

THE WORD OF TRUTH

Published Monthly

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

Volume II

OCTOBER - DECEMBER, 1967

Number 10

"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 UNQUESTIONABLE RIGHT OF GOD

(Continued from September article)

The right of God ought never to be questioned, and particularly among those who take unto themselves His Holy Name. While the right of God may, confessedly, be acknowledged verbally by multitudes, yet in practicality, it is often denied. For instance, it is true that a man's life is in the hands of the Lord, and that He may do with man whatsoever He pleases. He is the "Potter", and man is the "clay"; and thus doth the Lord have the "power" over the clay, or over mankind (Rom. 9:21). We who truly know the Lord and worship Him in spirit and in truth (John 4:24), confess with the saints of old; "We are the clay, and thou our Potter" (Isa. 64:8). We are what we are "by the grace of God" (I Cor. 15:10), and it is He that hath formed us, and not we ourselves (Isa. 43:21). Now, in view of these truths, *discontent, murmuring, complaining, and fretting are but a refusal to give unto the Lord the honor due His Name. They are actually a questioning of His right, of His undeniable authority to guide our lives in the path that He ordained. Worry is technically the human will interfering, so to speak, with the Divine will; it is a conflict within man between his own will and the prevailing will of the Lord.* Oh, that in these areas we would more readily recognize the Lord's authority and right and be able to honor Him in our adversity as well as in our prosperity by submitting to His will. I recall how that Jesus prayed in the Garden of Gethsemane on that terrible night of betrayal; "Father, IF THOU BE WILLING, remove this cup from me; nevertheless, not my will but Thine be done" (Luke 22:42). Here our Blessed Lord set forth the example for us. *He refused to stand in the way of the Father's will and prerogative, even though it meant the suffering of physical and spiritual death.* There was no question whose will must and would prevail! It is so, dear reader, with you? Have you followed the Savior's example here by meekly drinking of the cup that He has given unto you? Art thou content with those things that you have, knowing that the Lord hath said; "I will never leave thee nor forsake thee" (Heb. 13:5)? Oh, dear saint, it is good that thy soul be rooted in this truth of the right of the Lord God. He is truly GOD in every respect; His will unquestionable, His rights Sovereign. Nothing will restrain Him from doing His good pleasure, but much may restrain you from enjoying it and benefitting from it. Be not obstinate in this respect, but rather bow humbly before the Lord; yea, "humble yourselves before the mighty hand of God."

In the political world, men are preaching with great vehemence the rights of men - and, indeed, we expect such rousing declarations from *them*. But when among the religious zealots of the day there comes such an emphasis (and scarcely can a church be found where this is not blatantly blabbered from the pulpit), we cry with the Lamentator of old; "Truth is perished, and is cut off

(Please turn to page 2)

In This Issue . . .

The Glory of Justification By Faith — Page 3

God The Creator — Page 5

The Delusiveness of Hypocrisy — Page 8

In Memory of Brother Marshall Shell — Page 10

The Word of Truth

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

Author and Editor: Given O. Blakely

Circulation Managers: Mr. and Mrs. Andrew Powers
Publication Office: 26th and Colfax St., Gary, Indiana. (Send no correspondence to this address.)

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

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

Sent Free upon request to all interested parties.

SECOND CLASS POSTAGE PAID AT
CROWN POINT, INDIANA

The Unquestionable Right of God

(From page 1)

from their mouth" (Jer. 7:28). It is God's right that must be proclaimed (and is proclaimed in Scripture), for He ALONE possesses "all authority in heaven and in earth" (Matt. 28:18). Is it not the "Kingdom of God" that was preached from John the Baptist on; and rightly so, for this is the real content of our message, that the Lord, He is God (Mark 1:14; Lk. 4:43; 8:1; 9:11; Acts 8:12; 19:8; 28:23). **His rule and Kingdom is the most graphically displayed in the glorious gospel of salvation which we preach; that "God was in Christ reconciling the world unto Himself, not imputing their trespasses unto them"** (II Cor. 5:17-20). There is His rule and authority; He hath "spoiled principalities and powers", "making a show of them openly", and "triumphing over them in" the cross (Col. 2:15).

But God possesses all authority because it is His nature to do so! He has not robbed it of another; nor borrowed it from one higher! He Himself is, **by His very nature**, constituted "ALL-powerful"; praise the Lord; One who possesses ALL power, also may exercise it as he pleases. It is not necessary that he confer with another concerning the activation or implementation of this power; he possesses it all in the first place. He has but to counsel with his own will, and thus fulfill his own good pleasure. So it is with our blessed Lord. He works "all things after the counsel of His good will" (Eph. 1:11). **He "hath done whatsoever He hath pleased"** (Psa. 115:3; 135:6), **because it is His inherent right.** Let none ever question His Sovereign judgement, or dispute with Him concerning the way that He governs "all things". **He purposes, counsels, determines, and executes His will without consulting with any man.** Your whole life is in His inscrutable hand, for to do whatsoever He hath pleased. Thus, it does behoove you to submit in all things to His good pleasure, lest you be destroyed suddenly, and "that without remedy." These qualities are, of course, quite contrary to those of man, who is a mortal, and thus unable to make eternal decisions or decrees within the scope of his natural endow-

ments. His ability is not to be upheld as sovereign or immutable, but rather (if so be that it be of any worth at all) a gift or grant from the God of all grace.

Man's ability (speaking spiritually) is dead, together with himself, **by nature.** When we say spiritually, we mean that **man is totally and completely unable of himself to desire, seek, or thrust Godward!** In his very nature he is constituted an "enemy of God" (Rom. 8:5-8; James 4:4), and stands in opposition to God, is a "servant" of sin, and "free" (totally disassociated from) righteousness (Rom. 6:20). His will is perverted because of sin, and He is declared to be "alienated from the life of God" (Eph. 4:18) and an "enemy" in his mind "by wicked works" (Col. 1:21). Now, if such be true — and let none deny that it is — **man's choice, his will, his desires, affections, and purposes are all so tainted with his own nature as to render them absolutely and totally unacceptable to God.** Unless there be a work of grace wrought in his heart **by the Holy Spirit**, surely he shall be damned. God Himself must intervene and "draw" such an one unto Himself, else he shall never come (Psa. 65:4; John 6:44, 65). In view of these great truths, as difficult as they may be to receive by the unlearned, what may be said of man "free-will" — how pure or capable of right is it? If man is "dead" toward God, how can his will be alive without the quickening power of the Holy Spirit. As it is written; we are "willing in the DAY OF HIS POWER" (Psa. 110:3). **It is only in Christ that the will is liberated and freed from the dominion any tyranny of sin!**

Now, I have taken the time to declare these things because they emphasize and underscore the right of the Lord to do "what seemeth Him good". He is altogether righteous, holy, and pure, dwelling in light which no man can approach; with whom is no variableness nor shadow of turning, without iniquity, just and true in **all His ways!** Is not such an One justified in whatsoever He doeth? May not the Lord do with His own creation as He desires? Has He not declared; "I will be gracious unto whom I WILL be gracious, and will show mercy upon whom I WILL show mercy" (Ex. 33:19)? By this declaration, the Lord means to show us that in bestowing mercy, or in hardening hearts (Rom. 9:18), **He is governed by His own will, and not by the will of man!** If God is motivated by man, then man is either above the Lord, or equal with the Lord, or of the same **basic nature as the Lord.** Apart from the new creation by the power of the Holy Spirit, in Christ, and through the Word of God which liveth and abideth forever, such a case is altogether **impossible!** The Lord does "ALL THINGS" according to "the good pleasure of His will" (9-11), and certainly no true child of God ought to object to this. In the matter of "eternal salvation", this means that God saved us because He willed to save us, and is therefore constrained, by His own will, to "finish" what He hath begun in us (Heb. 12:2; Phil. 1:6). In the matter of the saints' lives, their trials, afflictions, joys, sorrows, and life (in its entirety), is governed by the counsel of the Lord — **which is right!** Let them graciously accept from His hand whatsoever He sends and "**worship God.**"

THE GLORY OF JUSTIFICATION BY FAITH

"Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ" (Romans 5:1).

Justification touches upon the LEGAL aspect of our "eternal salvation" (Heb. 9:12). It is the result of the unilateral decree and work of "the God and Father of our Lord Jesus Christ" (Eph. 1:3). To be justified is to be legally (before the Lord) pronounced free from the guilt of sin; innocent, as it were, so that God Himself sees "no iniquity" in Israel and "no transgression" in Jacob. He has, by a Sovereign act of mercy, "blotted out our transgressions" (Isa. 44:22), so that we are no longer associated with them. Through the efficacious and expiatory sacrifice of Jesus Christ, the "only begotten of the Father, full of grace and truth" (John 1:14), the Father has become "both" the "Just (One) and the Justifier of him which believeth in Jesus" (Rom. 3:26). That is to say, "God now, in separating our sins from us (Rom. 11:26) does not violate His own Holy Nature and Character (Exodus 34:6-7); but remains just and holy, while still having compassion and mercy upon the ungodly and sinners. Truly, "mercy and truth are met together; righteousness and peace have kissed each other" (Psa. 85:10). All of the glorious attributes of the Lord have been united harmoniously together in our redemption. There has been no portion of His glorious Person veiled. His wrath and His mercy have been glorious united; His love and His hate; His indignation and His compassion, so that He has been able (by His own inscrutable wisdom) to retain His fulness and accept the "fallen" at the same time. In the wondrous fusion of Deity with men ("he that is joined to the Lord in ONE SPIRIT" — I Cor. 6:17), God has lost none of His Godhood (which matter is of extreme importance to true worshippers — John 4:24, 25). Praise the Lord! "Great is the mystery of godliness" (I Tim. 3:16).

Man, "by nature" is a "child of wrath" (Eph. 2:3); i.e., he, within the restriction of his own natural faculties and abilities, is completely incapable of incurring anything but the wrath of God. His thoughts, actions, aspirations, will, and affection, are all bent earthward, and are consequently absolutely confined to that sphere which God holds as abominable and unworthy of His love. However, in Christ, man becomes a "partaker of the Divine Nature" (II Pet. 1:4), and is "translated into the Kingdom of God's Dear Son" (Col. 1:13); is brought into a state of conformity "to the image of His Son", and at once becomes a "new creation in Christ Jesus" (II Cor. 5:17). Though housed in a "vile" body (i.e., a body that cannot possibly be accepted by God, and which is vile because it has been totally repudiated and cursed of the Lord — Phil. 3:20, 21), and still possessing in himself the remnants of the old condemning nature (Rom. 7:23); yet he is "accepted (in the Beloved" — Eph. 1:6) with the very God against whom He has grievously rebelled! Now this former rebel is accurately and justly termed "the son of God" (I Jno. 3:1). Looking upon the rescued one

from the portals of heaven, we confess that he now possesses a heart "purified by faith" (Acts 15:8), and shall be finally presented unto the Father by the Son, as one "without spot or wrinkle or any such thing". Now, these are realities, brethren beloved, and precious to the heart of every true believer. **Though we possessed nothing but that which angered the Lord, yet He has brought us to Himself, by Sovereign grace, guiltless and clean.** These things, to the mind of the flesh, are gross incongruities — they mix not well together! Too, it is inconceivable to the "natural man" (I Cor. 2:14) that such things can be truth while yet God retains His Holy character in its fulness, without any loss of justice, truth, or righteousness. Yet, these things are true beyond disputation — hallelujah! **This pleasant situation, however, could not exist within the confines of merely human efforts and accomplishments.** To fuse man and God into "one spirit" justly and in righteousness requires supernatural intervention. **By "supernatural", I mean that the initiatory and perfecting works must be performed apart from human wisdom and strength; apart from the realm of nature (i.e., that realm which is perceptible to the natural faculties).** Deity Itself must undertake the ENTIRE project, else it shall be hopelessly unavailing. Oh, that all could see this truth and rejoice in it.

There can be no "God's part — your part" involved in justification; no "Divine work AND human work" combined for its effectuality! God is perfect, man is imperfect; God is holy, man is unholy; God is pure, man is defiled; God is immortal, man is mortal; God is true, and every man a liar, etc. To accomplish a union between God and man by the joint efforts of both (and justification is a union between God and man), would involve, under such an arrangement, a most perverse mixture! Perfection would be joined to imperfection; holiness with unholiness, purity with impurity, immortality with mortality, and truth with the lie! Such a union could only issue forth in imperfection and uncleanness, for as soon as the truly unclean are mixed with the truly clean, all becomes uncleanness! **Those who insist upon the devilish Armenian supposition that man must make an initial contribution toward his justification are calling upon the Lord to mitigate His own holy character by mingling with their perverse nature.** Such proclaimers must have their mouths stopped, for they subvert whole houses, teaching what they ought not for filthy lucre's sake. **God will not receive man unto Himself at the expense of losing His own Godhead;** and if He should He would at once become unworthy to be called God, and hence, one like unto us. If the thought seems obnoxious to you that embrace such doctrines as the free-will of man as a basis for salvation, and the joint efforts of man and God in justification, you ought to see that your own doctrine leads inevitably to this conclusion! **But, praise the Lord, our acquittal before God cannot be the result of God's efforts and our efforts!** "Righteousness hath no fellowship with unrighteousness" and "what communion hath light with darkness" (II Cor. 6:14-15).

Hence, it follows that purely Divine works and purely human works cannot be mixed together, for

A MESSAGE FOR OUR READERS

THE WORD OF TRUTH is a representation of the dealing of the Lord with my own heart, and the expressions in it are not a defense of the doctrines held by any particular group. No interest is held by the author other than that in the truth. The Lord has richly blessed this ministry during the year 1967, for the which we give thanks. We have been introduced to many new brethren who fellowship with us in the truth. Our mailing list, for those interested in this work, has expanded to considerably over 3200, and continues to increase each month. We do solicit your prayers for our labor of love, that it might be blessed of the Lord. Also, please send to us the names and addresses of kindred brethren whom you feel would profit from this journal. The address is given on the inside first page of this issue. The Lord bless you all, and minister to your hearts Lamentations 3:24-26.

Given O. Blakely

that would surely be an attempt to join the Perfect with the imperfect, the Righteous with the unrighteous, and Light with darkness! It must be all-man, or all-God; it cannot be both! Man must save himself by himself, or God must Himself save man independent of a causal work on man's part. **Salvation is either of the Lord or it is of man!.. Either God is our Savior, or we are our own!.. Salvation was planned and implemented by the Father or by men — it cannot be by both!** **When it comes to the matter of justification there can be no joint work between God and man!** It is even as the altars of old. No stone in that altar could be hewn out by man or tooled out by man, however beautiful it might appear; "And if thou make me an altar of stone, THOU SHALT NOT BUILD IT OF HEWN STONE: FOR IF THOU LIFT UP A TOOL UPON IT, THOU HAST POLLUTED IT!" (Exodus 20:25). That is the immutable decree of the Lord! Man may not have a part in His own justification any more than he could in the building of an altar of sacrifice to the Lord. Man's works and efforts are so tainted with his carnal nature, even at his best state, that everything he does is rendered unmeritorious, and hence unable to contribute to the effectuality of his justification. This brings us to the great matter of **JUSTIFICATION BY FAITH!**

The unequivocal declaration of the Holy Spirit is that we are "justified by faith; not by works, but **BY FAITH.**" When once the real nature of faith is perceived, it will at once appear plain to the understanding that salvation is wholly of the Lord, beyond all controversy! As it is elsewhere declared; **"IT IS BY FAITH THAT IT MIGHT BE BY GRACE"** (Rom. 4:16); i.e., salvation (or justification — the pronouncement of one as righteous) has been made effectual to man **ONLY** through faith, in order that the **whole matter** might be by grace! **Faith, then, is an example of grace; yea, it is the only revealed means of appropriating grace.** Faith, then, is an unmeritorious act of itself; it cannot be counted as a near-perfect hu-

man work which constrains the Lord to give us that which we do not deserve! **Faith is not an issue from man, but from God; else it could not lay hold of grace;** and herein is the great mystery of redemption! **Faith is imparted to man to qualify him for grace;** that grace that justifies! Now, if this seems strange doctrine to our readers, it is only because they are more familiar with tradition than with the Word of God, for the Lord has plainly declared (to the spiritual mind) the matter of faith. Those that declare that faith is "making up one's mind to believe the Bible", only evidence their despicable distance from God, together with those that parallel "the faith of God's elect" (Titus 1:1-3) with trusting in automobile brakes and employer pay-checks. **There is no earthly activity of mind that is a parallel to the "faith once delivered to the saints."** This faith is a purely supernatural work, wrought in the wisdom and Sovereignty of God toward those whom He has chosen and called through the Gospel. If there be any doubt concerning the matter, hear ye the word of the Lord: "faith was RECKONED to Abraham for righteousness" (Rom. 4:9); "to another . . . is given FAITH by the same Spirit" (I Cor. 12:9); "So then, faith COMETH by hearing, and hearing (cometh) by the Word (Divine fiat) of God" (Rom. 10:17); ". . . wherein ye were raised through the faith OF (or, by the instrumentality of) the OPERATION OF GOD" (Col. 2:12); "But the word preached did not profit them, NOT BEING MIXED WITH FAITH in them that heard it" (Heb. 4:2); ". . . according as GOD HATH DEALT TO EVERY MAN THE MEASURE OF FAITH" (Rom. 12:3); ". . . to you that have OBTAINED LIKE PRECIOUS FAITH" (II Pet. 1:1); ". . . earnestly contend for the faith ONCE DELIVERED to the saints" (Jude 3); ". . . and . . . he . . . helped them much WHICH HAD BELIEVED THROUGH GRACE" (Acts 18:27); ". . . the WORD of faith . . ." (i.e., the faith that is produced by God's personal word or decree — Rom. 10:8); ". . . before faith CAME, we were kept under the law" (Gal. 3:23); ". . . after that faith is COME . . . 2 (Gal. 3:25); "the fruit of the Spirit is . . . FAITH . . ." (Gal. 5:22-23); "Peace be to the brethren WITH FAITH FROM God the Father and the Lord Jesus Christ" (Eph. 6:23); "wherefore we pray always for you that our God would . . . fulfill . . . the work of faith WITH POWER" (II Thess. 1:11); ". . . the grace of our Lord was exceeding abundant WITH FAITH and love, which is in Christ Jesus" (I Tim. 1:14); ". . . that I might be found in Him, not having a righteousness of mine own, which is by the Law, but the righteousness which is by faith OF (produced by) THE SON OF GOD . . ." (Phil. 3:9); "Looking unto Jesus, the AUTHOR and FINISHER of our faith . . ." (Heb. 12:2).

This does not at all exhaust the Spirit's comments on the matter, but we have taken this time to show you clearly that we speak the truth in Christ and lie not. We urge you to examine the Scriptures to see whether these things be so in truth! **Because faith is "the substance of things hoped for, the evidence of things not seen"** (Heb. 11:1), **it cannot possibly be a work of mortal man.**

(Please turn to page 7)

GOD, THE CREATOR

"For every house is builded by some man, but He that built ALL THINGS is God" — Heb. 3:4.

There is a vast difference between the man who possesses a purely philosophical God, and one that possesses the Lord God of truth (Duet. 32:4). One has used his own human reasoning, and has produced a God that is conformity to his understanding of things — a God which operates within the confines of his own scope of perception; thus is he brought to denunciate any God that is proclaimed to have performed things out of harmony with his understanding. His god is not a god of revelation, but one of human conception. **The man who possesses the Lord God of Truth, on the other hand, has not discovered Him, but has been blessed with "the spirit of wisdom and revelation in the knowledge of Him"** (Eph. 1:17). Rather than his God being a product of his own understanding, his own understanding is the product of his God! His God does not work in conformity to human understanding, but is mysterious in His moves and providences, often moving in such a way as to be totally obscured and beyond the scope of understanding. Often must the true believer confess; "I am full of confusion" (Job 10:15). This is because God is not disposed, many times, to "give account of any of His matters" (Job 33:13); "His judgements are far above, out of sight" (Psa. 10:5), and unless they be given to man by the spirit of revelation, man shall simply not learn of them. **Thus the true believer TRUSTS in His God, while the pseudo-believer (whose God is purely philosophical) trusts himself.** Another distinction between a philosophical god and the Lord God of truth is this: the first god cannot be conceived of as creating all things, but the True God alone is so seen! Herein is a glorious truth in which the children of the King may rejoice; "He that buildeth ALL THINGS is God!". Our God, Praise His Name, is THE Creator and Sustainer of all things. Nothing, absolutely nothing, comes into existence apart from His incontestible power! He is positively "above all and through all" (Eph. 4:6), and "all things are of Him, and through Him, and to Him, to whom be glory and power both now and forever" (Rom. 11:36). **God is not merely a manipulator, as some religious sophists conceive, who takes the conditions that men have created of themselves, and juggles them about until finally He arrives at an acceptable course. Our God CREATES all things!** He is truly, The "Creator" (Eccl. 12:1; Isa. 40:28; Rom. 1:25; I Pet. 4:19).

It is in the actual creation of the heavens and the earth that we see some vital principles in this respect (Genesis 1-2). Observe that the Lord God is ALWAYS pictured as creating the environment first, and then the inhabitants for that environment; first air, then birds; first waters, then fish; first land and then vegetation! first earth, then man: that is the order of God's creation; the place to be inhabited, and then the inhabitant! Thus it is with heaven, hell, peace, rest, joy, redemption, etc. First the sphere, then the inhabitants for the sphere. **God does nothing as an after thought; He is the CREATOR!** One who operates on the principle of after thought may be said to be wise,

but not Creator! **The Creator possesses the power and authority to have eternal and immutable purposes!** The many declarations of Scriptures are given unto us to highlight this truth, and bring it home to our hearts; "The Lord MADE the heavens" (I Chron. 16:26); "My help cometh from the Lord, who MADE heaven and earth" (Psa. 121:2); "The Lord made all things for HIMSELF" (Prov. 16:4); "I am the Lord that maketh all things" (Isa. 44:24); "I form the light, and create darkness: I make peace and create evil: I the Lord do all these things" (Isa. 45:7); "I have made the earth, the man and the beast that are upon the ground, by my great power and my outstretched arm, and have given it unto whom it seemed meet unto me" (Jer. 27:5). Now these texts are designed by the Spirit of God to impress upon our hearts the truth that we are in Another's world; that the environs in which we find ourselves were not created by mere mortals, but that they are the result of the creative work of God. Once man is given to think big, to view the "heavens and the earth", he at once is brought (by even his carnal reasoning) to the truth that this is not the work of mankind! It is too vast in its scope; too large in its effects! Pycmy men fix their eyes upon things such as houses and lands, fame and fortune, and miss the great message of the universe; thus they become lost in themselves, never having impressed upon their hearts that they themselves are CREATURES. But, if I, as a being, am surrounded by that which no being as myself could produce, I am constrained to acknowledge that I myself am a creation, fitted into this environ for a purpose; else all is chaos, and order is deceiving! However, this is merely the principle that we seek to here see. It is in respect to our "eternal salvation" that we seek to behold the Lord as Creator.

Concerning EVERY aspect of salvation and redemption, the Father in heaven is declared to be He who hath MADE all things! There are no exceptions. Once this truth is perceived, the true place of faith in the Divine economy will at once appear.

Our Character — God's Creation

The development of the child of God into the image of God is not the result of man's efforts; however ardent they may be! This is God's own creation, and we who know Him are so glad that it is that way. We can, without any hesitation, ascribe all of our salvation to the Lord, and give Him ALL of the glory for ALL things! Look, for a moment, at the character of the "elect of God". Are they not described as "righteous"? (Psa. 107:42; I Pet. 4:18; Psa. 146:8). But whence cometh this righteousness? Did they make themselves righteous? God forbid! Their righteousness is the creative work of the Lord God of heaven and earth! Is it not so declared; ". . . that we might be MADE the righteousness of God in Him (Christ; II Cor. 5:21); ". . . that through the obedience of One, many might be MADE righteous" (Rom. 5:19). **Who, then, can contest the validity of our righteousness since it is the result of the Sovereign God's own work!** "It is God that justifieth", and hence none shall be able to "lay anything to the charge of God's elect" (Rom. 8:

33). But, our character also includes the Divine qualities of wisdom and sanctification, which, too, are the work of the Lord! Through the Person of Christ these things were created within; "Who (Christ) of God (or through God) is MADE unto us wisdom, righteousness, sanctification, and redemption" (I Cor. 1:30). **This means that our condition of acceptability with God through faultless characters is the result of God placing within our own spirits the life of Christ Jesus.** This is called elsewhere the "new creation" (II Cor. 5:17).

Another aspect of the saint's character is that of their death. They "die daily"; i.e., they are made to slough off the flesh day by day, their path growing "brighter and brighter unto the perfect day" (Prov. 4:18). They daily "crucify the flesh together with the affections and lusts thereof" (Gal. 5:24). **Our experience of death is one of conformation;** i.e., we are being conformed to the death of One greater than we. As the Apostle has witnessed; "Yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ . . . being MADE conformable to His death" (Phil. 3:8-10). **Our death involves a loss of spiritual response to the natural order;** a work, wrought of God, whereby we are so changed as to lose our affection for the world and the lusts therein. But, this wondrous work is not the product of man's ingenuity and efforts; it is the creation of God; "If any man be in Christ he is a new creature (creation), OLD THINGS HAVE PASSED AWAY . . ." (II Cor. 5:17). In our death to the world order, there is a real freedom experienced. Even as the spirit, when man dies, is liberated to larger realms in Christ, so men's hearts are freed as they are MADE conformable to Christ's death.

Jesus spoke of MAKING men free (John 8:36), and Paul exhorts us to "stand fast in the liberty wherewith Christ hath MADE us free" (Gal. 5:1). It is to be understood that this freedom is the result of a liberation from the shackles of earth and the carnal mind; which liberation is experienced as we die within our affections, aspirations, purposes, and will, to the "world" and "the things that are in the world." **Such death cannot possibly be the product of my own efforts, for it involves the dethroning of my own mind and flesh.** Such a work is inconceivable if it depends upon my own limited endeavors. But, praise the Lord, this is the creation of God Himself, issuing forth in a most glorious liberty now, and a greater yet to come!

The followers of the Lamb are also made to benefit from the very "Divine Nature" (II Pet. 1:4) by participating in it. The traits of the Lord Himself are imparted unto them, so that they realize a fellowship with Him of the very highest order. We are told that we have been "MADE meet" (Col. 1:12), i.e., we have been, by the creative power of the "Majesty on high", made to be qualified for fellowship with the "Most High." **This means that a work has been wrought in all believers that renders the Lord "just" in receiving them unto Himself, because they are now in His own likeness.** But, how did they come to this condition? They were "MADE meet (fit)." We did not climb the ladder of self achievement to become "accepted in the Beloved" (Eph. 1:6), but were rather

"MADE" accepted in Him. That glorious truth summarizes the great power of God in giving men "authority to become the sons of God" (John 1:12). The implications of this creation within is far-reaching. If such be the case, that we have, by Sovereign purpose and work, been made accepted, then it is true that we have been "MADE heirs" (Titus 3:7); i.e., we have been made such as are qualified and assured of, the very riches of Christ Himself; yea, we be termed "heirs of God and joint heirs with Christ" (Rom. 8:17). We shall, by His grace, inherit the Lord Himself, who is our "exceeding great Reward" (Gen. 15:1).

Is not such a declaration clearly set forth a "**Divine work?**" for who, standing alone in flesh-strength, could merit such an honor as that of inheriting the "Lord of glory", and becoming a "joint heir with Christ" of "all things" (I Cor. 3:21; Rev. 21:7)? Is there one so foolish as to proclaim "his own goodness" (Prov. 20:6), and thereby rob God of His own glory? Are we the work of our own hands? Or is the Word of the Lord true in declaring that we are all "the work of HIS hands" (Job 34:19)? Have not holy men of old plainly declared that they were the work of the Lord's hands (Job (10:8); Psa. 119:73; 138:8, etc.)? **Our whole life in Christ is a matter of creation; one whereby the Lord imparts to us, by grace alone, His own nature and attributes.** The work is performed by the Lord God Omnipotent in His distinctive role of Creator. For instance, the cutting away of the "body of the sins of the flesh" (called "circumcision") is wrought by the Lord; yea, it is MADE by Him; " . . . ye are circumcised with the circumcision MADE without hands. . ." (Col. 2:11-12). **This is to say that the old nature cannot be subordinated except by the Lord Himself; nor can the guilt and responsibility toward God wrought out by the carnal nature be removed apart from a merciful and Sovereign act of God.** The loss of earthiness and the gain of spirituality is the result of Divine creation, not of human initiative. Furthermore, our advance within the realm of the Spirit continues to be the result of Divine creation.

Who among us has not read of the Lord MAKING us to "increase in love" (II Thess. 3:12), or of being MADE to stand (Rom. 14:4), or of grace being MADE to abound toward us (II Cor. 9:8)? The Lord Himself, for that matter, is said to be involved in the current activity of MAKING us "perfect unto every good work" (Heb. 13:21), by "working in us that which is well pleasing in His sight." **The whole matter of our salvation, both initial and evidential, is traceable to the Lord God Almighty.** That is why salvation is ascribed unto Him alone in the heavenly sanctuary (Rev. 7:10; 19:1). In summary, it is declared that Christ is "MADE unto us wisdom and righteousness and sanctification, and redemption" (I Cor. 1:30). Such results within the lives of the saints, therefore, are exclusively ascribed to the Father and His impartation of the Son to us. We are, in view of this truth, said to be "MADE partakers of Christ" (Heb. 3:14).

These truths are designed to teach us to give honor and glory and thanks unto the Lord for all things. None of the things mentioned could ex-

ist within any believer in any measure without a personal and powerful work of Jehovah God in Jesus Christ and through the Holy Spirit. This is what we mean by CREATION! These matters are non-existent apart from God, and only He can bring them into existence. **Armed with such knowledge as this within the heart, there is nothing insurmountable for the believer.** The Lord is not restrained, and man, of himself, is totally restrained, being, apart from Christ, unable to do anything (John 15:1-8). Those, then, that have in truth received these things will "trust in the Lord with all their hearts, and lean not to their own understanding" (Prov. 3:5-6). They shall not "fret themselves because of evil doers" (Psa. 37:1), but will "commit themselves to Him that judgeth righteously." Blessed trust is that, and surely, it shall be well with all such as do these things. But, for those that cannot worship a God who is truly God of all, their lives shall forever be characterized by needless blunders, sorrows, and afflictions. Their own understanding being their pillar of trust, they shall inevitably drown in waters of sorrow, while their fellows who trust in the living God shall move from faith unto faith, and "from glory unto glory, even as by the same Spirit" (II Cor. 3:18).

THE WORD OF TRUTH is glad to proclaim that our hope and trust is in the Lord of heaven and earth, who hath done whatsoever hath pleased Him, and with Whom there is no restraint. We acknowledge to the glory of God, that we have nothing that we have not received, and that we can do nothing without Christ Himself. We are the work of His hands, and are what we are by the grace of God. We enjoin you in Jesus' Name to come with us and enjoy the presence and the blessing of the Lord who CREATETH all things!

Justification By Faith

(From page 4)

It deals with another world; with the apprehension of that which is inaccessible to man. The things of which it testifies are unreasonable to the carnal mind (I Cor. 2:14), and hence could not possibly be accepted by it. Because of this, the work of faith is appropriately called "THE WORK OF GOD" (John 6:29), because nothing short of Divine power is required to instill it in man's heart!

Justification is but another way of declaring that man has been MADE righteous (in the new creation — II Cor. 5:17). As a matter of fact, the two English words "righteous" and "justification" come from the same Greek term (dikaiasuna). This truth, however, is more clearly evinced by a certain declaration of the Spirit in Romans 4:6-8; "David also DESCRIBETH the blessedness of the man unto whom God imputeth RIGHTEOUSNESS without works, saying, Blessed is the man whose iniquities are forgiven, and whose sins are covered. **Blessed is the man to whom the Lord will not impute sin.**" Now it is plain that Paul is, in this text, speaking of the "justifying of the ungodly", as the context demonstrates (verses 2-5). The word "justification", in this case, emphasizes

the Lord's Sovereign ACCOMPLISHMENT of the matter; the word "righteousness" sets forth the REALIZATION or EFFECT of that accomplishment. **Man, then, can neither be just nor right before God by his own works; that is the teaching of Scripture.** The MEANS of becoming righteous must not be human in origin, but rather Divine, else redemption shall fall to the ground. As the Scripture testifies, salvation is by grace (completely separate from merit) — "For BY grace are ye saved . . ." (Eph. 2:8): "For the grace of God that BRINGETH salvation hath appeared unto all men" (Titus 2:10-11).

Since works cannot lay ahold of grace (for then "grace is no more grace" — Rom. 11:6), the means of FAITH has been GIVEN: "For by grace are ye saved THROUGH faith . . ." (Eph. 2:8, 9). Having already proven that faith is of Divine origin, it ought to at once be clear to you how justification is actually accomplished! **God, because He is absolutely holy and without any darkness at all, cannot honor any work that He Himself has not wrought. Also, all of His works must be performed within the framework of His own will; He cannot be placed into a position where He is obligated out of debt to work.** These principles apply, gladly, to our salvation. Men are declared righteous before God according to His own "good pleasure"; but because the Lord is a legal Lord, and works in a well-ordered fashion, He has chosen means whereby His work may be justly accomplished to the consternation of all of the forces of evil. He imparts faith to His elect in order that they might apprehend His free goodness, which saves them! **Man, then, is declared righteous for no other reason than that he has, BY FAITH, embraced the Lord's free and unmerited goodness.**

Again, this is demonstrated in our "father", Abraham (Rom. 4:1, 12, 16; Js. 2:21); as it is written: "Abraham BELIEVED GOD, and IT was counted (reckoned) unto him for righteousness. NOW to him that worketh (for his salvation) is

(Please turn to page 9)

A POEM BY AN ENGLISH DEPARTED BROTHER

*How are Thy servants bless'd, oh Lord
How sure is their defence
Eternal wisdom is their guide
Their help Omnipotence.*

*In foreign realms, and lands remote
Supported by Thy care
Through burning climes I pass'd unhurt
And breathed in tainted air.*

—Joseph Addison

It is refreshing to the spirit of the regenerate to realize, by faith, the Supreme rule of the Lord over their lives. Nothing is able to separate the redeemed from the love of God, and they are secure within His love and care. Surely, we are of all men greatly blessed.

THE DELUSIVENESS OF HYPOCRISY

“Speaking lies in hypocrisy, having their conscience seared with a hot iron”

I Tim. 4:2

Paul has warned Timothy of coming apostasy, declaring that some (praise God, not ALL) “shall depart from the faith”. It is a sad thing that men of God must make such announcements, and yet it is necessary if the truth is to be proclaimed. The faith was “once delivered to the saints” (Jude 3), who were admonished to “earnestly contend” for it, and to “keep the faith” at all costs. Yet, in spite of the continual exhortations of God’s men, false prophets crept in ‘privily, bringing in damnable heresies”, and led “many” astray (II Pet. 2:1-4). At once there appeared a departure from the faith, a straying from that type of life that was maintained by vision of the spiritual kingdom of God. No longer did these men walk by faith, but chose to walk by sight, that their fleshly senses might be gratified and appeased. Rather than giving heed to the declaration of the truth of the Gospel, these received the persuasions of evil spirits and demons. **Demoniacal doctrines are doctrines perpetrated by Satan’s unseen spiritual hosts and are designed to detract men from the pure truths of the Gospel, and root them in that which alienates from the life of God.** I have often observed a remarkable similarity in false concepts entertained by sects and groups that are actually strangers to one another. For purposes of illustration, the doctrine of pre-millennialism, (which declares that our Precious Lord shall return for His church BEFORE the consummation of all things that pertain to this life) has proven one of the most destructive doctrines to a sound and edifying exegesis of the Scriptures that has arisen. Denominations of quite different fits and tempers hold to this teaching dogmatically, borrowing from one another sermonic material and arguments. Many who have embraced this heresy have turned away their ears from the truth, and no longer relish the pure doctrine of Christ’s return as declared by the “Apostles of the Lamb.” Rather, they delight in what they know not, and intrude into those things which they have not seen. **Now this doctrine, I am persuaded, has been perpetrated by demons from hell in order to the obscurement of the real truth of the Lord’s coming. These evil spirits from the abyss see to it that the doctrine has some form of continuity among its proponents, and the unity of the professors of this doctrine on this point seems to be the result of persistent demoniacal activity and persuasion rather than any element of truth within it.**

This whole situation is conducive to hypocrisy, as the Devil knows; and thus men are given to espouse and promulgate doctrines of which they themselves are quite unsure. Hypocrisy is not merely the willing displayal of appearances that are at variance with a person’s true character. **It is any appearance which is not according to reality; whether known or unknown.** A person who declares a position which has not been placed up-

on his heart by the Holy Spirit of God, and does so fervently and consistently, is the victim of the worse kind of hypocrisy. It is that hypocrisy which proceeds out of a conscience that has been “seared with a hot iron”, i.e., is dull and insensitive to the real case. **It is the heartless works and endeavors of men that sear their conscience.** As the Scriptures declare elsewhere, men become the “enemies of God through wicked works” (Col. 1:21). Not being able to spiritually worship the Lord, actions are feigned for reality, and external rites are set forth in the place of “worship in spirit and in truth” (John 4:24). The ultimate result of such hypocrisy is that men’s consciences become as insensitive to touch as skin that has been cauterized. Dreadful thought, that a conscience could be insensible to the convincing power of the Holy Spirit, and yet such a thing is altogether possible (Gen. 6:3). **When men live all their lives in pretense, their consciences are so marred as to carry them forward to perdition.** It is therefore imperative that they learn, by grace, to be honest and forthright; not feigning righteousness nor, emulating mere men, for as the conscience becomes seared, lies are the more easily spoken, thus fitting us for hell.

The point to here see is that hypocrisy may creep into our lives quite unnoticed, and thus overturn our good intentions and noble aspirations to the disgrace of the Lord and to our own condemnation. Our hearts being basically deceitful (Jer. 17:9), we must learn not to lean to our own understanding (Prov. 3:5-6), but to have our lives characterized by implicit trust in Jehovah God; leaning strong upon His immutable Word, and cleaving to the Lord Jesus Christ. **We must not thrust ourselves beyond our own ability, or the measure of faith that we have received.** As the Scriptures testify; “For I say through the grace that is given unto me, to every man that is among you, not to think of himself more highly than he ought to think, but to think soberly, according as God hath dealt to every man the measure of faith (Rom. 12:3).

Failure to so consider oneself will inevitably lead to hypocrisy, which spreads even as leaven until the whole of our lives becomes one great lie. As our Lord declared; “Beware of the LEAVEN of the Pharisees, which is hypocrisy” (Matt. 16:6, 11; Mark 8:15; Luke 12:1). Basically, the “leaven of the Pharisees” was exemplified in their DOCTRINE: “Then understood they how that He bade them not beware of the leaven of bread, but of the DOCTRINE of the Pharisees and of the Saducees” (Matt. 16:12).

The Pharisees were said to “say and do not” (Matt. 23:3). Their teachings, in essence, were fine (for the most part); but their lives were in contradiction to their teaching. Jesus went so far as to say to His followers (of the Pharisees); “All whatsoever they bid you observe, that observe and do” (Matt. 23:3a). However, the lives of the Pharisees and Saducees were quite different from their doctrine. One has but to read Matthew the twenty-third chapter to be impressed with this truth. **It is true that the vast majority of church doctrine today is much after the order of the Pharisees and Saducees. It is quite empty and power-**

less to affect a change within the life. The fundamental interest in most religion is that of the furtherance of the institutions of men. **While they profess that they love the Lord and want to build His Kingdom, they are fundamentally ignorant of His Kingdom, and hence, unable to make any significant contribution thereto.** The "teachings of my church" are taken into the mind and faithfully adhered to without ever knowing whether or not they are truth. And even if they are truth, men owe allegiance to them because they are the proclamations of their particular denomination rather than because of a "received" "love of the truth." **All such people are hypocrites, corrupted within by the tenacious teachings of men that are void of power.** As the Apostle puts it elsewhere; "having a FORM of godliness, but denying the power thereof; from such turn away" (II Tim. 3:5). It is not that they deny that God possesses power; or that they refuse to believe that (doctrinally speaking), "all things are possible with God." **Rather, the denial of "the power thereof" chiefly describes the effect of their doctrine upon their lives. They are unable to live within the power of the Spirit, mortifying their members that are upon the earth (Col. 3:5-6) and waging relentless war against the flesh, together with the lusts and affections thereof.** Their affections are rooted upon the earth; they are un-oriented for heaven, appreciate not the "deep things" of the Spirit of God, and are basically ignorant of Moses and the Prophets. To such, talk of the Kingdom comes easily, but the actual possession of the Kingdom qualities are rarely found. It is, for instance, one thing to speak of the absolute reign and Sovereignty of the Lord God Almighty, but it is quite another to learn to be content with such things as ye have and to murmur not — which are but fruits of the actual reception of the truth of God's Sovereignty. **To profess allegiance to this doctrine (or any other), while living in contra-distinction to it, is sheer hypocrisy which shall eventually sear the conscience and lead to an espousal of lies.**

Such a trend of life can be upon a person suddenly, and unawares if he does not exercise the greatest form of diligence and perseverance in the spirit. In such a case, the whole life is ordered by two separate and distinct rules. First, there is a specific order of life that is maintained in the presence of denominational comrades. Certain cliches, mannerisms, and expressions are employed jointly with other participators; not for their real worth and benefit to the soul, but because of their acceptability among the fellowship. The other order of life is maintained especially in view of the absence of the fellowship, where the real intents and purposes and joys of the heart are more freely indulged in. **The general carnal tenor of such lives makes the religious professions that spew from their mouths while around their "church" but lies spoken in hypocrisy, and thus adjudges them worthy of condemnation.** To indulge in that which is unacceptable to the Lord (profession without possession) only to find acceptability before men is quite foolish — and yet many do it, thus forcing themselves into a manner of life from which great grace is needed

if ever they shall be retrieved. Hypocrisy is delusive, and thus must be fought in every aspect of its introduction.

To assist us in fighting this matter of hypocrisy, by the grace of God, determine not to ever project our thoughts, words, or deeds, beyond our proportion of faith — never thinking of ourselves above that which we have received. If we are not, for instance, glorying in the Lord and actually praising Him in our spirits, let us not parade the phrase "Praise the Lord" before our fellows, lest we be confounded when they inquire of us some of the praise which we ourselves seem to encourage. While seeking a stronger and more efficient faith, let us live by faith, abiding in Christ even as we have received Him. So shall it be well with our soul, and less encumbrances shall attend our earthly pilgrimage.

Justification By Faith

(From page 7)

the reward NOT reckoned of grace, but of DEBT. But to him that WORKETH NOT (in order to justification), but BELIEVETH ON Him that JUSTIFIETH the UNGODLY, his FAITH is counted (imputed) for righteousness" (Rom. 4:3-5). Observe that Abraham's character is not viewed in relation to what men thought of him, but rather within the perspective of the Tribunal of God. **The embracing of the heart, by faith, of God's prevailing grace, brings upon man the Divine approval. Blessed thought!** Since faith apprehends grace, it is plain that it is not of man, for **NOTHING purely human can fasten upon grace!** This ought to be evident to all, but in the event that it is not, let me add this one word; **man, within the confines of his own natural resources, intellectual, cultural, willful, emotional, and spiritual, is totally void of any ability to produce one thing which MERITS the approval of God. He stands in great need of grace, for thereby he may be just with God APART from merit and God's indebtedness to him.** The third chapter of Romans makes this abundantly clear to the spiritual mind.

Faith is the eye of the soul, or the hand of the soul that lays hold of spiritual reality. Faith is spiritual sight; the apprehension by the spirit of man of the invisible and insensible things of the Kingdom of God; It is that by which the understanding lays a hold of the word and promise of the Lord, and the Lord Himself — praise the Lord. **Faith is not merely intellectual; it touches upon matters of persuasion, conviction, emotion, will, joy, peace, righteousness; which matters are not channeled through the intellect alone.** This is one of the greatest evidences of faith's supernatural origin. It has motivating power consistently, and produces great life and response to God in the soul; whereas pure intellectualism has not this power, but rather lends itself often to slothfulness and pride — but never is this so with true faith! If, then, man can perceive the truth of God's grace; how that God saves men apart from merit and in order to works rather than because of works (Eph. 2:8-10); I say, **if ANY man can truly see this and perceive it in his spirit, it be-**

(Please turn to page 12)

IN MEMORY OF BROTHER MARSHALL SHELL

Brother Marshall Shell, known to several of us as "Papa Shell", completed his warfare, and went to be with the Lord on the morning of November 1, 1967. A child of the King, he now "rests from his labors", and "being absent from the body and present with the Lord" his "works do follow him." He is no stranger to the heavenlies, having been often transported there in his spirit while yet upon the earth and "in the body."

Brother Shell's last year upon the Lord's "footstool" was attended by much physical discomfort and some sorrow — often "beyond measure", as it were. Yet, he did not curse God with his mouth, but "stayed upon his Lord" in the time of trouble. He was not a chronic complainer among the saints, though often possessed of most uncomfortable "thorns".

We shall long cherish the memories of his fellowship, remembering his well-worn Bible and his frequent quotations from the Psalms, which were so precious to him. His presence at our gatherings was always pleasant, for often he would minister words of comfort from the Scriptures, according to the ability which the Lord had given unto him. "Papa Shell" had been given grace to accept the Word without having to sift it through his own opinions or men's traditional concepts. It never seemed to annoy him that the Scriptures were pure truth, even though they might contradict our finite understanding. His love for the Lord and Truth rendered him able to "rejoice in the truth" without mourning over the fact that flesh was deprived of glory. I recall him often being spiritually excited over hearing a stirring message from the Word of God. Speaking of my own beloved father, I remember him often saying; "Your pappy was really in the Spirit today! Why you should have seen him just glow." Papa Shell really had no favorite preachers, however; but dearly loved the truth, old or new, as it came to his ear. Such rare grace has now been richly rewarded for our brother, as he is presently freely drinking from the river of the water of life which he had come to so dearly love — freed from the fleshly encumbrances which taint the paths that we plod here upon the earth.

Brother Shell was not a man that drew attention to himself. He was not an orator, not a man of commanding appearance, not one possessing dynamic personality — but he was most precious and beloved to us all. He did not have many goods laid up upon the earth, dwelt in a humble abode, and was "temperate in all things". Often would his daily job drain his physical strength, making him weary and unable to "do the things that he would." He was not able to travel much, but resided at home during most of his spare time. His activities were centered mostly around the brethren, and the fellowships were precious to him, although his physical condition often deprived him of the joy of being with them. All of this graphically demonstrates why Brother Marshall was so precious to us. It was not because of his carnal abilities or attractions. His faith in

and love for the Lord bound us all together. Having been, by Grace, retrieved from a life of extreme sin, he stood a living epistle, declaring the power of God to save. We thank our heavenly Father that we have been providentially permitted to see and know this brother, and to glorify God for the work wrought in him.

Our dearly beloved brother, now "the spirit of a just man made perfect", will probably be forgotten by many during the coming days, because he was "not of the world." But to we who truly love the Lord and knew him, he shall long remain in our memory; and we shall dearly cherish, during our sojourning days, every thought of this departed pilgrim, which thoughts shall cheer our hearts and encourage our minds until the "great and notable day of the Lord."

To the world we testify that we are "not ashamed to call him brother." Whatever infirmities he may have had — however carnal-men may have regarded him — we unashamedly confess that we are thankful for the honor of knowing him and loving him, and for the joy of being granted grace to be edified and comforted by his mutual faith. No one can fill his place in our hearts, and we mourn his loss, only to rejoice in anticipation of being reunited to him with the Lord in glory.

Brother Shell is the first member of our local fellowships to go to be with the Lord. To us he stands as a sort of first fruits of our communion. We thank the Lord that we have been here granted the grace to succour such souls in preparation for the judgement and eternity with Christ. May we all rejoice that he was called and justified of our Father in Jesus Christ. And may his life be an encouragement to us to run with patience the race that is set before us, until all of the grain is finally gathered into the garner, and we are safe and "forever with the Lord." Amen.

Departed spirit, whither flown
from this dread world so vain
Be thou before the Savior's Throne
for thy eternal gain.
Ah yes, departed spirit free
from toil and war below.
Those things which thou did'st long to see
now clearly thou dost know.
In Christ thy faith was found while here
with earth a discontent,
Of God there was a holy fear,
and now the veil is rent.
Soar out, departed spirit free
express thy inner joy.
Soar high, thou'rt now at liberty
where flesh can ne'er annoy.
Through worlds not ending take thy rest
thy warfare now is done.
For thee no more the fiery test
thy race at last is run.

—o—
Earthly men many times appear wise, and spiritual men many times appear foolish — yet in the end, it shall be made abundantly clear to all intelligences that the wisdom of the world is foolishness with God, and the foolishness of God is wiser than men (I Cor. 1:18-29).

AN EXAMPLE OF LIFELESS RELIGION

A religion without life is not worthy of embracement, for it is a portion of that "broad road that leadeth to destruction." The great quest of the **spiritual** man is that which consummates in life, yea, life "more abundant", which the Lord Jesus Himself came to give (John 10:10). Because we have been given grace to dearly love our Savior, and to have a pure relish for His truth, we abhor with holy hatred, yea, a "perfect hatred" (Psa. 139:22), those systems and those people who lead men to perdition by offering substitutes for Christ and "the truth as it is in Christ Jesus" (Eph. 4:20, 21). If there be those among our readers who recoil at the thought of perfect hatred, let them acquaint themselves with the Lord, His Spirit, His Son, and His Word. Were they walking "in the light as He is in the light" (I John 1:7), they would soon experience in their spirits that hatred which is **without malice, or contamination of the fleshly mind**. Is it not often mentioned in the sacred oracles? (Psa. 101:3; 119:104, 128, 113, 163; 139:21, 22; 97:10; 26:5; 31:6; 5:5) As my fellowship with the Lord grows, I find a more growing disdain arising in my soul for those fabricated systems of men which teach tradition for truth, and summon men to systems rather than to the Lord Himself. Are we not taught explicitly by the Holy Spirit, both by the letter of the Word, and by our intimacy with Him, to "turn away" from those who have a "**form of godliness, but deny the power thereof**"? (II Tim. 3:5). As an example of such vain and insipid religion, I offer the following quotation; indicative of many a religious order, and equally **indicative of an alien spirit to God**: NOW is an important word! It means that we are not in the past, not in the future, but in the present — now! We cannot change what happened yesterday, we cannot be too sure about what will happen tomorrow, but we can be sure about now. There is also an imperative ring to this word. It denotes some action to be accomplished. The old phrase in typing class is still a good maxim. 'Now is the time for all good men to come to the aid of their party.' In reference to the Christian it is also a good maxim to say, 'Now is the time for all good men to come to the aid of this church.' Now is the time to get back in the habit of church attendance. School has begun and for the most part vacations are over. Many times a person will get a job done if they just begin. Now is the time to do it. Don't put it off any longer — be in Bible School and worship this Lord's day. The church needs its members in the services, but even a greater need is on the part of the Christian! You need the church."

Let it be clear that we do not concur at all with the general tenor of this exhortation by Mr. D., of the Calumet region. It is a good example of what exists all too often in the name of "Christianity". "New Testament Christianity", "evangelistic work", etc. You will observe at once in this article that the "church" was the center point of activity — **this is one of the marks of the spiritual harlotry that is abroad in the world, and of which**

the Apostles warned us. They acknowledge (these false leaders, one of whom is represented in this quotation) that they hold to a **form of godliness**. They are "sticklers" for the letter of the law in external matters; yet they also acknowledge that their congregations are **void of power!** The basic postulation of this article was that the members were severed in heart from the work of the Lord; that they would never respond out of a pure heart to the wooings of the Lord, but only if they felt that they were needed by the church, and the church needed by them. But it is rather true that those who have truly come out from among flesh and the world have affection only for the true saints and worshippers of the Most High; for only among these are their hearts made to rejoice, and comfort ministered to their spirits. **Those that prefer the world are of the world**, destined to perish with it unless they be brought to repentance and the acknowledgment of the truth.

In the Scriptures, the true church is always summoned to the Lord God of heaven and earth, and to Jesus Christ the Son! **Never are they summoned to the local fellowship fundamentally!** Does not but a cursory view of the Word teach the child of God this truth (I Cor. 16:13; Gal. 5:1; Eph. 4:1, 2; 5:1, 2; Phil. 1:27; 4:4; I Thess. 5:14-21; II Tim. 2:19; I Pet. 1:13-14 Jas. 4:7-8; II Pet. 1:5-10, etc.) It is to be understood that as an individual lives unto the Lord in "this present world", he shall seek the company of all others who do the same. The ones who "forsake the assembling of themselves together" have always been with us (Heb. 10:25), and they are exhorted **not to forsake that assembling**; but never is this a **key doctrine or point of emphasis** in the Word! Those that make it such today only confess the **deadness** of their church, which is but indicative of its lack of acceptability before God. Woe to that preacher or teacher that rallies men around an organization, when the Lord is summoning them to Himself. **The hub of the saints' activity is not the local fellowship, or the local religious organization — but rather the King's business. When properly engaged in this, the fellowship becomes a glorious center of edification and comfort, exhortation, and instruction in righteousness.**

But, observe another thing in this displeasing article; it is the adaptation of the word "NOW". We could heartily concur with this man's observations of the implications of the word; the present, and imperative tone, etc. But, when he set himself to explain what he meant, **he exposed his vile heart**, and showed us of what spirit he was — Belial — at least in **this** matter. "Now is the time for all good men to come to the aid of THIS church", is his adaptation of the word "now!" "THIS church", meaning **his local ministry**. What sort of summons is this? We cannot but conclude that he has not truly been given the "ministry of reconciliation", so as to truly cry out "Be ye reconciled unto God" (II Cor. 5:18-20). But, the word as declared by the Holy Spirit, when set forth, forms a sufficient comparison to illuminate the gross darkness which is contained in the aforementioned article. Hear ye the word of the Lord; "But NOW, ye also put off all these; anger,

wrath, malice, blasphemy, filthy communication out of your mouth" (Col. 3:8); "NOW it is high time to awake out of sleep: for now is our salvation nearer than when we believed" (Rom. 13:11); "NOW, therefore, be now mockers" (Isa. 28:22); "NOW is the accepted time, NOW is the day of salvation" (II Cor. 6:2). Is this not sufficient to reveal "the spirit of truth and the spirit of error" (I John 4:6)? Ought the sheep of Christ to pursue such a teacher who deludes them and aims toward the swelling of a religious organization under the pretense of being interested in the eternal Kingdom of our God and Savior, Jesus Christ? Come away from such false teachers, children of God; and ye tares, remain there, for there be no room for such as you in the fellowship of the righteous.

If it appears as though we are harsh upon such men, it appears proper, for we are, and would to God that they would sense the harshness of the Lord, whom they persecute, toward them. In that last day, they shall give an account of themselves, and of their doings. Would it not be far better to repent in sackcloth and ashes now, that ye may be received into "everlasting habitations", than to stubbornly remain attached to a denomination, lifeless in nature, and yourself suffer in the end? The Lord commandeth "all men everywhere to repent" (Acts 17:30-31), "because He hath ordained a day in the which He will judge the world in RIGHTEOUSNESS BY THAT MAN whom He hath ordained, whereof He hath given assurance to all men, in that He hath raised Him from the dead." God's righteous character will be the basis of judgement; not the attempts of men to serve a god of their own making. May we all sense the indignation of the Lord toward the perversion of the truth, and seek to embrace the truth itself as it is "in Christ Jesus."

Justification By Faith

(From page 9)

comes to him an evidence of **JUSTIFICATION and RIGHTEOUSNESS!** God consistently bestows this quality of believing upon those whom He hath "ordained unto life" (Acts 13:48). Here, then, man is relieved of the work of attempting to placate God, of trying to pacify and satisfy an angered God. **God's wrath has already been abated and placated in the Son; the Lord Jesus Christ travelled in soul; the Father saw it, and was "satisfied"** (Isa. 53:11).

If you can see the truth of this, you too shall be satisfied! God desires that people participate in His mind and Spirit, and faith makes that desire a reality! The glory of this is that salvation becomes a well out of which we may with joy draw water (Isa. 12:1-2). It does not rest upon our accomplishment, but upon the "obedience of one", whereby "many are made righteous" (Rom. 5:19). **Now salvation is as stable as Christ Himself, as eternal as the work that He performed to the glory of God.** It is not fluctuating, not something unstable. Praise the Lord, justification, being by faith, renders us at "peace with God through our Lord Jesus Christ" (Rom. 5:1). **We did not satisfy Him; His own work satisfied Himself, and He has given us to see the truth of it, thus making justification our eternal benefit.**

The law of God is good, and those whose hearts are at variance with it are evil.

* * *

Zeal without knowledge leads to error; knowledge without zeal leads to stilted tradition; no zeal and no knowledge evidences death; the possession of zeal and knowledge yields the peaceable fruit of righteousness.

* * *

"If what is above you does not control you, what is around you will."

* * *

Spiritual mathematics are necessary to a wholesome life; "ADDING to our faith" (II Pet. 1:5-9), "Grace and Peace being MULTIPLIED" (I Pet. 1:2), "rightly DIVIDING the Word of truth" (II Tim. 2:15), "PUTTING OFF the sin and weight which so easily besets us" (Heb. 12:1-2).

* * *

A murmuring spirit is as the poison of asps, so spreading infection as to eventually pollute the whole soul, if not killed with the balm of "godliness with contentment".

* * *

I cannot divorce my thoughts from God without beginning to dwell upon sin. There is a natural gravitation of the mind earthward, and unless set upon things above, it will inevitably settle in the muck and mire of earthiness.

* * *

You cannot become TOO godly, TOO righteous, or TOO holy. You cannot be TOO meek, believing, patient, longsuffering, peaceful, or joyful. **Excess is not possible in these areas.** You CANNOT learn too much of God, or possess TOO much of the Holy Spirit. Against these things, there is no law (Gal. 5:23), and full and satisfying indulgence is enjoined: "Let thy soul delight itself in fatness" (Isa. 55:2). Yet in the realm of sin, there is no minimum that may be enjoyed with impunity. All sin is unlawful, regardless of the measure of indulgence, and is subject to punishment. None may indulge, even in the smallest measure, without paying the consequences.

— 0 —

A Powerless Christ?

I cannot conceive of a powerless Christ, and yet just such an one is held forth by the nominal church. A Christ that is restrained by men, and thwarted by mere mortals, is not the Christ that presently reigns in heaven, but is rather one that has been invented by human imagination. We preach a Christ that possesses "all power in heaven and in earth" (Matt. 28:18), and uses it for the benefit of the redeemed. We extoll such an One altogether, unashamed to acknowledge that we can of a truth "do all things through Christ which "strengtheneth" us (Phil. 4:13). Is your Christ this Christ?