

# 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 UNITY OF THE SPIRIT

The unity of believers is precious, as it is written; "Behold how good and pleasant it is for brethren to dwell together in unity" (Psa. 133:1-3). Such companionship, like that of David and Jonathan, exceeds that of a man for a woman. It is glorious to know that provision is made in the "heavenly places" (Eph. 1:3) for such unity! That provision, however, is outside of the natural order, and thus inaccessible to flesh. Only those who experientially, consciously, and deliberately sit in those "heavenly places" actually enjoy "the unity of the Spirit in the bond of peace" (Eph. 4:1-3). There, occupied with "the face of Christ Jesus" ((II Cor. 3:17-18; 4:6) earth wanes, spirituals become clearer, and true fellowship is realized. *Because unity is really a matter of single or like-mindedness, the common occupation of kindred minds with the Lord and the things of the Lord is integral to the maintenance of true unity.* The Holy Spirit speaks of "one mind" (Phil. 2:2); "one spirit" (Phil. 1:27), and "one heart" (Acts 4:32); together with "speaking the same thing" (I Cor. 1:10). *Without the discipline of the mind and heart heavenward there can be no spiritual unity.* Far above the realm of the seen exists another sphere, another order. It is in that eternal realm that the unity of the Spirit is realized. Outside of it there is basic enmity, although flesh is sometimes wise enough to obscure such enmity with surface union.

Because of the nature of true unity, attempts must never be made to unite flesh and spirit. *Those that are "carnally minded" (Rom. 8:6) can never be in a state of oneness with those that are "spiritually minded" (Rom 8:6).* However diligent the efforts may be to bring such individuals together, it remains true that those that are carnally minded are dead, and those that are spiritually minded are alive - death and life cannot be united! Such attempts are sheer nonsense, and evince a very low perception of the things of the Spirit of God. *Actually the "mind of the flesh" (Col. 2:18) severs the unity of men and destroys it.* It brings men down from the heavenly places where the unity really is; away from "living by faith" (Rom. 1:16-18), and "walking in the light as He is in the light" (I Jno. 1:7-9). Very arduous attempts may be made to reconcile such divers natures with sundry and apparently valid reasonings being set forth. *However, if God is not in the subject's hearts, the problem is not unity or mere disharmony, but that of basic and fundamental enmity against God.* Men that are baffled by sense and by time, who "walk as men" (I Cor. 3:3), and are "at ease in Zion" (Amos 6:1) cannot possibly experience "the unity of the Spirit in the bond of peace". "God is not in all of their thoughts" (Psa. 10:4), and consequently "the things of the Spirit of God" (I Cor. 2:14) are "foolishness" to them. Their carnality

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## The Word of Truth

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is not to be overlooked or swept under a theological rug of expediency. If such as these continue to "live after the flesh", they "shall die" (Rom. 8:13). Such individuals must be apprised of their precarious position and challenged to "come up" (Rev. 4:1) into the realm where "affection" is "set on things above, and not on things on the earth" (Col. 3:1) - **that is where real oneness is**. Not only do we have no desire to fellowship or even be around those whose minds are riveted to the earth; not only do we find it difficult to be spiritually congenial and tolerant of those religious bigots whose hearts are really not set upon things above; we find that it is quite **impossible** for us to be united. It is as though we were trying to put heaven and earth together; flesh and spirit; Christ and Satan; darkness and light; righteousness and unrighteousness.

**"Division" is a work of the flesh** (Gal. 5:20), **and wherever it exists flesh is dominant to some degree**. The severance of unity is not the result of differing opinions, or of personality clashes, or because of different levels of grace. It is not the outcome of misunderstanding or of an inability to understand. **It exists where some are living by faith and others by sight; some are walking in the light, others in darkness; some are spiritually minded, and some are, carnally minded**. It is the factious element that causes division; and that element is composed of those that walk by sight, walk in darkness, and are carnally minded. Some are living unto self amidst those that are living unto God. The unity of the Spirit, on the other hand, is the result of "mutual faith" (Rom. 1:12), and "walking in the light as He is in the light" (I Jno. 1:9). To live truly Godward in every part of my being is to be united to all others that are in such a case. "They that fear the Lord will be glad when they see me", declared the man of God in (Psa. 119:74); and again, "I am a companion to all them that fear Thee, and of them that keep Thy precepts" (Psa. 119:63). No sect, no denomination, no "church" - only God to be "worshipped", and Christ to be "rejoiced" in, while "having no confidence in the flesh" (Phil. 3:3). Those that are so walking know that of which I speak; others

must "go and learn what that meaneth" (Matt. 9:13). May God grant them the grace to do so.

It has been repeatedly brought to my attention that several well meaning brethren are making concerted efforts to unite professed believers through arduous and, we are convinced, sincere appeals. Having once made such attempts myself, I know that it is a great burden to those who devote themselves to such writings. It occurred to me, however, that such appeals are often built upon assumption rather than spiritual facts. Because people are identified with a religious institution by no means indicates that they are even remotely interested in "things that pertain to life and godliness" (II Pet. 1:3). Religious institutions are stuffed to over-capacity with people that are ignorant of the Scriptures, well informed on the world, and whose appetites are so infinitesimally small concerning truth that they scarcely can even be recognized. They enjoy not the things of God, are lulled to sleep with the songs of Zion, and are bored with the preaching of the Word. They seek to vindicate their own desires, are found in constant squabbles with other members of their institution, and fervently desire to execute their own despicable will in defiance of the Word of God. Little, if any, real interest is sustained in connection with knowing what the will of the Lord is. The Law and the prophets are unknown, and the writings of the apostles do not capture their attention. Now, these things are so apparent to the informed that there is no need to further speak of them. The only question that I seek to raise is this; Is it even proper to attempt to unite such people under the Name of Christ? Is it not far wiser to seek, by God's grace, to summon them to a walk in the light, and a life of faith. Ought not the Lord Jesus Christ be declared unto them in such a way as to set forth His absolute pre-eminence. Their hearts must become enraptured with Him and with the truth as it is in Him (Eph. 4:20-21); unity, then, will not be nearly so difficult. **Pleas for unity must be pleas for people to live unto God and out of the flesh; to lean not to their own understanding** (Prov. 3:5-7), **to trust in the Lord with all of their heart, and to "present their bodies a living sacrifice, wholly acceptable"** (Rom. 12:ff). That is the trouble; God is segregated from living! Somehow in the average professing Christian community God never has really affected people's lives; He is not brought to bear upon the situations of life. Therefore men perpetually walk in the flesh, thus alienating them from all who are walking in the Spirit. Away with those mundane attempts to bring them together with the spiritual - let them become spiritual that true unity may actually be affected, not feigned.

**There is such a thing as fleshly congeniality; we ought to refrain from calling it unity in the faith or even associating it with that spiritual affinity which is so precious**. Let our esteem for one another spring forth from our faith in Christ and fervent desire to walk well pleasing unto our heavenly Father. Unity is really no problem where these factors are a reality!

## The Resurrection Of Christ

The resurrection of Christ is a pre-eminent event. Great and unquestionable emphasis is given to it in the Scriptures. As we gaze upon this rare jewel of "the faith once delivered to the saints" (Jude 3), sundry and varied effects will be realized. The glorious knowledge of Christ's Sonship and Divinity, His acceptance with "the Father of lights", the effectuality of His vicarious sacrifice, the knowledge of the forgiveness of sins, the pre-eminence of the reign and power of the Christ, and a persuasion of the transcendent power that is toward us that believe—all of these, and more, flow forth from a true understanding of the resurrection of the Lord Jesus Christ from the dead. Concerning the authenticity and reality of our Lord's resurrection, it is beyond question. We have more than abundant witnesses to establish its reality to our intellects. The twelve apostles, the watchers of the tomb, Paul, Stephen, above 500 at once that saw Him (I Cor. 15:6), Mary, the two on the road to Emmaus, and others. If it be countered that all of these witnesses are found in the Scriptures, we gladly admit that they are; but, then again, the Scriptures - the Bible - is the only book that deals exhaustively with the life of Jesus of Nazareth, so we see nothing wrong with that. **Albeit, the primary evidence of our Lord's resurrection is not historical or intellectual, but spiritual. It is comprehended by faith, and not by science.** As a participation in the resurrection life of Christ is experienced within the spirit by faith, the reality of that event is once and for all established to the heart. Further, unless that is experienced, there will be either doubt or indifference concerning the Savior's resurrection. But, it is not our purpose here to deliver an apology for Christ's resurrection, but rather to expound it to your edification.

### Christ's Resurrection Taught By Himself

During our Lord's earthly ministry, while He tabernacled here in "the likeness of sinful flesh" (Rom. 8:3), He continually taught His disciples concerning His then forthcoming resurrection. How often do we read His words; "From that time forth began Jesus to show His disciples how that He must . . . be raised again the third day" (Matt. 17:23); "But after that I am risen again . . ." (Matt. 26:32); "He charged them that they should tell no man what things they had seen, till the Son of man were risen from the dead" (Mark 9:9); "And they shall scourge Him, and put Him to death; and the third day He shall rise again" (Lk. 18:33); "Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day" (Luke 24:46); etc. (Jno. 2:19; 12:23; 16:16). Still, the sluggardly disciples failed to grasp the significance of what He said, it seemed. With minds riveted to the earth, they saw only the possibility of losing Him forever, not of receiving Him eternally through the means of the resurrection. Alas, prior to Pentecost it was truly the day of spiritual limitation, for the Spirit "was not yet given, because that Jesus was not yet glorified" (Jno. 7:38-39). **Their doubting and their faithlessness was not extraordinary, but was an expression**

**of nature's deficiency.** We stand not in judgement against them - God forbid - but glory in our Lord Who remained so tolerant and patient with them in their spiritual blindness and hardness of heart. His repeated references to His glorious resurrection were only evidential of His great longsuffering, which we account to be salvation (II Pet. 3:15). Our Savior had in mind the day of the Comforter, Who would "bring" to their remembrance these transcendent thoughts and truths (Jno. 14:26), and impregnate them with power and glory to their hearts. **Our Lord speaks in view of His "eternal purpose" (Eph. 3:11) and in order to the realization of that purpose by His saints.** Often, like the disciples before the coming of the Holy Spirit, that instruction goes unheeded and undiscerned by those "upon whom the ends of the world are come" (I Cor. 10:11). Nevertheless if we, like they, give heed unto the words of our Savior, cloudy though they may now appear, the "day will dawn and the daystar arise in our hearts" (II Pet. 1:19).

### The Resurrection - The Destruction of Death

It is written that the "last enemy that shall be destroyed is death" (I Cor. 15:26); that is the final opposition to be faced by "God's elect" (Rom. 8:33); the last outpost of resistance. What a blessed and holy contemplation it is to think of it, when the old serpent shall verily be "bruised under our feet", as it is written (Rom. 16:20). To effectually redeem His people, therefore, "the God and Father of our Lord Jesus Christ" must destroy that most formidable of all foes. If death prevails over the "His Christ" (Rev. 11:15), salvation shall be rendered but a fantasy! Anticipating the conflict with death our Lord declared, concerning the Rock of His Divinity; "the gates of hell (hades-the abode of the death) shall not prevail against it" (Matt. 16:18). Jesus spoke here of the iron gates of death which had successfully held all of her victims up to that juncture in time. He knew that His Father would not "leave His soul in hell, neither suffer His holy one to see corruption" (Acts 2:27). Full opportunity was given to death to do her work. Three days and nights the Savior lay in the tomb, subject, by rules of nature, to the laws of mortification. Death reigned over Him, apparently. During that same approximate period of time, mortification had set in on Lazarus (John 11). But not so with the One who possessed "the keys of death and of hell" (Rev. 1:18). On the third day He broke asunder the "pangs of death, for "it was not possible that He should be holden by it" (Acts 2:24). Shaking Himself like Samson of old, He shattered the fort of the enemy and came out from among the dead. The "last enemy" had been overcome, praise the Lord, and nothing now stood between God and His people. He verily "made a show" of principalities and powers at this point, "triumphing over them" (Col. 2:15). **Forever secured, now, were those "chosen in Him from the foundation of the world" (Eph. 1:4), for if that final enemy was rendered powerless against Christ Jesus the Lord, surely "nothing shall separate us from the love of God which is**

## THE VOICE OF TRUTH TAPE MINISTRY

Under the direction of Brother Jerry Wilson, a variety of recorded tapes in both monaural and stereo can be especially produced for our readers at a nominal expense. Over 100 messages delivered to the brethren meeting at 26th and Colfax Streets in Gary, Indiana, are offered, together with numerous Gospel songs by prominent quartets and other recording artists. These tapes will be sent, to those who are interested, at lower costs than regular blank 5" and 7" reels. We urge our readers to avail themselves of this ministry without hesitation. Direct all correspondence for further information to:

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in Christ Jesus" (Rom. 8:35-39). **The "Captain of our salvation" (Heb. 2:10) has been exalted "far above all principality and power" (Eph. 1:21), "angels and authorities and powers being made subject to Him" (I Pet. 3:22). They have all been proven to be inferior to Him through His own resurrection.**

The resurrection also validated all of the claims of our Lord. When He "dwelt among us" (Jno. 1:14), He declared Himself to be "the Light of the world" (Jno. 8:12), "the Vine" (Jno. 15:1), "the Bread of life" (Jno. 6:35), "the Way, the Truth and the Life" (Jno. 14:6), "the Door of the sheepfold" (Jno. 10:7, 9), and "the Good Shepherd" (Jno. 10:14). He proclaimed that He was "sent" of God (Jno. 5:30), "spoke the words of God" (Jno. 3:34), "pleased" the Father (Jno. 8:20), and was "going" to the Father (Jno. 7:33). He claimed that the Father "knew" Him (Jno. 10:15) and "revealed" Him (Matt. 11:27), that no one could take His life from Him (Jno. 10:18), and that He and the Father were "one" (Jno. 10:30). He announced that the Scriptures actually bore witness of Him (Jno. 5:39), and that even Abraham rejoiced to see His day (Jno. 8:56). He identified all that heard Him with the inner ear as God's sheep, and disowned all who could not hear or perceive His words (Jno. 8:43). He was narrow in His theology, stating that those that were in disagreement with Him "knew neither the Scriptures nor the power of God" (Matt. 22:29), and that if a man did not receive His words he was a foolish man (Matt. 7:26ff) and would suffer in the day of judgement (Jno. 12:47ff). He proclaimed that He came not to judge the world, but to save the World (Jno. 12:47), and that Satan had "nothing" in Him (Jno. 14:30).

**All of these claims were made in connection with Jehovah God.** If they were not true, God would deny Him, thus evidencing their falsity. However, if they were true, the Lord of heaven and earth would vindicate His Son by reversing the verdict of earth upon Christ Jesus. Men

counted Him unworthy to live, and thus crucified and slew Him (Acts 2:36). Although it was done according to the "determinate counsel and foreknowledge of God" (Acts 2:23), yet men's hearts were fully in accord with it, being filled with all malice and envy and hatred. Their rejection of Christ was a very real one (Jno. 1:11; 3:19-21). But, praise God, the Father "raised Him from the dead" (Rom. 6:4; Acts 2:24), thus declaring Him to be "the Son of God with power, according to the spirit of holiness, by the resurrection of the dead" (Rom. 1:1ff). Man's judgement and Satan's power were both repudiated as invalid and void when the earth shook and convulsed as the Son of God and man arose in power and glory. The epitome of truth is Jesus Himself. The epitome of man's natural judgement is seen in His reaction toward Jesus. The whole combination of Satan's power is seen in the converging attack of the "power of darkness" upon the "holy One of Israel". The victor of that dreadful confrontation not only was to take the spoils, but His victory completely and thoroughly nullified the validity of his opponents. Christ arose! And by **virtue of that resurrection the entire natural order of thought was overthrown**, together with Satan and all of his cohorts. The resurrection, then, was not merely historical, but it was demonstrative; demonstrating the fact that Divine wisdom has always ruled, and always shall. We further see this to be true not only in the realm of observable nature, but in that more excellent sphere of redemption.

The glorious truth is that our Lord's resurrection, once substantiated to the heart by the Word of God and through the ministry of the Holy Spirit, will establish one in the faith and fully persuade the heart of the eternal nature of salvation. It is for this reason that Satan seeks to minimize, if not altogether obscure, the blessed truth of our Lord's resurrection from among the dead. After all, the promise is that if we confess with our mouth that Jesus is the Christ, and believe in our hearts that God raised Him from the dead, we shall be saved (Rom. 10:9). Further, the promise is given to our hearts; "But for us also, to whom it (righteousness) shall be imputed if we believe on Him that raised Jesus our Lord from the dead" (Rom. 4:24). **That the resurrection of Christ is integrally associated with the forgiveness of sins is clear, for, "He was delivered for our offences and raised again for our justification"** (Rom. 4:25). O, to know more of "the power of His resurrection" (Phil. 3:10); that is to be our aim. It is that same power that is to usward who believe (Eph. 1:18-20). **Further, His resurrection is God's pledge to us of our own future resurrection from the dead** (I Cor. 6:14; Rom. 8:11).

When speaking of the resurrection of Christ, the Holy Spirit is very emphatic, so as to draw our implicit attention to this point; "Who is he that condemneth? It is Christ that died, yea rather is risen again . . ." (Rom. 8:34). Our remembrance, brethren, is to be stirred along these lines. The challenge is made to our hearts; "Re-

*(Please turn to page 6)*

# Commentary On Philippians

By Richard Ebler

Chapter One (cont.)

(vs. 29, 30) "For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake; Having the same conflict which ye saw in me, and now hear to be in me."

The conjunction "For" at the beginning of this verse connects it with the preceding verse, showing two great primary reasons why we are not terrified by our adversaries; for when we know that our suffering is a gift from God, we are able to take it calmly as a token of salvation. (v. 28). Furthermore, when we see that even believing on Christ is a gift from God so that our whole salvation is "of God" (v. 28) rather than by our own supposedly free will (Phil. 2:13 James 1:18, John 1:13), this also fortifies us to endure suffering.

When he says "unto you" he is comforting the Philippians with the truth of their personal, specific election of God, as it is written, "Blessed is the man whom thou chorest, and causest to approach unto thee, that he may dwell in thy courts" (Psa. 65:4).

Paul, then, says that both faith and suffering are gifts from God. "He wisely joins faith to the cross by an inseparable connection, that the Philippians may know that they have been called to faith in Christ on condition that they endure persecutions for His Name; as though he had said that their adoption can no more be separated from cross-bearing than Christ can be torn asunder from Himself."

Suffering appears to be contrary to salvation when we view it apart from faith. Saints sometimes fear that suffering will drive them away from God, but Paul in the eighth of Romans tells us that nothing can separate us from the love of Christ, and that God has ordained suffering to conform us to Christ's image. We are appointed unto afflictions (I Thess. 3:3) which are "accomplished" in all true brethren yet in the world (I Peter 5:9). It is the pathway to God and not from Him as long as we are not too lazy to take up our spiritual food and weapons daily.

This explains why suffering is truly a gift. It works for us a far more exceeding and eternal weight of glory. It expands our eternal reign with Christ. It is an effectual means of putting off the old man and putting on the new man. It burns truth into our hearts. It drives us to the throne of grace. It reminds us of our sinfulness, Christ's suffering, and God's sovereignty. It makes us discontent with earth and whets our appetites for heaven. It keeps us humble. It provides insight into many Scriptures. It exercises our faith, our hearts, and our minds.

That these twin gifts are from God should require little proof, for "a man can receive nothing except it be given him from heaven" (John 3:27); no, not even power to do evil (John 19:11, I Kings 22:23, Acts 4:27, 28). Not only faith, but repentance is of Divine origin (Eph. 2:8, Acts 13:48, Acts 5:31, II Tim. 2:25).

The Philippians had a demonstration of this in Lydia "whose heart the Lord opened" (Acts 16:14), as well as others. Not only faith, but the exercise of it and the fruit of it, are given of God, "even as the fruits of trees at the first creation were produced, as well as the trees which had a power to bear them."

The expression "in the behalf of Christ" is sometimes rendered "for the sake of Christ" and then the verse would mean "because of Christ's merit before God these blessings are bestowed," even as David blessed Mephibosheth for Jonathan's sake (II Sam. 9:1). Yet in several versions this expression is rendered the same as in the King James Version, "in the behalf of Christ," as though to encourage us to look to Christ Himself as the One who "measures" our sufferings and sends them forth to us (Isa. 27:7-9), since he very highly qualified for the task as a man acquainted with grief and able to be touched with the feeling of our infirmities. He himself when he ascended from the earth left "behind" a measure of his sufferings for his church to "fill up" (Col. 1:24). It sweetens the cup of suffering to know that we are partaking of his suffering, and thus it is called the "fellowship of his suffering" (Phil. 3:10).

This willingness to suffer for Christ's sake separates the sheep from the goats. Those who always live unto the Lord uncompromisingly will find that whenever they suffer, it will be for Christ's sake. But the hypocrite with his seasonal, formal religion will not be willing to suffer for Christ. Babylon is conspicuous for this mark.

To suffer for Christ's sake is a comprehensive term. One writer has said that it is to suffer "for the sake of Christ personal; for the sake of Christ mystical, for his body's sake the church; for the sake of his Gospel, and for the sake of his cause and interest in the world;"

"This is the lowest subjection that can be to God, but the highest honour both to him and us. This made Latimer, after the sentence pronounced on him, cry out, 'I thank God most heartily for this honour.' Saunders said, 'I am the unmeetest man for this high office that ever was appointed to it.' 'Such an honour it is,' said Carless, martyr, 'as the greatest angel in heaven is not permitted to have. God forgive me mine unthankfulness.'" The apostles rejoiced that they were accounted worthy to suffer shame for his name (Acts 5:41).

Along with common conflict comes common consolation, for God comforts us in all our tribulations that we may be able to comfort them which are in any trouble by the comfort wherewith we ourselves are comforted of God (II Cor. 1:4). Thus Paul is able to both comfort the Philippians and confirm his teaching by his example.

The Philippians were probably undergoing persecution at this time and Paul had probably heard of it through Epaphroditus who had taken provisions to him and would soon return. Paul fortifies them by recalling to their minds that they had beheld his own persecutions there in Philippi (Acts 16) and that from Epaphroditus

*(Please turn to page 8)*

## The Korean Ministry

For the past few months we have been publishing THE WORD OF TRUTH in Korea under the direction of Brother Jonathan Kwon. We praise the Lord for this great and effectual open door whereby we may share the things our Heavenly Father has given us to see. Over 20,000 copies a month are being translated into Korean and distributed among the people there, a sizeable quantity going to the Korean army for planned distribution. In a recent trip to this country on government business, brother Kwon graciously stopped to confer with us and rehearse the working of the Lord. He reported that approximately 50,000 to 100,000 copies of THE WORD OF TRUTH are requested for each month. Financially, the Lord has not at this time made this possible, and therefore we lift the matter up to Him with Whom all things are possible. At the same time, and in conjunction with the policy of the Apostles of old, we are apprising our readers of the situation in order that they might also join with us in the work.

Brother Kwon related to us that it is presently possible for them to procure an additional offset printing press for this work at a good price. The total cost of this press is \$21,000.00. At this time only \$7,400.00 is needed to complete a payment on this versatile piece of equipment. If we can assist our Korean brethren in the procurement of this press, THE WORD will be printed at no cost for a significant period of time, together with tracts, booklets, and other literature that sends forth the message and word of reconciliation. The monthly quantity will be significantly larger also - all will be printed at no additional cost.

Because the matter is urgent and heavy upon our hearts and consciences, we are informing you of the situation. It is a worthy work, one honoring to our God. We are asking that you join us according to your ability in accomplishing the work the Lord has given us to do. For informational purposes all gifts are tax deductible, and will be honored with a receipt. Is our faith and love equal to this opportunity? May our Father grant you wisdom and determination to abound in this grace also.

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## The Resurrection of Christ

*(From page 4)*

member that Jesus Christ of the seed of David was raised from the dead according to my gospel" (II Tim. 2:8). Further, we were begotten again unto God by the resurrection, as it is written; "Blessed be the God and Father of our Lord Jesus Christ, which according to His abundant mercy, hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead" (I Pet. 1:3).

What can we more say of this grand event; it marks the beginning of a new era in the earth; an era of unsurpassed power and glory. There by an ascended Christ, is assurance granted to men, as it is written; "He will judge the world in righteousness by that man Whom He hath ordained: whereof He hath given assurance to all men in that He hath raised Him from the dead" (Acts 17:31). Is it not true, beloved, that

if when we were enemies "we were reconciled by His death, much more shall we be saved by His (resurrected) life" (Rom. 5:10). Let us peer into this foundational truth more, and have done with lesser things. A raised Christ is a powerful, life-giving Christ! Let men emphasize His earthly ministry if they will, but they do us no service. **His earthly ministry was but a prelude to that greater and fuller ministry within the tabernacle that is set in the heaven.** There, from the "right hand of the Majesty on high" (Heb. 1:3ff), He ministers life to as many as have been given to Him (Jno. 17:1-3). We have no time for a Gospel that does not make a pre-eminent matter out of our Lord's resurrection. It is that resurrection life that is Sovereignly sent into our hearts in order that we might pulsate within with the vitality of Divine union. Everything hinges on this resurrection - everything! Our entire redemption; it all stands or falls upon the fact of this truth - Christ was raised from the dead.

It is our fervent desire that all men everywhere might behold in larger scope and greater clarity this resurrection, for when that vision floods the heart and soul, there comes a new view of everything; new life in everything; new vitality and hope. Remember, therefore, that Jesus Christ was truly raised from among the dead; and "keep" it "in memory" (I Cor. 15:1-3).

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## The Power Of Flesh

Why is it that my heart grows sad with weariness  
of flesh?

the mind grow dull with apprehension low?

To teach me that I treasures own in earthen  
vessel weak

to show I am dissatisfied when earthly pangs  
I know;

Revealing yearnings deep within for immortality  
this frail tabernacle then asunder burst.

To ever dwell with my blessed Savior, unen-  
cumbered,

unhindered - and filling where I thirst;

To push away this earthly house, my longing  
strong and true —

I love it not, it draws me back to earth.

O for release from vileness caged about my soul  
while pure within is evidence of new birth.

Occasionally that tug upon my inward man grows  
strong,

I feel the gap twixt God and me grow wide —

Then doth fear possess my reins, compelling me  
to cry

unto the Father through the Son in whom I  
confide.

Here see a truth revealed as from the Father's  
Throne

instructing me effectually for good;

That when the flesh doth dominate in misery I  
dwell,

practically obscured from my eternal food.

Distraction from my Jesus and what He means  
to me,

a sympathy for carnal things doth rise,

And heaven wanes and drifts away midst gloomi-  
ness of thought,

until my faith I see the Christ before my eyes.

## Pungent Points

The Scriptures were not written in order to the substantiation of preconceived dogma; rather, they were written in order to the conveyance of reality to our hearts and minds. They speak of another sphere, another order of things transcendent to this world and this life. Thus they are not precious to those that have no love for the truth, nor are they adaptable to humanly conceived notions. **It is only as we have an interest in the things of which they speak, and a fellowship with the One of Whom they speak that they become important to us at all.**

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The question is propounded by the moderns; "Are the Scriptures relevant to this time?", or, "Is Jesus Christ relevant to my life"? But these questions are themselves irrelevant in view of the truth. They all begin with the basic postulation that **this life is the primary life, that now is the predominate period, and that social fitness is the prime concern.** However, these premises are all wrong! Properly viewed, the question becomes, "Is my life relevant to the Scriptures? Am I suited for the world of which they speak? Am I redeeming the time knowing that the days are evil?" **The objective of the student of the Scriptures is not to bring the Bible to bear upon his situation, thus making his situation the pre-eminent thing and the truth secondary. It is, rather, to seek by the grace of God, to bring his life into harmony with "the truth as it is in Christ Jesus."**

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Contrary to much of the proclamation of our day Jesus is not to be declared as "the answer to your need!" He is the Son of God! That may seem trite, but it is not at all trite! Man does not know, by nature, his need, nor can he see the Kingdom of God until he is born again (Jno. 3: 3-5.) **He is completely and totally oblivious to eternal realities and eternal needs apart from the Lord Jesus and union with Him.** Man must have his eyes removed from himself, his circumstances, his supposed needs, etc., and see "Jesus only" (Matt. 17:8). By so doing he will at once become aware of true needs and real circumstances. Let us cease from presenting Christ the Son of God as a cure-all for man's domestic and fleshly ailments. **He is not so declared in the Word.** Set Him forth as the Son of God, sent forth of the Father to perform His good pleasure. **What He did and Who He is has nothing to do with man's comprehension of himself or his situation. It has to do with reality and with the Lord's own appraisal of the needs of man.** While some may view Him as the answer to family and social problems, I prefer to see Him as the "Lamb of God which taketh away the sin of the world."

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There is no barrier between God and man but sin! Sin, on the other hand is epitomized in unbelief (Jno. 16:9) - a discrediting of the "record God hath given of His Son" (I Jno. 5:10). He that can believe has overcome the world and mortified the sin that is in his members, for

"this is the victory that overcometh the world (whether within us or about us), even our faith" (I Jno. 5:4-5). As Christ has died for our sins "according to the Scriptures" (I Cor. 15:3, so those that see this truth with the "eyes of their understanding" (Eph. 1:18), or "faith" (which is the "substance of things hoped for, the evidence of things unseen" (Heb. 11:1), have the experience of knowing their sins are forgiven. To put it another way, **those that truly "behold the Lamb of God that taketh away the sins of the world" (Jno. 1:29) have the joy of experiencing the removal of the sin barrier and the presence of innocency before the Almighty.** Works, or mere human endeavors to keep the Law of God, are of no avail in this matter. There is no merit in us that can constrain our Father. The works have been "finished from the foundation of the world" (Heb. 4:3)!

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The evolutionary hypothesis resulted from the ignorance of God and His truth, and it flourishes by the same means. It is indeed lamentable that churchmen of renown refuse to repudiate this sophisticated dogma, even entertaining a carnal sympathy for it. Doing contemptible obeisance to this unsupported theory, religious sophists speak of "long creation days", an "ageless period" of time in Genesis 1:1-2, and "geological ages." Not one shred of observable change can substantiate the theory of evolution - that is why it is called a "theory." Yet, it is taught dogmatically and embraced tenaciously in schools of "higher learning", while at the same time tolerated by men of purported religious persuasion. The postulation of organic evolution and mutations are contrary to the truth of the creation; they obviate Jehovah God. Such dogmas credit "nature" and "chance" with Jehovah's working, and thus rob Him of His glory. Such mundane displays of ignorance must be exposed and repudiated by believers, each to their own measure, and in accordance with their faith and perception. There is no need for any believer to give place to Darwin's "evolution of the species." God forbid that through craftiness the world should maneuver any child of God into a position of compromise at this point. Hold your ground and keep the faith, brethren, both young and old.

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It is grieving to the heart of the discerning to have to acknowledge that our enemies' observation of the church at large is correct. It is a big business, engaged in financial manipulations and investments, ungodly in its department, and hypocritical in its way. It does seek self gain, is primarily interested in financial independence and making a name for itself. It advertises itself, gains its wisdom, techniques and methods from the world, and is accepted as a legitimate institution by those that are the avowed enemies of Christ. But we who worship God in spirit, and rejoice in Christ Jesus, while having no confidence on the flesh (Phil. 3:3), hold no countenance for such things. I suppose that we might be known as spiritual hippies. We are against the religious establishment, and are not ashamed

to be known as such. We reject totally such institutionalism as disgraceful to our Savior and harmful to our spirits. That which leaves man at ease in iniquity, while at the same time pacifying the mind with a pseudo-religiosity is our enemy, and we aim to oppose it, looking forward to its decreed fall and destruction. We seek not to reform it - God hath cursed it. We rather summon all such as are tender-hearted toward God to come out from her "without the camp, bearing His reproach" (Heb. 13:13).

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The truth must be loved before it can or will be pursued. The absence of an earnest quest for truth but indicates the absence of "the love of the truth." Such a condition is most certainly alarming, because to all such individuals God sends "strong delusion" that they should believe a lie, that all might be damned who believed not the truth but had pleasure in unrighteousness" (II Thess. 2:11ff).

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## A Summary Of Moses And The Prophets

"... saying none other things than those which Moses and the prophets did say should come: that Christ should suffer, and that He should be the first that should rise from the dead, and should show light unto the people, and to the Gentiles" - Acts 26:22-23

The Holy Spirit often summarizes great bodies of truth in single sentences and short phrases. This is in order to the meditation and musing of the saints. While musing therein, the fire indeed burns (Psa. 39:3), and the Lord begins to speak to our hearts concerning things "that pertain to life and godliness" (II Pet. 1:3). Now, note how the Spirit epitomizes the truth as contained in Moses and the prophets. He does not speak of things that are apparent to the flesh; indeed, these things were hidden from ages past (I Cor. 2:6-7), unable to be perceived by "the heart of man" (I Cor. 2:9). And yet, nestled within the parchments of the prophets, couched within their convicting and stirring words were truths too high for mortals to know. They pertained to the "eternal purpose" of God (Eph. 1:9-11), the saving of His chosen people, and the glorification of His grace. The Apostle Paul was given to see these things, together with all saints (Eph. 3:2-8; 3:18). Observe the glorious realities here declared.

(1. "That Christ should suffer." That speaks of

His subjection to the wills of men, to the avarice of rulers, to the insatiable desire of demons and evil spirits. Indeed, Herod and Pontious Pilate, together with the rulers of the people, the Jews and the Gentiles were "gathered together against Thy Holy child Jesus" (Acts 4:27). At their hands He suffered cruel mockings, shame and spitting. Crowned with thorns in derision, scoffed, beaten, and smitten with a reed, while having the very hairs plucked from his face (Isa. 50:6). His visage was marred more than any of the sons of men (Isa. 52:14). Too, He was assaulted by Satan and all of the hosts of hell, dragged down, as it were, into the bottomless pit while His heavenly Father forsook Him in order that He might, as the great scapegoat, bear our sins into a far country where they never again would be brought to remembrance. His death at the hands of men, all that preceded it, His deliverance to the powers of darkness, and His forsakement by His Father in heaven - all of that is included in His suffering.

(2. "That He should be the first that should rise from the dead." That is, the first of a new order; yea, the "first born among many brethren" (Rom. 8:29). This speaks of Christ's posterity; of the "generation" that none could "declare", but which is realized in the creation of a new and holy "nation" within His loins. In the resurrection of our Lord Jesus all of the saints become accepted with the Father. A nation was born in a day, accepted and justified before the God of all the earth. All of that and more is in the resurrection of our Lord Jesus.

(3. "And should show light unto the people." This speaks of our Lord declaring the counsel of God to the ancient people Israel; and there yet remains a "remnant" among them according to the "election of grace" (Rom. 11:1-6). The Gospel is to the "Jew first", and Christ yet has a ministry to them when He shall come out of Zion to turn away ungodliness from Jacob and fulfill the covenant of God unto them by taking away their sins (Rom. 11:26ff).

(4. "And to the Gentiles". These are the people that "sat in great darkness", that "were not a people." Those to whom the law was not addressed, neither the prophets, nor the promises, nor the covenants, the divine service, nor the adoption (Romans 9:4-5). These were "without hope in the world" (Eph. 2:12), and yet Jesus has come to shine unto them in the resplendent glory of His Father (Heb. 1:1-3). Having grafted them into one body with the ancient people there is now "one new man" - praise the Lord.

**This is the message with which Moses and the prophets occupied themselves. Can you see it?**

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## Commentary on Philipians

(From page 5)

they would hear of his similar imprisonment at Rome. He calls his spiritual offspring to his fatherly example of suffering to encourage them in bearing the image of their parent, since every seed **does** bring forth after its own kind (Gen. 1:21). Genuine spiritual suffering springs from genuine faith and is universally of the same nature whether in Philippi or Rome. So may ours be found!