

# 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

### IT IS TIME FOR GOD TO WORK

*"It is time for Thee, oh Lord, to work; for they have made void Thy Law" - Psalms 119:126*

Our God is a Mighty Worker, and we are His "workmanship, created in Christ Jesus unto good works, which God hath before ordained, that we should walk in them" (Eph. 2:10). His works are "wondrous" (Psa. 26:7; 145:4), and "great" (Psa. 92:5). When our Lord works, He is "terrible (awesome) in His works" (Psa. 66:3). *Nothing hinders His work; none is strong enough to compete with Him!* He declares, to the consternation of men; "I will work, and who shall let (hinder) it? (Isa. 43:13). His works may not be classified altogether, for they are spiritually "manifold" (Psa. 104:24). "Nothing is too hard" for the Lord, as it is written: "Is anything too hard for the Lord"? (Gen. 18:14); "Oh Lord God . . . there is nothing too hard for Thee" (Jer. 32:17); "Behold, I am the Lord, the God of all flesh: is there anything too hard for Me"? (Jer. 32:27). *This means that His work is never deficient; never rendered fruitless; never thwarted!* He is able to meet any circumstance in "wisdom and prudence." It seems to me almost childish to make such an assertion. It certainly ought to be axiomatic in religious circles to acknowledge Jehovah God's ability to work. But, increasingly, I find people questioning His Sovereign work, and resorting to their own devices. Like blind sheep, they plunge into despair and the "Slough of Despond", of Pilgrim's Progress. There appears to be great hesitancy to admit that God is able to do "exceedingly abundant above all that we ask or think, according to the power that now worketh in us" (Eph. 3:20, 21). Many approach the subject as though their discernment of God's work was the acid test and proof of the reality of His work. They speculate, and philosophize concerning what God may or may not be able to do; and some sophists, who will acknowledge that He can do this or that, ask whether or not He will do what He can do. *Well, the whole matter is perfectly acceptable to the mind of faith; the Lord God works contemporarily in mighty ways, ways full of wonder and glory.* When we declare with David; "It is time for Thee to work, O Lord", we are looking for a work *transcendent to nature; above the accomplishments of mere flesh and blood.* Were this not the case, we should side-step God, and perform the work ourselves!

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## The Word of Truth

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### IT IS TIME FOR GOD TO WORK

(From page 1)

The text indicates that man's work voids the Law of God, while God's work verifies, or ratifies, it. By this, we are to understand that if the works of men were permitted to be immortal, the Law of God would have to die. Because the "natural mind" is "enmity against God, for it is not subject to the Law of God, neither indeed can be" (Rom. 8:5-8), the work that proceeds from such a mind is at fundamental variance with that "holy Law." Were such works permitted to stand, the pronouncements of God would have to be recalled and retracted; they could not stand! That is what it means to "make void Thy law." It is certainly not possible to reverse or nullify God's holy Law in reality - the heavens and the earth shall pass away sooner than one small jot or tittle of it shall fail! Oh, unregenerate man would put an end to God's precepts if he could! But, praise God, he is impotent for such a task; and indeed, *such a thing is altogether impossible in the first place.*

David, having witnessed the utter ignorement of Divine precepts by wicked and sinful men cries out unto the Lord; "It is time for Thee to work" - time to "establish" the earth "with judgment" (Isa. 9:7). Let the Lord rise up in His Holiness and work marvelously! Oh God, we pray Thee as did David, to work; to so work that it may be testified: "God works a work in our day, a work which men shall in no wise believe; though a man declare it unto them" (Acts 13:41). Work in us "that which is well pleasing in Thy sight" (Heb. 13:21), and "work in us both to will and to do of Thy own good pleasure" (Phil. 2:13). Let us be able to declare to this wicked and perverse generation among whom we shine as lights; "My work is with my God" (Isa. 49:4). Thy Name is being reproached in the land, oh Lord; Thy holy church brought into disrepute; Thy people being discouraged. Rise up, oh God, in vindicating power and show Thy Mighty Arm! Bear it before the nations, and show Thyself strong! So shall we praise Thee, and magnify Thy Name. Amen.

Oh Lord, Thy holy righteous Law  
delights this heart of mine  
Since I by faith perceived Thy Son  
the light began to shine.

It grieves my soul to see mean men  
hold truth in disrepute  
Attempting to defile Thy Word . . .  
its verity repute.

'Tis time, my God, for Thee to work  
Thyself to vindicate  
Bear now Thy Arm before all men  
who dare Thy law to hate  
Bring comfort to Thy people, Lord  
who languish in this land  
Within them kindle a new fire  
uphold them by Thy Hand.

Oh Lord, I do not dare presume  
to counsel Thee in this  
I readily acknowledge that  
Thy image I do miss  
Nor do I think Thee ignorant  
of this mean scene below  
I know by faith Thou art all-wise  
these things Thou now doest know.

But in the Name of Jesus Christ  
I come before the Throne  
Because I seek all glory to  
go unto Thee alone.  
Thy will be done in earth, my Lord,  
As it is done in heav'n  
I pray this, for I know by faith  
this wisdom Thou hast giv'n.

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### "...They Were too Strong for Me.."

"He delivered me from my strong enemy, and from them which hated me: for they were too strong for me" - Psalms 18:17

Contemporary religion has left the desire for worldly recognition in men's hearts. When one becomes admittedly at variance with the "course of this world" (Eph. 2:2), and refuses to "run in excess of riot" (I Pet. 4:3-4), he is immediately tagged as a radical and insensible person. The modern church is doing all within its power, it appears, to measure up to the world's standards - to present a religion before men that may be admired by the carnal mind. **This is an attempt to adapt the Divine principles to the natural mind, and stems out of a failure to discern that the "natural mind understandeth not the things of the Spirit of God, for they are foolishness unto him; neither indeed can he know them, for they are spiritually discerned"** (I Cor. 2:14). However, the person who knows God is very much aware of the basic and fundamental variance of the entire mundane order with God - and with himself as a "child of God." "The carnal mind is enmity (itself) against God; for it is not subject to the law of God, neither indeed can be" (Rom. 8:7); "Whosoever, therefore, would be a friend of the world, is an enemy of God" (James 4:4). **The opponents of the saints are of the world order, and it is from such that we are gloriously delivered.**

The pull of the world order is not slight, but strong! Its adherents have amazing powers of in-

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## "NEVERTHELESS"

The adverb "nevertheless" stands between earth and heaven: between human ingenuity and Divine providence; between circumstance and God's "eternal purpose". It is an arrow pointing our eyes away from what appears adversity to "the hills from whence cometh our help" (Psa. 121:1), **The positive "nevertheless" turns sorrow into joy; torment into peace; and affliction into wholesome instruction.** "Nevertheless" speaks of God's compassion: "Our fathers . . . provoked Him at the . . . Red Sea. NEVERTHELESS He saved them for His Name's sake" (Psa. 106:7-8). It speaks of God's faithfulness: "So foolish was I and ignorant; I was as a beast before Thee. NEVERTHELESS I am continually with Thee; Thou hast holden me by Thy right hand" (Psa. 73:22-23). It speaks of unsearchable mercy, even after grievous sin and chastening: ". . . they provoked Him with their counsel and were brought low for their iniquity. NEVERTHELESS He regarded their affliction when He heard their cry" (Psa. 106:43-44). "Nevertheless" speaks of God's steadfastness, even amidst our ignorance; "For I said in my haste, I am cut off from before Thine eyes: NEVERTHELESS Thou heardest the voice of my supplication when I cried unto Thee" (Psa. 31:22). This little word transcends logic and human reasonings. **When there is every just and apparent reason for pessimism, it reverses the current of the circumstances and appearances, and sets up a blessing for "the elect."** It speaks to those bowed down with sorrow, affliction, spiritual darkness, fears, and anxieties! **It sets forth the Lord as Sovereign and Omnipotent in ALL THINGS!** With a "nevertheless" in your life, you can get the whole picture - earthly and heavenly. It will gender confidence, assurance, and joy to those who will receive it!

As I "look upon the earth beneath" (Isa. 51:6) I am stricken with a sense of its temporality! The earth shall "pass away" (I Cor. 7:31; I Jno. 2:17; Matt. 5:18) and be "burned up" together with all "the works therein" (II Pet. 3:10). The "heavens" too shall "pass away with a great noise", and "being on fire shall be dissolved, and the elements shall melt with fervent heat" (II Pet. 3:10-12). Change and decay, erosion and corrosion, are evident all around. Were I limited to this knowledge of things, however, I should drink my fill of the earth and all that it has to offer! I should "eat, drink, and be merry," for tomorrow might never come. Afraid that it would get away from me, I should horde the world's goods, and become sensual, living in "evil concupiscence" (Col. 3:5). If I were adversely affected, I would be despondent, and listless, and overcome with much sorrow, as many are this day. But, praise God, the Lord has so transformed my life as to make me spiritually optimistic: yea, **spiritually confident through faith!** He has put a "NEVERTHELESS" into my mise, look for new heavens, and a new earth, heart: "NEVERTHELESS, we according to the pro-wherein dwelleth righteousness" (II Pet. 3:13). What a glorious effect this has upon the "redeemed". Let the world go; let it fly into oblivion; **we are looking for, Praise the Lord, and anticipating the coming of a purified earth and heaven where we shall "ever be with the Lord"** (I Thess.

4:17). That is real transformation - the power of the "nevertheless"! It means that in spite of the knowledge of the earth's transitoriness, we possess a living and an immortal hope! Without that "nevertheless" we should despair altogether or else be "overcharged with surfeiting" (Luke 21:34).

There are two parts to man; a natural and a spiritual. One is slain, the other is living; one is "old" the other is "new"; one is to be starved, the other is to be nourished. I speak of the Adamic nature and the life of Jesus within the redeemed. **The regenerate both die and live; they die to sin, and live unto God** (Rom. 6:21). Both of these facts must be kept in mind continually. If I consider the fleshly nature alone, and engage my whole being in combating it only, my "new heart" (Ezek. 18:31) shall suffer from the lack of nourishment. On the other hand, if I feed the new nature, while apathetically ignoring my old nature, it shall eventually deceive me and bring me into sin! **I must learn to behold my dual nature with wisdom and discretion, nourishing the spirit, and "mortifying my members that are upon the earth"** (Col. 3:5). It is here that the little adverb "nevertheless" comes into the picture: "I am crucified with Christ, NEVERTHELESS I live . . ." (Gal. 2:20). It is "I" that live; nevertheless, it is I that am crucified. **I have, by grace, progressed from death to life. There has been a real spiritual death, and a literal spiritual resurrection.** I am to live in view of them both! Are you doing that? "But put ye on the Lord Jesus Christ, and make no provision for the flesh to fulfill the lusts thereof" (Rom. 13:14). Your efforts must be channeled toward these two activities; tearing down and building up; mortification and nourishment; putting off and putting on! How many people have fallen into grievous snares and pits simply because they neglected one of these holy activities? **When Israel entered Canaan, they not only slew the enemy, they built cities for their families, and tilled the ground for their nourishment.** The Apostle Paul preached the Word, and at the same time "buf-feted" his own body (I Cor. 9:27). Claim this "nevertheless" - live in the full cognizance of it! Let it remain where it is - **between crucifixion and resurrection!**

In God's dealings toward us, there is often chastening, of which "all of partakers" (Heb. 12:8). **This is the laying of the whip upon the back of the soul - sometimes for reasons not so readily apparent.** Oh, it is most grievous and painful to the heart. The bludgeon of conscience strikes at us: the enemy's words stick as arrows in us; circumstances become a steady reminder that we cannot stand in our strength alone! Thoughts of God leaving us plague our minds during such times. God's people somehow seem distant from us; we have "fears within and without" (II Cor. 7:5). But, praise the Lord, there is a "nevertheless" applicable here too - a sign to the soul pointing from experience to God; from effect to cause! Hear it with joy; "Now no chastening for the present seemeth to be joyous, but grievous: NEVERTHELESS, afterward it yieldeth (precious crop) the peaceable fruit of righteousness unto them which

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# Affirmation from First John

## (PART II)

There is also an affirmation concerning real victory - overcoming the world. The victory is declared to be FAITH. That is what it IS! Victory is not victory, it is FAITH! Contrary to the reasoning of earth - yes! But it is a declaration of the REAL case! Faith IS the victory that overcomes the world: all else is deception and fraud! Do not underestimate the power of believing: "Who is he that overcometh the world but he that believeth that Jesus is the Christ" (I Jno. 5:4-5). To overcome the world means to live above it - above the "lust of the flesh, and the lust of the eye, and the pride of life" (I Jno. 2:15-17). It means to "cast down imaginations, and every thing that exalts itself against the knowledge of God, bringing into captivity every thought to the obedience of Christ" (II Cor. 10:3-5). You may expend endless energy in an attempt to overcome the world by "voluntary humility and will worship" (Col. 2:19-22), but the truth of the matter is that **it may only be overcome by faith!**

There is an affirmative pertaining to our Lord Jesus Christ: "This is He that came by water and blood . . ." (I Jno. 5:6). It is declared explicitly that Jesus came "not by water only, but by water and blood". It is generally held that this reference is made either to His baptism (water) and His death (blood), or to the piercing of His side, when both "water and blood" flowed forth (Jno. 19:34). I see no violation of any given principle of God in either case, and offer them for your consideration. The text does, however, speak of another truth to me, and on an "other wise." Our Lord Jesus Christ was both man and God (John 1:1-14; I Cor. 15:21, 47). He was born physically of a woman, and spiritually, by the resurrection from the dead. The natural birth (though facilitated throughout the means of a supernatural conception) was "by water". This is the means of the natural birth. Recently a doctor brother related to me how he himself had come to this knowledge of birth by water. He commented; "I wish that everyone could be with me when I deliver a child; they would know then what it means to be 'born of water'." This is a description of the physical birth, and is so referred to in John 3:5, contrary to much Biblical scholarship. The text in the Gospel of John does not connote such an interpretation as is ordinarily given to it - that of baptismal regeneration. The introduction of baptism into the text is forced; Jesus is speaking to Nicodemus of two births, a natural and a spiritual; one is by water, one is by Spirit. Without laboring the point at this time, I shall leave it by saying that it is my conviction that the meaning is the same here; "water" denotes the natural birth. Our Lord came, in this sense, "by water" - via a physical birth. He was "made flesh" (John 1:14), and "came in the likeness of sinful flesh" (Rom. 8:3). As such, He is able to now be "touched with the feelings of our infirmities" (Heb. 4:15). He felt the tug of the flesh; knew the drag of temptation upon the soul, though He never once yielded to it. He was truly "made like unto His brethren" (Heb. 2:17) and thus is now a

fit High Priest for them. But, Jesus also came by blood, in order that He might be given the pre-eminence over all things, and thus "bring us to glory"! **From out of His death there came a glorious resurrection, by which He was "declared to be the Son of God with power"** (Rom. 1:1-3). He was "Jesus", "by water". He was "Christ", "by blood". And, men must receive Him as both God and man, Jesus and Christ; not merely as a good teacher, not merely as Divine and unable to be affected by our trials. He was "God manifest in the flesh" (I Tim. 3:16), and so must HE be received!

John further affirms that the declaration of Jesus Christ's person is a matter of God's personal attestation. The affirmation of His coming is "the witness of God" (I Jno. 5:9-10). No man can contest it with impunity; God Almighty has asserted that this IS His "Beloved Son in whom He is well pleased" (Matt. 3:17), and we are enjoined to "hear Him" (Matt. 17:5). This is positive, and it is truth; declared by the Lord God, who "cannot lie" (Titus 1:2). Blessed is that man who disputes not with Jehovah, but rather finds agreement in his heart with Him. **The highest source of truth is God Himself, and He has affirmed, to our joy, the truth of our Jesus!** Without the Father's approval, we should certainly entertain doubts and questions concerning Christ. But with His Divine ratification, we become confident and assured that "truly, this is the Christ." This is what it means to be "taught of (by) God" (John 6:44-45). Have you, reader, received the witness of God? It is surely "greater than the witness of men" (I John 5:9). Content not yourself with mere dogmatic assertions by man concerning Christ; obtain by faith the surer witness and more powerful inward witness of God!

There is the matter of assurance involved here too. We are told of confidence - a confidence that puts real power into prayer: "This is the confidence that we have in Him, that if we ask anything according to His will He heareth us" (I Jno. 5:14-15). This is real benefit and blessing especially to those who are not "unwise, but knowing what the will of the Lord is" (Eph. 5:17). **Our confidence does not lie in our ability to persuade God, but rather in the unchangeable and eternal will of our God.** Our Lord has spoken unto us of His "eternal purpose" (Eph. 3:11), and as we find our prayers in accord with that "eternal purpose", our confidence increases and rises to great faith-heights! This calls for discernment, perception, understanding, and wisdom. **It means that our prayers are to be ordered within the framework of our Lord's will.** This IS confidence! The question is, Do you possess it?

Finally, there is an affirmation of "the true God and eternal life." There is but one God, the true and the living God "with whom is no variableness nor shadow of turning" (James 1:17). As was the case in Athens, it is this True and Living God, that is so often the "unknown God", whom men "ignorantly worship" (Acts 17:23). Much of what is called "God" in the denominational world is not the "God and Father of our Lord Jesus Christ" at

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# THE UNSEARCHABLE GOD

"Touching the Almighty, we cannot find Him out"  
Job 37:23

**Human inquisitiveness is intensified by knowledge!** As man learns more, he becomes more curious, more inquisitive, more desirous to probe into secret things. Exalted in his own despicable pride, man fancies that there is nothing which he may not comprehend through his own personal investigations and analyses. It is in this way that "knowledge puffeth up" (I Cor. 8:1), creating within the heart (if unattended by grace and love) a confidence in self that is not only unwarranted, but is **unlawful** before the Tribunal of heaven! **Thus, sophists come to reject anything that is not subject to their scrutiny and understanding as spurious and unreal.** "If I cannot see or understand it," they say, "I will not receive or believe it." And so many pseudo-intellectuals of our day have come to scoff at the truth of Jehovah God, referring to Him as being mythological, and an invention of fearful, perverted, or superstitious minds. Still other religious bigots, acclaimed as "theologians" and "scholars" in the field of religion and Christianity, renounce the great teachings of grace, faith, and election, simply because they themselves are unable to fathom their depth or to fit them into their limited concepts of spiritual things. "I just can't see it" is often offered as a firm reason for the rejection of truths spawned within the mind of God and perpetrated by the Holy Spirit of God. **All of this confirms the fact that our God transcends man!** Man's intellectual attainments have not caused him to view with any further clarity the Lord nor the things of the Lord, but have rather obscured His precious Presence and veiled His immutable truth! **The more of this world's philosophy that one learns, the less of the Lord He sees plainly.** Oh, that such as are given to pursue the development of the intellect might realize this, and proceed into those activities with a special dispensation of grace from the Lord. It is certainly not that we frown upon the development of the mind, the sharpening of the intellect to observe, analyze, memorize, and scrutinize. God forbid! **There must, however, be an ever-present awareness of the militancy of the knowledge of this world against the "mind of Christ"** (I Cor. 2:16). Young people that go to college to learn life-time occupations; men on the job that are required to submit to more formal education; school teachers that are required to take further courses in the college, etc.: these must arm themselves with the mind of Christ, and fortify themselves with grace and truth, else they shall fall under the heavy weight of worldly wisdom!

**God is not subject to human scrutiny and classification.** You can't write a term paper on God as you would on the grasshopper, or the snail, or plant life! He cannot be placed into a test-tube and studied in detail! He is greater than that! He will not fit into a tube, or upon a mental slide for microscopic observation! **His character and**

**Being cannot be reduced to a small observable mass to be studied and understood by mere men.** The "heaven of heavens cannot contain Him" (I Kgs. 8:27), much less a finite and infinitesimally small mind. **His Person is so veiled, that only a segment of Him may be seen by we mortals.** As the "angel of the Lord" said unto Menoah, soon-to-be father of Samson, the judge; "Why askest thou thus after my name, seeing it is secret" (Judges 13:8): and if the angel's name was thus secreted from flesh and blood, how much more the Name of the Eternal God who created the angel! As Zophar the Naamathite asked: "Canst thou by searching find out God? Canst thou find out the Almighty unto perfection?" (Job 11:7). And can you, oh reader, by your own limited ingenuity, search out God? Will He be discovered by you, oh "worm", who art surrounded by both moral and spiritual darkness? Is your mind keen enough, developed enough, to plow through the clouds of darkness that surround Jehovah, and thus find Him out? Do you understand the mystery of His work; the millions of little intricacies in the natural creation: the rain, the snow, birth, the seasons, the remarkable precision of physical life? And if you say you grasp these things, what of the mysteries of electricity, magnetism, light, cold, darkness, etc. Aye, we observe such things, and acknowledge their mystery; we have by no means exhausted all there is to know about them! And, if we cannot comprehend to the fullest measure God's work, much less are we capable of comprehending Him! We confess with Job; "Lo, these are PARTS of His ways: BUT HOW LITTLE A PORTION IS HEARD OF HIM? but the thunder of His power, who can understand" (Job 26:14). It is an attribute of God to "hold back the face of His Throne, and spread a cloud upon it" (Job 26:9). He will tell us what we need to hear, reveal what we need to know, show what we need to see--but He will not subject Himself too far beyond that! Our God is "a God that hideth Himself" (Isa. 45:15), not permitting Himself to be seen in **fullness**, and often obscuring His Presence even from the redeemed for seasons. If you want a God that can thoroughly be understood, then you cannot have "the God and Father of our Lord Jesus Christ". We who are "of the faith of Christ Jesus" say: "Touching the Almighty, we cannot find Him out" (Job 37:23): "Clouds and darkness are around Him" (Psa. 97:2), and in our own strength we "cannot attain" unto Him (Psa. 139:6). Such a great God have we! It is "the glory of God to conceal a thing" (Prov. 25:2), and how much is He to be glorified in that so much of Himself remains to be unveiled to us!

**His ways are equally as undiscernible as Himself.** It is attested that "He doeth great things and unsearchable" (Job 5:9), and is it not so? Who can understand such high truths as redemption election, grace, the choosing of Israel, the grafting in of the Gentiles, His longsuffering and patience, the unredeemable state of the fallen angels, everlasting punishment, the Holy Spirit within men, etc? We know but the fringe of these things; there is yet far more than we discern. And if you say that you are able to comprehend these things, there are yet other areas to be un-

derstood, and upon which we would have a complete explanation from you, O sophist: how can the Almighty God, Whom the heavens cannot contain, dwell in the humble and contrite heart? How can man be cleansed so thoroughly by Jesus' blood that he is actually rendered "without spot or wrinkle, or any such thing", "faultless before the throne", and "justified from all things"? How can a sinner be pronounced "blameless"? How can a man's nature be changed? How can God fellowship with finite man, Himself being Infinite? Oh, "great things He doeth which we cannot comprehend" (Job 37:5): "Oh Lord, how great are Thy works! and Thy thoughts are very deep" (Psa. 92:5). Explain why God loved you, oh sinner, after that you have discerned how you hated Him and loathed His ways! Explain, thou learned, why He "gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life" (Jno. 3:16). Oh, we that have "tasted of the Lord" (I Pet. 2:2-3) enjoy these benefits, and are given a measure of understanding concerning them; **but they are ever fresh to us, and never old, ever vital, ever pulsating with life, because there is always something about them that is beyond our reach, beyond our understanding!** It is said of the Lord that His "way is in the sea, and His path in great waters: His steps are not known" (Psa. 77:19). Though in the Holy Spirit we are given most remarkable discernment (I Cor. 2:10-16), yet it remains true that "the secret things (things unrevealed) belong unto the Lord our God" (Duet. 29:29). **If the Lord is to be properly worshipped, we must ever remember that He is above us; that He is wiser, stronger, and infinitely greater than we are, or ever hope to be! He transcends the most far reaching thought or imagination!** I have observed that those who serve a small god, engage in little worship, little adoration, little "fear and trembling." But as for those who have received an "understanding, that they might know Him that He is true" (I Jno. 5:20), they know in verity that "His greatness is unsearchable" (Psa. 145:3). Some religious enthusiasts who have received some similitude of reality within, are content with a God that can take away a fever, or cure a broken body, or remove the blight of cancer. Their God can do this, they confess; but that is the greatest demonstration of His greatness, and so they speak the more of external works upon the body than of the eternal work within the heart and soul. Poor, benighted people!

**Their religion is only good for this world, for this world alone will have affliction, and what shall they have to praise God for when there is no body to heal, no fever to relieve, no financial burden to lift? What? Is the God of heaven to be extolled alone for these things? Are these things not "as nothing" with God, easy to be performed? The greatness of your God in these things is measured by the greatness of your faith. A small and insipid faith will be highly impressed with something it can see; a tangible something that tantalizes a doubting and fretful mind! Begone, thou contemptible and utterly depraved deceiver that would hearken men to such a work. Those that pitch their tents and call men to behold visible wonders may make an impression, but **our God is****

**capable of impressions far greater than that!** The Great God whom I worship can mould a heart, grant new affections, new desires; remove old ambitions; bring contentment in whatsoever state I am in; give joy in sorrow; longsuffering in persecution; rejoicing in tribulation! He can cause the heart to leap with joy when men revile and persecute, and say all manner of evil against one falsely! He brings an awareness of a greater "weight of glory" that is attained only through suffering! **This is the great God whom I cannot comprehend; one that works in wondrous ways, so as to bring me into agreement with His mind and Law; to cause me to say "Amen" with my whole heart, and acknowledge "just and righteous are Thy judgments, oh God!"** This is the Mighty God that is "unsearchable"; He makes for spiritual adventure, Praise the Lord! I am aware that we are not to be content with ignorance or spiritual blindness; but ignorance speaks of not being cognizant of truth which is available, and may be obtained in the Lord Jesus Christ. Ignorance of such truth is inexcusable! But I am speaking of God's ways, His judgments, His wisdom! **The depth of these things cannot be plumbed by mortal mind, or any intellect, no matter how highly developed.** I recall the words of Paul, after that he had entered into the great profundum of the choosing of Israel, their cutting off, the grafting in of the Gentiles, and the soon grafting in again of the Jews (Rom. 9-11) So overcome was He with God's inscrutable wisdom toward them both that he cried out: "O the depth of the riches both of the wisdom and knowledge of God: how unsearchable are His judgments, and His ways past finding out" (Rom. 11:36). He could contain no longer! As his mind perused the work and wisdom of God, he was suddenly taken back with its magnitude! Who could "find it out", or thoroughly comprehend it? Who could enter into God's judgments and ways, and beginning at one end, search out every phase, every jot, and every tittle of them to the end? We of "the household of faith" (Gal. 6:10) have also come to understand in our own measure that the "riches of Christ" are truly "UNSEARCHABLE" (Eph. 3:16).

Who has understood or availed himself of all of them? Who can expound everything in the Scriptures - to say nothing of the vast storehouse of things yet unrevealed! Have you never been stricken with a sense of the immensity, the strength, the wisdom, and knowledge of our God? He is truly the "great God above all gods"! The effect of this knowledge upon you is regenerative as well as preparative! This is illustrated in Isaiah, when he "saw the Lord high and lifted up," and "His train" filling all of the temple. It was then that he experienced truthful introspection: "Woe is me, for I am undone. I am a man of unclean lips, and I dwell in the midst of a people of unclean lips" (Isa. 6:1-6). **The comprehension of a reigning, all-wise God brought out the truth of Isaiah's person and environment - and it will do the same for you!** How often, after catching a glimpse of God's magnanimous wisdom do I acknowledge with David: "So foolish was I and ignorant; I was as a beast before Thee" (Psa. 73:22).

It is one of man's primary faults that he is hesitant to, and even stubbornly so, to acknowl-

edge his total insufficiency. He loves to rest in his own way, to make his own path, to direct his own steps, and to trust in his own ability to dig out the truth of a thing. But once let him get a vision of the unsearchable God, and these proclivities will diminish and die in an abrupt end! The art of prognostication is sometimes even questionable in matters of athletics, politics, and other areas of mundane activity; but as concerning the Lord God, it is altogether foolishness. **You cannot speculate concerning Him - praise God - or diagram and trace His movings in advance** (it is most difficult indeed, and sometimes altogether impossible to see where He has been, to say nothing of where He is going!) He is UNSEARCHABLE! You cannot exhaust the storehouse of Truth concerning Him; there is always, and shall always, be more to know!

God has graciously, however, provided His people - the "washed, justified, and sanctified" (I Cor. 6:11) - with a knowledge of Himself that is sufficient to gladden the heart, and carry us into His very presence; hallelujah! **Though His people do not completely understand or comprehend Him, yet they are given such an acquaintance with Him as makes for "righteousness and peace, and joy in the Holy Ghost"** (Rom. 15:17). It is one of the ministries of our Savior, the Lord Jesus, to give us an "understanding, that we might know" God (I Jno. 5:20). He Himself declared: "No man hath known the Father save the Son, and whomsoever He shall reveal Him" (Matt. 11:27; Lk. 10:22). What a glorious provision! Have you availed yourself of it? Has our "precious" Jesus ministered to you "the knowledge of God". I can say with the "sweet Psalmist of Israel" (II Sam. 23:1) - "Thou hast set me in an exceedingly large place" (Psa. 118:5); an area in which my heart may be filled, and yet not exhaust the riches of His glory! An unsearchable God; unsearchable works, unsearchable ways; unsearchable judgments! Here I may "spend and be spent" (II Cor. 12:15); an enthralling and exciting adventure in the Spirit. As I press toward greater dimensions and a deeper knowledge of Him, I find I never leave the garden of fresh fruit; never is there monotony in this life, or dullness. The search never ends; the quest ever grows, ever "pressing toward the mark of the prize of my high calling in Christ Jesus" (Phil. 3:14). I challenge you to seek this God, and to forever leave behind those denominational "gods" that may be thoroughly learned and comprehended.

Unsearchable God art Thou to me  
Reality in Thee I see  
Thy storehouse I cannot exhaust  
My entire life in Thee is lost.

I cannot comprehend Thy ways  
Or number Thy Infinite days  
Thy works too deep for mortal mind  
Yet in them I sweet comfort find.

For Jesus Christ I now thank Thee  
Who gave a glimpse of Thee to me  
I now do bow before Thee Lord  
Ready to receive Thy Word.

Though all of Thee I do not know  
A portion Thou'st begun to show  
I now behold a measure small  
Yet with it I now stand enthralled!

May the Lord be seen by you as a Great God! May you be seen by yourself as a mere man! a mere man in need of a great God! Much of God may be known to you through the Savior Jesus Christ. Nestle in His bosom, and let Him give you "sweet counsel". You will learn how an unsearchable God will satisfy and longing of your hungry heart. Oh reader, I commit you to this God, who though He cannot be searched out, yet may be found of you!

## Affirmation From First John

(From page 4)

all! The religious world (much of it mistakenly referred to as "conservative"), suffers from a pygmy god. Their god is too small, and too dependent upon them. He serves their purposes and facilitates their programs. Oh, they call him Jehovah, and say that He sent Jesus Christ; but it is so often a complete misrepresentation of the case! They have a SECTARIAN CONCEPT of God, and not God! **We must remember that a concept of God and God Himself cannot be equated! Jehovah God is greater than concept, more profound than a mere statement of belief. It is God that men need, not a concept, theories, or speculations of God!** You need the "true God" - the REAL ONE, beside whom "there is no other." Equally true, men need "life eternal" - a knowledge of and fellowship with the Father, and the Lord Jesus Christ (John 17:3). **The church was never meant to be a mediator, or an organization through which all communication with God or labor for God is conveyed.** Yet, it is set forth as such today. People have no compunctions at all about saying they serve the church, work for the church, believe in the church, etc. People are building their lives upon their church instead of the Rock, Christ Jesus. In their hearts, the church is God; they render obeisance to it, irrespective of a personal relationship with God. **The church is actually, however, the recipient of Divine grace, power, love, and mercy. While it is certainly a light in this world, it shines with a borrowed light! It cannot of itself communicate life, light, or strength - only God can do that. The church is absolutely and utterly dependent upon God for everything, and "without Christ" it can "do nothing."** Real spiritual life is a soul-sensitivity to the Lord God; an awareness of His presence, His voice, His work! It is the result of being "joined to the Lord" (I Cor. 6:17). Now, John sets forth an affirmation concerning this "true God, and life eternal." "THIS IS the true God, and life eternal" (I Jno. 5:20). He is referring to the "UNDERSTANDING" that our Lord Jesus has "come" and "given" to us (I Jno. 5:20a). **It is our Savior's peculiar ministry to acquaint us with His "heavenly Father". The God who is known AS A RESULT OF CHRIST'S COMING AND TUTELAGE is the "TRUE GOD!"** The life which results from knowing the God with whom we have become acquainted through Christ's

ministry, is that "ETERNAL LIFE." All other gods - all other lives - are false and to be rejected; regardless of the orthodox language that is used to convey conceptions of them. If the god that you know can be known apart from the personal ministry and instruction of Jesus Christ, he is not the "true God!" If the life that you have did not require the ministration of the "Lord's Christ", then it is not eternal! This is the meaning of John's affirmation.

These phrases with which I have dealt are not subject to disputation. They are assertions of positive and immutable truth. Our thoughts and concepts must be conformed to them! There must be no attempts to fit them into a statement of church belief, or into private conviction, or into a creedal statement of faith. If received with meekness, they will work a glorious transformation in your own soul. May the Lord give you understanding in all things, and may you personally become a participator in these liberating truths!

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### "NEVERTHELESS"

(From page 3)

are EXERCISED thereby (Heb. 12:11). How many hearts have been burdened because they have not grasped this "nevertheless"? **This means that we are not to consider the "present" experience the end of the matter - there is an "afterward", nevertheless! We are not to consider the future altogether a projection of the present! Our attention is brought up abruptly, and we are caused to think on "AFTERWARD"!** - "afterward"; what a wonderful word! It means that chastening has a termination point! It indicates that the grief experienced is only temporary! Praise the Lord! **Before** there is chastening and grief - **afterward** there is righteousness and peace! These cannot be fused together! You cannot unite peace and grief, or chastening and righteousness! Peace must follow after grief, and righteousness after chastening - a Divine "NEVERTHELESS" stands between them! Whether you are knowledgeable of it or not, there is a "nevertheless" that stands between YOUR personal chastening and the soon coming "peaceable fruit of righteousness." In this way, the Lord has wisely ordered it so that "we might not be condemned with the world" (I Cor. 11:32). Let this word ("nevertheless") then, speak to you of God's mercy and grace toward us; of His "eternal purpose"; His steadfast counsel and His Sovereign will. It stands between being "cast down" and being "comforted" (II Cor. 7:6); between suffering persecution and shameless preaching (II Tim. 1:12); between the fact of wily false prophets and God's people (II Tim. 2:17-19). **There is a "nevertheless" for you to claim - no matter what the circumstance in which you presently find yourself. There is more to be seen than the visible; more to be known than the obvious; more to be felt than the tangible; more to be heard than the rumblings of the earth.** Oh, can you not hear the Lord speaking to your heart; instructing you more perfectly concerning your case. Can you not say with David: "The Lord will perfect that which concerneth me" (Psa. 138:8). By faith lay hold of His "NEVERTHELESS" for your life."

## A New Tract Waiting For You

It may interest some of our readers to know that we have another new tract available. SEEKING THE LORD, is the theme of this short eight page tract, and it is rich with food for the soul. It is designed to present to all the necessity of continuing in our search for the Lord; that at no point are we to tire of this occupation. We want to encourage YOU to send in for a copy - as many as you believe you can profitably use. We are trusting the Lord for the type of response to this message that will bring glory to His name. I believe you also will be admonished wisely to continue in your pursuit for the Living God, for He has not yet been discovered in His fullness. At best, we are only at the border of the promised land, brethren. Now, send in for your copy. It is free and postage paid. Pray for the success of its ministry; that the word of God might run and have free course, and not be hindered.

We have two other tracts available to you also; GOD AND MAN, a series of four studies designed to show the blessed union accomplished by Jesus between God and man; and THE ELECTION OF GRACE, a presentation of a most controversial subject, yet one that is comforting to those living for Jesus.

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... "They Were Too Strong For Me ..."

(Please turn to page 2)

fluence and persuasion over men's hearts, and were it not for the Lord God Almighty, they should have long ago "swallowed us up" (Psa. 56:1, 2; 57:3). Praise the Name of our God that we have not been taken in by their wily trickery. This is what David is speaking of in the above text. The "strong enemy" and "them that hated me" are **those who have embraced the world order, whose hearts have not been renewed and circumcised; who yet remain in a state of "nature" which fits them for wrath** (Eph. 2:1-3). This is that "untoward generation" of which Peter spake (Acts 2:40), and the "wicked and perverse" of whom the beloved brother Paul spake (Phil. 2:11). When viewing the host of inimical spirits, who are constrained to say with David; **"They are too strong for me"** - and indeed, they are! They froth with hate against the children of light, because their presence condemns their fruitless deeds of darkness. The brightness of saintly lives exposes the heinousness of sin and degradation. Satan's hosts rush upon us, as it were, to snuff out our "candle" and drive us into the oblivion of darkness and despair. But they have failed, and shall continue to fail! God shall deliver us from them that are too strong for us, and greatly we praise Him for that. We stand not in our strength alone, but are upheld by His mighty arm!