

# THE WORD OF TRUTH

Published Monthly

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

Volume 10

SEPTEMBER, 1966

Number 8

*"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 Necessity For The Atonement

Man's sin is great - not merely because he does things overtly that are wrong, but because his motives, thoughts, ambitions - yea, his very nature - are wrong. He is constituted an "enemy of God" (James 4:4) because he is "of the earth, earthy" (I Cor. 15:47-49). Man "drinks iniquity like water" (Job 15:16), and thus is absolutely contrary to God who cannot fellowship with man in any form by nature! Yet, to be in a state so described is to be subject to the condemnation of God, and to have the very wrath of God "abiding" upon us (John 3:36). God is holy, yea holiness itself, and as such He is indignant and His anger stirred within Him because of sin - *all sin!* He hates, loathes, and condemns anything that is unlike Himself because it is contrary to His Being, and if permitted to have sway, it would detract glory from His glorious Person, and wrest the Kingdom from His hand (I speak as a man). All men have "sinned and come short of the glory of God" (Rom. 3:23), and consequently can have no fellowship with Him. His righteous anger which waxes hotter and hotter must be appeased thoroughly, else we will all perish! When once this registers upon the consciences of men by faith, there comes that "fear of the Lord" which is "the beginning of wisdom" (Prov. 1:7). *The knowledge of enmity with God spawns fear and quaking within the soul of man, and wrath and fearful indignation within the Lord Himself.* There must of necessity be an appeasement - a thorough appeasement - provided for the Lord and for our consciences; an appeasement whereby our sins are met with wrath and indignation, while we are at the same time received into the favor of the Lord God Almighty. *The work that must be done is massive, and far beyond the ability of any totally created being.*

The Lord found "no one" on earth who could "stand in the gap" (Ezek. 22:30) or bring salvation (Isa. 59:16). If no atonement for sin and transgression is made, all men will be damned, and worse than that, the eternal purpose" (Eph. 3:10-11) of God will be thwarted and brought to nought (see Eph. 1:11; Rom. 8:29-31); God's "sheep" will be relinquished to the adversary (I Pet. 5:8) and chief opponent of Jesus, Satan, the "prince of the power of the air" (Eph. 2:3).

Man, a sinner "by nature" (Eph. 2:1-3) resides in God's universe, Who is Holy by nature. God the Ruler and Owner of "all things" has rebels in His dominion, among whom some are found who are "chosen from the foundation of the world" and "ordained unto eternal life", being "from the beginning chosen unto salvation through sanctification of the Spirit and the belief of the truth" (Eph. 1:3-5; Acts 13:48; II Thess. 2:12). Can the Lord be at rest (I speak as a man) with this condition? Can He forsake the thoughts of love toward those whom He "foreknew" (Rom. 8:30-31)? Can

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He forever "wink" (Acts 17:30) at their transgression? Must there not be a full atonement made; a sacrifice sufficient to please the Infinite God? His nature cannot be changed! He is "ever the same" (Psa. 102:27), and declares; "I am the Lord, I change not" (Mal. 3:6). With Him there is no "variableness, nor shadow of turning" (James 1:17). **HE MUST BE "JUST AND THE JUSTIFIER"** (Rom. 3:24-26); **His purpose concern'g fellowship with men must be carried out to the fullest, else it will not be true that "the gifts and callings of God are without repentance"** (Rom. 11:29). Yet, it cannot be done at the expense of His own character and nature; He must ever remain holy, pure, and unchangeable! **Circumstances must be altered by Him "with whom we have to do", and with whom "there is no restraint"** (I Sam. 14:6). I am praising the Lord for the Divine wisdom as seen in the provision of an efficacious atonement! **Salvation is totally under the auspices of God from the beginning to the end.** As it is written; "Salvation is of the Lord" (Psa. 37:39; Jonah 2:9); again, "salvation belongeth unto the Lord" (Psa. 3:8); and again, "God is working salvation in the midst of the earth" (Psa. 74:12); and again, "salvation will God appoint for walls" (Isa. 26:1); and again, "I will place salvation in Zion" (Isa. 46:13). Is it not declared that He is "the Author of eternal salvation" (Heb. 5:9), and are we not pictured in the glorified state as singing; "salvation to our God" (Rev. 19:1). You cannot escape the truth; **IF GOD IS TO REMAIN JUST, HE HIMSELF MUST BE THE COMPLETE AUTHOR OF SALVATION! MAN'S HAND CANNOT BE LIFTED UP UPON THE WALL OF SALVATION! The necessity for salvation and atonement, therefore, is another way of emphasizing the necessity for God Himself to do something — man could not!** Men are, prior to their experience of salvation, pictured as "without strength" (Rom. 5:6) — hardly in a condition to develop an effectual salvation, even if he did have the ingenuity, which he does not!

**Further, the necessity for atonement was brought into being by God;** it was He that "concluded all in unbelief that He might have mercy upon all" (Rom. 11:32), and **the atonement itself is the offspring of wisdom!** Were the condition of man not pronounced according to Divine analysis, there should have been no necessity for atonement! God did not leave it to man to scrutinize his own life and conclude whether or not he stood in a state which demanded atonement! God pronounced it with Sovereign speech; "all have sinned and come short of the glory of God" (Rom. 3:23)! **This is God's analysis, not man's; it is the Lord's pronouncement, not man's philosophy! It is the truth, not a relative declaration or an opinion!** Man has in truth fallen from glory; forfeited life; rebelled against the Lord; "loved darkness rather than light" (John 3:20-21), and his "iniquities like the wind have carried him away" (Isa. 64:6)! It is all so because God declared it was so — and therefore, the Lord Himself has brought up the necessity of salvation and atonement — **it is not the response of God to the inquiry of men!** Remove that very notion from your mind! **God provided an atonement after His observation (so to speak) of the case; not after**

**man's inquiry after the case!** Praise His Holy Name!

Man's sin made the atonement necessary for God, and God's holiness made the atonement necessary to Himself if He was going to achieve His purpose — yea, His "eternal purpose" (Eph. 3:10-11). When I speak in this fashion, I do not at all mean to cast a reflection upon the power of our God, or upon His ability to implement His purposes. His power and purpose is, absolutely without any restraint whatsoever! **None may stand in His path, impede His plan, or thwart His cause!** I but phrase these things in this way in order that we might come to appreciate to a fuller measure this "great salvation" (Heb. 2:1-3) that we have received from on high. Remember that Jesus Christ is "the Savior of the world" (I Jno. 4:14), and that "Lamb of God which taketh away the sins of the world" (John 1:29, 36). He is also, however, "the Lord's Christ" (or **His Christ**"), as it is translated in Acts 4:26).

Jesus is "our Passover" (I Cor. 5:6), but He is also "the Lamb of God" (Jno. 1:29). By the atonement there is wrought "peace on earth" (Luke 2:14); i.e., the earth was made the locale for a spiritual peace, hitherto not proffered to the masses. But, equally true, there was made "peace in heaven" (Luke 19:38); i.e., **there was a tranquility brought about within the very nature of God which made way for a real fellowship with men.** In the words of the Holy Spirit, the "heavenly things" were "cleansed" (a most profound statement) — Heb. 9:23. The meaning of this statement is this: **there was an appeasement of the wrath of God which had barred entrance into the Holy of Holies by men.** The defilement was not, of course, in heaven itself, but in the fact that man, were he to be admitted into heaven, would defile it himself, and God Himself would have to become impure. **Christ's atonement fitted heaven for us by creating an unhindered fellowship between God and His people.** While in redemption our hearts are enabled to fellowship with God, **the pre-eminent qualification of the atonement was to enable the Lord to legally and justly deal with us as "with sons"** (Heb. 12:7). Now, on the basis of Christ's atonement, we may be "justified" — pronounced free from the GUILT and the POWER of sin! **Because of Jesus "laying down His life that He might take it up again" (John 10:15-18), we are JUSTLY and RIGHTEOUSLY relieved of the reality of our heinous guilt, and released from the tyranny of satanic rule.** We now have fellowship and spiritual intercourse with Deity on a pure and holy basis. Praise the Lord. The song writer put it well when he said:

"Be of sin the double cure  
Cleanse from wrath and make me pure."

Those whose transgressions are "blotted out as a thick cloud" (Isa. 44:22), and who "walk not after the flesh but after the Spirit" (Rom. 8:1, 4), may experience the reality of "knowing the only true God, and Jesus Christ whom He hath sent" (John 17:3). Oh, ten thousand hallelujahs to the King "Immortal, invisible, the only wise God" (I Tim. 1:17). He has, in Jesus, liberated we who "all our lifetime were subject to bondage through fear of death" (Heb. 2:15). **His atonement negates sin as manifested in guilt and servitude!** It was nec-

## THE FATAL ERROR OF MODERN EVANGELISM

When men lose their grasp (if ever they have it) of eternal verity, their sense of spiritual perspective is so damaged as to render them unreasonable in the Spirit. In few areas of activity is this as perceptible as in that of "evangelism". "Evangelism" is a big business of our day in which countless men are expending endless energy. Certainly it is a noble occupation — to be engaged in promulgating the "everlasting Gospel"; to be heralding the good news of salvation "by grace through faith" (Eph. 2:8-9). It is to be lamented, indeed, that more people are not interested in this announcing ministry.

In our quest, however, to proclaim the "glad tidings of good things", we must not commit the fatal error of "modern evangelism". Not understanding the basic nature of man, **many have assumed that men want to be saved; that they are disgusted with their wretched self, and that they are seeking means whereby they may attain unto heaven.** But, such is not the case at all! Man in his natural state is fitly described in Romans 3: 11-18; "As it is written, there is none righteous, no not one; there is none that understandeth, there is none that seeketh after God. They are all gone out of the way; they are together become unprofitable; there is none that doeth good, no not one. Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips; whose mouth is full of cursing and bitterness; their feet are swift to shed blood; destruction and misery are in their ways, and the way of peace have they not known; there is no fear of God before their eyes." These are not the opinions of some finite men — this is a solemn pronouncement of the case as it is, declared by the Sovereign and all-knowing God! From the "sole of the foot even unto the head, there is no soundness in (him); but wounds, and bruises, and putrifying sores; they have not been closed, neither bound up, neither mollified with ointment" (Isa. 1:6). He is, further, content in such a state, not seeking means to attain unto a condition of heart that is pleasing unto the Lord; Rather he is neither seeking nor fearing the Lord.

He does not do good, but rather lives in constant violation of God's immutable law. In such a state, man sees no need for a Savior; indeed, the matter is folly to him. The Gospel is drudgery and boredom, not "good news" or "glad tidings". **He feels no need for reconciliation simply because he is unable to comprehend that he is "alienated".** To relate to such an insensitive person that "Christ died for our sins according to the Scriptures, that He was buried, and that He arose again the third day according to the Scriptures" (I Cor. 15:3) is absolutely meaningless! Yet, continually I see people promiscuously announcing the Gospel to people who love and relish sin; and so they greatly err, "not knowing the Scriptures nor the power of God" (Matt. 22:29). Such "lovers of pleasure more than lovers of God" (II Tim. 3:4) are not fit recipients for the Gospel until they have been made aware of their enmity and sin against the Lord. **They must be made to realize the incumbency of God's law upon them. They**

**are not exempt from it, and it must "bring them to Christ"** (Gal. 3:24).

When Peter preached what is commonly referred to as "the first Gospel sermon" (an entirely inadequate representation of the case) he was careful to lay the guilt of Christ's death upon his hearers, and to show that they had an inexcusable interest in the slaying of God's only begotten Son; ". . . ye have taken, and by wicked hands have crucified and slain . . . Therefore, let all the house of Israel know assuredly, that God hath made that same Jesus WHOM YE HAVE CRUCIFIED, both Lord and Christ" (Acts 2:23, 36). In the second discourse to the Jews, Peter announced; "But ye denied the Holy One and the Just, and desired a murderer to be granted unto you; and **killed the prince of life, whom God hath raised from the dead, whereof we are witnesses**" (Acts 3:14-15). Again, Peter later declared; "Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth **whom ye crucified, whom God raised from the dead . . . This is the stone which was set at nought of you builders, which is become the Head of the corner**" (Acts 4:10-11); again, Peter testified; "The God of our fathers raised up Jesus, **whom ye slew and hanged upon a tree . . .**" Acts 5:30-31).

In the first instance, the people were "pricked in their heart", and cried out "what must we do" (Acts 2:37), thus evidencing a dealing in their heart by the Holy Spirit of truth (John 16:7-11). In the second account, the hearers were "grieved that they taught the people, and preached through Jesus the resurrection of the dead" (Acts 4:1-2). In the third instance, "When they heard that (the indictment of guilt for Christ's death), they were cut to the heart, and took counsel to slay them" (Acts 5:33). Now, this observation is made in order to assist us in seeing that **we ought not expect gladsome results with every proclamation of the truth! Men are guilty of slaying the "Lord's Christ"; it was their sin that demanded His death; and in their spiritual indifference and apathy towards Him, they have assumed the guilt of delivering Him up, and putting Him upon the "tree."** Men cannot stand aloof from association by guilt with Christ's death! The reality of this enigma must be brought to bear upon them, together with the heinousness of their personal sin, which compelled them to reject Jesus because "they loved darkness rather than light because their deeds were evil" (John 3:19-20). Oh, that there were more conviction today; more pricking of the heart that men might cry out for instruction and mercy! But, alas, it seems that there is a preoccupation with the assumption that men are convicted of sin already and have just been a little slothful in seeking a remedy. "We need but to awaken in them that which they know is right", declares the modern evangel, not knowing what he says.

What they forget is this; that one deeply convicted of sin is not at all dilatory in his quest for a Savior (See Psalms 5; Acts 2:37; Acts 16:30; Num. 21:7; I Sam. 7:6; I Kgs. 8:47; II Chron. 6:37; Psa. 100:6; Isa. 64:5; Jer. 3:25 14:7; 14:20; Lam. 5:16; Dan. 9:4, 11, 15; Lk. 18:13, etc.) The multiple efforts to entice people into the Kingdom not only violates the principles of the Kingdom of God (I Cor. 2:4-5), it evidences a failure to

## The Word of Truth

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

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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

comprehend reality; viz., that man has "gone out of the way", and is "faded like the leaf", and his iniquities, like the wind, have carried him away" (Isa. 64:6). **Man is dead within his conscience due to sin, and must be harshly brought to life under the goads of the law, and by the shrill tones of "temperance, righteousness, and judgement to come" (Acts 24:25).**

**The love of God with its "greatness" (Eph. 2:4) and depth (Eph. 3:17-20) has no drawing power upon men who love sin and darkness rather than light (Jno. 3:19).** This message of incomprehensible love is for those who recognize their need for a Savior, and who have, under the bludgeon of the Law (whether within the conscious or from the written Word) seen their own wretchedness and felt their own despicable weakness. Ah, 'tis good news indeed to a poor sinner groveling, as it were, in the dust of despair; to hear that "Christ died for sinners", and that He was "raised from the dead for their justification" (Rom. 4:25). True, indeed, such humility is not becoming to a prideful man; but for one that realizes his disobedience to the God of heaven — who knows he has sinned more than enough to merit an eternity in hellfire — remorse, sorrow, and repentance mingle together as a welcome cup before the face of Christ. **These are guides to the Throne, to lead us to that "Throne of all grace" (Heb. 4:15-16) that we might find mercy "and find grace to help in time of need."** Praise the Lord! It would be most beautifying to the majority of assemblies with which I am personally acquainted if there were more penitential tears, and less of the modern gibberish and nonsense that seems to be so characteristic. Men shall surely perish unless they repent (Luke 13:3, 5), and they shall not repent unless they are smitten in heart with the guilt and immensity of their sin and rebellion against Jehovah God; to say nothing of the more damnable fact that their nature is at enmity with Him (Rom. 8:6; James 4:4; I John 2:15). How we must labor and fervently pray that God will "give repentance to the acknowledging of the truth" (II Tim. 2:26) to many who are presently being impressed by a religion that seeks to mingle

earth and heaven; flesh and spirit; temporality and eternity.

Christ came to save sinners (I Tim. 1:15); men that willingly and zealously transgressed the Law, living in unrighteousness and walking pleasureably in filth and degradation. **The consciousness of the guilt of sin is not to be assumed; all do not have it.** Some have had their "conscience seared with a hot iron" (I Tim. 4:2), and so are insensitive to the more precious truths of redemption, and even to some of those more startling and awakening truths relative to the "wrath of God abiding" upon men who believe not upon the Lord Jesus Christ. **But those who do joyously respond to the message of a Savior are those who are "made ready" (Rev. 19:7) for grace by the knowledge of a need for grace.** Self-weakness is seen in all of its insipidness, and self-life in all of its ugliness. What a Gospel do we have to preach to those who are "poor in spirit", "mourn", and are "hungry and thirsty". Little wonder that such are pronounced "blessed" by our Captain Himself (Matt. 5:1-5). There is a natural insistence within man to excuse transgression and minimize disobedience, however. It began with Adam declaring, when questioned concerning his sin; "The woman whom **Thou gavest to be with me**, she gave me of the tree, and I did eat" (Gen. 3:12). Men speak well of themselves and object vehemently to grace because it nullifies works of merit. But, they are still sinners (Rom. 3:23), and "by nature children of wrath, even as others" (Eph. 2:3) — we cannot escape this truth! **Their nature, as a matter of fact, is the cause of their subjectivity to damnation — not merely their words and deeds, which are but the outgrowth of their evil nature (Jer. 7:19; Gen. 6:5).** It is NOT man's nature to WANT to be saved, because he does not see a need to be saved! He has "come short of the glory of God", which means that **he has no inherent affinity with or hunger for the Lord.** As we are pointedly taught; "There is none that understandeth, there is none that seeketh after God." All must be BROUGHT to a knowledge of their basic and fundamental enmity against God, realizing that the "natural man understandeth not the things of the Spirit of God, neither can he know them, for they are foolishness to him" (I Cor. 2:14). Otherwise, the Savior will have no appeal to them!

Often do men speak of a "better life" — a life where adversity will not exist — and thus they seek to appeal to carnal men. I have found that the general conception among the moral man is that the next life is very broad in its scope; that all will be included, and that it will merely be life minus the aggravations that are characteristic of this life. Their contemplation of the "next life" (as they are wont to call it) is totally and completely abstract from God. **They do not figure God in that world, any more than they do here.** Men are naturally at home in this world, for they are "of the earth, earthly" (I Cor. 15:47-48). They complain of this life not because they are in the region of the earth, but rather because there are certain uncomfortable circumstances about them. Were all about them peaceful and tranquil, there would never be a thought of "another life." It would never occur to them that there was another world which is better than the pres-

## HUMILITY

True humility is a quality which every child of God greatly desires! It seems that at our best state, we fall far short, even in the Spirit, of the fullness of humility that was exhibited in our precious Lord (Phil. 2:3-5). The word "humility" is all too often confused with timidity and fearfulness; qualities which are to be avoided by the righteous, who are described in the Word as "bold as a lion" (Prov. 28:1). Again, when a saint asserts himself with positive assurance, many assume that he is not humble, and he often is rebuked by foolish men as one who should devote himself to silence, and refrain from any assertion of truth that mitigates against the vain philosophies both of the religious and the secular world. **Humility and silence, however, are not synonymous terms; and humility and speech which never pricks the heart are not equal legs on the same trunk!** True humility is that Divine quality, sent down from the Father above, which compels an individual to cease from vindicating his own person; to desist from asserting his personal ambitions or plead his own case as a lawyer. **The truly humble person knows what and who he is, and thus submits to things which no mere mortal could do, as our Lord did to the buffeting of ignorant men, their filthy reproach, and ignominious conduct toward Him as displayed in His crucifixion.** He acknowledges with John the Baptist; "I must decrease, but He (Jesus) must increase" (John 3:30).

When one has received humility, he suffers the word of exhortation which speaks on this wise; "For I say through the grace 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). **True humility, therefore, consists of not projecting ourselves beyond our measure of faith; of not attempting to look into those things which we have not known!** Recognizing the measure of faith that has been granted to him, he stays within the prescribed bounds of that faith, serving the Lord in the capacity of grace which has been given him; "as a good steward of the manifold grace of God" (I Pet. 4:10-11).

How often do men stretch themselves "beyond their measure" (II Cor. 10:14), and thus fall into divers temptations and hurtful lusts. **This evidences a lack of true humility.** Humility, while it does have to do with our response to situations, has basically to do with our attitude; with the frame of mind in which we enter into our labors. We dare not think of ourselves, or of other men "above that which is written" (I Cor. 4:6). So many there are who attempt to do giant work with midget faith, or do great battle with few weapons. **Oh, for that wisdom and humility to hold the ground where we are at, and not press into the battle beyond our endowments, or engage the enemy past the point of our spiritual endurance — that is true HUMILITY!**

This is not a "voluntary humility" (Col. 2:18) or a "show of humility" (Col. 2:23); i.e., it is not a production of the natural man — it does not find its origin within the mind or the determination of mortals. Neither is it an outward matter; **humility is a condition of the soul; it is the cloak**

of the heart! It springs out of a true vision of the "glory of God in the face of Christ Jesus" (II Cor. 4:4-6). You cannot make yourself humble any more than you can make yourself one cubit taller. **Humility is a result, not a spontaneous production;** it results from the knowledge of God. When we see the Lord as He is, and are consequently brought to the knowledge of what we are, the germ of humility is placed within, and grows in proportion as we continue to enlarge our vision of the Lord. Those who will force themselves into a fleshly and overt humility will find their supposed humility ministering pride to their wicked hearts. **Humility is not something of which we boast, but a possession in which we find grace; "the Lord giveth grace to the humble" (James 4:6; I Peter 5:5).** **Humility is not developed under the auspices of the human intellect, but through means of the persuasion of the reality of God, and through His glory!** It springs forth out of such soil as an eager plant, and two of its primary stems are the broken and the contrite heart.

We are commanded to "humble" ourselves (James 4:10; I Peter 5:6), and are told that the Lord "requires" of us that we walk humbly **with Him** (Micah 6:8). Too, we are exhorted to "put on humility" (Col. 3:12). This indicates that humility is necessary to a fellowship with the Lord, for the commandments are expressions of those things which enable us to have a freer and more uninhibited intercourse with the Lord God. Those, then, who refuse to "humble themselves" have actually driven a most difficult wedge between themselves and the Lord, for He will not by any means take up fellowship with those whose pride refuses to permit them to gain humility. Those who obstinately refuse humility have rejected the invitation to "look" unto the Lord, "all ye ends of the earth", and have rather chosen to look away from Jehovah unto their own carnal interests. **If I must retain pride, my eyes must be turned inward, away from God, and away from reality concerning my own person;** but if I would gain a true and lasting portion of humility, I must look into the unveiled face of Christ, permitting the light to expose my deficiency and God's sufficiency. Thus have I obeyed, at least in part, the command to humble myself. Oh, do not "refuse to humble yourselves", as those disobedients of old (Exodus 10:3). Your "uncircumcised heart" needs to be humbled (Lev. 26:41); seek it with all of your might!

Humility is a matter of the mind; "with all humility of mind" (Acts 20:19). It is an attitude, or a perspective. Seeing God as He is, and self as I am, I will not thrust myself into any situation where I will be independent from God. There will not be an inclination within my "inner man" to vaunt myself by repudiating the grace of God. I will seek those things that speak to me of my great God, and zealously avoid those things that speak of the dignity and rights of mere man. **Being "clothed with humility" (I Pet. 5:5) means that I never forget what I am, nor who God is; praise the Lord.** These things will always be before me, never overestimating self or underestimating God! There is a standard rule that you can go by when it comes to this matter of humility — **YOU CAN NEVER GIVE TOO MUCH CRED-**

IT TO GOD! True humility never detracts from the Lord while attempting to exalt man (which attempts surely detract from God and are efforts to rid ourselves of His reality!).

See what promises are tendered to the humble; surely they ought to prove a great incentive to us in this matter of humbling ourselves by beholding the face of the Lord. Upon seeing the Lord "high and lifted up", Isaiah cried out; "Woe is me, for I am undone; I am a man of unclean lips, and I dwell in the midst of a people of unclean lips" (Isa. 6:1-6). **THAT IS TRUE HUMILITY**, and he was greatly rewarded for the confession of humility. I suppose that one of the most precious promises in the Scriptures is this; "God forgets not the cry of the humble" (Psa. 9:12; 10:12). It is peculiarly their "desire" that He "heareth" (Psa. 10:17). **It is true that the humble cry out much to God, for they have been stricken with an acute sense of their spiritually impoverished state, and are truly "poor of spirit" (Matt. 5:3). They cannot supply their needs out of themselves, so they must beg bread from the Master's table, and beg they do!** But while they are often deluded by the "prince of the power of the air" (Eph. 2:1-3) into believing that they are not heard at the heavenly porch, our God firmly and eternally declares that He does not forget the cry of the humble; that sound has an especially good sound to His ear. Praise the Lord! It is their very "desire" that He "hears" — not merely their words! **So often are the humble unable to express the longings of their hearts that have proceeded out of a knowledge of their spiritual destitution. However, though the groanings may not be utterable, the Lord hears them, and properly interprets them.** This is one of the ways in which the Holy Spirit "helpeth our infirmities" (Rom. 8:26), making "intercession for the saints according to the will of God". He interprets our deepest desires unto the Father above in truth; and the Lord "hears", praise His holy Name, with a sympathetic ear. Such a glorious provision ought to encourage our hearts, and compel us the more to "trust in the Lord with all of our hearts, and lean not unto our own understanding." It is in this very way that the Lord "revives the hearts of the humble" (Isa. 57:15).

Though the heaven of heavens cannot contain Him, yet will He dwell with those of a "broken and contrite spirit", to revive them, and revitalize their lives by granting confidence, righteousness, joy and peace in the Holy Ghost (Rom. 14:17). **When the head is bowed down, and the heart wearied with the knowledge of sin and of deficiency, how uplifting it is to receive from heaven that blessed assurance that "if God be for us, who can be against us" (Rom. 8:31-32); to realize with a realization that only faith can give, that the Lord is dwelling within and walking within, teaching, leading and instructing — even though we have lost an awareness of the truth of it.** This will revive the heart — to know that the Lord has heard your desire; that He is not unrighteous to forget your longing to "ever be with the Lord" and "inquire in His temple."

The unequivocal promise is given; "If my people that are called by my name, shall humble themselves, and pray, and seek my face, and turn

from thier wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land" (II Chron. 7:14). Have you experienced the truth of that promise? How often have I experienced the truth declared in II Chron. 12:7; "They have humbled themselves; therefore will I not destroy them, but I will grant them **some deliverance**". Better it is to earnestly seek the Lord for a humbling experience than to have to acknowledge in that last day that the Lord is over all to your own damnation. Let your heart be tender now, and it shall be with you even as it is written; "Because thine heart was tender, and thou didst humble thyself before God, when thou heardest His words against this place, and against the inhabitants thereof, and humblest thyself before me, and didst rend thy clothes, and weep before me; I have even heard thee also, saith the Lord" (II Chron. 34:27). The Lord has spoken against this "place" wherein we reside, saying that "heaven and earth shall pass away"; "The world and the lust thereof passeth away" (I John 2:15-17); and He has spoken against the inhabitants thereof saying; "For all have sinned and come short of the glory of God" (Rom. 3:23). Those who hear those words and let them tenderize their hard hearts will find themselves being heard of the word and succoured by Him.

There is an exaltation awaiting the humble; "He that humbleth himself shall be exalted" (Matt. 23:12). This exaltation is not a fleshly one; it is not the raising up of all saints to sit upon earthly thrones and dominions, though in some isolated cases (as with Daniel and Joseph) this has been done. **This exaltation of ALL the humble, however, is one where we are identified in a fuller and more perfect measure with the Lord God of heaven and earth.** We will be finally raised up, as was our Lord, to sit in the Throne Room of God without any earthly encumbrances whatsoever. Praise the Lord! Here upon the earth, we are to "abase ourselves", to "buffet our bodies", and become, as was our humiliated Lord; "meek and lowly" (Matt. 11:28-29). We are to accustom ourselves with poverty of spirit, and learn to be content in whatsoever state we are in. We are not to aspire to high things, but rather "condescend to men of low estate" (Rom. 12:16).

We are not to "avenge ourselves", but rather "give place to wrath" (Rom. 12:19). **But mark you well, that the day is coming when "the saints shall judge the world" (I Cor. 6:2), and even "angels" (I Cor. 6:3).** From our high and exalted position in the "regeneration" (Matt. 19:28), we shall no more be called upon to "abase ourselves", for that "sinful flesh" (Rom. 8:3) which now houses our persons shall once and for all be vanished from us, and there shall be no danger of vainglory; praise the Lord. That is real exaltation, and the humble may anticipate it with the full assurance of hope and understanding. **The fullness of our life is to come, and we but have the "firstfruits of the Spirit" now (Rom. 8:23).** Such a situation calls for humility, lest being "vainly puffed up by our fleshly mind" (Col. 2:18) we should suppose that our own arm had gotten us the victory, and our own ingenuity had gained for us the favor of God. In this veil of tears, the Lord must be totally relied upon by faith, "trusting Him with all of our heart", that He might "bring

## The Fatal Error of Modern Evangelism

(From Page 4)

ent one. Take away the adversity, the death, sorrow, crime, pain, sickness, financial trouble, fret and toil, and see how great an appeal heaven will have to them! **But still, praise the Lord, it would have a drawing power to the saint, to the child that has been, by the grace of God, fitted to dwell where Jesus is, and to feast at the royal feast of love in the very presence of God Himself** (John 14:1-3). Still would I "look for a city which hath foundations, whose Builder and Maker is God" (Heb. 11:10). Why? Because I long to see the Lord, and to dwell in His presence and inquire in His Temple. **This earth does not afford me the fullness of this blessing, and so no matter how quiet I may dwell here, I cannot feel at home; I am still a "pilgrim and a stranger in the earth"** (I Pet. 2:11).

Here the Saint bears another nature which militates against his faith; a carnal nature which seeks not the Lord, but rather despises the very way of true life. Even though there was perfect outward peace, the thought of having our carnal nature forever is most dreadful, and we rejoice that we may confidently anticipate full liberation from it. Praise the Lord! **(This is not to say, however, that adversity does not make the saint of God to more earnestly anticipate liberation — to him, the trials of life have the definite purpose of uprooting him from the cares of this life).** No, we do not assume that anyone seeks a "better life" until they have been made discontent, not merely with the circumstances of earth, but with earth itself, the flesh, and everything "made". Only those who hunger and "thirst for the living God" (Psa. 63:1; Matt. 5:6) may live in a constant expectancy of death and consequent or — yea, a joyful expectancy at that!

The great burden of our message to the world is the guilt of sin and the necessity of a Savior, together with the wonderful message of our God's full provision of an effectual remedy for the malignancy of sin and transgression. Men will be called into account for their ignorance of God, and their willful sin — they must be made to see this through the preached Word (Acts 17:30-31). Once the "word preached" is "mixed with faith" (Heb. 4:2), there shall be a cry unto the Lord who shall answer in faithfulness.

**ASSUMPTION** — that is the fatal error of modern evangelism; assumption that men are by nature interested in salvation, and that their natural proclivity to God only needs to be stimulated. Underlying this fundamental error is a total misapprehension of the whole case. Man is "by nature a child of wrath" (Eph. 2:3). He cannot do good (Rom. 3:10-17), and is of himself shut up unto sin. He needs to be liberated (Jno. 8:32, 36). The old theologians called this condition "total depravity", and although the term itself is not Scriptural and has come to mean unscriptural things to many people, it originally was meant to convey the spiritual truth of **inherent alienation from God**. We need not fear embracing such a truth; the Word of God is filled with the teaching, and we are on firm ground when we accept it (Job 25:4-6; Psa. 51:5; 94:11; 130:3; 143:2; Prov. 20:6, 9; 21:8; Eccl. 7:20; 9:3; Isa. 53:6; 64:6; Jer. 13:23; 16:12; 17:9; Hosea 6:7;

Rom. 3:23; I Cor. 2:14; Rom. 11:32; II Cor. 3:4; 5:14; Eph. 2:1-3, 12; Col. 1:13, 21; 2:13, etc.) The Spirit witnesses that in such a condition (by nature) men are "without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, **HAVING NO HOPE, and without God in the world**" (Eph. 2:12).

By their very nature men are "dead in trespasses and sins" (Eph. 2:1), and have not one small vestige of hope! The wrath of God "abideth" upon them (Jno. 3:36), and they totter on the very brink of hell because of what they ARE; and what they ARE has compelled them to do what they have done! The condemnation is not that men have DONE this or that, but rather that they have "LOVED darkness rather than light" (John 3:19-20); that is a condition of being; a condition of the heart; a state of the mind! **Men's thoughts and motives, apart from the possession of Jesus Christ personally, are ALL contrary to God**. God's thoughts are not man's thoughts, and God's ways are not man's ways (Isa. 55:8-11). **The ways of the Almighty God, therefore, are not discoverable by natural processes, because they are transcendent to natural processes. There must needs be a revelation and an impartation of the Divine life, else all shall surely perish!** Oh, that these truths, which are evident in the Spirit, were given to many that we know. Sooner should they find themselves "walking in the light as He is in the light" (I John 1:7) if they understood this!

The mind of the natural, or "carnal man is **ENMITY against God**" (Rom. 8:6). The situation requires a quickening or enlivening from the Lord (John 5:25). **Human ingenuity, as displayed in methods and techniques, are of no avail in awakening the souls of men**. The countless seminars and conventions that are held to give the knowledge of various effective methods in "winning others" only bring reproach to the Quicken-er, our Christ — for He is ALWAYS left out of such gatherings. Such approaches may fill buildings, and mushroom attendance figures, **but they cannot awaken in any man a hunger and thirst and yearning to see the Living God**. That is done by the proclamation of God's Word and the quickening of the Holy Spirit (John 6:33; Rom. 10:17). I am aware that it is stated that these methods are employed to get people to the services to hear the Word of the Living God — but if the people who purport to be God's people were "adorning the doctrine" (Titus 2:10) with holiness and temperate lives, those who had an inclination would be coming to hear the Word of God!

Our task is not to make the Gospel appealing to men, but to please the Lord Himself by preaching of it (Gal. 1:10). Speak the truth, that men are condemned because they possess a damnable nature which has compelled them to live personally damnable lives, even though they may appear outwardly moral and refined! Then, when under the bludgeon of the Law, the Holy Spirit convicts of sin, give forth the glad tidings that "Christ died for our sins, that He was buried, and that He arose again the third day, according to the Scriptures" (I Cor. 15:3). Admittedly, this is not a popular Gospel that we preach; but it is a precious one, and one that will save you if you

keep it in "memory" (I Cor. 15:1-2). **We do not assume that you desire it; but we proclaim without hesitation that you NEED it — that your condition demands it, and that you shall perish without it.** Your condition demands that God undertake to do for you what you personally cannot do for yourself!

Preachers, teachers, heed the Word! Preach the truth "as it is in Christ Jesus" (Eph. 4:20-21); set it forth with these two things in mind: (1. Everyone who heeds not the truth shall be damned because of what they ARE. (2. Everyone who heeds the message, shall be saved because of who Christ IS! Praise the Lord!

—o—

Faith has no mountains it cannot move, but there are some, that it, in true discretion, sees fit to rather climb than hustle out of the way.

—o—

A wise man is he who knows he is not wise as he ought to be.

—o—

A spiritual man is spiritual, not because of what he does, or what he speaks, or what he thinks. He is spiritual because he possesses the Holy Spirit, and therefore his actions, words, and thoughts, while set in motion by that selfsame Spirit, become acceptable unto God.

—o—

One of the essential differences between the Devil's religion and God's "pure religion and undefiled", is that the Devil speaks primarily of DOING, while God speaks primarily of BEING!

—o—

No amount of opposition can quell the fervor of the spirit of he who "knows whom he has believed". With zeal unquenchable, he presses on, knowing that "if God be for me, who can be against me".

—o—

Remember, that depression and despondency of heart do not come upon men because they have given themselves to wholesome and pure thoughts (Phil. 4:8).

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A person has begun to grow spiritually when his appetite for the things of the Spirit of God begins to grow, and more can thusly be taken in.

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I cannot accept the notion that spiritual problems may be solved by carnal logic: nor is it sound to apply spiritual reasoning to carnal situations.

## The Necessity For The Atonement

(From page 2)

essary, and thus was it effectual! Have you "received the atonement" (Rom. 5:11). Do you feel within your heart, as witnessed to you by the Holy Spirit of God, that our Father which is in heaven has been completely satisfied with Christ's sacrifice in your behalf? Do you suppose that you have been charged with the responsibility of pacifying the great Lord God of heaven, and so relinquish the glorious atonement of Jesus?

Oh God, I felt Thy awful wrath

bear down upon my head

As I in sinful unbelief

did walk among the dead

I came to realize by guilt

and Thy great holiness

'Twas by Thy Spirt it came to me

in holy righteousness.

I saw myself at variance

with Thee, Oh King Supreme

It seemed that I would go to hell

on nought strong could I lean.

But then Thou didst in faithfulness

reveal to me Thy Christ

In agony and shame I saw

Him pay Thy settled price.

And oh, the joly that came to me

as I beheld Thy Son

And realized by granted faith

the required work was done.

—o—

## Humility

(From page 6)

it to pass" (Prov. 3:5-6; Psa. 37:3). There must be no reliance on self; no attempt to vindicate self; no effort to substitute self-wrath for the righteousness of God; for "the wrath of man worketh not the righteousness of God" (James 1:20). It is of such people that it is said; "The Lord forgetteth not the cry of the humble" (Psa. 9:12; 10:12). **The saints are not anticipating temporary victory, but total and complete vindication.** Realizing that they are totally incapable of accomplishing such a thing themselves, they commit their lives unto the Lord in all humility that He might "exalt them in DUE SEASON" (I Pet. 5:6). Such joy there is in this sort of submission! Praise the Lord for the reality of humility and seek a full measure of it that you might anticipate true exaltation!