

THE WORD OF TRUTH

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

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"Of His own will begat He us with the Word of Truth, that we might be a kind of firstfruits of His creatures" (James 1:18).

SET FOR THE DEFENSE OF THE GOSPEL

"The Wisdom That is From Above"

"But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy, and good fruits, without partiality, and without hypocrisy." James 3:17

Man by nature is curious, and prone to exult in discoveries that tantalize the fleshly mind. It seems that he is ever wrestling against this unlawful curiosity which impells him to seek for something novel and new, though it be divorced from the truth. It is lamentable, yet true, that much of the religion of our day gives the appearance of having little bonafide interest in the "truth as it is in Christ Jesus" (Eph. 4:20-21). *The test of truth is not newness, although the true test of newness is to be found within the area of the truth.* Often in the study of the Scriptures, the child of God's attention is arrested with completely new notions that eventually are proved to be but a production of his own mind. He must ever be aware of this, and "try the spirits, whether they be of God" (1 John 4:1). *I have noted that there is a natural reluctance in man to test and examine with a holy scrutiny the thoughts of his own mind.* There seems to be an innate assumption that a new thought brought up within one's own mind surely must be true. But, this is not at all the case, as those whose hearts are perfect toward the Lord so well know. "Who can understand" his "own way" (Jer. 9:12), declares the child of God. And, in reply, affirms to the Lord; "I KNOW that the way of man is not in himself; it is not in man that walketh to direct his steps" (Jer. 10:23). Now, this is a matter pertaining to thoughts as well as actions, and I quite frankly am given to believe that few have apprehended this segment of the truth. *We are no more left to ourselves in formulating thoughts than we are in following a proper path of action.* The wisdom which we receive is let down to us from above -- praise the Lord, and it is wondrous in its effects. Right here it might be well to point out that *there is a spiritual correlation of facts, ministered to our hearts by the Spirit of God, which may not be explained to the satisfaction of the carnal mind, which is "enmity against God" (Rom. 8:7). The "renewed mind" (Rom. 12:2) is not merely fascinated with "some new thing" (Acts 17:21), but is vitally interested in truth that frees; "And ye shall KNOW THE TRUTH, and the truth shall make you free" (John 8: 32, 36).* It is imperative that God's people be exhorted on these things, for many are there among them who would deceive them, whether by intent or ignorance, and thus lead them away from the very thing that makes for freedom.

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**SOME CHECKPOINTS FOR CONFIDENCE
"THE NAME OF THE LORD"**

The Word of Truth

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"The Wisdom That is From Above"

(From page 1)

The mind of man deals with truth superficially, and its observations at best are merely surface, if any at all. But, "The Spirit searcheth all things, yea, the deep things of God (I Cor. 2:10), and that "selfsame" Spirit hath been "GIVEN" unto us (I John 2: 20, 27; 3:24; 4:13). The things dispensed by the Spirit of God to us are fresh and new, but they are "quickenings" (John 6:63) as well. They do not make an appeal to the vanity of the mind or flesh, nor do they gender pride or boastfulness. The wisdom that is from above is calculated to equip you for glory, and make you influential for the Lord God!

"The wisdom that is from above is first PURE"; i.e., uncontaminated with vanity or temporality. It is not an admixture! There are no unequal parts; nothing that would bolster impurity; nothing that would promote spiritual uncleanness! It is "pure" - there is no dross within it. It is not relative - i.e., true for you, but not true for me! It is absolute; it is the mind of God Himself! Once the Lord gives you wisdom you may rest assured that there will not be a single element in it that is capable of contaminating your spirit! I praise the Lord for the purity of the wisdom that He gives! How thoroughly adequate it is amidst this wicked generation in which we live! Being "pure", it is worthy to think upon (Phil. 4:8); it is able to make your mind a "pure mind" (II Pet. 3:1). But, this wisdom is also "PEACEABLE"; i.e., it does not set forth to make war with those who see it not. This wisdom, however, is not to be associated with peace apart from purity. The thought expressed here is not that of sequence of time, but of sequence of thought! Primarily the wisdom from above is pure; it is only after that that we may aspire to peace. It is altogether true that variance may be found, and generally is, where the wisdom of God is made known. Let us not suppose for a moment that the wisdom of God will not be in direct opposition to the wisdom of this world. We are not to gather from this statement that heavenly wisdom is insipid, and subject to compromise! God forbid! The true significance of "peaceable" is this; this wisdom is not disposed to con-

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"Crucified with Christ"

"I am crucified with Christ. . ." — Gal. 2:20

Spiritual life differs greatly from physical or animal life. In the tangible sphere you die after you live; in the spiritual realm you live after you die. Overt death is an end; inward death is a beginning. You enter into the realm of the seen by coming alive; you enter into the eternal domain by becoming dead. Mysterious, yet true! Again, every man is both dead and alive. The unregenerate individual is dead toward God and alive toward the world and sin. The regenerate ones are alive unto God and dead to the world and sin. "She that liveth in pleasure is dead while she liveth" (I Tim. 5:6); "Reckon yourselves to be alive unto God, but dead unto sin" (Rom. 6:11).

When the Apostle sets forth this truth — "I am crucified with Christ" — he is declaring his inclination toward God and his disinclination to the earth; his reciprocity to God, and his rebellion against "lusts that war against the soul" (I Pet. 2:11). He has been identified with Christ who has risen to be with the Father. No more is His home here upon the earth, and no more does he hold citizenship here (Phil. :20-21). To be crucified with Christ" indicates a positive death to the worldly order — the sphere of the seen. Now we "look" no longer to the "things that are seen, but to the things that are not seen; for the things which are seen are temporal, but the things which are not seen are eternal" (II Cor. 4:18). Now, though we are "crucified", yet we live; "nevertheless I live, yet not I, but Christ liveth in me; and the life I now live in the flesh, I live by the faith of the Son of God who loved me and gave Himself for me" (Gal. 2:20b). The death issues forth in life here, and Praise the Lord for the wondrous work. Oh, what joy to "walk in newness of life" (Rom. 6:4), wherein "old things have passed away, BEHOLD, all things are become new" (II Cor. 5:17). Such death is sweet, and much to be desired by those who hunger and thirst after righteousness.

What of you? Have your earthly affections been supplanted by the desire to "behold" the Lord in His Pureness; to "inquire in His temple", and to "see His face"? Have your "affections been set on things above, and not on things on the earth"? (Col. 3:1-3). Are you "dead" to the world, and "alive" unto God? "Examine yourselves to see if ye be in the faith; prove your own self; for ye know that Christ is in you, except ye be reprobates" (II Cor. 13:5).

Taking the Name of The Lord in Vain

When one speaks of "taking the name of the Lord in vain", the thought generally comes to mind of cursing, or using God's name in a vain oath. But this is far from expressing the intent of the prohibition stated in Exodus 20:7; "Thou shalt not take the name of the Lord thy God in vain." This involves an identification with God by those who hold no such identity. Those who bear God's name, whether as Christians, or otherwise, are bearing it in vain if so be they are not actually His by adoption. How men must learn

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SOME CHECKPOINTS FOR CONFIDENCE

"Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you except ye be reprobrates" II Cor. 13:5

There is necessity laid upon every believer to "give diligence to make his calling and election sure" (II Peter 1:10); as the Amplified New Testament renders it, "to ratify, to strengthen, to make steadfast, your calling." **The idea here is that we are to exert our energies toward discovering to our satisfaction and joy the reality of God's work within us.** We ought not to content ourselves with vague notions in connection with our salvation, or with heresay. Here is one area where you do not want to simply conform to a pattern, or a system of theology, and rest in that "conforming" for the confirmation of your salvation. If God has wrought a genuine work within you (Phil. 2:12), **then He has graciously provided evidences, discoverable by faith, which may personally attest and affirm to your heart its truth.** I bid you not to shy away or withdraw from such holy activity. So many seem afraid to "make diligent search" (Psa. 77:6), because they fear they shall find a spiritual void, and find that they have been deluded. But God will not have us entertain such spiritually deficient concepts! He insists that we do search our hearts, our motives, our relationship to Him; "Stand in awe and sin not: **commune with your own heart upon your bed, and be still**" (Psa. 4:4); "I thought upon **my** ways, and turned my feet unto Thy testimonies" (Psa. 119:59); "Let us search and try our ways, and turn again to the Lord" (Lam. 3:40); "Thus saith the Lord of hosts, **Consider your ways**" (Hag. 1:7); "But let a man examine himself..." (I Cor. 11:28). Does your soul recoil from these exhortations? God forbid that such should be! Is not this matter of your relationship to God worthy of all diligence? Is there aught that precedes it in importance? It is tragic and lamentable that modern day religion has apparently prevailed in convincing men that hope is to be found in systematic activities; i.e., activities that promote organizations and programs devised and perpetrated by mere men. The only proof that some people hold on to in connection with salvation is their affiliation with an external organization, and submission to its overt requirements. But these, while there may well be a place for them, are wholly inadequate as a means of satisfying your own heart concerning your connection with the Lord.

This is an area of your spiritual life which deals with meditation - a thing generally found to be strange to the average churchman of our day. By meditation, I am referring to that holy exercise of the **contemplation of the Lord and His work in connection with your own experience of Him.** Our minds are to be given over to the contemplation of holy things (Phil. 4:8); and it is true that "as a man **THINKETH** in his heart, so is he" (Prov. 23:7). It is said of the redeemed; "But his delight is in the law of the Lord, and in it doth he **meditate** both night and day" (Psa. 1:2). It is not that the righteous man merely permits thoughts extracted from the letter of the law to circulate; in his mind, so as to bring in imagina-

tions, and surmisings that are hardly in accord with Truth. **Rather, his mind is given to that sort of meditation which finds himself portrayed in the Law of God; that contemplation (and blessed it is) which associates the liberating truth of God with his own soul.** Thus it is that David declared; "... the meditation of my heart shall be of understanding" (Psa. 49:3). Again the saint meditates upon the Lord Himself; "When I remember on my bed, and **meditate on Thee** in the night watches" (Psa. 63:6). It is during such times that the child of God comforts his own heart with such thoughts as; "The Lord is **MY** Rock, and **MY** Fortress, and **MY** Deliverer; **MY** God, **MY** Strength, in whom I will trust; **MY** Buckler, and the Horn of **MY** salvation, and **MY** High Tower" (Psa. 18:2). **The great Person of God is associated with His Divine work upon the individual; that is true meditation.** It would not take long to exhaust an intellectual perusal of God; for the mind apart from a personal relationship with Him knows very little of Him; even in the realm of description. But ah, when the soul has been let loose from its prison house, and has soared as with the "wings of a dove" (Psa. 55:6) into those thought realms where one may "be still and know" (Psa. 46:10); there "meditation of Him shall be sweet" (Psa. 104:34). May such an one not say with the "Sweet Psalmist of Israel" (II Sam. 23:1); "How precious are Thy thoughts unto me, O God! how great is the sum of them" (Psa. 139:17). Now, I exhort you to "gird up the loins of your mind" (I Pet. 1:13) and peer into your own heart; make diligent search; examine it; prove your own self! If you have been fearful of such an examination, I write this to minister grace to your heart; to encourage you in the discovery of the truth of your standing before God in Christ Jesus. I do not bid you to look upon your accomplishments - that shall only discourage your heart! Nor do I bid you to linger upon thoughts of your fitness; for most surely you shall despair! Rather, it is meet for you to examine your standing in view of some unqualified declarations made of the Lord; declarations which will confirm to you the work God has or has not wrought within your heart.

I have found that there are no small number of people who have come to question their standing before the Lord. In general, this always comes when "sin lieth at the door" (Gen. 4:7). **Furthermore, it appears plain in Scripture that when sin breaks out as a sore within our souls, that we ought to immediately respond with a cringing fear of the Lord; the sort of fear which makes us to realize that "if any soul draw back, my soul shall have no pleasure in him"** (Heb. 10:37-39). There is no need to attempt to pacify a heart heavy with sin by saying Christ died for sin! The sin must be taken off your conscience "by the blood of Jesus Christ" (Heb. 9:14). These statements which I am about to make are not given to minister an ungodly pacification to those who have not repented of sin and realized that they are "undone". Nor would I for one moment attempt to convince any soul that while as yet their transgression has remained unconfessed, and treated as but a light thing, that there is any hope of confidence before the Lord. Such confidence would be a delusion; and a sore and destructive one at that!

I speak now to those who have become so weary with their sin, that they can no longer forbear; those who are willing to admit that their state of despondency and question has been brought on by the delusion of Satan, and **their voluntary grasping of it**. To whom we yield ourselves to obey, they are our masters; and it is no different with Satan and his delusion. If your heart is mourning, and you feel "poor of spirit" - then these words are for you!

In one of the most delightful verses of Scripture, our Lord is set forth as declaring; "that whosoever believeth in Him should not perish, but have everlasting life" (John 3:16). Here is a **WHOSOEVER**; **that can be you!** It is a **limitative assertion**; not merely "whosoever", but "**whosoever BELIEVETH**"! That is restrictive! Anyone, everyone, who **BELIEVES** in the Lord Jesus Christ! These "should not perish". This word "should" is not a weak term, but one that indicates a positive protection. The original language indicates that this word means "under no circumstances"; so that those who **BELIEVE** are pictured as ones who shall "under no circumstance perish". Now, it is vital for you to know whether or not you believe! Do you? What does it mean to believe? "Faith is the substance of things hoped for, the evidence of things not seen" (Heb. 11:1). **This means that faith is that intangible conviction which plants upon our soul a firm persuasion that the unseen things of the spiritual world are real and true; that they are not fable, or a fancily devised tale!**

So firmly is the believer convinced of God, Christ, sin, Satan, heaven, hell, etc., that he is found taking precautions and making preparations that are in accord with them. So persuaded of the Lord is he, that he desires with all his heart to do His will; to possess His fellowship; to live forever with Him. And, brother, sister; how is it with you? **How firmly persuaded are you of the Lord, His Son, His Spirit, His Word, His abode, the everlasting lake of fire?** There is no need to deceive yourself on this matter; "Think on these things!" Are you convicted of the reality of the things of which God speaks? Have you seen the utter futility of a hope built upon the eroding pillars of the seen? To believe indicates to **TRUST**; to **RELY UPON**! **Have you seen the incompleteness of your own endeavors? Have you come to the point where your faith and hope is in God; where you seek for the Lord Jesus Christ to undertake in your case?** Aye, and a good token is that! God has promised; "He that believeth on Him shall not be ashamed" (I Pet. 2:6). **The Lord will never prove an untrustworthy Friend!** Never will your trust in Him be in vain! Is your state seen to be that of a sinner? Then bless God, for "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners, of whom I am chief" (I Tim. 1:15). Look and live, my brother? Is there that inclination in your heart? Is there a desire to lean upon the Lord, and thus come up out of the wilderness (Song of Sol. 8:5)? Then, you may take heart in your relationship to the Lord. He has decreed that such shall "never perish!" But, say some, that have no confidence in their faith; "It is not big"! **But, Jesus spoke well of a faith that was but the size of a mustard seed (Matt. 17:20). The intent of that statement was**

to show us that it is not the size of our faith that should concern us, but whether or not we have any at all! Do you have any at all? Then value it, and seek for an increase of it, for it came from God; it was given to you as a "measure" (Rom. 12:3). If you, however, find no comfort for your weary heart here, there are yet other areas for you to examine. Do not draw back from the exercise, but engage in it with much vitality.

Again God speaks to the hearts of those that have a desire for Him, and for that water of life which continues to spring up within; "...whosoever **WILL**, let him drink of the water of life freely" (Rev. 22:17). Is there a more encouraging invitation to poor sinners than this? Have you drank of the Fount, dear reader? If not, why not? Are you not thirsty? Is there an inclination within your heart to come to Him; to drink of His Personal Life? From whence did this desire come? Is it not "God that worketh in you both to do and to **WILL** of His own good pleasure" (Phil. 2:12)? Are there not certain promises offered to those that are willing; "If ye be **WILLING** and obedient, ye shall eat the good of the land" (Isa. 1:19). That is not just an oratorical statement; not simply a play upon rhetoric. **God is sincere in that statement!** Those that are willing shall partake of the blessings of God! Further, this willingness is nothing less than a manifestation of the power of God; "**Thy people shall be willing in the day of Thy power**" (Psa. 110:3). **Here is a resolute determination to obtain the favor of the Lord;** there is an appeal to your soul now! Pride is crushed; every vestige of self-will is beaten down by the "Breaker", and you are brought to will the will of the Lord! What a marvelous token of grace is this! As the prodigal you say; "I **WILL** arise and go to my father." Is your desire pitched in the right direction? Are you determined, as much as in you lies, to obtain the blessing? I tell you that this is an evidence of the work of God within your soul. Despise it not, but rather take heart, and glorify God. Do you remember when your stubborn will fought against the favor of God; when you were little concerned whether or not you were pure before Him? Then give thanks to God for this wondrous work, which has found you **WILLING!** Praise God!

But, how is your thirst; your keen desire? What would truly satisfy you? Can you say with David; "One thing have I desired, and that will I seek after; that I may dwell in the house of the Lord forever, and inquire in His temple" (Psa. 27:4). **Is there a thorough dissatisfaction in your soul with everything but God?** The Spirit and the Bride "holloa" after you, as they say; "**Everyone that is athirst, let him drink of the water of life freely**" (Rev. 22:17). Do you not hear the thundering invitation of God; "**Ho, everyone that thirsteth; come ye to the waters...**" (Isa. 55:1). Aye, and a blessed invitation it is to those who have spent their time in the wilderness of this earth, aptly called a "dry and thirsty land, where no water is" (Psa. 63:1; 42:2). **To those who are "called of God", there comes a time when they cry within themselves unto the Lord; "...my soul thirsteth after Thee, as a thirsty land"** (Psa. 143:6). All of the waters of earth seemed to be

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THE NAME OF THE LORD

The fact that certain unqualified assertions and promises are made in connection with our Lord's NAME, ought to make it apparent that reference is **not** being made to a mere external mouthing of that name. The mere repeating of the name of the Lord is, as a matter of fact, warned against by the Holy Spirit. **There is a tendency within man to pervert the conscience by settling for carnal conceptions of spiritual truths**, and therefore God would have us always acutely aware of the danger of perfunctory confession. The prophets speak on this wise; "...they bless with their mouth, but curse inwardly" (Psa. 62:4); "Wherefore the Lord saith, Forasmuch as this people draw near me with their mouth, and with their lips they do honor Me, but have removed their heart far from Me, and their fear toward me is taught by the precept of men" (Isa. 29:13); "...Thou art near in their mouth, but far from their reins (their inward beings where motivations take place) - Jer. 12:2; "...with their mouth they show much love; but their heart goeth after covetousness" (Ezek. 33:31; "They **profess** that they know God, but in works they deny Him, being abominable and disobedient, and unto every good work reprobate" (Titus 1:16). There is no indication in the Word of God that association with the Lord verbally is positive proof of our affiliation with Him; it is but a secondary evidence, and hence we must not let our thinking rest here!

Further, the name of the Lord is not to be associated with some strange and mystical power to be exhibited through means of pronouncing the two syllable word "Jesus". There has been far too much delusion on this point, so that some benighted people actually have come to worship the NAME "Jesus" instead of the Person Jesus! Satan will attempt to detract you from His Person, and if he may do it by causing you to capitalize on the sounding of the lips instead of the response of the heart, he will be very well pleased. The Lord Jesus Christ is not interested in promulgating some dogma about formulas that are to be piously said over religious rites. The Lord rather desires for us to become familiar with Him; for us to "acquaint ourselves with the Lord, and be at peace" (Job 22:21), and to "taste and see that He is good" (Psa. 34:8). It is interesting to me to note that those who center their attention upon the "name" of the Lord (in a carnal sort of way), fasten their attention upon His human, or earthly name, and virtually ignore the higher indification that has been given to Him; ample proof, indeed, that their dogma has utterly failed to bring them into intimacy with His Person, whom to know it life!

The NAME of the Lord is multi-worded. There is no single name that may be given to Him to the exclusion of all others. This is seen to be evident once we are made aware of the significance of the "name" before the Lord. Names do not carry a legal connotation with Him, but rather a means of positive identification. **The name, as God sees it, portrays the character of the named, and is used as a synonym for his person.** This can be seen in four particular instances where the Lord is said to change peoples names; Abram to Abraham, Sarai to Sarah, Jacob to Israel, and Simon to Ce-

phas (see Gen. 17:5, 15; 32:28; John 1:42). **The changing of their names was not merely a legalistic point, but rather a reflection of the glorious change which the Lord wrought in them.** Abraham and Sarah became the mother and father of offspring as numerable as the sands of the sea, and their names reflected this wondrous work of God: Abraham - "Father of a multitude"; Sarah - "princess" (Sarai indicating her personal and restricted relationship to Abraham - "my princess" - changed to indicate her relationship to the world, truly a princess of a multitude); "Israel - Perseverer with God"; Cephas - "a rock or stone." "After that the kindness and love of God" appeared to them, they were so transformed as to be an integral part of the plan of God. **They were given names that were descriptive of their new state, of their character.** Further, it was the custom of the people of God to name their children in association with their character, as it was revealed to them. Solomon, for instance, meant "peaceful", which was most appropriate, for during his reign, there was peace in the country, and not war as before. Jacob meant "supplanter", or "deceiver"; most certainly his character before that he wrestled with God, as is indicated in his two gross deceptions made against Esau, his brother. This truth is further exemplified in the Lord's instruction of the glorified state. Speaking to those who, by faith, shall be overcomers, the Lord announces; "...To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written which no man knoweth saving he that receiveth it" (Rev. 2:17). The clear implication here, it seems to me, is that **in glory we shall be identified in accordance with our character**, and the work that we shall perform in that kingdom of glory. Names are of significance to the Lord, and one cannot peruse the revelation of God without finding this over and over again brought to his attention. **The name is set forth as a summary of the character of a man; as the revelation of his person.**

Now, I have taken this brief diversion to establish to your heart that the Lord has schooled us to think as He, and not as mere men. If we are at all familiar with the transcript of His mind, the Scriptures, we have been given to see how He uses the name of a person. The purpose for such long and arduous teaching is to fit us to appreciate the NAME OF THE LORD. The name is a setting forth of the Lord's person! It is a manifestation of His very Being, and is not to be viewed in the twentieth century sense of a "name" - but rather in the prophetic and lawful sense of the word "name." Now, I have already called to your attention that the name of the Lord is not one word, but rather is multi-worded! **There is no single term which may adequately summarize the nature of the Lord, and thus He speaks of His name in various places under different figures.** For instance, the prophet Isaiah, the Gospel Clarion, declared; "And His NAME shall be called Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace" (Isa. 9:6). It is vital that we observe he did not say, "His TITLES shall be . . . etc." The Holy

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"mingled with gall", and, as the Israelites at the waters of Marah, the experience proves to be a truly bitter one (Ex.15:23). In such a condition there comes an acute awareness of the absolute "huskness" of all that men have to offer. Religious systems, activity, human searchings and the like all prove wholly inadequate for the soul! To those about this thirsty soul, he appears as an "odd one." He does not so easily fit into the surroundings; but that is because he has been made aware, by grace, of a more blessed condition that is available to those who desire it. There is a craving for the Lord, for His fellowship, for His stamp of approval in the Son! God has promised; "I will pour water upon him that is thirsty. . ." (Isa. 44:3), and He does not speak it ignorantly. If God so promised, ought not they who inhabit such a position praise and magnify God for His favor upon them? If you feel as though you are lacking something, do not despair or begin to imagine that God is not for you! This is a token to **you** of your acceptance with the Lord. **"Blessed are they that hunger and thirst after righteousness, for they shall be filled"** (Matt. 5:6). We are everywhere taught in Scripture that a state of satisfaction is to be questioned, to say the least. **Your sonship may be confirmed to your own heart as you are given to see your personal hunger for God.** He Himself has declared that "He is the Rewarder of them that diligently seek Him" (Heb. 11:6).

Too, there is evidence given to the saint through the act of coming. Jesus declared; "All that the Father hath given to me shall come to me; and he that cometh to me, I will IN NO WISE CAST OUT" (John 6:37). Blessed promise! It is as a balm to that soul stricken with the breach of doubt! Have you come to the Son - i.e., made an actual move by faith toward Him: reached out after Him as that woman plagued with an issue of blood, who would feign touch the Lord's garment at but the hem? Those men that came to Jesus with one sick of palsy, and let him down through the roof; did they not find a rich reward in coming to Him (Mark 2:1-12)? Did ever a man come to Jesus and find rejection? Did He not say "Come unto me, all ye that labor and are heavy laden, and I will give you rest" (Matt. 11:28). Would you impute to the Lord a slackness of integrity? Do you believe that He offered anything but hope to those that would dare to come to Him? Now, this does not mean that you approach the Lord in a state of full assurance! That is the precise point that has bothered many people. They feel a fear within them, and thus they conclude that their coming to the Lord is not valid, nor will it positively be met with grace and favor. But such is not the case at all; Jesus does not say "He that cometh to me in full assurance, I will in no wise cast out"; but "He that COMETH TO ME. . ." Certainly there will be a fear and a quaking within you. But what matter is that? **Is not the Lord able to quell and quiet your fears?** Why do you suppose that He so often said "FEAR NOT!" **Was it not because men always confronted Him with fear within them because of their undone state.** My reader friend, Jesus will receive those who come to Him,

and He will graciously remove all of their fears! Have you come to Him? Then most surely you shall be received! If you have no other token of acceptance with the Lord than your coming, you have ample proof! Learn to value the act of coming to the Lord, for this is itself the work of God; "Blessed is the man whom the Lord chooseth, and CAUSETH TO APPROACH UNTO HIM" (Psa. 64:6). Praise the Lord.

Often have I heard people speak of sermons convicting them; stabbing them to the heart, and making them to feel their own wretchedness. This has proved a discouragement to many an honest soul (while others have taken this as an occasion for rebellion and hard-heartedness). I speak now to those that have been discouraged because they felt they had not measured up to the fulness of their knowledge. I speak not in order that your conscience might be appeased, or that you may feel at home in a state that comes short of the glory of God. Rather, I seek but to comfort those who have, because of hard truths revealed unto them through the Holy Spirit, been brought to doubt their own salvation. Jesus witnessed before Pilate, and within my heart; **"Everyone that is of the Truth heareth my voice"** (John 18:37). The finality with which our Lord spoke does not cease to amaze me. I stand in wonder at His wisdom, and at His declarations of the truth. How prone men are to minimize what Jesus said; to mingle it with the mitigating factors of human tradition and religious deception. **But the heart of the redeemed will eventually have nothing to do with such attempts!** Jesus declared that "EVERYONE" that was of the Truth heard His voice; that is, everyone that had been "Begotten with the Word of truth" (James 1:18); those in whom the truth has been placed, who have thereby been gloriously transformed into the image of God's Dear Son. These people are constituted "sheep", and they are said to "HEAR" Christ's voice (John 10:3). **Here Christ's message is seen personalized to the heart of the believer.** It seems as though He is speaking to none but you! Those who do not experience this think it but a foolish prating; but those who know the Lord rejoice in it! **There is a reciprocity to the word of the Lord; a personal taking hold of it. Whether it be of conviction, consolation, assurance, etc., there is a clinging to His Word.** This is ample evidence that you too have been "bought with a price." Do not permit the adversary, Satan, to delude you into believing that this is a token of rejection, when actually it is a token of acceptance. Hallelujah! How long did my own heart cry out against me when the Word was preached. I heard it; it penetrated the hard shell of my heart, and there was an inward response to it. Yet, the Devil tried to make me believe this was a bad reaction. I was not good enough to lay hold of this; it only spoke of my shortcomings, and was a message of condemnation. Alas, I was undone, and knew not that all the while the Lord was speaking to my heart, and showing His favor toward me. How many are there that are never actually convicted by the Word of truth. They are constantly applying the truth of God to other people; their enemies, those that side not with them in their ungodly and pernicious ways. We all, at one time, were such as this, and it is nothing but a mighty

deliverance from delusion that we were ever brought to identify the message of the Lord with our own case. That is "hearing"! Treasure it highly, for it is a token of your sonship!

There is a simple truth, and yet a profound one, that speaks to my heart here. Jesus declared; "He that is not against us is for us" (Luke 9:50). **This speaks of those that are not opponents of His doctrine, of His ways, of His truth.** Those that do not recoil and draw back from what He says. **Those who are not offended in Him!** How long did I spend in actual rebellion against the Lord and His Christ. Perhaps it was not militantly, as was Saul of Tarsus; but yet it was as effectual within my heart. When I heard the Lord's thundering words, I found my heart was at variance with them. I sought a way of escape; an interpretation of the Scriptures that would permit me to cling to my traditional views. Oh, Praise God, for the great work which set me on His side. In Christ, there is a "new creation" (II Cor. 5:17); one where Christ is "all in all", where there is such perfect concord with the mind of Christ that we may say, "We have the mind of Christ" (I Cor. 2:16). Let me ask you - **do you find yourself against the Lord or for the Lord.** I do not ask at this point of your accomplishments for Him (although that is a necessary point of examination later on); nor do I say that you ought to be able to say more than Paul who acknowledged that He did not do what he wanted to do (Romans 7:18-25). I but ask you if your mind is in agreement with Christ's; if you have been brought into a state of reconciliation, and stand on the Lord's side. Oh, this is a vital manifestation of your sonship, my brother. Right here you have been made "partakers of the Divine Nature" (II Pet. 1:1-4). "Who is on the Lord's side?", we cry with Moses (Exodus 32:26); and when they make themselves known, we say; "These are the children of God"! **These are they who, when the desires of the Lord are made known, take their stand with Him, and fight not against the truth.** If this is a description of your own case, then surely God has highly favored you! Praise Him for it.

Doubtless you have experienced the exposing of your own life before the Throne of God. Here is where your deeds are made manifest, that they are wrought in God. The blemishes of our life are brought into the light and to our attention; yea, there is found a willingness in the hearts of God's elect to come to this light (John 3:21). How precious an experience is this! We are made to cry; "Search my heart oh God, and see if there be any wicked Way in me" (Psa. 44:21). Aye, the iron sinews have been removed from the neck, and there is a desire, yea and anxiousness, for a full knowledge of ourselves. Our areas of need become a vital point to us; we want to know of them! Now, I bid you to value highly your inclination to self-exposure before the Lord. This, again, is a work of the Lord, and thus becomes a token of your acceptance before Him.

Now, I have given these several points of examination to encourage the weak; but they shall also speak to the strong, those that are of full age. It is important to you that you find your standing before the Lord, for then the true joy of the Lord may be your portion. Now, can you receive it with

understanding; "Examine yourselves whether ye be in the faith, prove your own selves. Know ye not that Christ Jesus is in you except ye be reprobrates?"

* * *

It is true that "false prophets" and "false brethren" (II Pet. 2:1; II Cor. 11:26) are rarely observed until they have inflicted a wound upon the congregation of the righteous. It is lamentable that after so many warnings by the Holy Spirit that God's people are so frequently taken "un-awares" by such imposters (Acts 20:28-32; II Pet. 2:1-3; I John 4:1). Certainly we ought to be more aware of the impending dangers that lurk about us, and pray for our eyes to be opened, and our understanding to be kindled, that we might see the wolves approaching, though they be in sheeps clothing, and thrust ourselves from them, and them from ourselves!

* * *

I find that it is easy to see spiritual things with a spiritual mind. As soon, however, as the mind is taken up with earthly pursuits, spiritual truths are immediately obscured, and the mind plummets with amazing swiftness to the pit of vanity, and there becomes discouraged, despondent, and complainful.

* * *

Sometimes "fleeing" offers no other immediate remedy than "escape" — but, then, that can be a most precious remedy indeed (II Tim. 2:22; I Cor. 6:18; I Cor. 10:4; I Tim. 6:11).

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Pungent Points

Outside of the grace of God lies a hopeless labyrinth of despair from which none can possibly be plucked.

* * *

Participation in the blessedness of the "heavenlies" calls for a "heavenly calling" (Eph. 1:4; Heb. 3:1); i.e., an effectual beck from heaven.

* * *

The Gospel is called the "Good News" because it is both "good" and "news". It is "good" because it speaks of full expiation for sin wrought out through the Lord Jesus Christ to the satisfaction of the Lord God of heaven and earth. It is "news" because it is a message borne from heaven to earth of a thing that has already transpired.

* * *

Godly mysteries are not discernable to the carnal mind — they are utter "foolishness" (I Cor. 2:14); so thoroughly obscured that they appear not to exist. Yet, faith sees and understands them, and rests hope upon them (Col. 1:27; Heb. 11:3).

* * *

All churches are not religious after a godly sort (Js. 1:27). It is a drastic mistake to suppose that everyone identified with a "church" entertains a wholesome interest in the things of God.

* * *

Ignorance is inevitable outside of Jesus. A veil is cast over the whole understanding of the truth of God until it is "done away in Christ" (II Cor. 3:15-16).

"THE WISDOM THAT IS FROM ABOVE"

(From page 2)

flict or dissension. There is a disinclination from adversity; a desire for peace; a desire for tranquility! There is not in this wisdom that which intentionally foments strife and contention! The heavenly wisdom deprecates disputatious debate, and labors to quench animosities.

The wisdom is also "GENTLE"; i.e., as a mother with her newborn child. It, like the Lord, does not break the bruised reed nor quench the smoking flax (Isa. 42:3; Matt. 12:20). *Gentleness is the vesture in which the peaceable spirit ought to be clothed.* It is what makes for forbearance and consideration. "Knowing the terror of the Lord, it persuades men" (II Cor. 5:11), not as with a cudgel or a bludgeon, but with "words fitly spoken", which are as "apples of gold and pictures of silver" (Prov. 25:11). It is also "EASY TO BE ENTREATED"; i.e., easily persuaded of the truth "as it is in Christ Jesus." It is accessible, compliant, open to conviction, and willing to listen. *The wise man, it is true, thinks more about his duties than his rights.* This is the sort of wisdom that compelled Peter to bear with the sharp and justifiable rebuke of Paul (Gal. 2:11-21), and yet hesitate not to call him "Brother Paul", and "beloved" at that (II Pet. 3:15). Oh, here is an area where grace is needed; yea, grace is too available here! Let us "find grace to help in time of need" (Heb. 4:16). *There is such a tendency in man to be a usurper, and to draw attention to himself.* Let him be content to receive wisdom, then show himself as one that is "easy to be entreated"; one that is subject to instruction, who will hear the prophet of God speak, as David did Nathan (II Sam. 12:5-9).

"The wisdom that is from above" is also "full of mercy and good fruits"; i.e., *it is laden with that heavenly store which makes for edification and strengthening!* It encourages the weak, lifts up the fallen; offers hope to the prisoner who wills for escape. This wisdom redounds to the glory of God by leaving the fruits of righteousness in its train. *Wherever it is found, there is found good works and praise to God!* Let it be ministered to the people of God, and they shall most surely be found "increasing in the knowledge of God" (Col. 1:10), and "increasing unto the edifying of themselves in love" (Eph. 4:11-16). This is the "increase of God" of which the Holy Spirit speaks (Col. 2:19). This granted wisdom is also "WITHOUT PARTIALITY"; i.e., it is not identified with a party or a sect, but only with the Lord. Its prime motivation is not the establishment of a dogma, or the construction and reinforcement of a system! It is utterly without heresy and variance. *It is not conducive to a divided mind, and will not nourish thoughts of variance with God!* This wisdom is steady and unmistakably for God! *It has no fickleness of purpose; is not shifty, and "side-taking", but rather is an expression of the unwavering, impartial, mind of the Lord!* And lastly, this "wisdom that is from above is "WITHOUT HYPROCRISY"; i.e., is not the end of double-mindedness. *It is perfectly sincere (single-minded) toward the Lord.* It is always what it seems to be and what it professes to be; there is no sham or cover-up associated with it; no need to hide under the covering of pretense! *Wisdom's ways are not tortuous.* It knows that a straight line is the shortest distance between two points, and so adheres to the straight leading of the Lord. I ask you—have you received this "wisdom that is from above"?

THE NAME OF THE LORD

(From page 5)

Spirit witnesses to us through Isaiah that this is a declaration of His NAME! Now, those who have ignorantly fastened upon one name, and built a most factious dogma around their teaching on the subject, have only confessed in undeniable tones, that they have utterly failed to see the magnitude of the Lord of hosts! **Their vision is tainted with the smog and smoke of earth, and they declare their conception of the Lord in place of the Lord.** Here the Lord Himself sets forth a five-worded name, if you please; not merely for legalistic purposes, or to form a small mould into which to pour great bodies of doctrines! **The purpose of the Lord is here to express Himself, to show the greatness of His own Person; to reveal the Lord Jesus Christ to the hearts of men.** He Himself is full of wonder, and therefore is called "Wonderful"; He is a Teacher, and one who guides in the way, and is therefore called "Counsellor"; He is the very Arm of the Lord, through whom were made the worlds, who was "with God, and was God" (John 1:1; Heb. 1:3), and is therefore called, "The Mighty God"; He is the "express image" of the Person of the Father (Heb. 1:1-4), in whom it pleased the Father to let "all His fulness dwell" (Co. 1:19; 2:9); He is actually the Bestower and Maintainer of peace, and is therefore called, "The Prince of Peace." **His name portrays His Person!** Praise the Lord. He has named Himself in accordance with His Person and His work, and He would have us so view and receive His name! It is in this sense alone that the "Name of the Lord is a tower: the righteous runneth into it, and is safe" (Prov.

18:10). **It is the Lord Himself that is our Refuge** (Psa. 14:6; 46:1,7,11; 48:3; 57:1; 59:16; 62:7,8; 71:7; 142:5; 91:2,9; 94:22; 142:5; Jer. 16:19). What God has revealed of Himself indicates clearly to us, that He Himself is a "shelter in the time of storm"; that we are "hid with Christ IN God" (Col. 3:1-4), and thus safe until the indignation be past! See, now, how the prophets use this term "name". Let this speak to your heart of the Lord Himself, and not the mere enunciation of a word of identification. All of these revelations which we shall shortly expound are to be seen as an integral part of the Lord's name, so that when the child of God at last hears mention of the Lord's NAME (after that he has been tutored by the Spirit of God), thoughts will come to him of his great God, who is thoroughly sufficient and able to meet whatever need he has.

(To be Continued)

Taking the Name of the Lord in Vain

(From page 2)

this great truth. Many do, in reality, take His name in vain by professing allegiance to Him with their mouth, when actually their heart is "far from Him" (Isa. 29:13). This is what it means to bear the name of the Lord in vain. And, is it not so that today there appears to be enough of this to make a man quake! Let it not be named among you!