

A Letter on Recent Heterodoxy

W. Kelly (B.T. Vol. N2, p.159.)

My dear Brother,

As warning has been already given (full enough) as to this system of strange doctrines, I have not thought it wise or good to be occupied with an unsavoury and dangerous theme. When we have arrived before God at the conviction, not only that such a truth for the saints as life eternal is darkened and rendered uncertain, but that Christ Himself is dishonoured and misrepresented, one may turn away from the darkness to enjoy Him Who is from the beginning, and the love that was manifested in Him and is perfected in us and with us.

But as you and others desire to know its late phases, I will cite a few passages from "Readings and Addresses at Weston-Super-Mare, Jan. 3rd. to 10th. 1897," which suffice to prove how daringly unreliable and perilous it is.

"The mystery is the body simply" (p. 38). Now the apostle took pains to lay down emphatically and on the contrary, that it is *concerning Christ and* concerning the church. How sad to leave out Him on Whom all depends, of Whom the assembly is but the complement! Compare Col. 1: 27. To ignore the Head as the chief and efficient glory of the mystery is a fatal blank.

"I do not think there will be any fellowship in heaven" (p. 81). Its perfection, outside the scene of contrariety, is a singularly perverse ground for denying it; its absence there, what a blank!

"We shall not know Him as Lord in heaven, we shall know Him as Head" (p. 82). We now know Christ as Head on high, while we are on earth; but where is it revealed; that we are to know Him so when we are there? Where, that we shall cease to know Him as Lord? The book of Revelation tells us most of such things; but it assuredly endorses neither of these random utterances. Shall we ever cease to say or sing "Lord Jesus?"

"I have thought [speaking of Rom. 8: 30] that for the Holy Ghost to be given to a man is in a sense to glorify him; all is settled morally" (p. 111). What a monstrous comment on the apostle's word, who in giving us the links of divine purpose speaks of glorification with striking anticipation!

But the worst and most shameless contradiction of fundamental truth is in p. 127: "Becoming a man, He becomes the Logos." Need I say that John 1 teaches that He was the Logos, or Word, in the beginning or eternally? He became flesh in time. The other chief speaker evidently felt the error, and stated the truth subsequently, but did not dare to say more. Was this loyal to Christ?

Now these notes are "revised." But where are they that care for Christ, wounded afresh in the house of His friends? Is there no fidelity left? no faith? no jealousy for the truth?

Of more than one I have heard, who owned such doctrines to be "diabolical." This was the word. Why do you then go on in fellowship with such? For testimony was the answer. Testimony! certainly not to Christ, but rather to the enemy. Is it not infatuation?

Yours ever in Christ, W. K.