

# THE WORD OF TRUTH

Published Quarterly

*"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 Everlasting Gospel; The Center Of Redemption In Christ

The real Gospel is not as well known today as many seem to believe. Neither is the Gospel a secondary matter; a mere beginning doctrine, to be replaced in emphasis with matters more weighty and of greater significance. The Gospel is "everlasting" (Rev. 14:6); it shall always be good, and it shall always be news! There is a Divine element in the gospel (all-Divine it is) which renders it inexhaustible, and consequently never to be discarded as obsolete or antiquated. How I love our heavenly Father for giving us such a Gospel; one that is so replete with meaning that we may be saved by continually keeping it in our memory (1 Cor. 15:1-4). The subject of the Gospel is Jesus Christ; the object is man. The Perpetrator of the Gospel is God, the benefactor is man. *The "everlasting Gospel" is not a Gospel of demand, but one of accomplishment; not a declaration of requirement, but a heralding of provision.* It is the account of the Almighty God winning the love of His people through His only begotten Son, "full of grace and truth." Full expiation for sin—all sin; cleansing from all unrighteousness; the purging of the conscience from dead works to serve the living God; the deliverance from vain tradition which held us captive—these are all integral parts of this glorious Gospel which we declare (1 Cor. 15:3; 1 John 1:9; Heb. 9:14; 1 Pet. 18-19). The Gospel is not a declaration of man's righteousness, but a declaration of the "righteousness of God" (Rom. 3:26), for "therein (in the Gospel) is revealed the righteousness of God, from faith unto faith" (Rom. 1:17). He is now "both Just and the Justifier of him that believeth in Jesus" (Rom. 3:24-26). *The Gospel is not a system, it is a report of an accomplished reality!* Full atonement has been made; the Father has been thoroughly satisfied with the work of the Son, and is counting it as sufficient to cover the sins of all (Isaiah 53). The Gospel of our Lord Jesus Christ tells us how sin has been defeated *in Him*, and how that the very righteousness of God is imputed to us through faith. There has been a complete reversal of the curse—and added blessings besides. Praise the Lord!

Some well-meaning, but mistaken, sophist has described the Gospel thusly: "Facts to be declared, commands to be obeyed, promises to be received." That sounds well; but it is not true! That is not the Gospel! *No apostle ever described that as the Gospel!* That is purely a human definition, and as such, is quite insufficient for the man who lives "by every word that proceedeth out of the mouth of God" (Matt. 4:4). *Men like to systematize the Gospel because then it may serve their own desires, and facilitate their own programs.* Were a thorough understanding of the Gospel granted to some, it would become altogether repulsive to them, because it is directed to individual hearts, and furthers no earthly programs or

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## THE WORD OF TRUTH

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### The Everlasting Gospel; . . .

(From page 1)

systems. Praise the Lord for such a gospel, that may not be exploited or used wrongfully when it is proclaimed in truth.

This Gospel is called "The Gospel of JESUS Christ" (Mark 1:1) because it speaks of a "Man" who has fulfilled the will of God **completely**, borne the iniquities of us all, died, raised, and ascended into glory where He sits at the right hand of God, making intercession for us (I Tim. 2:5-6). It is the good news relative to "Jesus of Nazareth"; proclaiming His accomplishments, and His alone, as sufficient for salvation. Hallelujah! This Gospel is also called "The Gospel of CHRIST" (Rom. 1:16) because it speaks of the anointed one, sent from the Father into the world. Our Savior was "slain from the foundation of the world" (Rev. 13:8), and was heralded by all of the prophets centuries before He actually came. "Of which salvation the prophets have inquired diligently, **who prophesied of the grace that should come to you: searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified BEFOREHAND the sufferings of CHRIST and the glory that should follow**" (I Pet. 1:10-11). **No gospel that eliminates the great eternal plan and purpose of God is true Gospel!** It is the good news of CHRIST; of the MESSIAH—the anointed one of God! **This Savior had and still has, the full blessing of the Father in heaven.** What a glorious Gospel, then, is this! That is why it is called "The GLORIOUS Gospel of Christ" (II Cor. 4:4); "glorious", because it reveals, and sheds forth light and illumination. **The true Gospel illuminates God and man. It reveals the true nature of God, and the true nature of man. It shows the love of God and the need of man. A Gospel that does not reveal is not a gospel at all!** It is good news to a poor sinner to hear what the Father is, and to know that man stands in desperate need of just such a Father. Praise the Lord! The Gospel is **personal**, called "The Gospel of YOUR salvation" (Eph. 1:13); i.e., **it is that message whereby the elect are awakened unto the provision of God.** God uses means to bring the sheep to Himself; they are called "by the Gospel" (II Thess. 2:14); that is the means of awakening them, and a most effective

means it is! **Any Gospel that does not bring assurance of salvation, of full provision and expiation for my sin, is not a Gospel at all!** It does not declare a goal for which men strive, but an accomplished reality wherein is found full salvation. Glory to God! That is the everlasting Gospel of which we speak; it shall ever remain the same, for it is from all eternity. In this sense, the Gospel is the "Word of RECONCILIATION" (II Cor. 5:19); the good news concerning man being fused into God through the Lord Jesus (Col. 3:1-4).

**It does not emphasize the duties of men, but the provisions for men!** The Gospel does not merely set forth a systematic way of procuring salvation; but rather declares the reality of salvation, and the accomplishment of it in Jesus. It tells us that while no mere man could save men, God's own right arm brought Him salvation (Isa. 59:16; 63:5). God has accomplished what no man or flesh could do; "For what the law could not do, in that it was weak through the flesh; GOD, sending His own Son in the likeness of sinful flesh and for sin, condemned sin in the flesh" (Rom. 8:3). Praise the Lord; **the Gospel speaks of what the Lord hath done.** It is a "report" (Isa. 53:1) of the doings of our God through the Lord Jesus Christ. Preacher, is that what you are preaching? Listener, is that what you are hearing? A reporter is someone who has seen and heard a genuine reality, and is conveying it to others. **The preaching of the Gospel consists of an individual who has spiritually beheld the Lord, and effectually heard the "truth as it is in Christ "Jesus" (Eph. 4:20-21), reporting to others the good news of salvation through faith and by grace. It is the proclamation of free justification by faith in the Lord Jesus Christ, who Himself is the propitiation of God, who now is declared both the Just and the Justifier of him that believeth in Jesus (Rom. 3:19-26). So far as righteousness is concerned, it is a declaration of the righteousness of God (Rom. 1:16-17) which is the means through which we "obtain like precious faith" (II Pet. 1:1-2).**

The Gospel is described in various ways by the Holy Spirit. So far as the fulfillment of it by the "man, Christ Jesus" it is "the Gospel of Jesus Christ" (Mark 1:1). Because it pertains to the declaration of the coming of the prophesied Messiah, it is "The Gospel of Christ" (Rom. 1:1-2, 16). Because the Gospel deals with the manifestation of God's glory, it is "the glorious Gospel of Christ" (II Cor. 4:4). The preaching of the Gospel consists primarily of the proclamation of a Person, and therefore it is referred to as "the preaching of Jesus Christ" (Rom. 16:25). Within the Gospel are intricacies and spiritual depth which can by no means be plumbed by the finite mind. It is for this reason that we read of "the mystery of Christ" (Eph. 3:4). The Gospel, however, is personal; it deals with personal salvation, and with a personal Savior; therefore it is referred to as "the Gospel of your salvation" (Eph. 1:13). What a glorious report is this; that man, in Christ, has been brought back to God and fully restored to fellowship — yea, a greater fellowship than has ever before been realized by created beings in heaven or in earth. Is it any wonder that we read of the "word of reconciliation" (II Cor. 5:19)? Here is a message of life; a proclamation of deliverance.

We declare freely that our Lord Jesus Christ has overcome the adversary and has made a show of him openly (Col. 2:15); praise the Lord! We are "not ashamed of the Gospel of Christ" (Rom. 1:16), but greatly treasure it, and refuse to mitigate it!

Brethren, let me speak to you freely; this is a "plenteous redemption" of which I speak (Psa. 130:7-8). It knows no boundaries; **none at all!** "Where sin did abound, grace did **much more** abound" (Rom. 5:20). **Free grace can thoroughly acquit any sinner who believes on the name of the Lord Jesus! That is Gospel!** It is not contingent upon works; but works are contingent upon grace! "We are His workmanship, created unto good works, which God hath before ordained that we should walk in them" (Eph. 2:10). Redemption is "SENT" unto the people of God (Psa. 111:9); it is not procured by works, money, reputation, or fame! Blessed, indeed, are those that know the "joyful sound" (Psa. 89:15) of the Gospel of Jesus Christ! That "joyful sound" is the proclamation of "redemption through His blood" (Eph. 1:7; Col. 1:14). It is the heralding of the glad message that Jesus has been made unto us, "wisdom, and righteousness, and sanctification, and redemption" (I Cor. 1:30). How wonderful to hear the good news that Christ Jesus has redeemed us from "ALL iniquity" (Titus 2:14) **from its power and dominion, as well as its guilt!** Praise the Lord! Herein is declared how the Lord Jesus gave His life "a ransom for many, to be testified in due time" (I Tim. 2:6). Praise God for the "due time", not only insofar as His death is concerned, but also in connection with our own apprehension of the truth of it by faith! Think of redemption; we have been redeemed with the blood of Christ "from the vain tradition received from our fathers" (I Pet. 1:18-19); we are no more bound by mere traditional concepts, but have a clear and perceptive appreciation of eternal things. Hallelujah! Such a redemption may be joyfully received, because it is an "eternal redemption" (Heb. 9:12); there is nothing temporary or incomplete about it!

Such a message as this never loses its luster to me! This is that Gospel by which we shall be saved "if we keep it in memory" (I Cor. 15:1-4). **Meditation upon it will bring great joy, and victory over the adversary.** Satan does not like to hear the Gospel preached; he will do all within his power to squelch its proclamation. He will substitute the doctrine of meritorious works; the sundry activities into which men may be thrown and forget the Gospel; and what he terms "deeper things" with which people may occupy themselves and their minds. **Beware of anything and everything that detracts from this glorious Gospel.** Everything centers around this! When Paul sought to strengthen and confirm the followers of Jesus, He always preached redemption in Christ Jesus. He never left this central message out of any of His writings (see Romans 1:16-15; 5:1-20; I Cor. 5:7-8; 6:9-20; II Cor. 5:14-17; Gal. 3:9-13; Eph. 1:6-11; Phil. 2:1-11; Col. 1:10-22; I Thess. 4:14, etc.). **Make the Gospel the center of your life, of your thoughts, of your conversation.** See that Jesus is always beheld as He who bore the penalty for your sins. This is the center of redemption! Methinks, that the growing redeemed ones can see it, too.

## AN UPDATE ON THE EDITOR'S WIFE

We desire to keep our readers posted on the working of the Lord in regards to the editor's wife. As was reported in the last issue, she is suffering from a terminal condition. The disease is called Amyotrophic Lateral Sclerosis — A.L.S. It may be better known to many as the Lou Gherig's Disease. Sister Adanna's case was diagnosed in March, 1978. We received word of her condition (which was said to be terminal within about two and one-half years) on our twenty-second wedding anniversary. The Lord, however, granted us that sort of strength of which only He is capable, and we have seen good days, joyous times, and a strong hope through grace.

As of September, 1978, Sister Adanna had almost totally lost the use of her right arm. She was unable to lift herself up in bed, could only walk very short distances with the aid of a walker, and had to sleep in an inclined position in order that she might breathe. Through a series of wonderful circumstances, ordered of the Lord, we were directed to a clinic in Boca Raton, Florida, where special and intensive research was being made into this very disease. The physicians there graciously received her into the clinic for a six week period, during which special injections of neurotoxin are being given to her every other day. The entire undertaking involved significant expense. Only a small portion of this expense could be met through our own personal finances due to extraordinary output of late. However, the Lord, moving in a marvelous and quite unexpected way, provided sufficient finances to cover all of the expense. A single family donated \$3,000.00 in the Name of the Lord, while the fellowship at 129 Austin Street, in New Elliott, Ind., contributed over \$1,900.00. The fellowship at 78th and Independence graciously gave us over \$1,000.00, even after a considerable amount of expense had just been undertaken by the fellowship in another matter. For these things we humbly give thanks, and acknowledge, without any hesitation whatsoever, our unworthiness of such love. To God be the glory!

After four weeks at the Boca Raton Clinic, the following is joyously reported. 1. Sister Adanna is able to raise herself up in bed without assistance — a definite improvement. 2. She is also able to get off of the bed and rise to her feet without assistance. 3. She is now able to go to the restroom with a minimal amount of assistance. 4. She is able to sleep for up to four-six hours without interruption during the night hours—practically a doubling of the time spent in uninterrupted rest prior to her visit to Florida. 5. She is able to speak with a much stronger voice. Aside from these marvelous external improvements, her spirits are high, her hope is strong, her faith is unwavering. She continues to think of others, seeking to be used in the Kingdom for God's glory. She is a tribute to the potency and effectuality of the grace of God, and I personally desire to testify to the total absence of any cause of shame or embarrassment in her — either in the flesh or, above all, in the Lord. May the Lord be praised for the grace given to her. Join us in thanksgiving, please.

## A MORE COMPREHENSIVE GOSPEL TRACT

By Richard Ebler

For many years I have been impressed with the fragmentary characteristic of most gospel tracts. While it is true that nobody can preach all the Bible in one sermon nor can they put all the truth in one four-page leaflet, it seems to me that an effort should be made to give a well-balanced summary of all the essential truths that are needed to bring a soul to Christ. Here is a list of scriptures that I feel ought to be included in a model gospel tract.

1. "So God created man. . . ." (Gen. 1:27). This truth might seem elementary and unnecessary to mention, but it is the foundation of moral responsibility. The theory of evolution has obscured this truth to many of our contemporaries.

2. "Thou shalt have no other gods before me.

Thou shalt not make unto thee any graven image.

Thou shalt not take the name of the Lord thy God in vain.

Remember the sabbath day to keep it holy.

Honour thy father and thy mother.

Thou shalt not kill.

Thou shalt not commit adultery.

Thou shalt not steal.

Thou shalt not bear false witness.

Thou shalt not covet."

(Exodus 20:1-17)

The law is our schoolmaster to bring us to Christ (Gal. 3:24). It shows us what sin is. It teaches us our need of a Savior. The spiritual nature of the law could be pointed out with one verse from the Sermon on the Mount: "But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart" (Matt. 5:28). The brittle nature of the law could be seen in James 2:10 as follows: "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." The futility of the law as an approach unto God on the basis of self-merit can be perceived in such texts as ". . . Christ is the end of the law for righteousness to every one that believeth" (Rom. 10:4).

Three more very important basic truths can be summed up in three simple texts: ". . . sin is the transgression of the law" (I John 3:4); "all have sinned . . ." (Rom. 3:23); ". . . the soul that sinneth, it shall die" (Ezekiel 18:4).

Now the way is prepared for the gospel. "Christ died for our sins according to the scriptures; and that he was buried, and that he rose again the third day according to the scriptures" (I Cor. 15:3, 4). This should be dwelt on as much as time and space will allow. It is the heart and core of the whole message of Christ. It needs to be **emphasized**. Otherwise it tends to get lost in the list as merely another point which is quickly brushed over. The majesty of the grace of God needs to be expounded from these three grand facts: the death, burial, and resurrection of Christ. The heart **must** be touched with these grand truths or all else is in vain. Here is where warm gospel preaching comes in. The previous truths concerning the law and sin were merely in preparation for the proper receiving of these glorious realities of the gospel.

3. "Repent and believe the gospel" (Mark 1:15). ". . . repentance toward God and faith toward our Lord Jesus Christ" (Acts 20:21).

This is the immediate exhortation which follows the gospel. The gospel itself is **not** an exhortation, but is simply a declaration of three grand facts of history: Christ's death, burial, and resurrection in our behalf. After a person has heard the gospel discerningly, they will ask, "What must I do?" (Acts 2:37). Here is where exhortation and commanding come into operation.

Repentance is a whole-hearted turning from all sin. Faith is a trusting in Christ for salvation.

4. "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation" (Rom. 10:9, 10).

Public confession of Christ as the Son of God was given by the Ethiopian eunuch before Philip baptized him (Acts 8:35-38). Jesus promised to confess us before the angels of heaven if we are willing to confess him before men (Matt. 10:32, Luke 12:8). John told us that his account of Jesus' life was written so that we might believe that **Jesus is the Christ, the Son of God**; and that believing we might have life through his name (John 20:31).

5. "He that believeth and is **baptized** shall be **saved**" (Mark 16:16).

"And now why tarriest thou? arise, and be **baptized**, and **wash away thy sins**, calling upon the name of the Lord" (Acts 22:16).

"Repent, and be **baptized** every one of you in the name of Jesus Christ **for the remission of sins**, and ye shall receive the gift of the Holy Ghost" (Acts 2:38).

Here is where most gospel tracts fall drastically short. They fail to tell you how important baptism is when it comes to washing away sin, having sin remitted, and being saved. Galatians 3:27 tells us that by baptism we have put on Christ. Certainly this is not an optional matter. It is commanded in order to salvation.

6. "Whosoever shall call upon the name of the Lord shall be saved" (Rom. 10:13).

It is true that in the act of baptism we are impliedly calling upon God to bless us as we meet Him on His own terms. But it would be very **proper** and in order to pray at the time of baptism for God's blessing upon our obedience of faith as He has promised to do. We have the **example** of Christ who was baptized while he was praying (Luke 3:21). We have a **commandment** that was given to Saul of Tarsus to arise, "be baptized, and wash away thy sins, **calling upon the name of the Lord**" (Acts 22:16).

7. "For we are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end" (Heb. 3:14).

We must make it plain to prospective converts that they are entering a new life and a race which must be run to the finish line in order to win. We must "continue in the faith" (Col. 1:23). Today there is much emphasis on **beginning** the Christian life, but very little preaching on the importance of **finishing** the race. If we do not finish the race, then all else is in vain.

8. "Not forsaking the assembling of ourselves together . . ." (Heb. 10:25).

It is important to go to church every Sunday—to a congregation that is blessed with a well-rounded diet of Bible preaching and that partakes of the Lord's Supper regularly and frequently.

9. "As newborn babes, desire the sincere milk of the word, that ye may grow thereby" (I Peter 2:2).

Bible study is very important for growth in the Lord. We must not expect to have 100% of our needs met in the public assembly while we neglect our private devotions. Faith will grow as it feeds on God's word. We shall some day be judged by the Bible as we stand before His throne. It is a great mercy that we have copies of it ahead of time. Let us be good stewards of this great privilege.

10. "Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints" (Eph. 6:18).

Prayer is the means by which we draw nigh to God, obtain our requests, gather strength, and overcome our unseen enemies. It is an indispensable part of our spiritual armor. It is good to make our big decisions in an atmosphere of prayer. We should also remember to pray for others and include generous portions of praise and thanksgiving to God for mercies already received.

There is a class of scriptures that I have never seen included on any gospel tract, but which deal with salvation in its broader aspects as being ministered by a person's whole manner of life. For example, concerning women we read that they "shall be saved in childbearing, if they continue in faith and charity and holiness with sobriety" (I Tim. 2:15). In other words the woman who willingly submits to her God-given role as a mother in spite of the pains of childbirth and the many troubles and tears that attend upon the whole process of carefully raising children, will find that she does not have time to sin much in thought, word, or deed. She will be kept very busy and out of trouble. The ordinary hardships of life will drive her to prayer and make her faith stronger. Her life will count for God as she raises her children as unto Him. She is fulfilling the Divine purpose for her existence, and this pleases God more than any other thing that she could do with her life. It shall tend to minister toward her eternal salvation.

The same holds true for any man who works to provide for his family. He will find himself too busy to get into trouble and his faith will be perfected through the wholesome work that he heartily engages in as unto the Lord (Col. 3:22-24). If his daily work is vigorous, then his public worship is more likely to be done with vigor because his inner man will be healthy from exercise. He will be more disciplined in all areas of his spiritual life. Walking in the path of the Lord he will keep the faith and reach the end of that path . . . eternal life.

Other unorthodox verses that touch on eternal salvation could be mentioned. Paul prayed that Onesiphorus would find mercy of the Lord on that great Day of Judgment because he had sought out the apostle when he was in Rome and refreshed him and ministered to him and was not ashamed of Paul's chain of imprisonment. Here was a work done by faith that highly pleased God.

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## "NEVERTHELESS"

The adverb "nevertheless" stands between earth and heaven: between human ingenuity and Divine providence: between circumstance and God's "eternal purpose". It is an arrow pointing our eyes away from what appears adversity to "the hills from whence cometh our help" (Psa. 121:1), **The positive "nevertheless" turns sorrow into joy; torment into peace; and affiliation into wholesome instruction.** "Nevertheless" speaks of God's compassion: "Our fathers . . . provoked Him at the . . . Red Sea. NEVERTHELESS He saved them for His Name's sake" (Psa. 106:7-8). It speaks of God's faithfulness: "So foolish was I and ignorant; I was as a beast before Thee. NEVERTHELESS I am continually with Thee; Thou hast holden me by Thy right hand" (Psa. 73:22-23). It speaks of unsearchable mercy, even after grievous sin and chastening: ". . . they provoked Him with their counsel and were brought low for their iniquity. NEVERTHELESS He regarded their affliction when He heard their cry" (Psa. 106:43-44). "Nevertheless" speaks of God's steadfastness, even amidst our ignorance; "For I said in my haste, I am cut off from before Thine eyes: NEVERTHELESS Thou heardest the voice of my supplication when I cried unto Thee" (Psa. 31:22). This little word transcends logic and human reasonings. **When there is every just and apparent reason for pessimism, it reverses the current of the circumstances and appearances, and sets up a blessing for "the elect."** It speaks to those bowed down with sorrow, affliction, spiritual darkness, fears, and anxieties! **It sets forth the Lord as Sovereign and Omnipotent in ALL THINGS!** With a "nevertheless" in your life, you can get the whole picture — earthly and heavenly. It will gender confidence, assurance, and joy to those who will receive it!

As I "look upon the earth beneath" (Isa. 51:6) I am stricken with a sense of its temporality! The earth shall "pass away" (I Cor. 7:31; I Jno. 2:17; Matt. 5:18) and be "burned up" together with all "the works therein" (II Pet. 3:10). The "heavens" too shall "pass away with a great noise", and "being on fire shall be dissolved, and the elements shall melt with fervent heat" (II Pet. 3:10-12). Change and decay, erosion and corrosion, are evident all around. Were I limited to this knowledge of things, however, I should drink my fill of the earth and all that it has to offer! I should "eat, drink, and be merry," for tomorrow might never come. Afraid that it would get away from me, I should horde the world's goods, and become sensual, living in "evil concupiscence" (Col. 3:5). If I were adversely affected, I would be despondent, and listless, and overcome with much sorrow, as many are this day. But, praise God, the Lord has so transformed my life as to make me spiritually optimistic: yea, **spiritually confident through faith!** He has put a "NEVERTHELESS" into my heart: "NEVERTHELESS, we, according to the promise, look for new heavens, and a new earth, wherein dwelleth righteousness" (II Pet. 3:13). What a glorious effect this has upon the redeemed". Let the world go; let it fly into oblivion; **we are looking for, Praise the Lord, and anticipating the coming of a purified earth and heaven where we shall "ever be with the Lord"** (I Thess.

## A TRIBUTE TO ROBERT KLEPACK

By Bro. Richard Ebler

Good Christian men ought to be deeply appreciated when they are in positions of authority and influence. Mr. Robert Klepack of Merrillville, Indiana, is one such man. He served on the school board of the Merrillville Community School Corporation as an influence for righteousness in both personnel relations and in money matters. He is a model citizen as well as a model Christian. I wish to sincerely express the deepest appreciation for him.

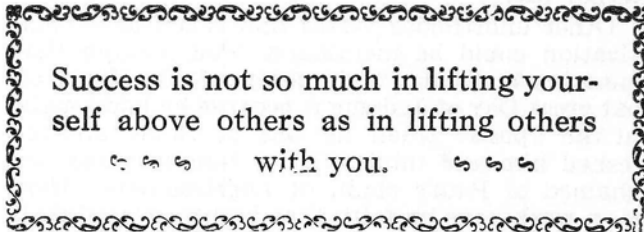
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4:17). That is real transformation — the power of the “nevertheless”! It means that in spite of the knowledge of the earth’s transitoriness, we possess a living and an immortal hope! Without that “nevertheless” we should despair altogether or else be “overcharged with surfeiting” (Luke 21:34).

There are two parts to man; a natural and a spiritual. One is slain, the other is living; one is “old” the other is “new”; one is to be starved, the other is to be nourished. I speak of the Adamic nature and the life of Jesus within the redeemed. **The regenerate both die and live; they die to sin, and live unto God** (Rom. 6:21). Both of these facts must be kept in mind continually. If I consider the fleshly nature alone, and engage my whole being in combating it only, my “new heart” (Ezek. 18:31) shall suffer from the lack of nourishment. On the other hand, if I feed the new nature, while apathetically ignoring my old nature, it shall eventually deceive me and bring me into sin! **I must learn to behold my dual nature with wisdom and discretion, nourishing the spirit, and “mortifying my members that are upon the earth”** (Col. 3:5). It is here that the little adverb “nevertheless” comes into the picture: “I am crucified with Christ, **NEVERTHELESS I live . . .**” (Gal. 2:20). It is “I” that live; nevertheless, it is I that am crucified. **I have, by grace, progressed from death to life. There has been a real spiritual death, and a literal spiritual resurrection.** I am to live in view of them both! Are you doing that? “But put ye on the Lord Jesus Christ, and make no provision for the flesh to fulfill the lusts thereof” (Rom. 13:14). Your efforts must be channeled toward these two activities; tearing down and building up; mortification and nourishment; putting off and putting on! How many people have fallen into grievous snares and pits simply because they neglected one of these holy activities? **When Israel entered Canaan, they not only slew the enemy, they built cities for their families, and tilled the ground for their nourishment.** The Apostle Paul preached the Word, and at the same time “buffeted” his own body (I Cor. 9:27). Claim this “nevertheless” — live in the full cognizance of it! Let it remain where it is — **between crucifixion and resurrection!**

In God’s dealings toward us, there is often chastening, of which “all of partakers” (Heb. 12:8). **This is the laying of the whip upon the back of the soul — sometimes for reasons not so readily**

apparent. Oh, it is most grievous and painful to the heart. The bludgeon of conscience strikes at us: the enemy’s words stick as arrows in us; circumstances become a steady reminder that we cannot stand in our strength alone! Thoughts of God leaving us plague our minds during such times. God’s people somehow seem distant from us; we have “fears within and without” (II Cor. 7:5). But, praise the Lord, there is a “nevertheless” applicable here too — a sign to the soul pointing from experience to God; from effect to cause! Hear it with joy; “Now **no** chastening for the present seemeth to be joyous, but grievous: **NEVERTHELESS**, afterward it yieldeth (precious crop) the **peaceable fruit** of righteousness unto them which are **EXERCISED** thereby (Heb. 12:11). How many hearts have been burdened because they have not grasped this “nevertheless”? **This means that we are not to consider the “present” experience the end of the matter — there is an “afterward”, nevertheless! We are not to consider the future altogether a projection of the present! Our attention is brought up abruptly, and we are caused to think on “AFTERWARD”!** — “afterward”; what a wonderful word! It means that chastening has a termination point! It indicates that the grief experienced is only temporary! Praise the Lord! **Before** there is chastening and grief — **afterward** there is righteousness and peace! These cannot be fused together! You cannot unite peace and grief, or chastening and righteousness! Peace must follow after grief, and righteousness after chastening — a Divine “**NEVERTHELESS**” stands between them! Whether you are knowledgeable of it or not, there is a “nevertheless” that stands between YOUR personal chastening and the soon coming “peaceable fruit of righteousness.” In this way, the Lord has wisely ordered it so that “we might not be condemned with the world” (I Cor. 11:32). Let this word (“nevertheless”) then, speak to you of God’s mercy and grace toward us; of His “eternal purpose”; His steadfast counsel and His Sovereign will. It stands between being “cast down” and being “comforted” (II Cor. 7:6); between suffering persecution and shameless preaching (II Tim. 1:12); between the fact of wily false prophets and God’s people (II Tim. 2:17-19). **There is a “nevertheless” for you to claim — no matter what the circumstance in which you presently find yourself. There is more to be seen than the visible; more to be known than the obvious; more to be felt than the tangible; more to be heard than the rumblings of the earth.** Oh, can you not hear the Lord speaking to your heart; instructing you more perfectly concerning your case. Can you not say with David: “The Lord will perfect that which concerneth me” (Psa. 138:8). By faith lay hold of His “**NEVERTHELESS**” for your life.”



Success is not so much in lifting yourself above others as in lifting others with you.

## THE ASCENSION OF CHRIST

It is of late questioned among ultra-modern theologians whether or not Jesus actually did ascend into heaven. Of course, they are thus evidencing dramatically the truth that "all men have not faith" (II Thess. 3:2). **The scholastic levels to which these sophists have attained do not fortify their prattlings. Error still remains error, even though the most learned propound it; and truth remains truth, even though the most "ignorant and unlearned" declare it (Acts 4:13).** It is of recent that a young aspiring theologian, apparently quite sincere in his assertion, declared that "God is dead." This little phrase rocked the religious world, and sent forth a wave of varied responses in sundry church circles. Upon the adverse response that he encountered, the young theologian immediately clarified his statement by saying he did not mean to say that God was extinct, or that He had succumbed, but rather that He had never actually ascended into heaven again through Jesus Christ after the crucifixion. His position was that Deity was presently disseminating itself into the entire creation, and that its base of operation was now upon the earth. He acknowledged that the incarnation was true, and that Christ did actually live a life among men, and that He was crucified, buried, and risen. He did not, however, actually ascend up into the heavens, but rather, remaining upon the earth, began to work Himself into the entire creation; the objective being, that when all creation is filled, then shall we have heaven upon earth, and God's great purpose shall be fulfilled.

Of course, this is nothing more than a somewhat modified version of pantheism, which asserts that everything is God, and that God is everything.

**It is remarkable to me how that Satan is constantly reviving in our nation old heathen Grecian philosophies and religions. It seems to be a token of our times that we are becoming more pagan in our culture, and yet the professing church seems to think little or nothing about it, but sends forth its members into this "hodge-podge" of pseudo-intellectualism to examine it carefully, and see if it be the truth.** It is most lamentable that several men in very conservative religious circles displayed a willingness to examine this heterogenous doctrine objectively, declining to assert firmly that it was a lie and detrimental to the faith. To call the ascension of our Lord into question is to demonstrate a remarkable ignorance of spiritual things. To us who worship the Lord "in spirit and in truth" (John 4:24-26), who "rejoice in Christ Jesus, and have no confidence in the flesh" (Phil. 3:3), the Lord's ascension is not only imperative; it is precious. We enjoy its benefits through faith, and call it not into question because **we have experienced the truth of it within our spirits.** When the wise men of the earth attempt to argue against the "faith of God's elect" (Titus 1:1-2), they do greatly err, for they take not into account the reality within our hearts, nor the experience indelibly marked upon our lives. You just as well attempt to convince a seeing man that he has no eyes, or the breathing man that he has no breath, or the speaking man that he has no mouth

as to convince the believer that Jesus has not arisen and ascended on high! A man that has experienced pain cannot be philosophized out of the knowledge of its reality — **nor can those in whose hearts that ascended Christ hath come to reign be finally robbed of their faith in a risen Christ!** We know of what we speak, praise the Lord!

However, I do not write on the ascension of Christ merely to counteract the heresy that this stupid man has brought to bear upon men's minds; Nor, indeed, do I write from a merely personal viewpoint! **This is immutable truth, and my acceptance or rejection of it has no bearing upon its reality.** I have mentioned this damnable heresy to show at what levels Satan is attacking the church of the living God. If he can subtly and effectively call into question the ascension of Christ, then he can uproot the confidence of God's people; for all of their hope and joy flows forth from this! The Devil does not want men to have any form of true religion; but if they insist upon having one, he will rob it of its vitality and personal empowerment to them, thus making it useless and an abomination to God. Thus does he try to bring doubts into men's minds concerning our precious Lord's ascension. But Jesus **did** actually return to glory in order that He might "fill all things" (Eph. 4:10), and by faith we know it to be true and appreciate its efficacy.

In the acceptance of this truth I find great benefit to the soul with joy, peace, and understanding. **But, whether or not I benefit from this truth, it is yet truth, and cannot be changed to fit the beliefs and moods of mere men.** The Holy Spirit testifies the truth to us, that the Lord truly is ascended — gone up into heaven, from whence He shall again come, to take unto Himself, and to change our vile bodies, that they may be fashioned like unto His glorious body (John 14:1-3; Phil. 3:20-21).

First, there is the fact of Christ's ascension, and then there is the reason for His ascension. **In the Kingdom of God, reasons are always established upon facts; facts of the highest and eternal order!** We have the testimony of the Holy Spirit in Acts 1:9; "When He had spoken these things, while they beheld, He was TAKEN UP; AND A CLOUD RECEIVED HIM OUT OF THEIR SIGHT." Also, "Which He (God, the Father) wrought in Christ, when He raised Him from the dead AND set Him at His own right hand **in the heavenly places**" (Eph. 1:20). Again, "Great is the mystery of godliness; God was manifested in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, RECEIVED UP INTO GLORY" (I Tim. 3:16); and again, "We have a great High Priest, THAT IS PASSED INTO THE HEAVENS, Jesus, the Son of God" (Heb. 4:14); and again, "For Christ is not entered into the holy places made with hands, which are the figures of the true; BUT INTO HEAVEN ITSELF . . ." (Heb. 9:24).

Jesus declared Himself that He would ascend, and His word was truth; "What and if ye shall see the Son of man ascend up where He was before"? (John 6:62); "I go to prepare a place for you" (John 14:2); "I go unto my Father" (John 14:12);

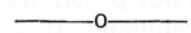
"Now I go my way unto Him that sent me" (John 16:5). Jesus is not presently upon the earth in a bodily form as He was in Judea of old! He is not in the sepulchre as is the body of David! Jesus Christ has bodily, literally, and spiritually ascended up into the heavens; that is the fact in the case. He is living, active, powerful, all-seeing, and all wise at this very moment! Nothing escapes His vision; no word escapes His hearing; no thoughts or imaginations His scrutiny! While some may let their minds end with a perusal of His glorious earthly life, we shall continue to appreciate by faith His heavenly ministries, which were enabled by the ascension from Olivet to glory!

However, there are reasons for our Lord's ascension! He did not merely ascend into the heavens without purpose or reason! Our Lord never acts without immutable reason! One of the primary reasons for His ascension was that He might "fill all things"; "He that descended is the same also that ascended up far above all heavens that He might FILL ALL THINGS" (Eph. 4:10). Jesus, in His earthly ministry, was restricted and restrained (Luke 12:50). The "likeness of sinful flesh" (Rom. 8:3) constituted a drag upon His spirit, and a restraint to Omnipotence. This is why Christ's incarnation and humiliation is referred to as "counting Himself of no reputation", or "humbling Himself" (Phil. 2:3-5). **He made Himself a subject, became "obedient", and suffered the deprivations of hunger, thirst, weariness, tears, sorrows, and other inhibitions common to flesh and blood.** In that condition He could not, and did not "fill all things." **His ministry, to be fully implemented, called for Him to ascend back into heaven, that He might fill every believer, indwell the church of the living God, and become accessible to all by faith.** Without Jesus in glory at this present time, none could enjoy the personal communion with Him that we so cherish. All would be empty and void, for **without the filling of Christ, there is no substance, no reality, no hope, no life, no joy or peace.** The mercy of our Lord, then, is wondrously seen in His ascension, for therein did He provide that which we so sorely needed — **the daily presence of Deity within the hearts of believers, strengthening, comforting, instructing, and upholding!** Jesus could not fill all things upon earth, as the heresy referred to earlier so blatantly asserted! **To fill He must ascend; and to be filled, we must accept by faith an ascended and glorified Christ! Hallelujah!**

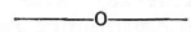
Another reason for our Lord's ascension is that He desired to make intercession for us; "For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, NOW to appear in the presence of God for us." (Heb. 9:24). Oh, how we stood in need of this. So sinful are we and wretched within our own persons that we can never stand before God Almighty: He would expel us from His presence immediately, for we are sinful! Yet, we need to be before Him; before His very face, procuring His favor and blessing, His strength and mercy, His peace and joy! Praise the Lord, His "own right arm" hath gotten Him the victory, and hath made for us a place, in the Son, before Him

in glorious fellowship and spiritual affinity. How I love this **ascended** Christ, "made higher than the heavens" (Heb. 7:26), and "exalted above every name that is named", "angels and authorities and powers being made subject to Him" (I Pet. 3:22). Let us daily stand before Him and render all power and blessing and honor and glory to the Lamb that was slain, and who hath prevailed! Ascended He is, and that assures us of a place in glory! It is true that "God is gone up with a shout" (Psa. 47:5), the angelic hosts accompanying our Lord as He gloriously and triumphantly swept into the Holiest of all, having made atonement for sin! As He entered in, there was great festivity among the heavenly beings, as is depicted in the 24th Psalm and ought not there to be spiritual rejoicing and festivity among we who have reaped the benefits of His ascension? He has broken through the hosts of "spiritual wickedness in high places", and has defeated them all, "making a show of them openly." He has truly "led captivity captive", having subjected all that is against us, in order that we might be "more than conquerors through Him that loved us" (Rom. 8:37).

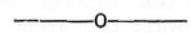
And now I ask you, dear reader: are you familiar with the **ascended** Christ? Have you seen Him by faith, and received Him of His redemption, power, wisdom, righteousness, and sanctification (I Cor. 1:30)? I bid you to leave off serving a traditional Savior, and serve a living One, if such an admonition fit your case. You do not need to live in doubt — Jesus is alive, high and exalted, on the Throne of glory. He is there for you, Christian brother; will you not seek to enjoy His presence within, by letting Him "dwell in your heart by faith"? May God strengthen you with might "by His Spirit in the inner man in order that this very thing may be accomplished" (Eph. 3:16-19).



The "flesh" in Scripture denotes more than the mere bodily structure of man. Whatever is born of flesh "IS flesh" (John 3:6); i.e., everything that proceeds from the flesh retains the nature of the flesh. The "fleshly mind" (Co. 2:18), "fleshly lusts" (I Pet. 2:11), and "fleshly wisdom" (II Cor. 1:12) are all a part of the "flesh." This is the whole Adamic nature. It is to be "put off" in its entirety (Eph. 4:22-23) so that man may possess the "new man" and "the mind of Christ" (Eph. 4:23-24; I Cor. 2:16; Rom. 12:2), and "walk in the Spirit" (Gal. 5:16).



Men can stop you from engaging in certain activities; they may be able to hinder or alter your life—but they cannot keep God from blessing you, or you from loving God through the Lord Jesus. Cherish then, these treasures which are not accessible to evil men.



God has made us "accepted in the Beloved" (Eph. 1:4-5). Therefore, will I treasure and cherish my faith in Christ, for in Him lies all my hope before God.



## "THE THRONE OF INIQUITY"

**"Shall the throne of iniquity have fellowship with thee, which frameth mischief by a law?"**

—Psa. 94:20

There is a "Throne of Holiness" (Psa. 47:8), and a "throne of iniquity" (Psa. 94:20), i.e., one from which issues forth holiness, and one from which proceeds iniquity. The one reigns in order to righteousness, the other in order to sin. The glorified, risen Christ sits upon one; the fallen and reprobate Satan sits upon the other! The two thrones cannot have fellowship with one another; the two upon the thrones have no concord; the constituents of each under-kingdom are separate from one another. The one throne works by the means of life; the other by the means of death. The laws which they respectfully utilize are "the law of the Spirit of life in Christ Jesus" (Rom. 8:2a), and "the law of sin and death" (Rom. 8:2b). **The "throne of iniquity" is, however, a subordinate throne, and gives place to the throne of God's "holiness".** "All authority in heaven and earth" has been given to our blessed Lord Jesus (Matt. 28:18), and "He must reign until He hath put His enemies under His feet" (I Cor. 15:25). This knowledge is designed to lift the countenance of the heart, urging it to the realization that "He that is in us is greater than he that is in the world" (I John 4:4). **The subordination, however, of "the throne of iniquity" does not negate the fact of its overwhelming power in relation to flesh and blood.** Though a weaker power, it is nevertheless, a power; though subjugated, it reigns after a certain manner, and according to Divine counsels. We are taught to be "sober, be vigilant, for your adversary, the Devil, walketh about as a roaring lion, seeking whom he may devour" (I Pet. 5:8). He is crafty, and so uses his **limited strength** to the fullest, utilizing delusion and the lie as his chiefest weapons. Beware of him and all activity that issues forth from his "throne of iniquity."

The "throne" of which I speak, it is true, is here pictured as being effectual in earthly rulers — rulers of a wicked nature, who gather "themselves together against the soul of the righteous, and condemn innocent blood" (Psa. 94:21). The acme of such endeavors was realized in the ordained opposition of our Lord Jesus Christ, when "the kings of the earth stood up, and the rulers were gathered together against the Lord, and against His Christ . . . both Herod and Pontius Pilate, with the Gentiles, and the people of Israel" . . . (Acts 4:26-27). What a motely picture; heart-rending, as the kings of this world, acting under their prince, Satan, sought to stamp the glorious Creator from off His creation. Foolish men, wise in their own conceits!

However, they were but the INSTRUMENTS used of God in the rebellion, who actually carried it out, through the instrumentality of Satan. The conspiracy was accomplished by Satan and his spiritual forces through the Jews and the Gentiles, together with their respective rulers. It was "principalities and powers (spiritual)" which our Lord "spoiled", "triumphing over them in it" (Col. 2:15). The one that "came" in a great (but yet a lesser) power against Christ Jesus was none other than "the prince of this world" (Jno. 14:30; 16:11); or

"the prince of the power of the air" (Eph. 2:2). These two terms are meant to denote Satan's "delivered" power (Luke 4:6), which he exerts upon the earth and in the regions of the air where reside "principalities and powers"; the "rulers of the darkness (spiritual and moral ignorance) of this world", and "spiritual wickedness in high places" (Eph. 6:12). These are those forces which are sent forth from Satan's "throne of iniquity". Our adversary (I Pet. 5:8) is also referred to as "the prince of devils (demons)" — (Matt. 12:24), each one of which receives his immediate commission from Satan's throne. Equally true, Satan is the "god of this world" (II Cor. 4:4), employed in the most dastardly iniquity of all: "blinding men's minds, lest they should believe the Gospel and be saved" (II Cor. 5:4-6). Because Satan's work includes all sorts of spiritual and physical violence, his throne is called "the seat of violence" (Amos 6:3). Let us gird up our minds to beware of all activities proceeding from this throne and seat of all evil.

But, the Psalmist speaks of the MEANS used of this interim prince to promulgate iniquity. He "frameth mischief by a law;" wisely and meticulously constructing it. **SIN AND INIQUITY ARE PLANNED AND DESIGNED BY SATAN TO FIT INTO OVER-ALL PURPOSES**, as surely as righteousness and goodness are fitted together into common good. To "frame" means to bring into being, and to order, as in Hebrews 11:3; ". . . the worlds were FRAMED by the word of God". When we permit, as it were, the adversary of our souls to "take us captive at his will" (II Tim. 2:26), we must realize that **though words and actions indulged in under his influence may seem insignificant, Satan thoroughly intends that they fit into his heinous purposes.** Beelzebub "frameth" mischief, fitting it together for diabolical purposes set in opposition to righteousness and true holiness. The "mischief", for instance, associated with Christ's death, was all "framed"; the pharisees' fear of losing their pre-eminence, Herod's wife's indignation with John the Baptist, the Jews' susceptibility to the sanhedrin's dissimulation, Pontius Pilate's timidity and political fear, the High Priest's pride — **all worked together in a common purpose.** None of the guilty stood diverse from the other; they were "joined hand in hand". It is, however, with great joy that we are brought to understand that though it was their purpose to destroy the "Lord's Christ", their actions literally fulfilled the will of the Lord (Acts 4:27-28; 2:23), then unknown to the "accuser", though settled "from the foundation of the world."

Satan, the occupier of "the throne of iniquity", frames "mischief by a law"! In the text, the immediate application, as I have already said, is to evil earthly rulers — Satan's pawns. These "decree unrighteous decrees, and write grievousness which they have prescribed; to turn aside the needy from judgment, and to take away the right from the poor of my people, that widows may be their prey, and that they may rob the fatherless" (Isa. 10:1). These are described as they who "in heart work wickedness" and "weigh the violence of their hands in the earth" (Psa. 58:2); i.e., they fulfill their evil intentions within their hearts by utilizing their power for personal wicked purposes. Aye, and many such Satanic influences

exist. But, this is not the emphasis which I here seek to make. I desire to go beneath the surface, or obvious meaning, into the principle here contained.

**Our concern in studying the Scriptures must always be to see there our own case and needs mirrored.** We are to "take heed unto OURSELVES and the doctrine" (I Tim. 4:16); a duo which, when properly united, will make for purity of heart, and holiness, without which no man shall see the Lord. It is Satan's activity toward **individuals** that ought to interest us most! **How does he frame iniquity within me? — that is what must concern me!** How does he seek to fulfill his evil purposes through me? That is the point I seek to know, that I may effectually resist him.

"Law", here, indicates a principle enacted by a controlling authority; a **prescribed** rule of conduct. For instance, God's Law is that principle of righteousness enforced and promulgated by the Ruler over all, Jehovah God. **Satan, however, also maintains his kingdom by a "law" — a principle or rule of conduct which he himself promotes. Without this "law", no "mischief", or sin, can be wrought!** Satan does not work altogether by impulse, but works through tendencies and proclivities toward evil. This tendency, proclivity, or evil compulsion, is called a "law"; "I find then A LAW, that, when I would do good, evil is present with me" (Rom. 7:21). The fact that we loathe and detest this "law" of present evil is good reason for thanksgiving, for in such an attitude, we fellowship with our Lord who also hates evil (Heb. 1:9).

There is a part within man which is unredeemable; a part which shall not be renewed; it is called "flesh", and shall ever remain that (John 3:6). It is anathetical to God (Rom. 8:7-8), and must literally be "put off" (Eph. 4:22), and "crucified" (Gal. 5:24). By "flesh", I do not mean the mere physical body; that shall be exchanged or "renewed" in the resurrection with a body "like unto" Christ's "glorious (glorified) body" (Phil. 3:20). **"Flesh", in Scripture, speaks of the Adamic nature, together with the unregenerate mind, heart, and affections.** This "flesh" is the mundane ark which contains the "law of sin" (Rom. 7:25). It (the flesh) being filled with the earthly rule of conduct, is ever bent toward sin and degradation. **With the flesh we can do nought but "serve sin"** (Rom. 7:25). Satan works through the medium of the flesh (which includes the mind, the will, the lusts and desires, and a physical structure — Col. 2:18; John 1:13; I Pet. 2:11), framing or constructing sin and transgression by the means of its tendency toward evil — yea, "tendency" is a word too weak! There is a **MILITANCY** in this law which viciously wars against God's will and purposes; "But I SEE another LAW in MY members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in MY members" (Rom. 7:23). There you are! See it! The law is in YOUR very members (the individual aspects of your nature and person), and it will effectually bring you into captivity, capturing you for Satan's rebellious purposes. How often has your own experience verified that truth for you? Have you not felt the compulsion of that "law" within? That compulsion is nothing less than Satan beginning a framework of an evil and insidi-

ous thing; and if you yield to it, you shall yourself be found **DOING** that which is evil. Beware of such drawings, and slay them in the power of the Spirit! **Now, brethren, Satan cannot frame evil in your life apart from this condemned "law." It alone "wars against the law of my mind"** (Rom. 7:23) — i.e., the righteous character of God inscribed upon the "renewed mind" — and it alone bears "evil fruit."

It is refreshing, however, to realize that this wicked "law" is not the only law within us: nor does it hold the bludgeon of usurped dominion over us any longer. Praise God, **"the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death"** (Rom. 8:2). Here is a rule of conduct which receives its empowerment from on high through the Spirit of the Living God! It is greater and more powerful than Satan's law which issues forth in sin and consequent death; praise the Lord! Now, they that are truly Christ's can crucify (yea, they "HAVE") the "flesh **TOGETHER** with the affections **THEREOF**" (Gal. 5:24). God's people "establish the law" (Rom. 3:1), and live in a realm which is above sin! Being dead to sin, they can no longer "live therein" (Rom. 6:1-4). We are, brethren, commissioned to "put off the sins of the flesh" (Col. 2:11), cleansing ourselves of "all filthiness of the flesh and the spirit" (II Cor. 7:1). By "walking in the Spirit", we are pointedly told that we "will not fulfill the lusts of the flesh" (Gal. 5:16); i.e., **by listening to the dictates of the Holy Spirit, we shall find the power of Satan's law so radically diminished as to lose its sway in our hearts and lives.** While it is true that the "flesh lusteth against the Spirit", it is equally true that the "Spirit lusteth against the flesh" (Gal. 5:17), and the Spirit being more powerful (Praise the Lord), offers victory through faith (I John 5:4-5) to YOU! **If you, however, "quench the Spirit" of God (I Thess. 5:19; Eph. 4:30), it is inevitable that you will do evil!** I say, it is **INEVITABLE!** **You CANNOT combat Satan's law in your own strength!** Oh, how many of you need to know that! You have been unsuccessful in crucifying the flesh because you have sought to do so in self-strength. Slay that damnable self-strength with the flesh and its lusts, for it is properly a part of the Adamic and cursed order!

Now, as a child of God, can you afford in any sense, to have "fellowship" with the "throne of iniquity"? **Dare you to experiment with fleshly affections and to entertain carnal thoughts?** In so doing, you are submitting to that prince of devils, and he shall take you "captive at his will" if you grapple with him in self strength (II Tim. 2:26). In such a condition of captivity to, and fellowship with, Satan, you not only disgrace our Lord Jesus Christ, but **you forfeit any personal evidence of union with God through our Savior!** Galatians 5:24 does not, then, apply to you, and you ought to stand in fear and trembling if such is your case. Surely, there ought to be alarm within the hearts of all that have joined themselves unto the purposes of Satan by permitting his "law of sin and death" to go unchallenged in their lives! You, by grace through faith, may thwart Satan's work in your life by subordinating his avenue of attack —

*(Please turn to page 24)*

## 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 violate the principles of the Kingdom of God (I Cor. 2:4-5), it evidences a failure to 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 pleasurable 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 present 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 up-**

rooting 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 Quickener, 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, gives 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!

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Faith in Christ prompted this work. See II Tim. 1:16-18.

In case a person's theology forbids them to accept these neglected verses at face value, then I would recommend that the theology be abandoned and that God's word be believed.

Along the same line of thought we read the following words: "Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life" (I Tim. 6:17-19).

Amen! And may we each lay hold on eternal life!

## BEING FILLED WITH THE SPIRIT

### "Be filled with the Spirit" (Eph. 5:18)

We are enjoined of the Lord Himself to "be filled with the Spirit"! This makes the matter of primary importance, for it is obviously the will of God! **Our excitement, motivation, strength, wisdom, and insight are to spring out of a freshness of the Holy Spirit!** We are to be taken up with His life, and with His thoughts. Our entire persons are to be permeated with the Divine life, and not with the life of "Adam", the "old man" (Eph. 4:22). God is not interested in our conception of things, or in our abilities to probe out the meaning of Divine counsels with the finite mind. **Men's programs, artificial means of spiritual excitement, and carnal devices, are only an abomination unto Him with whom we have to do!** We are to "be filled with the Spirit" (Eph. 5:18); emptied of every vestige of self, and filled up with the Person of God; so that we may be able to **truthfully confess:** "We have the mind of Christ" (I Cor. 2:16). Is not the church meant to be the "habitation of God THROUGH THE SPIRIT" (Eph. 2:22); and are not believers personally the "temples of the Holy Ghost" (I Cor. 6:19-20). We are "not our own; we have been bought with a price". **In Christ Jesus, we are equipped to possess the Holy Spirit; and possessed of the Holy Spirit, we are enabled to contain Christ and abide in God!** Oh, that more were vitally concerned with this matter of being "filled with the Spirit"; of being dominated by the new nature; of being possessed by the very life of God — motivated, constrained, and led by the influence of our Father through the Holy Spirit, and in the Lord Jesus Christ!

The Holy Spirit is often shunned in many circles today, because He is offensive to them; after all, the Lord Himself declared of Him; "whom the world CANNOT receive, because it hath not seen Him nor known Him" (John 14:17). **But God has made abundantly clear that the role of His Spirit is essential to the development of the believer.** It is the Spirit that strengthens and empowers us, as it is written; "I am full of power by the Spirit of the Lord" (Micah 3:18); "But ye shall receive power, after that the Holy Ghost is come upon you" (Acts 1:8); "strengthened with all might by His Spirit in the inner man" (Eph. 3:16). It is the Holy Spirit that witnesses to us of the truth of God and Christ; "We are His witnesses . . . and so is also the Holy Ghost, whom God hath given to them that obey Him" (Acts 5:32). It is that blessed Holy Spirit which sheds the love of God throughout our persons; "The love of God is shed abroad in our hearts by the Holy Ghost which is given unto us" (Rom. 5:5). He is graciously given to us of God to help our infirmities; "The Spirit also helpeth our infirmities: for we know not what we should pray for as we ought; but the Spirit Himself maketh intercession for us with groanings which cannot be uttered" (Rom. 8:26). The three chief elements of the Kingdom of God, righteousness, peace, and joy, are to be found "in the Holy Ghost"; "For the Kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost" (Rom. 14:17). Hope, that great "anchor of the soul" (Heb. 6:19), may abound within us by the Holy Spirit's ministry; "Now the

God of all hope fill you with all joy in believing, that ye may abound in hope, **through the power of the Holy Ghost**" (Rom. 15:13). The revelation of God's purposes is through the ministration of the Spirit; "But God hath revealed them unto us by **His Spirit**" (I Cor. 2:9-10); "But we have received, not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God" (I Cor. 2:12).

It is of the Spirit that we "reap life everlasting" (Gal. 6:8), and it is also through Him that we have "access unto the Father" (Eph. 2:18). The Holy Spirit is the great author of unity within the body of Christ; therefore it is called the "unity of the Spirit" (Eph. 4:3). **It is He that brings forth the fruit that is becoming of godliness, and which brings glory to the Lord;** "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance" (Gal. 5:22-23). All of his fruit is "in all goodness and righteousness and truth" (Eph. 5:9). When it comes to the Word of God, it is the Spirit's Sword (Eph. 6:17); He wields it within men's hearts, cutting away the flesh, and baring their thoughts and intents before the Lord God Almighty! Fellowship (Phil. 2:1), love (Col. 1:8) the preaching of the Gospel (I Thess. 1:5) — all of these are to be "in the Spirit"; i.e., within the confines of His influence and instruction. None but a fool would ignore the necessity of the believer being "filled with the Spirit" — without His abundant ministry, we are neither equipped to serve God nor to worship Him. All is chaff that is not produced by Him; there is no fruit apart from His, that grows upon the "true Vine", together with His attendant branches (John 15).

The filling with the Spirit is a most controversial subject among religious enthusiasts; primarily because each man is forming an evaluation of that filling purely upon the basis of his own limited experience. **It is always dangerous to fence in Divine truth to conform to your own experience.** Rest assured that your experience is not exhaustive; God has not displayed all of His magnanimous wisdom within you alone; there are still mighty areas of work and power which have been, and shall continue to be, exhibited apart from you! **No man's experience is exclusive;** he may not compel all other men to imitate his own possession of the Spirit; yet, I find this to be a most dangerous tendency. Paul did not say "Be filled with the Spirit like I am filled with the Spirit"; he said, "Be filled with the Spirit"; **obtain a personal filling that will minister peculiarly to you! This filling with the Spirit may not be considered separate from His ministries!** If the Holy Spirit ministers within the heart of the believer, then to be filled with the Spirit involves a broader and more full ministration within; it is the Spirit operating within an unlimited and unhindered glory. **It involves a filling with power and spiritual strength to execute the will of the Lord and stand against the wiles of the Devil.** It touches the matter of full confidence, as He ministers the heavenly witness to the hearts of God's people. There is a fullness of love, and a full-help in all of our infirmities. There is an abundant measure of righteousness, peace, and joy in the Holy Ghost, a full assurance of hope, and a keen and great insight into the mind of the Lord. There comes an overflowing

measure of access to God; communion and fellowship that never before had been tasted. Life everlasting is ministered in **full measure**, so that we are enabled to "walk in the light as He is in the light" (I Jno. 1:7).

Unless there is an abundant measure of these things — power and strength, assurance, love, help in infirmities, righteousness, peace, joy, love, meekness, gentleness, faith, peace, kindness, goodness, access to the Lord, and fellowship with His Son — there has been no filling with the Spirit. He fills us not merely in an emotional experience, but in His capacity as the heavenly Minister! Many people who are seeking what they call "the filling of the Holy Spirit", actually have no desire for these things which we have mentioned; and yet, these are the ministries of the Holy Spirit. Can any expect to be filled with the Holy Spirit, and the Spirit fail to perform the ministries which the Father Himself has commanded Him to fulfill? The filling with the Spirit is not so much an event, as it is a condition; it is not a mere point in time, but a description of a state. To be filled with the Spirit is to be dominated by the mind of Christ; to have the flesh in total subjection in order that worship and service might be unencumbered. We are thus brought under the total dominion of the Lord; flesh is abdigated, and the "inner man", being "strengthened" with true might, is enabled to gain the ascendancy. It is certainly to be understood that much of our lives are, unfortunately, spent in distinction from such characteristics; but it ought not to be. This is the admonition of the Lord; "Be filled with the Spirit"! Though there may be valleys, and pitfalls; weary days and times of doubt and fear, yet ought we aspire to attain unto the "fullness of the stature of the measure of Christ"; to be "filled with the Spirit"; totally under His guidance and tutelage; i.e., aware and appreciative of His ministries. Those areas of your life that are yet led by the carnal nature need to be permeated with the Holy Spirit. This is a part of the filling with the Spirit.

Generally, the filling with the Spirit is confused with a mere event; a high moment of refreshing which has particular external characteristics. These characteristics, when genuinely spiritual, are not the filling, but are the outworkings of it. Yet, I continually see people seeking the signs rather than the reality; the evidence rather than the fact! Once it is seen that these evidences are, in fact, merely evidences of a greater spiritual reality, it will be understood why no particular set of them may be exclusively identified as the evidence of the Spirit's filling. The point of being "filled with the Spirit" is this; that we become fully motivated, led, and used of the Lord. This is wrought entirely apart from human wisdom, and outside of the realm of carnal ingenuity. Whatever characteristics and extraordinary evidences that are wrought at this time are not meant to draw attention to themselves, but rather to the Lord. Great pains must be made to make this clear, as did Peter in Acts 3.

The filling of the people of God with the Spirit is also appropriately called the "baptism of fire" (Matt. 3:11-12) because there is a consumption of fleshly thoughts and ambitions; a purging of the heart by faith in order to the INDWELLING of the Spirit of God. There are myriads who have never

actually been cleansed and filled with the Spirit, religious though they are. They have never been brought into total agreement with God; they do not think as our Lord, nor act as He. They stand aloof from His Presence and question His judgments. In short, they "have a form of godliness, but deny the power thereof" (II Tim. 3:5). Such are they that fight against being "filled with the Spirit" (Eph. 5:18), thus making God a liar, and fitting themselves for everlasting destruction from the face of the Lord and from the glory of His power (II Thess. 1:9).

Men are prone to systematize the workings of God, and use purely human explanations for purely Holy things. The general procedure is to take an instance in Scripture, upon which there has not been any specific teaching, but only a relating of events, and make that example the criterion for all of God's moves. For instance, there are several places in Scripture which reveal that people filled with the Holy Spirit spake in tongues with which they had formerly been unfamiliar (Acts 2; 10; 19). The Holy Spirit has not given us any explicit teaching on this point, as to what we may precisely expect when a person is filled with the Spirit — He has only related what happened to some in some instances. Yet, people — sophists by nature — take these high happenings, and say that unless this precise sign is evidenced, there has not been a filling of the person with the Holy Spirit. Now, they cannot substantiate their teaching — it is wholly erroneous. The Lord did not say this — they have, and therefore they must assume the full responsibility for it.

You cannot put the work of God into a mould — He is greater than that! God is not systematic after the human definition. His works are "divers" and "manifold". His "way is in the sea", not easily traceable, because He does not follow precise patterns and forms. If He did, then all who opposed the church of the living God, if they were converted, would be brought low by being stricken blind, as was Paul (Acts 9). Everyone who was commissioned to speak the Gospel to a people against whom he was prejudiced, would be called forth by a vision of animals from heaven, as was Peter (Acts 10). Everyone, then, who was called of the Lord to follow Him, would first prepare a feast to the honor of the Caller, as did Matthew (Luke 5). But God does not work by systems; His ways cannot be outlined, and put into pamphlets so that men may meticulously check them to assure their accuracy! He worked differently with Matthew than with Philip; different with Peter than with James and John. This is what is so glorious about it; it makes it personal. God will work within you personally in such a way as will produce a well-spring of joy and love within. You will be able to assuredly say with Paul; "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. 2:20). When, therefore, we speak of the filling with the Spirit, we are not speaking of an event that may be specifically identified by a certain set of evidences. Our God works in no other area like this; why should He here, in this immensely personal work. Now, we certainly are not so foolish as to discount any of the means which were employed in the Scriptures of discerning this great work; but we do insist that none claim their experience

to be exclusive, and to the exclusion of all others. Let none be guilty of saying; "He hasn't been filled with the Spirit" simply because that one hasn't experienced the same evidence as himself!

It is my purpose here to show the various places in Scripture where men were filled with the Spirit. Long have I heard people say; "Everyone that was filled with the Spirit spake in other tongues as the Spirit gave them utterance." **That simply is not true, and ought to be exposed for what it is — a carnal attempt to systematize the WORKINGS of God; and that because of a lack of faith.** It is said of the Lord in past days; "God, who in **SUNDRY** times and **DIVERS MANNERS** spake in times past unto the Fathers by the prophets . . ." (Heb. 1:1); and **it is characteristic of our Lord to use diversity in His appearances.** Surely none that have familiarized themselves with the Scriptures could think otherwise. Samson, Gideon, Abraham, Jacob, Joseph, John the Baptist, Peter, Paul, Apollos, Timothy, and John the beloved — each one was dealt with in a personal way to the glory of God; filled with the Spirit and enabled to set forth the truth of God.

The Scriptures relate to us of Elisabeth, the mother of John the Baptist, being filled with the Spirit. In the sixth month after her conception, her cousin, Mary, the mother of Jesus, came to visit her. Upon seeing her, the Word declares; "And it came to pass, that, when Elisabeth heard the salutation of Mary, the babe leaped in her womb; and **Elisabeth was filled with the Holy Ghost:** and she spake out in a loud voice, and said; "Blessed art thou among women, and blessed is the fruit of thy womb. And whence is this to me, that the mother of my Lord should come unto me? . . ." (Luke 1:41-43). As the Spirit filled her heart, she was enabled to accurately declare the case of Mary; **she was given perception, and an insight into the truth.** She also prophesied, to the comfort of Mary; "There shall be a performance of those things told her of the Lord" (Luke 1:45). Now one might well declare that everyone filled with the Spirit would immediately diagnose the case before them, upon the basis of the Scripture; but would that make it true? God forbid! **Her case was not meant to be the standard of God's dealings with men through the Spirit.** It was Elisabeth's husband, Zacharias, that was also filled with the Holy Spirit. It is said of Him; "And his father **Zacharias was filled with the Holy Ghost,** and prophesied, saying; Blessed be the Lord God of Israel, for He hath visited and redeemed His people, and hath raised up an horn of salvation for us in the house of David . . ." (Luke 1:67-79). He went on to declare the ministry of his own son, John the Baptist, together with the great liberating ministry of our Lord Jesus Christ. Yet, his filling was not typical of all fillings in so far as evidences are concerned! Under the influence of the Holy Spirit the veil of the carnal mind was pulled aside, and **he was able to see clearly the truth of God, and speak it forth.** The principle was that he was under the influence of the Lord, who spoke through him. The manifestation of the principle was the peculiar speech which he uttered, uninfluenced by his carnal reasoning, and devoid of the "flesh." But, we should be most foolish to suppose that everyone filled with the Spirit would speak in precisely the same words as he. You cannot systematize God like that.

It is said of our blessed Lord; "And **Jesus, being full of the Holy Ghost** returned from Jordan, and was led by the Spirit into the wilderness, being forty days tempted of the Devil" (Luke 4:1-2). Now everyone that is filled with the Spirit, even as our Lord, is led by that same Spirit; **but they are not all led into a wilderness to be tempted of the Devil!** We need to learn to think in principles; according to the rule of faith! **Let us insist that those that are filled be led; but let us not dictate the course in which they are led, or the specific actions which they are led to perform.**

The book of Acts is filled with instances of the Holy Spirit pervading men's hearts and minds. They will serve to illustrate to us that God's manners are divers; and that the Spirit cannot be bottled up, and identified by one particular set of signs or wonders. In Acts 2:4, the early disciples were "**all filled with the Holy Ghost,** and spake in other tongues as the Spirit gave them utterance". Now, that is a valid sign, and no one has a right to gainsay it; **but it is not an exclusive sign,** and none have a right to so declare it! In Acts 4:8, Peter "**filled with the Holy Ghost** said unto them, Ye rulers of the people, and elders of Israel . . ." (Acts 4:8-12). It was at this place that Peter interpreted the healing of the impotent man which had formerly lay at the gate which is called Beautiful (Acts 3:1-6). He declared it to be the work of God through Jesus Christ, and proclaimed Jesus as the only foundation upon which men can build. **He was loosed of all fleshly infirmity which would have hindered him in proclaiming the "truth as it is in Christ Jesus", and wisely and boldly declared the "whole counsel of God."**

The early church, upon hearing of the threatenings that were made against Peter and John, gathered together and lifted up their voice to God with one accord, seeking from Him boldness to declare the Word in the face of the most fierce opposition. The answer came when the house was shaken where they were at, and "they were **all filled with the Holy Ghost,** and spake the word of God with boldness" (Acts 4:31). Here, the Holy Spirit so filled them as to render the threats of men but mere rubbish; to be discarded in favor of the commandment of the Lord. Such boldness is much needed today, and the baptism of the Spirit will bring it in some measure. But let us not be guilty of dictating that measure! As the church advanced in the Lord, daily increasing as the "Lord added unto the church such as should be saved" (Acts 2:47), there arose an unfortunate murmuring among the Grecian widows against the Hebrew widows, because they were neglected in the daily ministration of food (Acts 6:1-2). The Apostles, not feeling it reasonable to "leave the Word of God to serve tables" (Acts 6:2), admonished the brethren to "choose out seven men of honest report, **full of the Holy Ghost** and wisdom" (Acts 6:3). In this instance, the fullness of the Spirit was exhibited in wisdom and discretion, as they handled the administration of food to the needy. They did not select men on the basis of a peculiar event in their life, but on their manner of life! Anyone connected with the religious Babylon of our day is surely aware of the need of the Spirit's fullness to wisely adjudicate the business matters of the fellowship. Yet, who would



dare to say that all men filled with the Spirit will be used in such a capacity.

Stephen, one of those who was chosen to fill the office of daily minister, was **"full of the Holy Ghost"**, and it is recorded that he "did great wonders and miracles among the people" (Acts 6:8). Certainly a most marvelous ministry; though **not an exclusive one**, nor the only manifestation of the fullness of the Spirit. Who would care to affirm that everyone "full of the Holy Ghost" would perform great wonders and miracles? Stephen, as he stood before the Sanhedrin, was again **"filled with the Holy Ghost"** and "looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God" (Acts 7:55). Marvelous manifestation; yet have all who were filled of the Spirit seen it? Was this not peculiarly adapted to his present needs? **Was there not a lifting of his heart and mind out of the flesh, in order that he might be better ready to be received into heaven?** Such an experience, it is admitted, is to be coveted in our closing hours; yet who would care to affirm that all who failed to have it were not actually filled with the Spirit? Barnabas, a man of faith, and used exceedingly of the Lord, was **"full of the Holy Ghost"** and so exhorted people to "cleave unto the Lord" (Acts 11:24-25), yet, this is certainly not the exclusive identification of a man filled with the Spirit, though it is one of the good marks.

And, who can forget that memorable time when Paul was ministering the Word of God to Sergius Paulus, a "prudent man", and was confronted with Elymas, the sorcerer, who sought to "withstand" them and sought to "turn away the deputy (Sergius Paulus) from the faith." It was during this encounter that it is written; "Then Saul (who is also called Paul) **filled with the Holy Ghost**, set his eyes upon him, and said; O full of all subtlety and all mischief, thou child of the Devil, thou enemy of righteousness, wilt thou not cease to pervert the right ways of the Lord? And now, behold the hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun for a season. And immediately there fell on him a mist and a darkness; and he went about seeking some to lead him by the hand" (Acts 13:7-11). What a mighty transport out of the flesh that was; into the very counsel chambers of God whereby he was gloriously enabled to declare the mind of the Lord **prior** to the work. Praise the Lord! **Such was an evidence of the filling** with the Spirit, and wherever it is wrought today, it is still an evidence of the filling of the Spirit! But it is not the exclusive evidence!

In giving instruction to the church at Ephesus, Paul admonished; "Be not drunk with wine, wherein is excess, but **BE FILLED WITH THE SPIRIT**" (Eph. 5:18). That is a command, then, of the Lord! The end of that command, or the evidence of its fulfillment, is evinced in the following words; "Speaking one to another in psalms, and hymns and spiritual songs, singing and making melody in your hearts unto the Lord" (Eph. 5:19 ASV). There is also the matter of "giving thanks", it is continued, and of "submitting yourselves to one another in the fear of God" (Eph. 5:20-21). Once again, it is seen that the Lord

desires for us to be out of the flesh and into the Spirit; away from earth, and into heaven! We are to rise up and away from the mundane, where we may have everlasting concourse with the Lord God of our salvation!

If you desire to be filled with the Spirit, the promise is that the Lord will give the Holy Spirit to them that ask Him (Luke 11:13). **You must expect to be lifted out of the flesh when it happens;** we insist upon that. To be filled with the Spirit, you must be emptied of yourself! **There will be no indulgence provided for the "flesh";** nothing that will cause the flesh to glory in the sight of God. **There will be a genuine flood of worship, insight, praise, and adoration for the Lord, which will be evidenced in one or more of a number of ways.** It is not the sign of the filling that interests us, but **the filling itself.** Let the signs of it take care of themselves! **Take it for granted that when one is filled with the Spirit there is such a uniqueness about it that you shall know!** It is not primarily an emotional experience, although it will, in all probability, touch your emotions like **nothing ever has.** This is an experience of the heart, where the mind of Jesus, and the mind of the Spirit permeate your own! **It is a time when you are dominated by the will of the Lord; when rebellion ceases, when fear subsides, when boldness rises forth, when self is forgotten!** It is only the Spirit-filled man that can properly preach, pray, sing, discern, or worship! This is why we are enjoined of the Lord to **"BE FILLED WITH THE SPIRIT."** Let faith fill all of your heart, and be not faithless, but believing!

Do not say that you have already been filled with the Spirit; seek a greater filling! **Is there not yet some part of your personality, your heart, your thought-life, your word-life, that has not been brought under the influence and direction of the Spirit of God?** **"BE FILLED WITH THE SPIRIT!"** Is your praise life virtually dead? Can you find nothing to credit to our wonderful Lord? Is there no thanksgiving within your heart? Are you unable to sing and teach, with psalms, hymns and spiritual songs, the people of God? Are you unable to make melody in your heart to the Lord? Is your comprehension of reality decidedly short of what it should be? **"BE FILLED WITH THE SPIRIT!"** Do not associate this exhortation with what men have said; **it is what the Lord has said!** It is His command, and it is your duty to obey it! Seek grace to believe, for to be filled with the Spirit is to be filled with faith, as Peter declared in Acts 15:8-9. It will bring purity and cleanliness, praise the Lord. You shall then be endowed with power, and able to subdue all that would hinder you in serving the Lord and fulfilling His Word. **To be filled with the Spirit of God is to be filled with the power of God; with the mind of God; with the thoughts of God; with the desires of God. It is to be in subjection to God; it is to be unresponsive to the desires of the "old man".** Is that not what you desire? Is that not what you are hungering for? **"BE FILLED WITH THE SPIRIT."** And, a word of caution; do not make your filling the standard of all fillings! You are not that unique!

## THE INADEQUACY OF A SHALLOW RELIGION

The life of the saint is fraught with many snares. Like the kings of Sodom and Gomorrah, they often find themselves in the presence of many "slimepits" and stand in fear of being swallowed up by them (Gen. 14:10). It is for this reason that great watchfulness and sobriety is summoned forth from the godly. They are not to permit frivolity, surfeiting, and general carelessness to characterize their lives. **Depth of life, and an intimate relationship with our Lord is to be sought and maintained with fervor and at all cost.** This is not a game that we saints are involved in; it is a crucial battle; one that will oftentimes wear you out, and drive you almost to despair. We are told that the righteous shall "scarcely be saved" (I Pet. 4:18), thus indicating the great need of establishment in the faith once delivered to the saints. Not knowing "much", or being bereft of understanding in things pertaining to the Kingdom of God is too often painted as the ordinary lot of the "laymen" (as professional religious men are wont to call them) — but that is a dangerous lot which eliminates the knowledge of God, for it is by that medium that we escape the "pollutions" that are in the world through lust (II Pet. 2:20).

It is most lamentable that much of the religion of our day is characterized by a shallowness and lack of depth. While in many "fundamental" camps there is an admirable zeal and fervency, it appears that there is all too little depth of spirit. It is what the Holy Spirit calls: "zeal without knowledge" (Rom. 10:2), and is to be avoided and shunned with great vigor of spirit. **We must remember that simplicity is not necessarily faith, and fervency may not be stimulated by the knowledge of God.** It is to be expected that much of the zeal we see today is fostered by religious organizationalism, and not by a living and vital communion and relationship with the Lord Jesus Christ. Such is an abomination in the eyes of the Lord, and worthy of damnation, for it has placed the Holy One of Israel in subordination, so far as men are concerned, to institutionalism. Many people who zealously labor for the church are honest to admit that they live virtually aloof from the Lord — little time is spent in His Word; they have nothing to relate of supplications that have been heard, and their speech belies them, that they have been living in and to the world and the lust thereof. **No matter how flourishing their particular sect may be, such a loose personal relationship with God is not good, and it is fraught with many snares and foolish and hurtful lusts.** We intend to sound the alarm to all to beware of shallow religion — an affiliation that brings you **not** into a deep experience with the Lord, nor gives you a good understanding of His mind. Hear the Word of the Lord, and awake to righteousness. There are more fish in the deep waters my beloved reader, and God has purposely placed them there. Launch into the deep.

In the parable of the Sower, our Lord Jesus made reference to a situation that is seen all about us today. In describing the various results of the spread Word (the "seed of the Kingdom"), He declared: "And some fell on stony ground, where it had not much earth; and immediately it sprang up, because it had no depth of earth: but when

the sun was up, it was scorched; and because it had no depth of earth, it withered away. . . . And these are they likewise which are sown on stony ground; who, when they have heard the Word, immediately receive it with gladness; and have no root in themselves, and so endure but for a time: afterward, when affliction or persecution ariseth for the Word's sake, immediately they are offended" (Mark 4:5-6, 16, 17); "He that receiveth seed into the stony places, the same is he that heareth the Word, and anon with joy receiveth it; yet hath he not root in himself, but dureth for a while: for when tribulation or persecution ariseth because of the Word, by and by he is offended" (Matt. 13:20-21). It may be seen here that the man referred to is characterized by IMMEDIATE action. He IMMEDIATELY receives the word with joy, and he also IMMEDIATELY is offended because of the Word. **His is a mind of the earth, which has no depth into the things of the Spirit of God.** He is tossed to and fro, and lacks faith — yet there is a time when he apparently receives the Word, and that immediately. Whatever else this may teach us, it instructs us that **many that immediately receive the Word with gladness also fall and wither away as quickly.** To many, the Word of God is good only because it offers an immediate answer to current difficulties. They see in the Gospel an escape from aggravation, and so they embrace it under the tutelage, many times, of carnal men, in hopes that they will from henceforth have a life of ease. Poor souls — they, by their acceptance of the Gospel, have only stepped into a newness of life which is attendant by much suffering and trouble. The Word "springing up" seems to indicate an outward or open profession of acceptance. **We ought never to glory in outward professions, therefore, for they, many times, are only the beginning of a fall.** Let our glorying be in the Lord, and in the cultivation of the fruit of the Spirit in the lives of the saints — not in their mere outward profession! In the planting of a field, the planter finds no excessive glory in the little sprouts that come forth from the ground for the first time, but rather in the ripe field of grain which testifies to the success of His work.

So it is with the planter of the Gospel Seed. His glory is in the ripening of the saints; in the development of strong faith in the Lord God of heaven and earth; in the springing up of meekness, joy, peace, longsuffering, brotherly kindness, etc.

Let us speak of this man who receives the Word in rocky soil, which has not much depth of earth. He hears the Word of God and receives it with joy. He is delighted with its beauty, its justice, its purity. But, alas! **HE HAS MORE OF THE ROCK THAN OF THE GOOD SOIL IN HIS HEART!** Hence, the Word of God cannot strike a deep root in his heart. He is not constant in his faith. He endures but for a time, and in the period of temptation and trial, falls away. The receptivity that such people possess is very limited. **The surface of their heart is soft, yet it is very shallow.** They do not "prove all things" (I Thess. 5:21), nor do they "hold fast to that which is good." **They receive the Word of God with pleasure, but not with profit.** They receive it as an intellectual treat or literary enjoyment, but there the matter ends.

They are not guided and governed by this precious Word — it is only received on the surface, not in the depth of the heart! It does not check their sinful lives, their beloved lusts and their besetting sins, nor change their evil habits and ungodly living. Any change that it does produce is only transient. After the Seed has penetrated the outer shell of their deceitful heart, it strikes the hard rock of carnality and love for the world, and it can go no further. As soon, therefore, as they are called to suffer from the world that they so dearly love, they are offended, and rather than relinquish their love for the world, they find the Word withering and dying within their shallow heart. It is not rooted in their conscience, in their judgment, or in their understanding; it has not become an integral part of them! They have not received the Word "with meekness" (James 1:21). They have viewed it with carnal understanding, and have not "spiritually discerned it" (I Cor. 2:14). They, like the Holy Spirit witnesses are "ever learning and never able to come to the knowledge of the truth" (II Tim. 3:7). **Their quickness to accept the Word of God is only superficial, and evidences their basic superficiality!** Many evil men, failing to catch the true significance of the Gospel message suddenly accept it, and profess allegiance to it, only to later renounce and repudiate it by their earth-bound lives, denying Him whom they profess to have embraced, through "wicked works" (Titus 1:16). They receive the truth in "word only" (I Cor. 4:20), never actually experiencing the transforming power of the Seed of the Kingdom.

**A profession without depth will eventually issue forth in denial,** for the trials and afflictions that are called forth by an acknowledgement of the Gospel are too fiery and weighty for one who has no deep root. There **must** be a rooting and an establishment in the faith, and in the Word of God — not in carnal and outward deliverances and relief from sorrow (Eph. 3:17; Col. 2:7). **A religion without depth always avoids the inevitable sufferings of the saint because of a wicked world, and paints a glowing picture of success and ease.** Such conceptions are shattered and scorched when the "furnace of affliction" (Deut. 4:20) is fired and the depthless ones are called upon to pass through it. I have known professed followers of Christ to be driven to virtual despair and consternation simply because of illness in the family, or because of rejection by their loved ones. **They had embraced a damnable doctrine which taught that prosperity was to be equated with godliness, and that victory was synonymous with overt overcoming.** Woe be to those false prophets — liars they are — who perpetrate such confusing doctrines! The path of the righteous is "strait and narrow" (Matt. 7:13-14) and is fraught with afflictions on every hand which "work for us a more exceeding weight of glory" (II Cor. 4:17-18). However, praise the Lord, affliction, whether inflicted by others externally through circumstances, or wrought upon us inwardly by the Lord, is one of the many means God has employed of discovering openly the pretenders and the hypocrites. **Though their religion may have been characterized by great zeal, and a humility that was confounding, yet was its worthlessness uncovered when they murmured and fainted under the common lot of**

affliction towards the people of God. Their shallow religion proved itself to be but a shallow acceptance of Divine truth — a **compromise between heaven and earth**, so to speak, that brought reproach upon the Lord, and discontent to their own wretched hearts. I have often heard preachers declare that the Word should be preached so that a six year old child can understand it. If such be the case, we must declare something other than the Scriptures; for they convey the depth of the mind of God. **Shallow preaching begets shallow conceptions; shallow conceptions beget shallow lives; and shallow lives are destined to be scorched and withered by the afflictions attendant upon a profession of faith.** Thus do many false preachers actually prepare their constituents for burning.

There are several things which we ought to here consider; things which will serve to illustrate the great necessity of a strong and grounded faith in the Lord; of spiritual manhood, and a putting away of childish things.

#### **The Nature of Our Opposition**

The Lord has made reasonably clear to us that our opponents are **unseen**; they are not flesh and blood, men and things; "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places" (Eph. 6:12). These are gigantic foes; stronger than men, more subtle than any mortal can imagine! These are the cohorts of our chief adversary, Satan, and **their express purpose is to overthrow us as to have us condemned.** They employ all sorts of wily arts, undiscernible to natural men, as they lie in cunning craftiness to deceive. They attack from within and without. Within they employ lusts, pride, and inordinate affection. Without they employ fierce opposition, distractions, delusions, etc. A person who is not strong in the faith is very susceptible to their tactics, and will often fall prey to them. If one does not "move on to perfection" (Heb. 6:1), there is, according to the Holy Spirit, that danger of "falling away" (Heb. 6:4-6). Our perfection, or adulthood spiritually, is for a definite purpose; it is to aid in guarding us against the "strong delusion" that God shall send to all who "receive not the love of the truth" (II Thess. 2:10). Those who have no "increase in faith" (Luke 17:5) and no "increase in the knowledge of God" (Col. 1:10) are bound to be "ignorant of his (Satan's) devices" (II Cor. 2:11), and thus will fall prey to him. **Be not deceived on this matter; if you are consistently unable to understand the deeper things of the Spirit of God, then you are in jeopardy, even as the seed which had no root!**

#### **The True Nature of Faith**

**Faith is possession, not profession!** One of the tragic errors of our day is the confusion of a profession of faith with faith itself. Faith is a **persuasion of spiritual reality.** It is not conviction of a tradition; or a simple acceptance and unquestioning embracement of what a man says! **It is the evidence within the soul of the truth of God; of the realities which are witnessed to by the Holy Spirit of God.** One minister I read recently declared that faith was "making up your mind to believe that the Bible is true". Such is an heretical statement, and evidences an absolute ig-

norance of the things of God. **Faith is not making up your mind; it is not a product of human activity. It is not the working of logical presentations, or the effect of a stirring and challenging disertation. It is a gift from God; something that we "obtain" (II Pet. 1:1-3); it is something that God has "dealt by measure" (Rom. 12:3). It purifies the heart (Acts 15:9), and makes one a son of God (Gal. 3:27, 28).** Because a person says that he believes, does not necessarily mean that he does. The fruitage of faith is seen in works (James 2), and if there are no works (works after the godly order), then there is assuredly no faith! **Faith brings the things of God to you, and gives you not only a realization of their presence, but an enjoyment of their benefits.** It is faith that makes the difference between shallowness and depth; not intellectuality or accomplishment, but **faith!** If your religion is shallow, it is because little, if any, faith is possessed; if it is characterized by depth, it is because faith has increased and is bringing forth fruit unto God. A religion, therefore, that is consistently shallow and superficial is one that is not filled with faith; but rather has mere empty profession. The things of God are never, under such a contemptible system, easily received, or readily acknowledged, but are always sifted through traditional conceptions and dogmas to prove their validity. In short there is no real communion with the Lord, but everything focuses around the activity of the organization involved. Oh, lamentable truth that so many have so received profession and rejected possession! Shall not the Lord deal harshly with those that have so led them!

#### **The Devil's Kind of Faith**

There is a faith in the world that is after the Devil's order, and is fostered and perpetrated by him. The beloved brother James makes mention of it in James 2:19: "Thou believest that there is one God; thou doest well: the devils also believe and tremble." There is the kind of faith that the Devil possesses; he trembles at the presence and will of the Lord, but has no love, no yearning for Him, no longing to dwell in His courts. **Fear — trembling fear — is the chief characteristic of this kind of believing. It cringes at the thought of punishment, but thinks nothing of being in the good favor of God.** There is no agreement with the Law of the Lord; only continual rebellion. So many people possess this type of faith. When the knife is put to their throat, they squeal and howl like the pig before his execution; but before that you hear nothing from them concerning the Lord's Christ. Their presence in the fellowship of the godly is only during the times of trouble and sorrow; they devote their better times to the devil and his work; either knowingly or unknowingly. It is true that most shallow faith is nothing more than a believing after the devilish order. There is no real joy of the Lord; no genuine righteousness and peace and joy in the Holy Ghost (Rom. 14:17), the real elements of the Kingdom of God. Their periods of receptivity are limited to those times when they are against the wall, and have no place else to turn; while **the man possessed of true faith lives and moves and has his being in the Lord, continually seeking recourse in the sanctuary of God in times of plenty as well as in times of famine.**

#### **Overcoming False Faith and Appropriating True Faith**

It is certainly not our purpose here to outline a convenient plan which will solve all of your problems. Aside from and above the fact that such procedures have no personal appeal to me, our Lord does not work in such a fashion. I but mention here some few principles which may guide you to proper seeking. First, **there must be a divorcement from everything that tends to foster the false faith which we have already described.** Any ministry that does not tend toward the development of strong and spiritual brethren is to be abandoned with great zeal. Second, **there must be a fervent seeking of the Lord through the ordained channels of the Word of God, prayer, desires of the heart, instruction by men of God, etc.** In these things, you will find a discontent with yourself and everything else that natural men have to offer! There will be a reaching out of the soul for reality in Christ Jesus; that water which satisfies the soul! Oh, how this must be the longing of every heart; to dwell in the very tabernacle of the most High, to inquire in His temple, and to behold Him in all of His beauty and Holiness. **We must seek a real understanding of the case before us; proper discernment of the nature of our foes, of the nature of spiritual reality! There must be war made against the false representation of spiritual things which is so prevalent in our day.** I find that I am increasingly less impressed by appearances, and more enthralled with the reality (the unseen realities) of the Kingdom of God — righteousness, peace, and joy in the Holy Ghost. I recall to mind the Lord Jesus as He sat in the temple with His disciples. During their observations there, people brought their money into the treasury. Jesus observed that they that were "rich cast in much" into the treasury; however the "muchness" of their offerings left no favorable impression with Him. The real evaluation of the gifts given is seen in Christ's reaction to a poor widow's gift: "And there came a certain poor widow, and she threw in two mites which make a farthing. And he called unto him his disciples, and saith unto them, Verily I say unto you, That this poor widow hath cast more in, than all they which have cast into the treasury: for all they did cast in of their abundance; but she of her want did cast in all that she had, even all her living" (Mark 12:41-44). Here is seen the distinction between the faith and a faith! According to appearance the most notable givers were those that gave the most — much like the evaluations of our day. But in reality, the greatest gift was the one motivated by true faith, which compelled a forfeiture of her whole living. **True faith places the greatest value upon eternal things, and expends its energies in that sphere; while false faith places the great value on temporal things, and thus is found frolicking in vanity.** To have a firm life, one that is not characterized by shallowness, and "lack of moisture" (as Luke was wont to put it — Luke 8:6), there must be a real relish for eternal things, and a contempt held for all that is temporal by **contempt, I mean an attitude toward them which keeps them in subordination to the eternal realities of the Kingdom.** Certainly it would be sinful

## ARE YOU FOLK SEPARATISTS?

That question is posed many times to us, and we feel a certain obligation to answer it; at least, in part. If by "separatists" you mean to imply that we feel we have a monopoly on the truth; no! If by "separatists" you mean to connote that we do not desire the fellowship of anyone but ourselves; no! I cannot but feel that these are what have been accepted as truth in association with us by those who fail to appreciate the blessings of the Lord. It is not our aim or our ambition to declare war upon all religion. We, rather, are determined to proclaim what we know to be truth; what we have both seen and heard. There is not the slightest chance that our mouths may be stopped, or that we may be discouraged in our quest to make known the glorious gospel of our Lord Jesus Christ. We have seen far too much, and heard far too much to keep silence; yea, we "cannot but speak the things which we have seen and heard." It is not our desire to offend anyone; but if offenses come "by and by", then we shall nestle but the closer in the bosom of the Lord, while striving not to quench the smoking flax nor break the bruised reed. We have opponents, but so did the Lord. We have, however, been blessed with having our eyes opened to things long obscured to us, and we are praising the Lord for it. You will find no efforts expended in this journal to promote a doctrine, sect, or dogma. We have no order to stand for, no church to build, no creed to promulgate. We offer our exhortations and instruction to those who are willing to examine them, to see whether they be of God. We do refuse to fellowship with the unfruitful works of darkness, or maintain a fellowship with those who are devoid of the Spirit of God, and have not received the "love of the truth." If we are charged with being separatists on that basis, then we most joyfully acknowledge that we are separatists!

"Looking to Jesus" (Heb. 12:2) means infinitely more than merely glancing. It involves an enthrallment of your mind with Jesus, where He becomes the sum total of your attention. Like the disciples on the mount of transfiguration, you lift up your eyes to see "**Jesus only**" (Matt. 17:3), and thus the things of this world fade and disappear. To "look to Jesus" is to look away from the tinsel and cheap gold of this life to the eternal Son of God who is "the same yesterday, today, and forever" (Heb. 13:8).

## OUTWARD RIGHTEOUSNESS AND INWARD RIGHTEOUSNESS

"The praise of outward righteousness comes from man, but is rebuked by God. The praise of inward righteousness (spiritual), however, comes from God; but it is rejected and persecuted by men. Spiritual righteousness (which is by faith in Christ) seems foolish, yes, and unjust to men; but the outward righteousness (of the flesh) is regarded by God as stupid, indeed, as a twofold unrighteousness, (that is unrighteous in itself and unrighteous because it demands merit)."

—Martin Luther

## SUFFERING INEVITABLE

The closer that one draws nigh unto the Lord, the closer the Lord will draw nigh unto him; and thus we read: "Draw nigh unto God, and He will draw nigh unto thee" (James 4:8). I have found along with those that have gone on before, that **the closer fellowship I have to the Lord Jesus Christ, the more sorrow I experience in the world.** My joy, my happiness, and spiritual jubilation are all in Jesus; none of them are "in the world." I have been effectually taught that "in the world I shall have tribulation: but be of good cheer, I (Jesus) have overcome the world" (John 16:33). Jesus was described as "a man of sorrows and acquainted with grief" (Isa. 53:3-4). He was such an One because He knew how filled with iniquity the world was, how dastardly it had kicked up its foot against God, and how it was at variance with the mind of God. Those who "walk in the light as He is in the light" shall suffer, and experience deep sorrow. **This is more often a sign of intimate discipleship (in the Kingdom), than of a pessimistic attitude** (as is often interpreted by religious sophist). I would admonish you not to draw back from God, but rather **endure suffering!**

## HOPING CONTINUALLY

"But I will hope continually, and will yet praise Thee more and more" — Psa. 71-14

David has been persecuted by his enemies; they have challenged him by saying that God has forsaken him. He has prayed for them to be snared by their own devices, and that he himself might not fall prey to their desires. But, to show that he does not entertain that malice which is resident within the Adamic nature, he declares that he will continue to hope, and will praise more and more. There is a real key to victory, for YOU! Claim it by faith!

Grace has worked effectually in that heart which recognizes that "without Christ I can do nothing", yet "with Christ I can do all things" (John 15:5; Phil. 4:13).

## Day Well Spent

If you sit down at the set of sun  
And count the acts that you have done,  
And, counting, find  
One self-denying deed, one word,  
That eased the heart of him who heard,  
One glance most kind,  
That fell like sunshine where it went,  
Then you may count that day well spent.

## TRADITIONAL COMMANDMENTS

By "Traditional Commandments", I mean commandments that do not find their origin in God's Word; for their source, they have mere human tradition. These are requirements placed upon men that God has not enjoined, and upon which fellowships and disfellowships are based. Great bodies of church doctrines today are built around just such commandments, aptly called in Scripture, "the commandments of men" (Col. 2:22). Although there may seem sound basis for such commandments, a good reason for them, and experiential evidence for them, yet, **if God has not spoken, the matter cannot be bound upon another!** Jesus, in warning us of tradition said: "In vain they do worship me, teaching for doctrines the commandments of men" (Matt. 15:9); and again: "Making the Word of God of none effect through your tradition, which ye have delivered and many such things do ye" (Mark 7:13); and again: "Full well do ye reject the Word of God that ye may keep your own tradition" (Mark 7:9); and again: "Why do ye also transgress the commandment of God by your tradition?" (Matt. 15:3). There are four things which mark the tradition of which we speak, and thus warn us of being caught up in it: (1. It creates vain worship. (2. It makes the Word of God of none effect. (3. It causes a rejection of the Word of God. (4. It causes one to transgress the commandments of God. Tradition, then, is not something to be taken lightly! In effect, it drives a wedge between men and God, which nothing but the blood of Jesus can erase; "With the precious blood of Christ . . . redeemed . . . from your vain conversation, received BY TRADITION from your fathers" (I Pet. 1:19, 18). Those myriads of people that are fervently serving what they suppose to be the Lord God of heaven and earth, who possess no true knowledge of the Lord, but only a traditional conception of something they call truth — were they to be fully aware of the precarious position they were in, they would come out from such environs immediately, and begin to serve the Lord in spirit and in truth, as the Lord requires (John 4:23-24). It is very difficult to teach upon a subject like this without offending anyone, for most of the religion embraced by conscientious people today is purely traditional; by that I mean they have no evidence of its truth apart from the official position of their church, or the word of their "pastor." Yet, "in many things we offend all", even as James (Js. 3:1-3), and we but trust the Lord to outweigh offense with meekness, and tradition with truth. I bid you to examine carefully the Scriptures to see whether these things be so; and to be courageous enough to acknowledge before God and His people the truth of your acceptance of truth or tradition, and to follow whatever path is commended of the Lord.

I am increasingly alarmed with the professed ignorance of churchmen concerning the truths of Scripture. Most are ready to acknowledge that they know very little about the Word of God. Yet, they claim to be avid worshippers and servants of the Lord and "His Christ." It is, however, due to their basic ignorance of the Word of God, that they have become subject to traditionalism — systems and commandments that have had their

origin with men, not with God. Their views of such great themes as the new birth, the second coming of Christ, grace, falling from grace, confession, instruction, repentance, and Christian fellowship, are merely projections of what their church teaches. They have not conscientiously examined the Scriptures to see if these things are so, as did the Bereans (Acts 17:11), and thereby evidence their utter lack of spiritual nobility. Thus do they make void the commandment of God; it means nothing to them; they are unable to discern it, unable to appreciate it, and unable to keep it. **The Word of God has not its effectual work within their soul because they are seeking approach to God through the avenue of tradition, rather than by hearing the Word of the Lord** (Rom. 10:17). As Jesus well put it in Mark 7:9, the acceptance of tradition moves them to "reject" the Word of God in order that they might keep their own tradition. In such assemblies (and legion is their name) there are numerous texts of Scripture that are not accepted, not preached, not proclaimed, in the power of the Holy Spirit, simply because they do not confirm and support the denominational dogma that has been therein embraced. **If the Word of God, however, must be given with "tongue-in-cheek", and minimized in order to keep tradition, then there is a woeful lack of love for the Lord and an evident presence of the love of men and their praises. If your theology constrains you to withdraw from any portion of Scripture; from any declaration of truth by the Holy Spirit, then away with your theology, and begin to possess a love for the truth** (II Thess. 2:10).

I would not fail to give some examples of tradition that are held by churches today, which will serve to illustrate the absolute power of traditionalism. How many have been taken in by it, and how it ought to be avoided with great zeal. In some congregations (as a matter of fact, in most) there is a standing rule that anyone who desires to enter, what men call, "the ministry" must go to seminary, or to a Bible college, or to some religious school that is fitted to train ministers of the Gospel. While this may sound noble on the surface, merely a casual perusal of the requirement will at once show that our Lord Jesus, Peter, John, James, and even Paul, would have been excluded from all such churches. Such a requirement is not found in all of Holy Writ! Yet, one would find it exceedingly difficult, yea, virtually impossible, to gain entrance into any major denomination without the possession of some sort of diploma from a religious institution.

To mention a few more traditions that have for their substantiation absolutely no commandment of God; the seeking of overt spiritual gifts (nowhere is this set forth as a commandment of God — it is suggested by Paul to the Corinthians, but not as a rule of the Kingdom); denominational affiliation; and missionary support. Now, it may come as a surprise to many that I have mentioned these things; but I do so to highlight the power that tradition has had upon people's lives! **Without any direct command of God, they have set up these matters as commandments to be observed in the name of Jesus, and fellowship or disfellowship is based upon the acceptance or rejection of**

these commandments. What would happen if one were to announce in the average evangelical church that soul-winning was not a commandment of the Lord? That the word was not even mentioned in Scripture? Would he not be considered an heretic of the first order? The text of Scripture that is used to undergird this particular dogma is Matthew 28:18-20 which teaches us that we are to "TEACH", "MAKE DISCIPLES", and "TEACH" — yet, this is not what is urged at all! Oh, the bane of tradition, and how it robs men of the blessings of the Lord. **Tradition hides the commandment of the Lord, and offers in its place allegiance to the programs and interpretations of men.** What a miserable substitute is this for the child of the King who's only sustenance is the Word of the Lord as it proceeds out of His mouth!

One of the most remarkable of all traditions is the distinction drawn between the Old Testament and the New Testament. Almost universally, it is agreed that the first thirty-nine books of the Bible are the Old Testament, and the last twenty-seven are the New Testament. Yet, this sort of definition is never offered by the Holy Spirit. **This distinction has driven a wedge in the Scriptures for many traditional students.** They, claiming to be of the New Testament church and order, have virtually shut the first two-thirds of their Bibles, believing that it holds nothing pertinent to them, but is merely filled with a few historical facts which may or may not be beneficial. Yet, Jesus and the Apostles delivered their messages and sermons from this segment of the Scriptures as we know them, referring to them as "The Scriptures", "The Holy Scriptures", and "Moses and the Prophets." As a matter of fact, Paul went so far as to say that he preached absolutely nothing else, other than "that which the prophets and Moses did say should come" (Acts 26:22). **Nowhere were men urged to refrain from the writings of Moses and the prophets, nor was a lack of familiarity with them ever commended or condoned.**

Further, when the Holy Spirit spoke of the New Testament, or of the Old Testament, He made no reference to a number of books which belonged to one "dispensation." The New Testament is categorically outlined by the Holy Spirit in Hebrews 8, and therein is the thirty-first chapter of Jeremiah quoted: "For this is the covenant (testament) that I will make with Israel after those days sayeth the Lord; I will put my laws into their minds, and write them in their hearts: and I will be unto them a God, and they shall be unto me a people: and they shall not teach every man his neighbor saying, Know the Lord, for they shall all know me, from the least to the greatest. For I will be merciful to their unrighteousness, and their sins and iniquity will I remember no more. In that He saith, A NEW COVENANT (Testament), He hath made the first old . . ." (Heb. 8:10-13). There is no confusing this with a number of books commonly referred to as The New Testament. **The actual New Testament is the agreement that God has made with Christ Jesus Himself to bless His people with justification and fellowship upon the basis of His vicarious sacrifice. It is the placing of the law, which once was enmity against us, within the heart and mind, so that there is an inward sympathy for, and a joyful submission to it.**

**There is wrought within the heart by grace, a whole-hearted agreement and consent with the decrees of the Lord — That is the New Testament.** The Old Testament is the covenant that man would live by the Law if he kept the law (Rom. 10:5; Gal. 3:12). The difference between the two testaments is simply this: **in the first, now the old, testament, the blessing was contingent upon the accomplishment of man. In the second, or the new testament, the blessing is confirmed unmeritoriously, and entirely apart from personal accomplishment in the Name of the Lord Jesus Christ.** All who have experienced such transformation and blessing are in the New Testament church; all who have not received real remission of sins, and the law written upon their hearts and consciences are aliens from the New Testament, even though they may profess outward allegiance to it.

This single traditional view has caused more spiritual retardation, I suppose, than any other. Because of it, the religious masses are basically and fundamentally ignorant of the nature and purposes and workings of the Lord. **The prophets unfold for us the workings of the Lord; how He moves; how His ways are immutable, how He thinks, reacts, blesses, and curses.** Those who are ignorant of their writings, are generally ignorant of God Himself. Thus do they stumble at great doctrines of Scripture which they are unable to receive because their minds have not been cultured at the hands of the Prophets as ministered by the Holy Ghost. God's immutable counsel, predestination, providence, unmerited favor — all of these are illustrated and expounded by the prophets at great length. Were professed disciples of the Lord more familiar with these holy men of old, they would find themselves more in agreement with the Lord, and experience less of that reaction called "stumbling at the Word" (I Pet. 2:8).

What may we do to rid ourselves of the grip of traditionalism? There actually is no formula; it is a matter of the heart, of the desires and affections of the believer. If there is a real hunger and thirst for righteousness, there is the promise of filling. Within the mind, there must not only be a thorough repudiation of the authority of mere men, but there must be a fervent desire for the mind of the Lord. **All of God's Word must be received as profitable;** "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto every good work" (II Tim. 3:16-17). That must be received as truth, for that is precisely what it is. **There is nothing that God has uttered that is pointless, or restricted to one era.** Every Word of God is profitable, and has the ministry of equipping the child of God for the "good works" which we have been destined to walk in (Eph. 2:10). Once settle your mind, by grace, on this matter, and you shall find your heart more receptive to the teaching of the Holy Spirit. **I have found that the best interpreter of the mind of the Lord is the Law; the interpreters of my experience are David and the prophets; the expounder of life as it is in the flesh is Solomon; the enfolder of the truth is Jesus; and the unfolders of the Christ are the Apostles and kin-**

dred writers. I would not be so foolish as to set that forth as a dogma; I merely say that this has ministered to me, and I pass it on to you for what it is worth. I have also found that those who find great difficulty in interpreting their own experiences, and expressing in suitable words their trials and blessings, are almost invariably those who are not familiar with the mind of the prophets. Equally true, I have found that those unable to understand the mind of the Lord and His attitudes towards moral and civil matters, are ignorant of the Law of God. It is my understanding that **the Law is a verbal or word picture of the nature of God.** Thus, it is good that we all become familiar with it, for thus shall it also "lead us to Christ" (Gal. 3).

Now, forget not the blood of Christ; it is powerful to deliver you from the vain tradition received from your fathers. Tradition possesses a powerful grip — make no mistake about that. Pray not with it, for it shall outwrestle you, and bring you into captivity. But, it is no match for the blood of Christ (I Pet. 1:18-20). Avail yourself of the blood, by faith, and you shall find the grip of tradition loosening, and your hold upon truth tightening. Now, may the Lord guide you into the truth of this matter.

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### The Inadequacy of A Shallow Religion

(from page 20)

to teach abuse of the unrighteous mammon, for we are even to handle that wisely — in view of the accounting of our stewardship which lies yet ahead). **A religion which emphasizes the external (and most contemporary religions do) is not worthy of embracement, for it will not stand the test of affliction and hardship! It grows not deep, nor does it strike its root into the center of the heart!** This is because it is forever dealing with externals, temporalities, matters of the rudimentary sort — and thus can find no residence in the conscience of men, in the secret place of their heart. Declare fervent war upon all false faith which glories in appearance, and appropriate by grace that faith which glories in the Lord, and in the presence of kingdom-qualities; "righteousness, peace, and joy in the Holy Ghost."

#### Summary

There are diversities of emphases in the religious world which tend to confuse the real seeker of the truth. Many have placed great stress upon the Holy Spirit, upon Jesus, and upon the power of God; yet their faith is virtually limited to things that are temporal in nature. **While we do not wish to cast reproach upon the great works of healing and repairs of the body of the saints, these are matters which are most unworthy of emphasis. Their presence is designed to point us to higher and more noble things; to things that shall last "world without end."** Many a saint has been shaken because of the lack of healing, or the lack of physical deliverance; they have, in short,

been "scorched" by the "Sun" like those seeds which fell upon the stony ground. Their faith had not deep root through grace, but gloried only in appearance. There have been great seasons upon the earth when the heavens were shut up, when God has not spoken, showed visions, or wrought wondrous works (I Sam. 3:1). Yet, during these times there was still faith, and a clinging to the promises of God; true holiness, and anticipation of the revelation of the Lord. **I am quite convinced that many individuals' faith would be absolutely extinct were it not for physical deliverances, external aids, and visible workings.** Such, to my understanding, brings great reproach upon the Lord God of heaven and earth, for it is a walk by sight, and not by faith. "The just shall live by faith", declares the Holy Spirit (Hab. 2:4), and again, "We walk by faith, and not by sight" (II Cor. 5:7). **Things that are seen cannot strike very deep.** The things, however, that are unseen, can find deep root in the soul, and stabilize you for trial.

Too, beware of all religions which place the **emphasis upon work**; any work of men. Many fundamental churches which proclaim a disdain for the doctrine of salvation by works, have one of the most complicated systems of works ever designed. They send out their people to "win souls" and to testify with the belief that this "work" will obtain for them great rewards by merit. Oh, how damnable this heresy which instructs men to so root their faith in their own accomplishments. The word of the Lord is "PREACH THE WORD"! Whether souls are won or not (that is the work of the Lord), we shall preach the Word in season and out of season, instantly proclaiming what the Lord hath said! The results of that preaching shall be evaluated not by mere appearance, but by the evidencing to the spirit (and by the Holy Spirit) of the essential elements of the Kingdom; "righteousness and peace, and joy in the Holy Ghost."

Seek a **deep faith, a deep perception** of spiritual things; a **profound appreciation** of and insight into the Person of Jesus Christ. Press in to the Throne, and seek within your heart to have Christ's image stamped. Thus will you stand!

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### "The Throne of Iniquity"

(From page 10)

the flesh (I Cor. 9:27). I warn you that you must "keep under it", and do so with all diligence and godly perseverance! Remember that Satan's law for mischief resides **WITHIN YOU**. It is to be opposed by you, in the Holy Spirit. Affections, lusts and allurements are to be put off and slain in order that Satan may be rendered impotent in your case. Aspire, by the grace of God, to say with our Lord Jesus; "And now the prince of this world cometh, and hath **NOTHING IN ME**" (John 14:30), i.e., has no sinful tendency within me through which he can work. **Satan is helpless to frame or construct evil without that "law"; so, ought we not to be diligent in subduing it?**

And now, brethren, "I beseech you as strangers and pilgrims, to abstain from fleshly lusts that war against the soul" (I Pet. 2:11). Engage in a real combat against the base lusts that are within your own breasts. This is real resistance, and Satan will flee you when it is accomplished.