that! How this ought to rejoice our hearts, for the "inheritance" was given" to ABRAHAM "by promise" (Gal. 3:18), and thus is available and applicable to all who are in Abraham.

**It is essential that we understand that before anyone can partake of the inheritance, they must be identified with Abraham, for he is the one to whom the inheritance was given by promise!** It can be received in no other way! The offspring of Abraham are identified as "the branches" (i.e., the fleshly offspring, through Isaac — those who were "natural" children). In speaking of the rejection of the Jews because of their "unbelief" (Rom. 11:20), Paul asserts with clarity that only

"SOME of the branches were broken off" (Rom. 11: 17). **The same root and the same tree, so to speak, were retained.** The natural tree was not uprooted or cut down, nor a new tree planted! i.e., **God did not altogether dispense with His people Israel!**

The Gentiles were a "wild olive tree" (Rom. 11: 17), and were "grafted" into the "natural olive tree", i.e., into the people with the covenantal standing before God. This was done in order that they might "partake of the root and fatness of the olive tree" (Rom. 11:17b). **Paul means by this that Abraham's faith and standing before God is now made applicable and beneficial to the Gentiles (Rom. 4:16), and that the promises made to Israel through Abraham may now be enjoyed and imbibed by those formerly called "enemies of God" (Col. 1:21).**

What a marvelous demonstration of the grace of God, which has most certainly "brought salvation" (Titus 2:11-15). This eliminates any boasting on the part of the Gentiles, for they are not bearing (or supporting) Abraham's seed, but Abraham's seed is bearing up and supporting them. **If you destroy the promises made to the Israelites; wipe out and abrogate their name before the Lord, all the Gentiles shall fall with them, for they themselves are supporting us; i.e., we are accepted by virtue of our qualification for the promises made specifically to them, and entrusted to them through the instrumentality of the prophets: ". . . thou (you Gentiles) bearest not the root, but the root thee" (Rom. 11:18).**

We have been made partakers of their promised blessings (Praise the Lord, for they are truly numerous — they cannot be numbered or "reckoned up in order" (Psa. 40:5). They have not been made partakers of promises made to us! **There were none made to us!** The promises made to Israel, it is true, made mention of the heathen — the Gentiles, uncovenanted people; **but the statements were made to Israel concerning us! We were put into that nation "contrary to nature" (Rom. 11:24); that is the explicit teaching of the Holy Spirit — "contrary to nature".** There was nothing observable to the natural eye or to the natural mind and senses of perception that would make such a union logical or reasonable! **It is called "contrary", therefore, because everything of God pertained to them — that was the "natural" (so to speak) application of it all.** Not only, however, was this accomplished union in Jesus not observable, it was absolutely **contrary** to everything that had been observable. Nothing seemed to indicate the acceptability of the Gentiles, other than some blessed, though vague to the carnal mind, promises. **Even these, however, were mentioned as being fulfilled through a contact with Israel, Jerusalem, Zion, etc. (Isa. 60:3; Jer. 16:19). That Israel would be instrumental in bringing the Gentiles to a sense of the truth of God was not doubted by the men of faith; but that they should be made partakers of the blessed promises that were made to them — even noble Peter fought unto the last minute (Acts 10:10-17). It was a hard truth to be received — but, Praise the Lord, it was the truth! The Gentiles were to be so immeshed into Israel as to actually "partake" of the "root and fatness of the olive tree"; i.e., of the faith and the promises that pertained to "father Abraham".**

Now, from the very Scriptures of the Jews, is preached salvation to all! God's special promises, so to speak, and words to them (Israel) are now made applicable to the Gentiles, for in the wisdom of God, they (the Gentiles) have ben made "one" with the "commonwealth of Israel". Such promises as a "new heart", a "new spirit", a "heart of flesh", "peace like a river", the dumb speaking", the "prisoner loosed"; the "Shepherd" leading and feeding; the "Sun of righteousness arising with healing in his wings (rays)", "remission of sins", the writing of the Law "upon the mind", and the putting of it within the heart; a "new name"; "no longer forsaken", etc. — these are for YOU! Certainly, not because they were uttered to the Gentils. They were not. The prophets did not prophesy these truths to Gentile nations; they did not herald the message of the coming Messiah to the heathen when they said: "Unto us a child is born, unto us a Son is given" (Isa. 9:6); they were speaking to Israel — the Israel of the flesh, so to speak! These promises pertained to "the Israelites", Paul's kinsmen, "according to the flesh." (Rom. 9:3-4). **But, by virtue of that blessed grafting, they are now ours! Praise the Lord!**

We may partake of the "fatness", praise His Name! Read of the new covenant in Jeremiah 31:31-34. Is there any word — a single word — of the Gentiles? Isn't it explicitly directed to the "house of Israel"? Yet, who would dare to deny that this is a prophecy of salvation in Christ, enjoyed not only by "the Jew first", but "also to the Greek (Gentile)" (Rom. 1:16). There is the glorious result of being placed into the natural olive tree, though wild we are "by nature". Hallelujah! The "fatness" may now be delighted in (Isa. 55:2) by those who "were not a people" (Rim. 10:19). **The Gentiles have, then, been made partakers of the promises by virtue of their connection with Israel.**

Our blessed Lord Jesus was basically a "minister of the circumcision for the truth of God" (i.e., He came to "minister" to and nourish up the "seed of Abraham"), "to confirm the promises MADE UNTO THE FATHERS (Abraham, Isaac, and Jacob) — Romans 15:8. Those of Israel who "believed not" on Him were "cut off because of unbelief", and we (the Gentiles) were grafted into their place. Paul states it this way: "For as ye (the Gentiles) in times past have not believed God, yet have now obtained mercy through their (Jews) unbelief, even so have these also now not believed, that through your mercy (received mercy) thy also might obtain mercy (Rom. 11:30-31)." The reception of the Gentiles, then, is the greatest display of grace, because, as we view it, it is incidental; i.e., the Gentiles were placed into the "root"; they became partakers of the "fatness" of another plant other than themselves. It is little wonder that the Holy Spirit admonishes the Gentiles to "Rejoice . . . WITH His people (Israel) . . . "Praise the Lord . . . Laud Him, all ye people" (Rom. 15:9-11). **We, who were absolute aliens from the "commonwealth of Israel" have been gloriously and firmly attached to the "olive tree" which sprang from Abraham, Isaac, and Jacob.** Praise His Holy Name for the mercy conferred upon us through Christ Jesus.

The implications of this truth are multifarious. However, I seek here, because of the lack of space, to bring forth but one. Having formerly been

connected with a religious system devoid of power and life, I am acutely aware of a very basic error that is currently being perpetrated in the name of "New Testament Christianity". It is with some element of remorse that I confess my own former attachment to this spiritual debauchery, but with great fervor of heart that I give thanks to the Lord for delivering me from it. This error of which I speak centers in the subject of the Old and New Testaments. The terms, as commonly used in religious circles, apply to the two main divisions of our English Bibles: Genesis through Malachi, and Matthew through Revelation.

**Nowhere — I emphasize, NOWHERE, do the prophets, Christ, or the Apostles, use those terms in such a sense.** Theirs was that higher and loftier language (Isa. 55:7-11) which conveyed spiritual reality rather than humanistic theology. **They spake of that "old testament" or covenant as that system of Law; i.e., religious service centered in doing rather than in being (Heb. 8 & 9).** The function of that spiritual order was to impress upon man the total inability inherent within him to obtain merit before God (Romans 7). Though God outlined explicitly His will, yet man could never enter whole heartedly into it — **he was at variance with, and could by no means help rid himself of that variance.** In short, **the old testament was TRUTH PLUS HUMAN EFFORT.**

It was a miserable addition so far as man's conscience was concerned, for **the human effort negated the effectuality of the truth,** "holding (it back) in unrighteousness" (Rom. 1:18). It (the old testament) is **REVELATION WITHOUT POWER TO IMPLEMENT THE TRUTH OF THAT REVELATION WITHIN THE LIVES OF MEN.** On the other hand, the new testament is specifically outlined in Jeremiah 31:31-34; Heb. 8:7-13, and II Cor. 3:1-18). It is **THE ACTIVITY OF GOD WITHIN MAN.** **It brings with it the power to "will and to do"** (Phil. 2:13), and is developed through the personal knowledge of the Lord (Heb. 8:12). **While the old testament spoke of doing and living (Rom. 10:5), the new testament speaks of God doing, and thus man living — "I WILL write my Law in their hearts, and put it in their minds, etc."** It is becoming increasingly more evident to me that **current theology is little more than a wise and Devilish subterfuge to remove from men the realization of God's grace.** May the Lord deal prudently with those exponents of theology which are in express contradiction to that of the Apostles and Prophets.

Under the current false teaching, the old and new testaments are so divided (as is evident to all who embrace it or have embraced it): the first 36 books are the old testament, the last 27 books are the new testament. The results of this teaching have been most lamentable. The first 36 books have been virtually shelved as unnecessary. **Almost every churchman will acknowledge his basic ignorance of Moses and the Prophets,** and occasionally one will appear to be dissatisfied with such ignorance — but even that is very rare. Of the whole "Bible", as we are wont to call it, only **24 per cent** of the writing (an actual by-word percentage) is classified as "New Testament".

This **24 per cent** is for the church, we are told, while the remaining **76 per cent** is for the Jews — called, conveniently, for them, the "Jewish Scriptures." Therefore, it is pictured as axiomatic that they are not for us. Occasional-

## ON "PATIENT CONTINUANCE", from a brother

"Patient continuance is so altogether necessary that no work can be good in which patient continuance is lacking. The world is so utterly perverse and Satan is so heinously wicked that he cannot allow any good work to be done, but must persecute it. However, in this very way God, in His wonderful wisdom, proves what work is good and pleasing to Him. Here the rule holds: As long as we do good and for our good do not encounter contradiction, hatred, and all manner of disagreeable and disadvantageous things, so we must fear that our good work as yet is not pleasing to God; for just so long it is not yet done in patient continuance. But when our work is followed by persecution, let us rejoice and firmly believe that it is pleasing to God; indeed, then let us be assured that it comes from God, for whatever is of God is bound to be crucified by the world. As long as it does not bring the cross, that is, as long as it does not bring shame and contempt as we patiently continue it, it cannot be esteemed as a Divine work since even the Son of God was not free from it - (suffering for the sake of the good He did) - but left us an example in this."

Brother Martin Luther - 1552

ly, one will divert from this position if a passage is found in Moses and the Prophets that substantiates a received system. Under such delusion, people are leading miserable lives — their hearts are undiscerning, their understanding fruitless, and their minds weary with fears and doubts. Generally, the fault of this is laid to their insufficient work — they are not doing enough. **However, most, if not all, of such heartache could be dealt with to the satisfaction of the person by the Holy Spirit speaking through the prophets, interpreting and expounding their experiences to them.** Little wonder that with less than one fourth of God's revelation even partially familiar to them, they are living in continual ignorance. What of the other three fourths? Was it written in vain? God forbid! — See II Tim. 3:15-17; II Pet. 1:20; Acts 24:14-15). We are admonished by the Apostle Peter to "be mindful of the words which were spoken by the Holy prophets" (II Pet. 3:2).

**This fundamental error of which I am speaking may be corrected when once the truth of our introduction into Israel is perceived.** Having been placed into the stock of Abraham, we may now enjoy the benefits of the promises made particularly to his offspring. **"All the promises of God are yea (applicable to you) and amen (sealed to you) in Jesus"** (II Cor. 1:20) — "ALL" of them! Those in Isaiah, Jeremiah, Ezekial, Daniel, Joel, etc. — these are for **all** of God's children! Here is "fateness" and spiritual benefit. David's Psalms speak to our hearts, Jeremiah's lament is understood, and Malachi's concern for his people appreciated. "Moses and the prophets" are recommended to us by the Holy Spirit, not merely as extracurricular reading, or for historical information, but because **they are addressed to our hearts, and speak truths that feed our souls.** Oh, don't neglect them on the

## The Deprivation of a Personal Fellowship

(From page 2)

of it accomplished? Is the church vibrant with life? Is there vital contact with God? Are people "rejoicing in Christ Jesus" (Phil. 3:3), while "making no provision for the flesh, to fulfill the lusts thereof" (Rom. 13:14)? To ask the questions is but to answer them!

Yet, these organizational adherents are not generally idle. As a matter of fact, they have been literally "thrown" into a labyrinth of activity. Much of it goes under the heading of "soul-winning" — but that, to them, is merely a "high sounding" term denoting the work of recruiting members for their particular organization. I am well aware that they deny this; yet if their efforts were known to be uncondusive to the building of their system, they should immediately desist from them, and concentrate upon other and more befitting efforts which would further their personal aims and build their institution. Souls are not truly been won to the Lord under such systems. I have come in contact of late with quite a number of people ensnared by such orders, and find them all to be basically doubtful of mind and fearful to actually consider their relationship to God. Admittedly they are not walking close to the Lord; their faith is not what it ought to be; they do not pray as they know they should; they do not familiarize themselves with the Word of God as they know they should — and yet they are always busy in the behalf of the institution; supposing that "gain is godliness", and ignorant of the fact that "godliness with contentment is GREAT gain" (I Tim. 6:6).

Their true aim is to build the organization, to increase her boundaries, and write her name in fame. Beyond this, they are almost totally unable to see. **The constituents of the system are "hornswaggled" into a program that calls for no connection with God.** They are deprived of a personal and vital relationship with Him, and thrown into activity so arduous that personal needs and food for the soul are scarcely thought of, and when they are, they are considered secondary in nature. Delight is not in the Lord, or in the Word of the Lord (Psa. 1:2; 119:24, 77, 174; 37:4; Rom. 7:22), but rather in seeing individuals conform to their concept of things — to begin, so to speak, to see things their way." As a result, their spirits fluctuate according to the response of men instead of

in their cognizance of the Lord in their lives. **The whole system is a Satanic device designed to wrest the attention of people from the Lord.** Such an emphasis can build a gigantic and respectable organization, and if diligently adhered to, will bring fleshly prominence and worldly recognition. I know of several rather well known ministers who quite openly confess their ignorance of the Word of God and their lack of intimacy with the Lord Jesus Christ. Now, this is not to be construed to mean that Divine fellowship necessitates obscurity. God forbid! There have been, and will always be, Joseph's and Daniel's — but they are relatively few, for "not many wise, not many mighty, not many noble are called" (I Cor. 1:26). Some, like John the Beloved, Onesimus, Epaphras, Onesiphorus, and Epaphroditus, are obscured to the world — but out of their obscurity proceeds great and manifest works which redound to God's glory, though not to their fame... Paul did more for the Kingdom of God from a jail-cell than the aggregate ministry is doing today in prominence. **John, on that isolated Isle of Patmos, moved by the Spirit of God, has demonstrated that notoriety is not necessary to influence!**

It is most lamentable that adherents to this so-called evangelistic emphasis" are, for the most part, totally ignorant that they have been deprived of a glorious fellowship with the Father and with His Son, Jesus Christ (I John 1:3-4). They have been deceived into believing that the major activity is fleshly output, while God emphatically asserts that it is **spiritual input**; "Walk in the Spirit" (Gal. 5:16); "Set your affections on things above" (Col. 3:1-3); "Add to your faith . . ." (II Pet. 1:5-9); "Give diligence to make your calling and election sure" (II Pet. 5:10); "Be filled with the Spirit" (Eph. 5:18); "Follow after faith" (I Tim. 6:11); "Whatever things are pure . . . think on these things" (Phil. 4:8-9); "Put ye on the Lord Jesus Christ" (Rom. 13:14); "Earnestly contend for the faith" (Jude 3); "Sanctify the Lord God in your hearts" (I Pet. 3:14-15); "Be sober, be vigilant" (I Pet. 5:8); "Watch unto prayer" (Col. 4:2); "Put on the whole armour of God" (Eph. 6:10-17); "Seek those things which are above" (Col. 3:3); "Examine yourselves, to see whether ye be in the faith" (II Cor. 3:5); "Take heed unto thyself and unto the doctrine, and continue therein" (I Tim. 4:16); "Looking unto Jesus . . ." (Heb. 12:2), etc.

(Continued in next issue)

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basis that they are Jewish — so are you, in Jesus! (Gal. 3:29). You are "ONE" with them! **When God says "All Israel shall be saved" (Rom. 11:25-26), He is speaking of the whole olive tree, together with its natural and wild branches!** In Jesus, you yourself are in that "ALL!"

Let us not, then, boast ourselves against those natural branches — there is yet a "remnant" of them, "according to the election of grace" (Rom. 11:6), and God is fully able to "graft them in again" (Rom. 11:24). Remember that "THE ROOT BEARS THEE" — then "glorify God for His mercy"! Do not glory in being a Gentile, of the uncircumcision; but "glory in the Lord" that placed you into the "people" of His choosing, and made you to enjoy the benefits that He promised unto them.