

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

THE VANITY OF HUMAN WISDOM

*"It is vain for you to rise up early,
to sit up late, to eat the bread of
sorrows: for so He giveth His beloved
sleep" — Psalms 127:2*

To divest man of his tenacious hold upon the concept of human merit - that is a great task! Mortals do not easily relinquish the pseudo-philosophy of the high worth of self and self-effort. Notwithstanding, amidst the jangling of such sounding brass and tinkling symbol, the clarion voice of truth may be heard which breaks the shackles of delusion - glory to God! The truth of the matter is that *all protection and safety is of the Lord. Unless the Lord keep the city, the watchmen waketh in vain (Psa. 127:1).* Military armament and mental vigilance are totally vain if God does not hedge us about! We must learn that God *"delighteth not in the legs of a man" (Psa. 147:10),* and *"He that trusteth his own heart is a fool" (Prov. 28:26).*

In our text, the Psalmist is teaching us that man cannot protect or fortify his own path. He may with great diligence and militant pursuit seek to protect himself from his enemy; he may even rise early, seeking to be more cunning than those that seek his life - and yet, if the Lord God Himself is not undertaking on his behalf, all of his effort are pure vanity. Sitting up late - trying to outlast the enemy - is also met with the frustration of failure if Jehovah's arm is not stretched forth in our behalf. *Man is totally and completely vulnerable apart from the hedge of the Lord. O, that men knew their weakness, their frailty, their utter helplessness within their own strength. The cause for men's continuance is not their efforts alone, not their ingenuity, or their ability to foresee evil and stay the hand of the wicked. They are kept by that prevenient grace that is so mysterious and unexplainable, yet gloriously true. There is no arm but that of the Lord - none at all!*

But, there is another matter in our text; man cannot place the Lord into a position of obligation! It is *"vain to eat the bread of sorrows,"* says the Psalmist. O, men need to know that *mere carnal sorrow will not procure the benefits of grace.* The Spirit witnesses that *"the sorrow of the world worketh death" (II Cor. 7:10);* it alienates from God because it is not based upon spiritual reality, but upon the imaginations of the wicked heart. The Lord *giveth His beloved sleep";* He does it because His affection is toward her, not because *"his eye effecteth his heart"* as is the case with mortal man (Lam. 3:51). Because His people have been procured for Himself by Jesus Christ, His well beloved Son, *he is disposed toward them. They do not need to obtain His favor, they have it in Christ. He "giveth", not "selleth" or "payeth."* If we seek to obtain the favor and blessing of the Father, we shall do so by *"kissing the Son" (Psa. 2:12)* We are *"accepted*

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The Word of Truth

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in the Beloved" (Eph. 1:6), not made available for acceptance! All human wisdom is vain, for God hath made it "foolish" (I Cor. 1:19-20). If men seek to sit down and plot their course to God, to conceive in their finite minds of ways to convince the Lord that He should bless them and give them peace, they are wasting their time. The thing with which they are to occupy themselves is believing God (Mark 11:22) concerning the record that He has given of His Son (I Jno. 5:10). The Father has seen the travail of the Son's soul, and has been satisfied (Isa. 53:11). To those who are resting in Christ Jesus, who are pleased with His vicarious death, and who depend upon His holy merits, the Father reserves His choicest favor and blessing. Woe to that sophist that falsely supposes, therefore, that by his own efforts he may obtain grace. This negates the very concept of grace, which is this: **God deals with us because of His love and favor toward us, not because of the development of worth or merit.**

When man comes to God, he must be willing to abandon — completely abandon — merely human rationality and wisdom. God, in His inscrutable wisdom, has determined that "the world by wisdom" know Him not (I Cor. 1:21). Man is deficient in regards to the appropriation of God's favor. The Lord is beyond his domain, outside of the pale of his perception. God "is not a man" (Num. 23:19), and therefore cannot be dealt with as though He were a mere man. **Our heavenly Father is not disposed to favor men as men favor men; He is higher than that! He favors men because of His everlasting mercy and eternal grace: "He GIVETH His beloved sleep."**

Let each one of the trusters-in-the-Lord place a proper value upon faith, and dethrone the exalting spirit of merit. Let none seek to defend himself or to appropriate in his own wisdom and by his own efforts the favor of God. We have "one Mediator between God and man" (I Tim. 2:5), and our only approach to the Father is through Him. Furthermore, as we approach the Father in His merit, and in His alone, we at once become "His beloved", thus experiencing peace and the associative benefits of the New Covenant.

Responses From Korean Brethren To Korean Issue Of The Word Of Truth

Each month 20,000 copies of THE WORD OF TRUTH are mailed to Korean people in their own language. Brother Jonathan Kwon edits the paper, and has related to us some of the responses that have been received there. The Korean issue is compiled from various issues of THE WORD in the U.S.A., articles being selected that are appropriate for our brethren there. Below are some of the letters that the Lord has brought to our attention.

* * *

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

Presbyterian Pastor
Native of Korea

* * *

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

Methodist Bishop
Native of Korea

* * *

"Our Lord God shows me the clear truth of His Gospel through THE WORD OF TRUTH. I am very happy to write this letter. I will preach

BABBLINGS FROM BABYLON'S BULLETINS

BABBLE #7

"..... is the teacher of the Boys Class. This class is made up of boys in the fifth grade . . . If looked happy Sunday, it was for a good reason. The bowling team, of which he is Captain, took over first place . . . Good luck to you and the team Saturday night."

THE VISITOR

BABBLE #8

"Praise God who is truly blessing many, many people of the church. Our attendance was down again for the second week in a row. The week before our offering were way down below our budget needs. But this past Lord's day we came within only \$50 of our budget for the month."

THE HARVESTER

and teach His Gospel as the Word of Truth gives me the knowledge of Him.”

Young Bible Student
Native of Korea

* * *

“SEEKING THE LORD (Korean publication of Tract written by Editor) has a message that is very plain, and the basic truth of our Lord. I read this message five times, again and again. I was inspired so much. This precious message helped me to preach His truth only through the pulpits.”

Methodist Minister
Native of Korea

* * *

We ask that our readers pray for this ministry of faith and labor of love. The Lord is abundantly blessing these efforts to His own glory. We feel that it is largely due to the faithful supplications of His people.

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A Word From The Blakely Children

Sister Adanna Blakely, my beloved wife, has borne six children from the Lord to me. Having raised them faithfully within the confines of God's will and Word, we are beginning to realize some of that blessed fruit for which all believing parents long. Our three oldest girls have all confessed Christ before men, and have been buried with Him by baptism into death. Pamela, now 11 years old, plays the piano regularly in the fellowship, and the twins, Michelle Hope and Rochelle Faith (age 10), play the accordion for us often. The three girls sing together now, and their harmony is beautiful. The Lord has abundantly blessed them, and we thank Him for it. Michael Paul, our firstborn son, is now 7 years of age, and will be soon manifesting his faith. Leah Ann is four, and she loves to sing the songs of Zion with her little brother Mark Phillip, age three. Richard, our foster son, is now 22 years of age, having just returned from the army. He is growing in grace and truth. Those of our children that are able to express themselves have contributed the following words for the general edification of our readers.

“Jesus helped a lot of people. Jesus is a man that does things that no one else can do. If any body has a trouble, Jesus can help them. Jesus tells His helpers to preach so that we can know about God. Jesus isn't only a man that can do things that no one else can do, He is the Son of God. Amen.”

Michael Paul Blakely
Age 7

* * *

“It helps me a lot to go to church and to hear God's Word. In this way I can tell people about God as I learn of Him. It also helps me to love the brethren, and to love and to obey my parents, for this is right. No one is too young to go to church and listen. You should always listen in church and behave, because God approves of this. In this way you can come to know how great God really is.”

Michelle Hope Blakely
Age 10

“We should read the Bible because God wants us to. Also, because it is food for our heart. It is good for your soul, and you can learn a lot by reading the Word of God. It tells us about Jesus, when He was born, how He died and arose again, and how He is coming back to earth. Most important, it tells us why He died for us, and that He is the only Son of God.”

Rochelle Faith Blakely
Age 10

* * *

God's Love For Us

“God's love for us is very great
For both the big and small
But many don't believe this,
And so they downward fall.

“To think He sent His only Son,
To die on Calvary
To take the pain and suffering,
For just a wretch like me.

“God loves both you and me
The people all around
But many fail to see it,
And so in sin abound.

“Some people don't see God's love
This is an awful thing,
Because then when they die
They'll not in heaven sing.”

Pamela Lynn Blakely
Age 11

* * *

“I want to testify that God's Grace is sufficient to overcome this world's evil, and the comfort of the Spirit is true strength. I am well aware of the Lord's mercies, for without it I would lose my senses in this evil-cultured environment. I will be so glad to be free from its chains. Until such time, by His grace we are able to maintain the faith which is our bond with Christ Jesus our Savior. I often find myself seeking grace for the brethren of our Lord, standing upon the promise that He will not suffer them to be tempted above what they are able to bear.”

Brother Rich Sankowski (foster son)
Age 22

—o—

I Corinthians 4:3-4

Evaluations of mere men
ought not our confidence remove
To their approval seek to win
doth not the child of God behoove.
A small thing it appears to me
to be judged of such carnal ones,
For they the precious truth can't see
nor relish they the Father's Son.

The judgement wrought by my own mind
indeed not treasured as a gem
Nor yet can I entirely find
all judgement given unto Him.
The Lord doth scrutinize my life —
alone before the King I stand.
Though men exalt opinions high,
yet stand I 'neath a Sovereign Hand.

Not Forsaking The Assembling Of Yourselves Together

"Not forsaking the assembling of yourselves together, as the manner of some is . . ." (Heb. 10:25).

No man is strong enough to be in the world, surrounded by temporality, without experiencing a certain erosion of the soul. The ordinances of the Lord are designed to meet such decay of soul by ministering strength and revitalization to the spirit. If they are faithfully observed, the inward man will be effectually renewed day by day. If they are neglected the heart will grow weaker and weaker until at last it is taken captive by Satan "at his will" (II Tim. 2:26).

It is in view of this hardening of the heart by the deceitfulness of sin (Heb. 3:13) that we are to be diligent in assembling ourselves together with "those of like-precious faith" (II Pet. 1:1). The very sight of temporal things attacks, as it were, the spirit within us, shrouding with its pretense the precious things of the Kingdom. Being constituted as we are, (body, soul, and spirit) there are abundant appeals made to our outward man which actually militate against the inward man — though they may not be identified as immoral or unlawful. **The very fact that the two worlds with which we are associated are at war with one another — that one is destined to destruction and the other to the manifestation of its eternality — conveys to our spirit the nature of what I am speaking of.** Earth, earth-problems, sights, sounds — all things that are channeled through our senses; these wear upon our spirits, and make the veil thicker through which we strive to see eternal verities. **Even if we did not have a specific injunction of our Lord to assemble together, the knowledge of these facts would constrain the enlightened to do so.** In the fellowship of believers the spirit is washed and purified by truth and proper perspective — that is why we meet together. Our feet have been defiled, and though we have been washed ever whit, yet our feet need to be washed again because we have trodden in this earth.

O reader, I do not know if you are one of those who neglects the assembling of yourself together, "as the manner of some is;" but if such is the case, I am constrained to testify to you that you are walking in virtual ignorance of the facts. Your condition in this world demands your association with those that truly fear the Lord, that have received the grace of God in truth. See that you neglect not this ordinance, but rather find renewal therein.

— o —

A false prophet is one that purports to have a message from God, but who in reality has received no message from Him. His words may be palpable to the intellect, encouraging to a sluggardly heart, heavily interspersed with Scripture, against certain evils, and standing in defence of certain benefits. If they do not, however, produce such things as longings for heaven and glory, a discontent with the world and its entire order, an acute awareness of sin, and a fervent desire to

Character Evincing Letters

"For some time we have been receiving your periodical — THE WORD OF TRUTH, and we are most grateful for its witness of the truth. How refreshing to read such today in the maze of confusion all about us. In going over what copies we have, I find we are unable to locate some of the numbers, and since we would like to have the years complete for binding . . . I am writing to ask if it is possible to get them . . . Again, expressing our appreciation to you for your labor of love for Him."

Mrs. L. M. Nelson
Venice, Florida

* * *

"I want you to quit sending me this paper. I did not ask for it. I do not want it. I go to the Episcopal Church. Take my name off your mailing list immediately."

Betty C. Hawley
Raliegh, N. C.

* * *

"Greetings in the precious name of God's salvation, Jesus Christ our Lord. I am blessed every time I receive and read and meditate on your work of THE WORD OF TRUTH. In this area I can find no such group as you must have where you meet. What blessings there must be in fellowshiping with believers in accord on such truths that you must have in your papers. These are what I hold to be true also. I am not gifted in any area of preaching or teaching or writing, but I find liberty in witnessing for my Christ, provided for me before the foundations of the world. May God find your work enlarging by believers seeking deeper and more precious truths.

Bill Mc Allister
Batavia, N. Y.

* * *

"Our Dear Brother Blakely;

The results of this marvelous message of yours are great. One highschool student wrote saying that he had a lot of questions about Christianity, but when he read the messages of THE WORD OF TRUTH, the messages gave him the true knowledge of God and His Truth. He mentioned that this monthly magazine is his spiritual guide for his life. Yes, it is true that THE WORD OF TRUTH is a spiritual guide for everyone and it really gives the answers to many questions. We thank the Lord for this wonderful magazine and praise Him."

(In response to Korean issue of THE WORD).

Sung Dal Kwon
Seoul, Korea
Business manager for Korean edition of
THE WORD OF TRUTH

walk orderly; it is not of God and is to be rejected. It is true that to have these feelings flourish, one must separate from established religion. Yet, the fact that we repair to God as we leave those things sweetens our lot.

Commentary On Philippians By Richard Ebler

Chapter Two (cont.)

(v. 5) "Let this mind be in you, which was also in Christ Jesus;"

In this verse we have the key to the formation of a Christ-like character; namely, that of letting his mind be in us. Since the Scriptures are a transcript of the Divine mind, it is the same as saying "Let your thoughts be in harmony with Scripture," for Christ's mind was saturated with Scripture at all times. Thrice He overcame Satan by quoting "It is written . . ." He often replied to the Pharisees, "Have you not read in the Scriptures. . . ?" He frequently instructed his disciples by saying, "This was done that the Scriptures might be fulfilled," and in his dying hour He expressed Himself in the language of Scripture. Strange it is that the vast majority of professing Christians do not evidence this Christ-like attribute of love for the Scripture and inward harmony with it. This belies their profession, for it is written, "He that is of God heareth God's words" (John 8:47). On the other hand, a truly regenerated person will have "received the love of the truth that he might be saved," (II Thess. 2:10) and will be able to say, "we have the mind of Christ" (I Cor. 2:16).

We are to "learn Christ" (Eph 4:20), i.e., experientially learn what Christ was really like as He walked on earth and what conformance to His image really entails; namely, winning the inward struggle between flesh and spirit (Gal. 5:17), putting off the old man and putting on the new man (Eph. 4:22-24). Clear instruction is given on this matter in the last-cited text: "and be renewed in the spirit of your mind" (Eph. 4:23). We are transformed by the "renewing" of our mind (Rom. 12:2) when we "receive with meekness the engrafted word" (Jas. 1:21), and hold it "fast" (Titus 1:9, II Tim. 1:13). Thus we are exhorted to "let the word of Christ dwell in us richly in all wisdom" and to "think on these things" (Cor. 3:16, Phil. 4:8), for as a man thinketh in his heart, so is he (Prov. 23:7). Let our thoughts be as lengthy and numerous as Samson's hair and we will have his strength. Let not lust cut them short or we shall lose not only our strength, but our vision as well, for lack of vision comes from not keeping God's word in our hearts (Prov. 29:18). Let not our minds gravitate to earth and be pinned there, as was Sisera's. Instead, let us cast down imaginations and every high thing that exalteth itself against the knowledge of God (II Cor. 10:3-5), realizing that the mind is Satan's battlefield. Power in prayer is promised to those in whom Christ's word abides (John 15:7). We are not to fellowship with those who abide not in the doctrine of Christ (II John 9) and if we ourselves do not keep the gospel in memory it will not save us (I Cor. 15:2). Therefore let us "gird up the loins of our mind . . . not fashioning ourselves according to the former lusts in our ignorance" (I Peter 1:13, 14), but let "Christ be formed" in us (Gal. 4:19, and we shall be saved.

There can be no Christ-likeness apart from a heart that is cleansed by the purifying effects of

the word of the gospel. This is pictured in the Levitical laws for the ceremonial purifying of a healed leper (Lev. 14:1-7). He was to be sprinkled with a mixture of water and the blood of a clean bird that had been sacrificed (cf. I John 5:5-8). The water had to be taken from a running stream, denoting the liveliness of the Holy Spirit as it applies the truth of Christ's sacrifice to the soul by the sprinkling of the hyssop branch (faith), the same sweet-scented absorbant used by Israel on their door-posts on the night of the Passover.

In the case of a person who has contracted ceremonial uncleanness through contact with a dead body (Num. 19:1-22, the word of the gospel is compared to the ashes of the red heifer which was stored in a clean place (sanctified heart) until mixed with water (the Holy Spirit) and applied with hyssop (faith).

That the word of God dwelling inwardly has power to produce a Christ-like character is pictured beautifully in Revelation 21:19, 20. The spiritual qualities which adorned the apostles (who are the foundation of the church; see Rev. 21:14, Eph. 2:20-22) are set forth as precious stones. These are attributes of Christ formed in the apostles by the staple doctrines that Christ gave them which were enlivened to them by the power of the Holy Spirit. This is how true spiritual character is created. Such attributes did indeed "garnish" the apostles and "adorned the doctrine of God" (Titus 2:10).

I will briefly offer these thoughts as to the meaning of the precious stones. The jasper (diamond) represents constancy and endurance. The sapphire, being blue, is heavenly-mindedness. Chalcedony has a misty grey color, clouded with blue, yellow, and purple, which may denote patience in suffering arrived through heavenly-mindedness, faith more precious than gold, and royal serenity. The green emerald depicts spiritual life. The sardonyx being the shape and color of a man's fingernail (from which it gets its name) and often being used for making cameos may denote the dual nature of the apostles with the Divine standing out in relief against their human natures. The red sardius denotes their readiness to shed their blood for Christ. The chrysolite ("the golden stone") depicts faith (I Peter 1:7). The pale green beryl depicts common daily grace (spiritual life.) The transparent gold topaz depicts clearness of sight into Divine mysteries. The "gold leek-green" chrysoprasus denotes life by faith. The purple jacinth represents regal composure, and the amethyst (by tradition) has power to induce sobriety.

These attributes dwelt in the apostles collectively, but in Exodus 28:15-21 we read of the same gems being worn on Aaron's breastplate as emblematic of the twelve tribes of Israel. This teaches us that all of God's chosen people collectively have these same attributes dwelling in them. And how? They are produced by having the doctrines of Christ and His apostles dwelling in their hearts and minds by faith!

(vs 5-8) "Let this mind be in you, which was also in Christ Jesus: who, being in the form of God, thought it not robbery to be equal with God:

but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross."

In past articles this author has blended his own thoughts with brief quotations from the past masters such as Calvin, Luther, Matthew Henry, Spurgeon, Bunyan, Gill, Poole, and many others. Although all of these men made great contributions to the cause of truth, it is this writer's conviction that the prince of them all is John Calvin. I do heartily recommend to my readers that they obtain his volumes and diligently profit from them. His depth of insight, richness of thought, spirituality, maturity, conciseness, scholarship, integrity, and vividness of expression will prove very edifying to the spirit and instructive to the mind.

Toward this end I am featuring Bro. Calvin in this article by beginning with a lengthy sample quotation which covers the whole text for this month. Following this I will offer some more modest thoughts of my own.

Let this mind be in you. "He (Paul) now commends humility from the example of Christ, to which he had before exhorted them in words. There are, however, two clauses, in the first of which he persuades us to imitate Christ, because this is the rule of life: in the second, he invites us to it, as being the road by which we attain true glory.

Being in the form of God. "Christ's humility consisted in abasing Himself from the highest pinnacle of glory to the lowest ignominy: our humility consists in not exalting ourselves by a false estimation. He yielded voluntarily: all that is required of us is that we do not assume to ourselves more than we ought. Hence he sets out with this, that, inasmuch as He was in the form of God, He reckoned it not unlawful for Him to show Himself in that form; yet He emptied Himself. Since, then, the Son of God descended from so great a height, how absurd that we, who are nothing, should be uplifted with pride!

"The form of God means here His majesty. For as a man is known by the appearance of his form, so the majesty which shines forth in God is His figure. Or if you prefer a more apt similitude, the form of a king is the equipage and magnificence which shows him to be a king, his sceptre, his crown, his robe, his attendants, his judgment-throne, and other emblems of royalty. . . . Christ, then, before the creation of the world, was in the form of God, because from the beginning He had His glory with the Father, as He says in John 17:5. For in the wisdom of God, before He assumed our flesh, there was nothing mean or contemptible, but a magnificence worthy of God. Being such as He was, He could with perfect right show Himself equal with God; but He did not manifest Himself to be what He was, nor did He openly assume in the view of men what was His of right.

"Moreover, he is utterly blind who does not perceive that His eternal divinity is clearly set forth in these words. . . . Christ's divine essence is rightly proved from Christ's majesty.

But made himself of no reputation. "Christ, indeed, could not renounce His divinity, but He kept it concealed for a time, that under the weakness of the flesh it might not be seen. Hence He laid aside His glory in the view of men, not by lessening, but by concealing it.

"It is asked . . . how He can be said to be emptied, who, nevertheless, proved Himself throughout by miracles and powers to be the Son of God, and in whom, as John testifies, there was always to be seen a glory worthy of the Son of God? (John 1:14). I answer, that the abasement of the flesh was, nevertheless, like a veil, by which His divine majesty was covered. This was why He did not want His transfiguration to be made public until after His resurrection (Matt. 17:9); and when He perceives that the hour of His death is approaching, He says, 'Father, glorify thy Son' (John 17:1). . . . In fine, the Image of God shone forth in Christ in such a manner that He was nevertheless abased in outward appearance and brought to nothing in the estimation of men; for He bore the form of a servant, and had assumed our nature, expressly that He might be the Servant of the Father, nay, even of men. For Paul calls Him the Minister of the circumcision (Rom. 15:8); and He Himself testifies of Himself, that He came to minister (Matt. 20:28); and the same thing had long before been foretold by Isaiah, 'Behold my servant, etc.' (42:1).

Made in the likeness of men. "Paul means that He had been reduced to the level of mankind, so that in appearance He differed nothing from the common condition of mankind. . . . He lived in such a way that He seemed a man among the number of men, and yet He was very different from man, although He was truly man.

And became obedient. "Even this was immense humility, that from being Lord He became servant; but he says that He went farther than this, because, while He was not only immortal but the Lord of life and death, He nevertheless became obedient to his Father, even so far as to undergo death. This was extreme abasement, especially when we consider the kind of death, which he immediately adds to emphasize it. For by dying in this way He was not only covered with ignominy in the sight of men, but also accursed in the sight of God. It is assuredly such an example of humility as ought to absorb the attention of all men; it is impossible to explain it in words suitable to its greatness."

Behold! The eternal Son of God by nature, essence, and substance, co-eternal and co-equal, uncreated, extant with the Father before the beginning, veils His glory by clothing it with the rags of human nature, as the cloud obscures the sun without changing the sun, and becomes the beginning of the new creation, the God-man, the man Christ Jesus. Laying aside his independent exercise of the divine attributes, he becomes the model man, in demonstrating complete obedience to and dependence on the Father, fulfilling the law and offering himself a spotless sacrifice for his bride, the church. Put the two expressions together, "the form of God" and "the form of a servant" and admire the amazing stoop!

Pugent Points

You cannot listen to the Devil's tune without becoming involved in his dance of death.

* * *

False doctrine is as a cancer to the spirit. Once imbibed, it will gnaw away at the vitals of the soul, render one incapable of unreservedly receiving the truth of God's Word, and bring one to embrace fleshly emphases.

* * *

Bitterness in the spirit inevitably arises from an improper spiritual and intellectual diet. The mind has somehow been given over to some form of corruption.

* * *

When God's Word cannot be received by an individual there is always a love for some sin, as well as a refusal to abandon it.

* * *

We cannot entertain sinful thoughts without eventually indulging in sinful consequences.

* * *

Before anyone can truly plead for grace and mercy he must be brought to see his utterly hopeless situation — that he richly deserves to go to hell, and surely will if God does not have mercy upon him.

* * *

Those who defend the goodness of man have not truly seen the righteousness of God!

* * *

The reason people neglect the Scriptures is that they do not see any personal value or benefit in them. Other things take the precedence.

* * *

If we do not emphatically and truthfully condemn ourselves, God will condemn us!

* * *

No person that whole-heartedly seeks for the Lord will realize disappointment!

* * *

Salvation is not a thing that happens, it is a Divine perpetual work — an accomplishment of God not discernable by any isolated period of time, but manifested in the general tenor of ones life.

* * *

Our weaknesses are but occasions wherein we may realize God's strength. How well suited we are to such a realization!

* * *

If God Himself does not direct us, our passions will. This direction furthermore must come through the faculties of your realization to be effectual; i.e., through a conscience involvement in the revealed will of God.

* * *

There is one thing that every man can do without any aid or assistance; without any provocation or agitation; without any apparent reason or stimulus — sin! It is inherent in our nature. "They go astray as soon as they are born, telling lies" (Psa. 58:3).

* * *

A person does not become a sheep or begin to be a goat after some period of time. The specie

is fixed in eternity, launched at birth, manifested in time, and to be declared in that great and notable day of the Lord. "Know ye not that Christ is in you except ye be reprobates" II Cor. 13:5b).

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There are some things that God cannot do: lie (Titus 1:2); endure vain assemblies where people honor Him with lips while hearts are far from Him (Isa. 1:13); repent of His gifts and callings (Rom. 11:29), etc. We are to learn to reply upon these things; they will stabilize our hearts.

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A person that consistently lives in the flesh cannot hope to please God, for "they that are in the flesh cannot please God" (Rom. 8:8). Their lives are a constant source of vexation to God and to the people of God.

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The absence of spiritual zeal and fervor evidences the presence of either ignorance or ingratitude — or both. Under the economy of grace, both are inexcusable.

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A person that is offended by God's Word — any portion of it — is at home in this world to the same degree that he is offended.

* * *

You cannot hope to advance in the Spirit if you continually concede to the flesh.

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Only those whose lives are favorably and actually affected by the truth have experienced true freedom.

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Those who have small appetites for spiritual things always have large appetites for earthly things — there is no diviation from this rule of the Kingdom.

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Those who major on experiences are generally guilty of neglecting, or even disdaining the Scriptures.

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Those who hate the Law of God also spurn grace.

* * *

Whatever genuine experience you have with God will always be verified and interpreted by some portion of God's Word.

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There are no distinctively new experiences in the Kingdom of God. Whatever has happened to you has already happened to some saint of old, and is recorded in the Scriptures.

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There is a common ailment which plagues us all — we are not what we ought to be!

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To know the Lord is to possess His mind to some noticeable degree.

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A person that cannot believe God cannot have peace.

If it is true that the Holy Spirit is given to them that believe on Christ (John 7:37-39), then all who do not possess the Spirit have not really believed on Christ.

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To believe is not easy — it is difficult. Yet, not one inch of progress can be made without it. How determined ought we to be to obtain grace to believe!

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The primary use of apologetics is not the substantiation of the Scriptures, but the exposure of the fallaciousness of human reasonings and oppositions of "science falsely so called". We cannot build faith upon apologetics — let us not try; but we can destroy great and powerful philosophies by them when rightly employed in the power of God.

* * *

"What can one man do?", queries the naive student, hoping to convince himself and others of his uselessness. Abraham was the cause for Israel's blessing; Adam the cause of all men's cursing and condemnation; Moses freed Israel from bondage in Egypt; Gideon was used to deliver God's children from the Midianites; Samson to save them from the Philistines; Paul enlightened the Gentile nations concerning the "word of reconciliation". Martin Luther shook the foundations of the mother or harlots; John Calvin successfully resisted a powerless state religion. **What can one man do? If God be with him, there is nothing that he cannot do!**

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When the love of God and the love of the truth are present in the heart, the love of the brethren is equally realized. But when the love of the world crowds out the love of God and the love of the truth, Christ's brethren are no longer fervently loved.

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The more of the truth that I apprehend by grace, the further I find myself from the professed church. I have found by experience that true life in Christ is not at all compatible with the program of the organized church, as men know it.

* * *

When the heart begins to taste the Lord, that He is gracious, various tribulations begin to be experienced. From the Divine viewpoint, these tribulations are designed to "try" and "perfect" our faith. From our adversaries viewpoint, they are calculated to cause us to deny Christ rather than suffer with Him.

* * *

It is imperative that God's children learn to think in terms of principles rather than personalities. It is unfortunate that so many are nailed to the earth like Sisera in their conceptions. Truth is truth and error is error, regardless of the personalities involved. A pleasant and attractive personality cannot make error truth, nor can an unpleasant and repulsive personality make truth error. Our love is to be for the truth, and our hate for sin and error. Our dealings with men, therefore, must transcend personality in order to our own perfection and benefit as well as the effectual witness of our faith in this bedarkened world.

One of the fundamental differences between grace and law is that of real participation in the will of God.

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When once our hearts have been enlarged we will enjoy larger appetites, as well as more beneficent spirits.

* * *

You cannot rise higher than the source of your instruction. If that source be merely a man, untaught and uninhabited by God, limitation shall be the epitaph over the life! But, if that source be Christ Jesus — whether through human instrumentality or not — the prospects are staggering!

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It is a mistaken notion that we can sin with impunity. This is a moral universe in which we live — one in which God has ordered that the bread cast upon the waters shall return, even after "many days."

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It is true that "no one is perfect." It would be better said, however, that "everyone is sinful," vexing — yet true — though it be.

* * *

There needs to be a revival in the church of "perfect hatred" (Psa. 139:21-22). There is altogether too much tolerance and forbearance of flesh, and such is Scripturally untenable.

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If it is possible for one sinner to justify or adequately excuse his sin — any sin — then it is possible to condemn God.

* * *

It is out of order to speak without a lively sense of eternal verity upon the soul.

* * *

The major decisions of life never ought to be made while dominated by the fleshly mind or by spiritual weakness. Such matters always ought to be dealt with when we are in our highest spiritual frame. We shall not often be found stray if we follow this rule.

* * *

Truth may be properly viewed only within the context of God's "eternal purpose."

* * *

The Lord has blessed too many verses to my heart out of context for me to become a veritable slave to contextual analysis. **The declarations of Scripture conform to all facets of the Kingdom; both those expressed in the immediate literary context, and those not in the immediate perspective.**