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INTRODUCTION

This publication consists of 8 Articles by Wayne C. Aman that were published in the Missionary Revivalist between the years 1961-1987. I have arranged them in the chronological sequence of the publication. -- DVM

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1
WHAT MANNER OF PERSON?

Published in the March, 1961 Missionary Revivalist

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"Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness?" II Peter 3:11

This sobering question, brought forth in the Epistles of the Apostle Peter, should grasp the attention of every Christian. "What manner of persons ought ye to be?"

In catching a vision of the day of the coming of the Lord, Peter states, "but the end of all things is at hand, be ye therefore sober and watch unto prayer." I Peter 4:7. He is writing to warn and teach those "elect that are sanctified by the Spirit," I Peter 1:2. In his two epistles he is stating what should be the willing, holy conduct of those sprinkled by the blood of Jesus Christ, and of their strict adherence to the laws of holiness.

In the study of these epistles we see how Christ made provision and gives the grace, "leaving us an example that we should follow his steps." If no other book of the Holy Bible taught

holiness and the need of a careful walk after sanctification, these alone would be sufficient. Our highest delight, our most loving effort, should be to live in Christ, a holy, sinless, obedient life in the joy of the Lord.

His first exhortation to holiness reads: "Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ: as obedient children, not fashioning yourselves according to the former lusts in your ignorance: but as he which has called you is holy, so be ye holy in all manner of conversation." I Peter 1:13-15.

What should be our attitude and relationship toward the Father, the Son and the Holy Ghost? Oh! How we need to get the right perspective of a Holy, omnipotent God. We need to see the Lord high and lifted up and perceive His glory and holiness. "Sanctify the Lord God in your hearts." I Peter 3:15 "Fear God." I Peter 2:17. "And if ye call on the Father who without respect of persons, judgeth according to every man's work, pass the time of your sojourning here in fear: for as much as ye know ye were not redeemed with corruptible things, as silver and gold- but with the precious blood of Christ, as a lamb without blemish and without spot." I Peter 1:17-18. Glory! "Seeing you have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren." I Peter 1:22

In the matter of love we need to remember the greatest commandments: Love God with all our heart, Soul, mind and strength, and our fellow men as ourselves, which is more precious in God's sight than burnt offerings and sacrifices.

The Apostle admonishes us to "see that ye love one another with a pure heart fervently." I Peter 1:22. "Above all things have fervent charity." I Peter 4:8.

This glowing compassionate love is a true, mark of holiness. Without this we are only sounding brass or a tinkling cymbal. This is all important, "above all things have fervent charity." We may have all gifts and keep all rules and laws; we may stand strictly against all outward sin, but without this fervent divine love, we are nothing.

Oh! God, give us a fresh baptism of divine love that seeketh not her own, vaunteth not itself, is not puffed up, that we may weep and intercede for an eternity bound, confused and blinded generation. Without this perfect love we may as well close our doors, for we certainly would fail, but praise His name "charity never faileth."

If this whitened harvest is reaped for God, in the sundown of this day of grace, it must be with a fervent love motivating every action, and prompting every prayer. Let us give ourselves, our life, health, money and all that we are, and all that God can make of us that we may, with the blessed Holy Spirit, rescue some perishing soul.

The only way that the world will see "true" holiness in us, is as they look upon us and say, "Behold how they love one another." We will only be a laughing stock and a mockery and fail in God's eternal purpose if we uphold law without mercy. If we are going to proclaim Christ's love to this confused world they must see that Christ-like spirit of love and mercy constraining us in our efforts to keep ourselves unspotted from the world, and as we minister to the needy world in their

afflictions. If we are laboring without this fervent love, let us lay down our work and cry mightily to God for the anointing of His compassionate Spirit. For only through Him comes this most needful anointing, enabling us to become fruitful in our labors.

We must be a united church, bound together by a bond of divine love for one another, a fervent love for God, and zealous for His kingdom. "Be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous." I Peter 3:8. Never are we to compromise God given convictions for false unity's sake. God's people must form a battle line. There is a great difference between holy unity and aligning ourselves with false teachers who "shall bring in damnable heresies." The writer of these epistles cries out against those who pervert the doctrine of Holiness. The pathetic and tragic fact is that "many shall follow their pernicious ways: by reason of whom the way of truth shall be evil spoken of." II Peter 2:2. These false teachers that creep into God's holy church, "are presumptuous, self-willed -- speaking evil of things they understand not. They have forsaken the right way and are gone astray. These are wells without water, clouds that are carried with a tempest; to whom the midst of darkness is reserved forever." II Peter 2:12-17. "Beware lest ye also being led away with the error of the wicked, fall from your own steadfastness." II Peter 3:17.

How careful ought we to be in following the: Spirit's leadings! Oh! Lord keep me teachable, leadable and pliable and let me be molded in thy image. Let me see how narrow is the way. Let my feet be careful to follow in thy steps. Amen!

"Be sober, be vigilant, because your adversary, the devil, as a roaring lion, walketh about seeking whom he may devour." I Peter 5:8.

"For the time is come that judgment must begin at the house of God, and if it first begin at us, what shall the end be of them that obey not the Gospel of God? And if the righteous scarcely be saved, where shall the ungodly and sinner appear?" I Peter 4:17-18.

What manner of persons ought we to be in living, in him, a life of Holiness? In our age, when the doctrine of entire sanctification or the complete eradication of the carnal nature is denounced as false, this generation is being told they cannot live above sin, and when most of those who teach it as a doctrine, do not teach that it can be a personal reality, God's word and power remain unchanged. Praise His name! Thank God there is a reality in sanctification and a life of true holiness! We can sing with the poet,

"I see the new creation rise,
I hear the speaking blood.
It speaks, polluted nature dies,
Sinks 'neath the cleansing flood.

I rise to walk in heaven's own light,
Above the world and sin,
With heart made pure and garments white,
And Christ enthroned within."

Glory!

"According as his divine power hath given unto us all things that pertain to life and Godliness, through the knowledge of him that hath called us to glory and virtue: Whereby are given unto us exceeding great and precious promises: That by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust. And besides this, giving all diligence, add to your faith virtue: and to virtue knowledge: and to knowledge temperance: and to temperance patience: and to patience godliness: and to godliness brotherly kindness: and to brotherly kindness charity. For if these things be in you and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins." II Peter 1:3-9.

"Be diligent that ye may be found of him in peace without spot and blameless." II Peter 3:14.

"But as he which hath called you is holy, so be ye holy in all manner of conversation: Because it is written be ye holy, for I am holy." I Peter 1:15-16.

"Dearly beloved, I beseech you as strangers and pilgrims abstain from fleshly lusts, which war against the soul." I Peter 2:11.

"For he that will love life and see good days let him refrain his tongue from evil and his lips that they speak no guile. Let him eschew evil and do good: let him seek peace and ensue it." I Peter 3:10-11.

There is a wide line of demarcation between God's holy church and those that have a form of Godliness, but have been blinded by the things of the world. It is a mystery, why many would see how close to sin and the ways of the world they dare walk. Let us see how far from the world and how close to God's great compassionate heart we may live moment by moment.

The pathetic and tragic case of the Laodicean church is that they "know not" that they are "wretched and miserable, and poor and blind and naked." Oh! poor, blinded, confused, professing generation!

This way of holiness will take us by the way of the cross. It will demand self denial and suffering. It demands humility, reproach, and death, but bless His name, if we are made subject to His death, we are partakers of His glorious resurrection. The tendency of the age is to "come down from the cross," but there remains only one way that we can be partakers of His divine nature and that is the "death route."

The "blessed" of the Lord shall be persecuted, reviled, and evil spoken of. Friends and relatives will not understand, and many times will be the first to speak evil of us falsely. These are times to "rejoice and be exceedingly glad," for these things "worketh for us a far more exceeding and eternal weight of glory." Bless His name!

"Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you; but rejoice in so much as ye are partakers of Christ's sufferings; that when his glory shall be revealed ye may be glad also with exceeding joy." I Peter 4:12-14.

"For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? But if when ye do well and suffer for it, ye take it patiently, this is acceptable to God. For even here unto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps!" I Peter 2:20-21.

"Wherein they think it strange that ye run not with them to the same excess of riot speaking evil of you." I Peter 4:4.

"Yet if any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf." I Peter 4:16.

"But and if ye suffer for righteousness' sake, happy are ye; and be not afraid of their terror, neither be troubled." I Peter 3:14.

As the prophet Isaiah saw Jesus' suffering and humility, he marveled as he wrote, "He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before his shearers is dumb, so he opened not his mouth." Isaiah 53:7.

Peter also states, "Who when he was reviled, reviled not again: when he suffered, he threatened not: but committed himself to him that judgeth righteously." I Peter 2:23.

Blessed Holy Ghost, perfect in me the meekness and patience and humility of my Lord Jesus! If it please thee, take me down the dark tunnel of humility that I may thy image bare, and may I be found in thee, humble and lowly, blameless and holy. Amen.

The great apostle exhorts, "Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time, yea, all of you be subject one to another, and be clothed with humility, for God resisteth the proud, and giveth grace to the humble." I Peter 5:5-6.

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STRONG DELUSION

Published in the October, 1964 Missionary Revivalist

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"Because they received not the love of the truth, that they might be saved, and for this cause God shall send them strong delusion, that they should believe a lie. That they all might be damned who believe not the truth."

The sad fact that an enlightened soul could become clouded and lose its way in the darkness is often given as a warning in the Holy scriptures. Men may wrest the scriptures but God's warning still is heard "Walk while ye have the light lest darkness come upon you; for he that walketh in darkness knoweth not whither he goeth."

Self delusion is an easy indulgence for one that lives in the shadows. How oft we see men with apparent knowledge, become deluded because of the careless appropriation of truth. God gave all to bring truth to man. Could we treat it lightly and not suffer'?

In the first chapter of the Epistle to the Romans the apostle warns of becoming apostate. Verse 21 tells of a people that "knew God." These were not heathen, ignorant people. No! They knew God yet they glorified Him not as God. They lost their sight or perspective of a Holy God. They lost sight of God as a God of wrath. His judgments became common to them. They felt into a sinning religion and felt no compunction of conscience; but be, came vain in their imaginations and their foolish hearts were darkened. Their reasoning now tells them that God is as man. They reason around His judgments and His wisdom. They profess to be wise and claim to think as God thinks until His Holy law means nothing to them. They have all the answers in human knowledge but have not the wisdom which is from above. They indoctrinate and teach that God's laws were made for another day, and demands nothing of our generation. These filthy dreamers change the truth of God into a lie. No wonder these backsliders want a new version of His word and law. If there is no law, there is no sin; no sin: no guilt: no condemnation. Without guilt there is no conviction. Where there is no conviction, no one seeks for help and goes on their way into eternal darkness. Those who glorify God not as God and pervert His word finds a repulsiveness to retain God in their knowledge. For this cause God has given them over to a reprobate mind. For such the light has gone out. There is no hope in this life or the life to come.

Some would say that it could not happen to them, but, Christian friend, with alarm we view it! In love we warn! This writer is fearful of becoming nominal.

Let us notice why God sends strong delusion. "Because they receive not the love of the truth." It isn't stated or even hinted that they have not received the truth. No, this goes into depths beyond the ears or the mind. They failed to receive the "love of the truth." This is that inner hunger to know His laws and statutes, His word, His wisdom, and that fervent desire to know and to do the full will of God. This love of the truth is only given to the soul by the Holy Ghost. In the carnal state one finds a warfare against God's design for us. "The carnal mind is not subject to the law of God neither indeed can be." There is no love of truth in our carnal mind.

In this exceeding dangerous place of darkness we find masses of professors of Christianity. The old truths and standards of the gospel have been taken so lightly, that these have now become nonessential and repulsive to them. They criticize God's people and brand them as fanatics. Conformism has gripped their nature. In apparent honesty they can say "I see no harm in doing that. God would never demand that of me." They change the truth of God's law into a lie. May God, the Holy Ghost, somehow bring light to their darkened minds!

We thank God, that all rebellion, all resistance, all selfish desires are destroyed, when the Blessed Holy Ghost fills us with himself and replaces this enmity with the love of the truth. Praise

His wonderful name! Friend, have you received him? Professing Christian does the pangs of hunger for God's laws and truth and for deep knowledge of Him grip you? He is that satisfying portion. Bless His Holy Name!

These poor darkened souls have heard. The invitation was given. They may have at one time even tasted the good things of God, but have failed to seek His whole will. They may still love the church; they find self satisfaction in assembling themselves together. They retain knowledge of the doctrine. They may profess holiness and give to advance a denomination, but be lost in darkness from which there is no return.

God Himself gives them up, and sends them strong delusion. This is not plural. One delusion is enough to send one to everlasting hell. Strong delusion! Strong enough to damn the weakened heart! Too strong for the darkened mind! Stronger force than human reason! We view multitudes in the creeping apostasy being given over to false doctrines and "isms". Strong men defeated. Good people's minds perverted to believe a lie and be damned. We have seen in our short life churches which stood for true holiness lose the Holy Ghost and fall into modernism, now embracing false doctrine and fellowshiping with the world and sin. History proves they will never rise again.

Let us consider another strong delusion that is quite common, Friend, take warning! The devil is out to damn you. We are concerned lest many good people fall into a snare. If the professing Christian gets careless and the cares of the world, even legitimate things crowds his thinking, he is on very precarious footing. He still testifies of an experience of entire sanctification. Day by day, little by little he loses the love of truth, the legitimate crowds out divinity. His power wanes unknowingly, his influence is crippled. Things, of personality, psychology and human magnetism or past zeal are substituted for the embodiment of perfect love in the heart. The force of a vibrant experience is gone. Because others see and sense this, the devil tells him that he is no longer appreciated. Self fights to uphold the loss. Things are said, half truths told, unintentional words taken for persecution until self can say "I must uphold myself and influence." Persecution complex enters. Strong delusion! This fallen Christian believes he is right, others wrong. He seems so honest in his error of truth. Strong belief! Self pity! Carnal self-love!

May God have mercy! There seems to be no return for this deluded soul. "That they all might be damned!" The line is crossed. The mind is reprobate. Forever apostate. The soul is damned!

O friend, let us find this love of the truth. Let us follow the Holy Ghost. We are in perilous days spiritually. We need the infilling Holy Ghost to guide us in all truth. He will never let us fall into delusion if we seek Him moment by moment. Praise His Name!

"Other refuge have I none,
Hangs my helpless soul on thee.
Leave, oh leave me not alone,
Still support and comfort me.

All my hope on thee is stayed,

All my help from thee I bring.
Cover my defenseless head
With the shadow of thy wing."

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3
GONE AWAY BACKWARD

Published in the April, 1967 Missionary Revivalist

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"Ah, sinful nation, a people laden with iniquity, a seed of evil doers, children that are corrupters: they have forsaken the Lord, they have provoked the Holy one of Israel unto anger, they have gone away ,backward." Isa. 1:4.

The act and process of retrogression has been and is now the tragic characteristic of the natural man. History proves the lawlessness of the carnal heart. Each moment the acts of humanity speak loudly of the enmity that lies within the heart of all the unsanctified.

The theory of eternal security, which is so prevalent, certainly does not find the answer to the sin problem, or cleanse the leprosy of the human heart, or tame the unlawful nature of man. This false doctrine cannot be proven by the history of the acts of man: nor does it stand in the truth of scripture. It finds its beginning in the statement of Satan, "Thou shalt not surely die."
From the life of holy communion

the grave of despair, man sank because of an evil heart of unbelief and disobedience. From spiritual mountain peaks to valleys of disgrace and abasement, man is driven by an unsubmitted will and rebellious nature.

"The heart is deceitful above all things, and desperately wicked: who can know it?" asks the searcher of the heart.

The professor of an experience that at one time called for high standards and strong convictions; that now has fallen to a state of "harmless sin", low standards, and yet feels no prick of the conscience in his love for the world, certainly is backslidden and lost.

"When professors of religion sport with sin they are backslidden, and have lost their experience," writes A. M. Hills.

"If any man love the world the love of the Father is not in him."

In doctrine some uphold holiness, but in their own lives they deny it and testify to the world by their lives that they believe one can live in sin and still be a child of God.

Hear the voice of Jesus as He warns, "Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth." This is the reason for such spiritual confusion today. They have rejected light. They have fought the high standard of holiness. They have now "seen things differently." When they knew God they glorified Him not as God. They changed the truth of God into a lie, and worshipped and served the creature more than the creator, Who is blessed forever. Amen. And even as they did not 'like to retain God in their knowledge and thinking, they became apostate. God gives such up to their own devices and eternal retribution.

"If we say we have fellowship with him, and walk in darkness, we lie." Oh, the tragedy of it! The Laodiceans "knew not" their condition of spiritual poverty and blindness. Multitudes today think in their mind's all is well, but are wanderers in the wilderness, and will bleach their bones in the place of desolation. Darkness has fallen, but they seem unaware. They are past feeling. Light has become darkness; how great is the darkness! They know not whither they go.

Bro. A. M. Hills again pictures this end-time church; "The love of the world is the characteristic weakness of the church of our time. The bulk of its membership is in torpid conformity with the world. It is swayed by the world's ambitions, delighted by the world's pleasures, intoxicated by the world's applause, ruled by the world's customs, fashions and laws. They measure themselves by the world's 'standards, and try to slake the thirst of their souls at the world's fountain of pleasures God knows it! Angels know it! Devils know it! unregenerate men know it, and unanimously vote that such mawkish piety is only a detestable cant and hypocrisy.

One would sink into despair and find no hope were it not for the Gospel of Jesus Christ. To the question, "Is there no balm in Gilead; is there no physician there?," the answer is given as the hope of all generations, "There shall be a fountain opened in the house of David for sin and uncleanness."

"According as his divine power hath given unto us all things that pertain unto life and godliness. Whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature." Glory! This is the greatest thought that entered the mind of God, the greatest news that has been heard by the ears of man, "that he would grant unto us, that we being delivered out of the hands of our enemies might serve him without fear, in holiness and righteousness before him, all the days of our life."

Praise His precious name! The blood of Jesus Christ cleanseth from all sin! No need to fail! He sanctifies and keeps! "Jesus also, that he might sanctify the people with his own blood, suffered without the gate." "Ye shall receive power after that the Holy Ghost is come upon you."

When the heart is purged and the nature changed, self is crucified and Christ is enthroned. Divine love fills our every capacity; we sing, "I am drinking at the fountain where I ever would abide, for I've tasted life's pure river and my soul is satisfied. There's no thirsting for life's pleasures, nor adorning rich and gay; for I've found a richer treasure, one that fadeth not away."

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THE HEART OF DECEIT

Published in the July, 1968 Missionary Revivalist

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"The heart is deceitful above all things, and desperately wicked: who can know it?" (Jer. 17:9) asks the searcher of the heart.

Only the omniscient God, Who knows the depraved heart, sees the depths to which man will go, unless restrained by the Holy Spirit. Sad but true, there comes a line, or a time when the unlawful heart goes beyond the striving, restraining of the Holy Ghost, and God must leave it alone to be damned. "My spirit will not always strive with man." Gen. 6:3

The Spirit of God places roadblocks in the path of all souls on their road to hell. He restrains them in some manner, each time they will to sin. He strives by the means of law, conscience, reasoning and emotions. He wrestles with the will of the child when he wills to commit his first act of sin. He restrains through the word, uses the influence of a saint, points the sinner to the Holy law, exposes guilt to the conscience and cries, "Come now, and let us reason together.., though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool."

Every faculty that the Lord can invade, to strive with men, He uses, but when these are destroyed, God has no other alternative but to give them up as reprobates.

Let the Spirit of God cease to strive with man and there is no hope. His depraved heart will draw him to the most beastly acts of sin, and he will end in eternal hell, lost forever.

If we note by careful study the first chapter of Romans, notice verse twenty. In whatever age man has lived, the blessed Spirit has striven with him by some means. Regardless of what dispensation we live in, we are without excuse.

Then as we study the remaining part of the chapter we see that the deceitful heart of man resists the Holy Spirit and destroys the faculties and avenues by which the Spirit might restrain them. The reasons are plain why, in verse twenty-four, God gave them up to uncleanness. Is there a strange parallel to these unthankful, vain, darkened-hearted professors of our generation? I believe so!

Let us note. these also changed the truth Of God into a lie; therefore God gave them up to vile affections. Where were these things, uncleanness and vile affections? The answer must come, that they were within the nature of man, within the wicked heart. Again we see these apostates bringing in a new version of the word, of God, leaving out where possible, the cardinal doctrines of salvation through the blood, holiness of heart, and the second advent of our blessed Lord.

Now man goes beyond the limit of mercy. He wills to cast God from his thinking, plans and life, and will not retain God in his knowledge. For this cause God gives them over to a reprobate mind. Filled with all unrighteousness! Every avenue of approach by the Holy Ghost, is now cut off. They are now and forever the sons of perdition.

Law has been broken, conscience seared, reasoning gone, imaginations vain, heart darkened, past feeling, and the emotions waxed cold. The will is given over to disobedience. The word has been perverted. These find it easy, in fact they find pleasure, in ridiculing the holiness people, and mock at the judgments of God. Comparable to this age of apostasy? Yes, with alarm we view it, with love we warn.

The heart of man without the cleansing, purifying blood of Jesus is deceitful. Full of deceit! Nothing within but deceit. It will lie, using every means to falsify God's word and promises, and ask, "yea, hath God said?" It will deceive its victim until sin is no longer wrong, tell the soul that things have changed, so as to find an excuse for sin. "Full of falsehood," writes the prophet.

The heart is also wicked. Wicked means addicted to evil. An addict to evil; what a picture! The heart is enslaved to every vile thought, every vile deed, every dirty corrupt word and conversation. Left to itself, there is nothing of evil impossible to every man.

We see the awful picture of the heart; deceitful and wicked, but let us look further at that adjective; desperately. What is this? In our dictionary the meaning of this word is: beyond or almost beyond the hope of cure. Now we see the heart is full of deceit, addicted to evil to such a state that it is beyond or almost beyond the hope of recovery. What a hopeless case man is in. It would seem he is not only doomed but damned. Jeremiah, the prophet weeps as he asks, "IS there no balm in Gilead; is there no physician there?" The answer echoes throughout the ages, "There has been a fountain opened for sin and uncleanness!" To the question, "Oh! wretched man that I am, who shall deliver me from the body of this death?" The answer, "I thank God through Jesus Christ my Lord."

The Psalmist saw the awful sin of his life and prayed, "Purge me with hyssop and I shall be clean; wash me and I shall be whiter than snow." Viewing his deceitful heart and realizing that God desired truth in the inward parts, he prayed. "Create in me a clean heart, O God; and renew a right spirit within me."

August Toplady spent a night in prayer, "Create in me a clean heart and a right spirit within me" and penned the lines:

Rock of ages cleft for me,
Let me hide myself in thee.
Let the water and the blood
From thy wounded side which flowed
Be of sin the double cure!
Save from wrath, and make me pure.

How naive and darkened is the one who feels that conditions are improving, and through education or by other means of man, spiritual, moral or political balance will finally become perfected.

worse, deceiving and being deceived." II Tim. 3:13

The scriptures tell of our day of apostasy: the falling away; the ease of deception; unsound doctrine, a form of godliness, but no power. With spiritual power at its minimum, the church has lost its message of repentance and heart holiness. The world is untouched by a social gospel. The sacredness of the home has been invaded by pictures of immorality, murder and the basest of sensuality.

Gangs of dirty-bodied, dirty-minded, dirty hearted youth wander the streets of our cities, plundering, protesting, raping, with seemingly no restraint. The picture darkens daily. Tell me not these are the greatest days of revival. Let no man deceive you that the Spirit is being poured out in a miraculous way to Christendom. If this were true, we would see change. No, the Spirit finds no way to get to the will, the heart or the conscience. This generation, we believe, commits every base sin of the antediluvians, darker than the blackest sin of Sodom. No sin is too base for the carnal heart. The Spirit no longer strives.

Where are we, friends? Awake! Our hope is the coming of Jesus. "Behold, the bridegroom cometh." "Blessed and holy is he that hath part in the first resurrection." Rev. 20:5

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5 HOLINESS PROVIDED

Published in the August, 1970 Missionary Revivalist

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But the flesh of the bullock, and his skin, and his dung, shalt thou burn with fire without the camp: it is a sin offering. Ex. 29:14

For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp. Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate. Heb. 13:11-12

The doctrine of heart purity is the purest and most clear doctrine of the Scriptures. True it is, that the author of confusion would do his best to enshroud the truth in a veil of uncertainty, but the Blessed Holy Spirit has come to enlighten the heart that hungers and thirsts after righteousness.

We are not interested in showing that we are positionally holy, but we are anxious to declare the provisional grace of God that we might serve Him without fear, in holiness and righteousness before Him all the days of our life.

In the shadows of the old dispensation, the light of provisional holiness shone bright, yet shines in these last days in its fulness unto us by the son, Jesus Christ.

The blood of the beasts of the sin offering was carried into the sanctuary as an atonement for committed sin, but the body of flesh, and the unclean parts were destroyed with fire without the camp. So corrupt was this part of the offering that the bearer was unclean and must be purified, or be cut off from the congregation forever.

In type this body is "the sin." It shows forth the body of sin that must be destroyed; not fit to be destroyed near the presence of the court, but without the camp. This is "the old man" that must be crucified; this is the nature of sin; this is the carnal mind; this is the body of death; and the flesh or enmity that must be slain.

All fundamental churches in their primary confessions agree that there is a defiled nature so deeply impregnated in the soul of man, even after conversion, that it must be dealt with in some manner before they stand in the presence of Almighty God.

Thanks be unto God for the provision. The great Anti-type, even Jesus Christ, who was made sin for us, took our sin in His body outside the gate of the city, and there under the fire of God's wrath against sin was "burned" and the body of sin destroyed. Glory to His Name! "Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin." Rom. 6:6

He that knew no sin became the great sin offering for us. Realizing the awfulness, the corruption, the defilement of this sin principle, Christ writhed in agony and became sorrowful even unto death, and sweat as it were great drops of blood, as his holy soul would want to turn from being made "the sin." Revolting was it to His Holiness. How could one want to coddle, suppress or deny the blackness of such a vileness, when deliverance has been provided.

There without the camp He cried, "It is finished." The body was broken for you. The veil in the temple was rent by an act of God. The three inch veil that separated sinful man and an Holy God is torn asunder. The only thing that separates man from God is sin. Now that is rent. The enmity is slain, Glory to God! The body of sin once and for all has been destroyed. We may come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

"Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh: Let us draw near with a true heart in full assurance of faith." Heb. 10:19-22.

Oh hungry heart, unsanctified, God has provided this glorious experience for you! We receive this promise by an act of volition, by an act of choice, and by faith.

May I warn you of an easy believe-ism; or settling for a shallow experience. This experience of sanctification goes far beyond two trips to the altar. There are steps to justification: confession, restitution, and forsaking sin. There are also steps to holiness: confessing our need, seeing the depravity of our soul, dying to self, desires, plans, and wishes, going the way of crucifixion. There is no other way. "Let us go therefore unto him without the camp, bearing his reproach." Heb. 13:13. We call this the "death route." For he that is dead is freed from ("the") sin. Rom. 6:7

Praise God, all may receive the infilling Holy Spirit in resurrecting power when the old man of sin is destroyed. This is the ultimate in Christ's provision for us in this life. "For by which will (testament) we are sanctified through the offering of the body of Jesus Christ once for all." Heb. 10:10

"For by one offering he hath perfected forever them that are sanctified." Heb. 10:12

"For this is the will of God, even your sanctification." I Thess. 4:3

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6 HE MADE PEACE

"And having made peace through the blood of his Cross, by him to reconcile all things unto himself... And you, that were sometimes alienated and enemies in your mind by wicked works, yet now hath he reconciled in the body of his flesh through death, to present you holy and unblameable and unprovable in his sight." Col. 1:20a-22

Man's quest for peace has dominated his efforts and pursuits in all history. The heart and mind of sinful man are always in turmoil and conflict, so he craves peace. Although he seeks for peace, he finds that the things of the world and sin, that offer the answer, bring no peace, but such only aggravate the warfare within. Where is deliverance? Who shall deliver? The Apostle gives the answer. "I thank God through Jesus Christ my Lord."

It was Jesus Christ's work, not our own. He made peace, v. 20. Let us remind the reader that in all our efforts there is no peace. It becomes ours personally through faith in Jesus' provisional grace.

We know that our peace was provided at a tremendous cost. It was "made" through the blood of Jesus; the very life of God; the blood of the Begotten Son. Our peace could not be purchased by the blood of animals, nor by the blood of ritual sacrifices, nor with our own blood, but only by the blood of His cross. Blood had been shed by thousands of animal sacrifices, but these could never take away sin. Neither by the blood shed on other crosses. Thousands were crucified on wooden crosses, but none could bring reconciliation. It must be the blood of His Cross.

What can wash away my sin?

Nothing but the blood of Jesus.
What can make me whole again?
Nothing but the blood of Jesus.

The reconciliation of sinful man to God involves a willingness on man's part and a divine provision on God's part. His was consummated at the Cross when he proclaimed, "It is finished." Ours is complete as we confess and forsake sin and with a deep sorrow we look to an offended God for forgiveness. We are saved by our faith in the finished work of Christ (through the blood of His Cross.)

Wonderful is the justified experience. Every transgression blotted out. We are newborn; Spirit born. Every sin is washed away. God has the ability to forget our sins and remembers them against us no more forever. Glory!

Yet in the work of reconciliation there must be a divine work in those now justified who were at one time alienated and enemies in their minds. This work is a cleansing or a purging of nature. The iniquity of the heart must be destroyed. The writer of the Roman book tells us within the unsanctified there is enmity against God which he calls the Carnal Mind; again he calls it the body of sin; and again our old man; yet again the body of this death.

Though we were aliens and enemies of God, proven by wicked works, yet now hath He reconciled us to God in the body of His flesh through death. It took not only the blood of atonement, but also the destruction of the body of His flesh through death to complete the reconciliation. He that was made sin for us must be destroyed outside the camp. The Apostle, by faith, experienced this as he wrote, "Therefore we are buried with him by baptism into death--knowing this that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin." Rom. 6:4a-6:6.

As in Moses' sin offering, there must be a destruction of the body (the sin) before there is the cleansing of the blood for sanctification.

"For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp. Wherefore Jesus also that he might sanctify the people with his own blood, suffered without the gate." Heb. 13:11-12

"For by which will (covenant) we are sanctified through the offering of the body of Jesus Christ once for all." Heb. 10:10

We glory in the cross; He made peace; He reconciles us to God through the blood of His cross, and through the body of His flesh through death. Blessed be His Name!

The result of this wonderful work of reconciliation is that He might "present you holy and unblameable and unprovable in his sight; if ye continue in the faith." vs. 22b-23a

The result of our faith is Holiness; our actions and thoughts unblameable and unreprouable in God's sight. The Lord God demands and provides holiness in every dispensation, and in every life. "Be ye holy; for I am holy., I Peter 1:16

This glorious provision is made through the blood of His cross. Hallelujah!

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7

NOW RECONCILED

Published in the February, 1984 Missionary Revivalist

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"And having made peace through the blood of his cross by him to reconcile all things unto himself: And you, that were sometimes alienated and enemies in your mind by wicked works, yet now hath he reconciled, in the body of his flesh through death, to present you holy and unblameable, and unreprouable in his sight" (Col. 1:20-22).

Man's quest for peace has dominated his efforts and pursuits in all history. The heart and mind of sinful man is always in turmoil and conflict, so he strives for peace. Although he seeks for peace, he finds that the things of the world and sin, that offer the answer, bring no help, but only aggravate the warfare within. Where is deliverance? Who shall deliver? The Apostle gives the answer, "I thank God through Jesus Christ my Lord."

It was Jesus Christ's work, not our own. HE MADE peace (v. 20). Let us remind the reader that in all OUR efforts there is no peace. It becomes ours personally through faith in Jesus' provisional grace.

We know that our peace was provided at a tremendous cost. It was "MADE through the blood of his Cross; the very life of God; the blood of the only begotten Son. Not by the blood of animals; not by our works; but by the blood of HIS cross.

Blood had been shed by thousands of animal sacrifices, but these could never take away sin. Neither by the blood shed on other crosses. Thousands were crucified on wooden crosses but none could bring reconciliation. It must be the blood of HIS cross.

What can wash away my sin?
Nothing but the blood of Jesus.

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The reconciliation of sinful man back to God involves a willingness on man's part and a divine provision on God's part. His was consummated at the Cross. Ours is complete as we confess and forsake sin, and with a deep sorrow, we look to an offended God for forgiveness. We are saved by our faith in the finished work of Christ (through the blood of His cross).

Wonderful is the justified experience. Every transgression blotted out. We are new-born; Spirit-born. Every sin is washed away. God has the ability to forget our sins and remembers them against us no more forever. Glory!

Yet in the work of reconciliation, there must be a divine work for those who were sometimes alienated and enemies in their mind. This work is a cleansing or a purging of nature. The iniquity of the heart, not the acts of sin, must be destroyed. The writer of the Roman book tells us within the unsanctified there is enmity against God which he calls the CARNAL MIND; again he calls it the BODY OF SIN; and again OUR OLD MAN; yet again the BODY OF THIS DEATH.

Though we were aliens and enemies of God, proven by wicked works, yet now hath he reconciled us to God in the body of his flesh through death. It not only took the blood of atonement, but also the destruction of the body of His flesh through death to complete the reconciliation. He that was made sin for us must be destroyed outside the camp. The Apostle by faith experienced this as he wrote, "Therefore we are buried with him by baptism into death--knowing this that our old man is crucified with him, that the body of sin might be destroyed, that henceforth, we should not serve sin" (Rom. 6:4a; 6:6).

In Moses' sin offering, there must be a destruction of the body (the sin) before there was the cleansing of the blood for sanctification.

For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp. "Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate" (Heb. 13:11-12).

"For by which will [covenant] we are sanctified through the offering of the body of Jesus Christ once for all" (Heb. 10:10).

We glory in the Cross. HE made peace; HE reconciles us to God through the blood of His cross, and through the body of His flesh through death. Blessed be His Name!

The result and purpose of this wonderful work of reconciliation is that he might "present you holy and unblameable and unreprouvable in his sight; if ye continue in the faith" (vs. 22b-23a).

The result of our faith is holiness; our actions and thoughts unblameable and unreprouvable in God's sight. The Lord God demands and provides holiness in every dispensation, and in every life. "Be ye holy, for I am holy" (1 Peter 1:16).

This glorious provision is made 'through the blood of His cross. HALLELUJAH!

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8
PURPOSE

Published in the November, 1987 Missionary Revivalist

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"If the foundations be destroyed, what can the righteous do?" Ps. 11:3

Used rarely, this word "foundations" does not mean what we usually think; as the base of a tower or the structure used to build upon. Nor is it the foundations of a building. A better translation of this word is "purposes" (Strong's Concordance, et al). The word "destroyed" means to "pull down."

The fear expressed here by the question is not that the foundations of our faith and doctrine be undermined, but rather the fear of losing our sense of purpose.

David was fleeing from Saul, the first king of Israel. Saul was anointed for a purpose: "to be captain over the Lord's heritage" I Sam. 10:1. He was appointed as the one that would defeat the enemies of Israel; to build the Kingdom of God that would reveal God's purpose to and for all nations. Israel was God's inheritance. Saul was to be their captain. What a commission!

Yet he failed in his purpose. Something or someone "destroyed the foundation." He was zealous to maintain his influence and standing. He turned to trying to kill his own friend. He forgot his purpose and failed God and his people and the nations.

The Psalmist asks the question amidst this situation. If God's purpose is destroyed or pulled down, what can the righteous do?

Many times in the scriptures good men have had a calling; a purpose, a God-given position, a commission, but something turned them aside to an ineffective effort. Something or someone turned them from the true purpose of God to a false trail, and destroyed the purpose of their existence.

So has been the history of the Church. Doctrine may be pure; people may have a desire to serve God with a purpose, a commission to preach the Gospel to every creature, a zeal to give holy lives, but something has turned them to putting priorities on things--not necessarily sinful or wrong things, but things that would divert our priorities. Secondary issues and opinions can divert from main issues and purpose. Good, many times, is an enemy of the best.

So it was with the church at Ephesus, Rev. 2. Here Paul founded the church which became the center for evangelizing the remainder of the province. The Apostle John had resided here as the bishop of the church. It became the foremost church in the East. Its influence spread the Gospel east and west along the trade routes. With a fervent zeal for God's kingdom they labored with

patience; patient in the face of opposition, laboring to overcome false prophets within the church. Their aim was to keep a true church by having church trials and casting out the false apostles.

The failure of the Ephesian church was the perversion of their chief virtue; opposition to false brethren led to censoriousness, distrust and division. Pointing fingers and classifying brethren is our danger. Despising others who do not see as we do always brings discord. (Read Romans 14.)

They left their first love. Their purpose was to spread the Gospel, but it was destroyed by motives of cleaning up the church, until brotherly love was destroyed. However, this cannot be destroyed without love toward God being disrupted, since the one manifestation of love is impossible without the other.

If Satan can create divisive opinions that breed mistrust, censoriousness and division, our foundations are destroyed.

We note also the church at Smyrna had "those who say they are Jews but are not" within its assembly. Jesus said, "Fear none of these things"

Again the church of Philadelphia, the church of Brotherly Love, the church of the Rapture (Rev. 3:10), had within "those who say they are Jews and are not, but do lie." Yet they maintained brotherly love. There was no critical, divisive scrutiny. Why? because there was a door set before them. A purpose! No man, even the hypocrites or apostates within, could shut that door or stop their purpose. They had not left their first love. They were loved (v. 9) by the One that had the key of David. They, like David, left the purging of the kingdom of the Lord, Ps. 11:4. This is the key! David did not try to battle the force against him, but left this to one "whose eyes behold, and he would try the children of men" Ps 11:4.

Neither did the Philadelphian Church. Jesus said to them, "I will try them that dwell upon the earth" Rev. 3:10. "I will make them come and worship before thy feet" Rev. 3:9. "I will make them the synagogue of Satan" Rev. 3:8.

Oh! that we might leave the censoring, the judging, the purging, and the future of our assemblies into the hands of One whose eyes are a flame of fire, who knows the intents of the heart, and to One that judges righteously.

What is the answer when the purposes are, destroyed? David had the answer, In the Lord will I put my trust. The Lord is in his holy temple. I will flee as a bird to the mountain; upon the wicked will HE rain snares, fire, brimstone, and a horrible tempest."

What is the answer when our purpose of evangelizing the world, preaching the gospel to every creature, has been destroyed by secondary pursuits? Jesus had the answer, "Remember from whence thou art fallen and REPENT, and do the first works; or else I will come unto thee quickly, and remove thy candlestick [church] out of his place except thou repent. "He that hath an ear, let him hear what the Spirit saith unto the churches" Rev. 3:13.

Personally, I have felt the heart throbs and burdens of our dear founder, as we talked and wept together. There was a purpose of our existence and calling. Upmost in his motive was to promote scriptural holiness to a broken and sin-sick world. It was the burden of the Lord. His purpose was to form a holy union of conservative holiness people, not necessarily agreeing on all things, but a union of sanctified believers, zealous to point the lost to Jesus; with a fervent burning compassion for the fallen and a charity toward all. One of his oft-used terms was "intercession." In our first meeting to form a group of directors he said, "Let us not be known by our standards but by our compassion."

This is the purpose we must maintain. This is the group with whom God led us to affiliate.

If the foundations be destroyed, what can the righteous do?

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THE END