

THE WORD OF TRUTH

Published Monthly

WRITTEN MESSAGE OF VOICE OF TRUTH RADIO BROADCAST

Volume 9

MARCH, 1965

Number 2

"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 Manifestation of Jesus

(Part Two)

Jesus has committed Himself to reveal His Person to those who have His commandments (to whom they have been sent), and keep (retain in their heart) them (John 14:23). This is no idle promise, but an effectual one, as all who have hidden His word in their heart know. The means through which Jesus reveals Himself is described thus: "And my Father and I will take up our abode with (or in) Him." He that hath the Son, truly hath life; and he that hath not the Son, hath not life (I John 5:10-11), as testified that Beloved disciple. THE POSSESSION OF JESUS IS THE DIVINELY APPOINTED MEANS BY WHICH WE COME TO "KNOW" HIM, "whom to know is life." Admittedly, this is the one thing that the multitudes are missing, and therefore, they have little or no knowledge of Jesus Christ. The reality of His person has never been stamped upon their consciences. They, trusting in ordinances and in systems, have actually been deprived of the very "hope of glory" (Col. 1:27). Jesus has said that to those receiving Him, will He come, humbling Himself to "sup with them" (Rev. 3:20), and they SHALL sup with Him. This is intimate communion, where our spirits are knit together with Him, where His mind becomes ours (I Cor. 2:16). His Divine Nature thus being fused with ours, we becoming "partakers" of it (II Pet. 1:4).

This process of Jesus indwelling you, filling you with "all joy and peace in believing" (Rom. 15:13) is what constitutes the revelation, or manifestation of Christ's Person to you. Ignore this indwelling, and you shall remain ignorant of Christ's Divine character. Here you are urged to look to your own self, and to examine your own self, to see whether you be in the faith; for you know that Christ is in you, except you be reprobates (II Cor. 13:5). THE SOURCE OF REJOICING AND REVELATION IS TO BE FOUND WITHIN THE CHILD OF GOD, NOT SEPARATE FROM HIM. Oh, blessed joy this truth to me.

When one is "born from above" God places within that person "all things that pertain unto life, and godliness" (II Pet. 1:3). The "Word" is IN you (John 5: 37, 28; Col. 3:16). The love of God is IN you (John 5:42; Rom. 5:5). Christ's joy and life is WITHIN you (John 5:11; 6:53). The "Spirit of Christ" is IN you (Rom. 8:9). Christ Himself is IN you (Rom. 8:10; II Cor. 13:5; John 15:4; Col. 1:27). Christ's mind BECOMES A PART of you (Phil. 1.2:5). The Holy Spirit is WITHIN you

(Please turn to page 7)

In This Issue . . .

"SUFFER A LITTLE WHILE"

"EXPRESSIONS FROM THE PIT EXPERIENCE"

The Word of Truth

Published monthly by The Voice of Truth Publishing Association, Inc. Business Office, 7903 Hendricks Pl., Crown Point, Indiana.

Author and Editor: Given O. Blakely
Circulation Manager: Kenneth R. Smith

Sent free, upon request, to all interested persons.
Address all correspondence to: Box 1684, Highland, Indiana.

"HIS WORD WAS WITH POWER"

"And they were astonished at His doctrine; for His word was with power" -Luke 4:32

Words can be weighty and significant or light and meaningless. By nature man is given to a great deal of idle and insignificant chatter, and therefore daily conversation and instruction are not always profitable or beneficial. But this was not the case with Jesus. His words are all pregnant with meaning and invested with Divine Life. The hungry and thirsty of heart always found food and drink in Christ's words, and therefore treasured them. This is He that "speaketh from heaven" (Heb. 12:25), and He does not offer intellectual husks for men's hearts, **Every word is a kernel of truth, able to "minister grace to the hearers"** (Eph. 4:29). To those accustomed to the purely external religious instruction of the scribes and pharisees (whose lineage is still with us), the teaching of our Lord was astonishing. It penetrated peoples hearts, pointed to the needs of the needy, and the pride of the arrogant. You could not hear Jesus speak and placidly remain indifferent: His word was with **power**. It was (as it still remains) "quick and powerful, and sharper than any two-edged sword; even to the piercing asunder of soul and of spirit, of bone and of marrow, and is a discerner of the thoughts and intents of the heart" (Heb. 4:12). His word **BROUGHT TO MAN THE IMMUTABLE DECREES AND THE INSCRUTIBLE SOVEREIGNTY OF GOD**. Like a hammer (Jer. 23:29) it beat through the thick and rocky shell of men's hearts, and burned as a fire doing its work of purging. So potent was it, that when it was addressed to the elect, Jesus informed them "And now are ye clean through the word that I have **SPOKEN** unto you" (John 15:3). How powerful is that! To cleanse the hearts of men whose thoughts were only of self, who trod in this earth as though they were satisfied with nothing else; whose minds were alienated from God because of wicked works (Col. 1:21). See with what power and authority He Spoke! Clean! What a word is that! It speaks to those who wallow in the filth and corruption of their own base desires; who seek not the Lord; who glory in their shame, and who walk and stumble in the night! Christ's word cleans them, and makes them fit to be in the presence of God; fit to minister to God's people; fit to be used unto "every good work" (II Tim. 3:16-17). How, then, ought we to crave this word, that its power might be directed upward!

(Please turn to page 5)

"WILLING TO CONTENT THE PEOPLE"

"And so Pilate, **WILLING TO CONTENT THE PEOPLE**, released Barabbas unto them, and delivered Jesus, when he had scourged Him, to be crucified." -Mark 15:15

Pilate, that contemptible conformist, refused to stand for what he knew was legally proper. He could find no fault with Jesus (Luke 23:4); no sin could be laid to His account. Blessed Savior was this, who was truly "separate from sinners" (Heb. 7:26)! Our Lord was careful to be "subject to every ordinance of man for conscience sake" (I Pet. 2:13), and thus had broken no civil law. He had only exposed the superfluity of the Jewish religion, which had much form, but no power (II Tim. 3:5). He had wisely uprooted the pseudo-theology of the day, and thereby providentially brought the indignation of the religious leaders to the boiling point. Pilate realized this, and made a sort of attempt or effort to release the case; but the people would not consent. The flaw in Pilate's character was that he was **WILLING TO CONTENT THE PEOPLE!** Therefore, justice was but incidental. It was the demands and good pleasure of the people that must be met - and thus Jesus was delivered to be crucified!

It is most unfortunate, in a way, that Pilate has such great posterity! Myriads are there that "love the praises of men more than the praises of God" (John 12:43). The tragedy is seen in the fact that many of these are religious leaders, posing as representatives of our Lord Jesus Christ. They are **WILLING TO CONTENT THE PEOPLE**, however, and so are "guilty of the body and blood of the Lord" (I Cor. 11:27). Failing to heed the admonition of God to labor for His goodpleasure and not for man's (Eph. 6:6; Col. 3:22), they deal out subtle denominational dainties that their people love to hear. Predigested doctrines are spewed out of their mouths to tantalize and please the people who already adhere to them. This damnable course is not limited to any one religious sect. We could speak of those who pacify Puerile Presbyterians, Diminutive Disciples, Bantam Baptists, Mediocre Methodists, Lilliputian Lutherans, Retiral Restorationists, Pretending Pentecostals, Quashy Quakers, Complacent Congregationalists, and Napping Nazarenes. As God's sheep are scattered throughout the world, so are Satan's seed. Neither one is confined to any one locale. It is amazing how often the supposed pastors of these various flocks make concerted attempts to pacify the carnally minded. They, like Pilate, are "**WILLING TO CONTENT THE PEOPLE**," and so they "crucify to themselves the Son of God afresh, and put Him to an open shame" (Heb. 10:26). Such men the evil men, being led aside by their own lusts. Beware of them who would feed you only food for flesh and the old man, and let the new nature starve! Jesus declared, "Feed my sheep", "Feed my lambs" (John 21:15-17). I realize that this upsets most of the modern church program, but it really needs to be upset for it is subversive to the economy of God, and results in confusion of face and weakness of heart for those who really desire to be filled with the righteousness of God. Woe to that man who poses as a shepherd and fails to fulfill these words. Against such shepherds

(Please turn to page 8)

"Suffer A Little While"

"But the God of all grace, who hath called us unto His eternal glory, AFTER THAT YE HAVE SUFFERED A LITTLE WHILE, make you perfect, stablish, strengthen, settle you" I Peter 5:10.

By nature people are sensitive to suffering - they do not like it or search after it. Because of this, the world is continually offering sedatives of soul in pleasure and gain to cause men to believe suffering is to be zealously avoided. Within, man recoils from suffering, and diligently pursues the course least apt to lead to it. Hence the tendency on the part of many to fit into the crowd, and refuse to place into action many of the principles of life which, they are personally convicted, are proper. It is most unfortunate that this attitude has crept into the church of God, affecting its teachings. In numerous denominational gatherings, God's sheep are actually told that God has planned to exempt them from exceptional trials and suffering. But, as is too often the case, the promulgators of this doctrine have only exhibited their virtually total ignorance of God's purpose and program. Suffering really precedes perfection, establishment, strength, and settling. Experience has taught the true children of God that suffering is not only a part of the new life, but that it is a VITAL PART of it! It is through this very exercise that we are brought to be conformed to the image of God's Son (Romans 8:17-30). A non-sufferer is a non-Christ-like person; and a non-Christ-like person is destined for perdition in that state. Tribulation, sorrow, vexation, trouble, suffering, and grief are all ordained channels of BLESSING whereby God conveys Himself to us. Shun these things and you remove yourself from the Divinely appointed means of placing upon you the glory of Jesus Christ!

Notice this text! To brace and fortify us for the truth of suffering, Peter wisely refers us to the "God of all grace." Whenever we mention suffering, we begin with God's grace in order that His people be not discomfited and discouraged from bearing the appointed cross (Matt. 10:38; Lk. 14:27; Mk. 8:34; 10:21; Lk. 9:23). Paul declared that his glory was in that very cross (Gal. 6:14), by the which he was crucified unto the world, and the world was crucified unto him. Surely the truth of God's grace, and of the God of all grace, enabled him to receive this secret truth into his heart. It is from him that we receive the truth that God's grace is "sufficient" (II Cor. 12:9); i.e., thoroughly able to meet our needs and to uphold us "in the day of visitation" (I Pet. 2:12). If we have nothing but grace, it is sufficient; it is enough - nothing more is needed! **It is a great problem to convince men of the sufficiency of God's grace. They have a tendency to trust more in self than in God. Since, therefore, grace has to do with God, they naturally relegate it to an insignificant position.** But once a person is given to see "the truth as it is in Christ Jesus" (Eph. 4:20-21), grace takes on a holy lustre. To aid us in overcoming any proclivity, however, away from grace, God urges us to approach BOLDLY "unto the throne of ALL GRACE, that we might obtain

mercy, and find grace to 'help in the time of need' (Heb. 4:16). There are few things more apparent to men than their own needs (I speak of those that have been reborn by the Spirit of our God). Herein, therefore, is to be found the blessed truth of the all-sufficiency of God's grace - in meeting and providing for your needs. Praise the Lord! Grace instructs us that God has abundant provision for our NEEDS, and that we are never to be found in any circumstance where it (grace) is not THOROUGHLY EFFECTUAL! Because suffering is so distasteful to us by nature, therefore, Peter first instructs us that there is specific grace for suffering. **IT CAN BE BORNE!**

Secondly, the apostle fortifies our faith by declaring that God has "called us unto His eternal glory." He here projects us to "the end (or aim) of our faith", which is "the salvation (ultimate) of our souls (i.e., the total liberation of our spirits from all that corrupts, whether our body, or the environment in which we live) - I Pet. 1:9. This is the objective of our "call." It is the "call" of God that brought us "out of darkness into His marvelous light" (I Pet. 2:9). **THIS WORD "CALL" IS A WORD DENOTING THE EFFECTUAL TRANSMITTAL OF GOD'S OMNIPOTENT WORD TO YOUR HEART, WHEREBY YOU ARE CONSCIOUSLY PROJECTED INTO GOD'S PRESENCE AND PURPOSE.** When "call" is used as it is in this text, it always speaks of an accomplished end considered from its beginning (and it is often God's custom to speak in this manner-Isa. 46:10). **HE IS HERE TEACHING US, THEREFORE, THAT GOD'S EXPRESS AIM IN OUR CONNECTION IS TO BRING US INTO HIS EVERLASTING PRESENCE, AND THAT HIS DEALING WITH US ARE ALSO TO THIS END!** What, therefore, God permits to happen in our lives is also directed toward the accomplishment of this purpose! In dealing with the same truth, Paul taught that "all things work together for the good to them that love the Lord; to them that are THE CALLED according to His purpose" (Rom. 8:28). The reason Paul cites for this is that God has "predestinated", or predetermined, that all whom He "foreknew" (forsaw within the confines of His own purpose and work) should be "conformed to the image of God's Son" (Rom. 8:29, 30). **WHATSOEVER, THEREFORE, TRANSPIRES IN THE SAINT'S LIFE, IS AN INTEGRAL PART OF THIS PROCESS, AND IS THEREFORE NOT TO BE SHUNNED OR HELD IN DISDAIN!** How difficult it is for many to receive this truth! Romans eight is dealing with the conflict and sufferings of God's people. They live in a condemned world surrounded by almost intolerable things. All of this wars against their spirits, and they "being burdened" (II Cor. 5:4), are "waiting for the adoption, to wit, the redemption of the body" (Rom. 8:23). They desire to be liberated from the "earthly house of this tabernacle" (II Cor. 5:1), and from these surroundings that stand condemned before the Lord, and "war against the soul." (I Det. 2:11). These circumstances are what make suffering real suffering for the child of God. Paul, however, instructs us that "the sufferings of THIS PRESENT TIME

Tract Ministry

The Lord has graciously provided a means whereby we may publish profitable tracts for distribution. We desire for you to participate in this ministry, and so offer the opportunity to obtain these short messages in quantity.

GOD AND MAN, a series of four studies designed to acquaint you with both God and man, their natures, and their union in Christ.

THE ELECTION OF GRACE, a sixteen page tract dealing with the great subject of God's choice of a people.

You may obtain as many of each tract as may profitable to be used. Write for your copies today!

are not worthy to be compared with the glory which shall be revealed IN US" (Rom. 8:18), and asserted that "if we suffer with Him, we are constituted "heirs of God and joint heirs with Christ" (Rom. 8:17). **THEREBY HE WISELY INSTRUCTS US NOT TO FEAR SUFFERING, BECAUSE GOD HAS ORDAINED THIS MEANS TO BRING US TO JESUS' IMAGE.** How, then, can it ultimately harm us? **We must learn to permit God to utilize His own methods in "bringing us to glory" (Heb. 2:10), and not to avoid their workings in us!**

But Peter immediately prepares us for the toilsome road to glory by informing us of suffering. **THIS IS AN INDISPENSABLE PART OF GOD'S ECONOMY, AND THAT FULNESS OF CHRIST'S LIKENESS THAT WE SEEK SHALL NOT COME UNTIL "AFTER" WE SUFFER!** He refers the time of our suffering to a "little while" because he desires for us to catch the significance of the term "eternal glory." We are very much prone to esteem lightly the glory of our inheritance in Christ Jesus, and so the Holy Spirit always testifies in such words as to minimize our present conflict and sorrow that He might emphasize the glory of our eternal inheritance. Elsewhere, the "afflictions" are said to be "light" in comparison with the "eternal weight of glory" (II Cor. 5:18). We are to look to our "inheritance", eternal and "reserved in heaven for us" (I Pet. 1:4). **AS WE LOOK TO THAT ETERNAL GLORY BEFORE US, THE SUFFERINGS THAT WE ARE CALLED UPON TO ENDURE BECOME SMALL AND INSIGNIFICANT.** As Jesus, we "endure the cross, despising (thinking little of) the shame, looking to the joy set before us" (Heb. 12:2). The converse of this is true also, and has become a snare to many of God's children. **By looking to the sufferings of this life, the eternal inheritance which has been appropriated for us by Jesus, wanes and loses a sense of preciousness.** This is the damnable part of much of the "conservative" religion in our acquaintance today. Its entire design is to focus the attention of people upon the world, its problems, and the suffering that is attendant to those who love God. Therefore, the glory of heaven and eternal fellowship with our Lord is considered of little worth. I exhort you, therefore, to "look to the hills from whence cometh your help" (Psa. 121:1), and fasten not your eyes upon your tribulation, which, in

truth, "worketh patience" (Romans 5:3).

Let me state our text for you again; it will bless your heart; "But the God of all grace, who hath called you unto HIS eternal glory, **after that ye have suffered a little while**, make you perfect, stablish, strengthen, settle you." And, here is a most blessed promise for the elect! Prior to this, Peter has braced us for an attack from our adversary; "Be sober, be vigilant, for your adversary, the Devil, walketh about as a roaring lion, seeking whom he may devour" (I Pet. 5:8). **IN VIEW OF HIS CRAFTINESS AND SUBTLETY OUR MINDS MUST BE CHARACTERIZED BY THE UTMOST SOBRIETY AND VIGILANCE!** Our eyes must be wide open as we "watch unto all prayer" and "in all things" (Col. 4:2; II Tim. 4:5). Further, Peter clearly gives us the path of resistance; "Whom resist, **STEADFAST IN THE FAITH. . . .**" (5:9a). **IT IS ONLY THAT BLESSED FAITH "ONCE DELIVERED TO THE SAINTS" (Jude 3) THAT IS EFFECTUAL IN DISPELLING THE POWER OF SATAN'S WILEY ATTACKS!** **Believing** is what quells our adversary's efforts to remove us from Jesus! "And above all, taking the shield of **faith**, wherewith ye shall be able to quench ALL the fiery darts of the wicked (one)" (Eph. 6:16). You see, of a truth, **"THIS IS THE VICTORY THAT OVERCOMETH THE WORLD, EVEN OUR FAITH. WHO IS HE THAT OVERCOMETH THE WORLD BUT HE THAT BELIEVETH THAT JESUS IS THE SON OF GOD"** (I John 5:4-5). Do not underestimate the power of faith, or believing. This is the only means of squelching Satan's attacks upon your soul. **THE PROMISE IN THE TEXT IS THAT GOD WILL ESTABLISH YOU IN GRACE IN SPITE OF SATANIC EFFORTS TO UNSETTLE YOU** (as is experienced in suffering)! Though there be sufferings many, yet will you be brought through as gold refined in the fire. **THAT IS A PROMISE!**

Do not despair at the thought of suffering! Jesus suffered for you and left behind a small measure to be "filled up" by His brethren (Col. 1:24). So eager was Paul to participate in this suffering that he took all things that were gain to him and counted them dung and loss that he might participate in and possess the "fellowship of His sufferings" (Phil. 3:10). Again, Peter specifies that we have actually been called to suffer, Christ leaving us "an example, that we should follow in His steps" (I Pet. 2:18-25). This makes trial and affliction a matter of rejoicing within; "But rejoice, inasmuch as ye are partakers of **Christ's sufferings**; that when His glory shall be revealed, ye may be glad also with exceeding joy. If ye be reproached for the name of Christ, **HAPPY ARE YE**; for the spirit of glory resteth upon you." (I Pet. 4:12-14). The "spirit of glory" is, in this life, disguised (so to speak) as suffering. But, to assure the hearts of His people, God freely declares what might otherwise be most difficult to comprehend; **"But if we suffer with Him, we shall also reign with Him"** (II Tim. 2:12), Jesus "learned obedience by the things that He suffered" (Heb. 5:8), and so will you! **IN SUFFERING WE BECOME ACUTELY AWARE OF OTHERWISE OBSCURED FACTS!** (1. Our own deficiency. (2. The hostility of our external environment. (3. The preciousness of Christ. (4. The mercy of God.

(5. The comfort of the Holy Spirit. (6. The glory of our inheritance. Too, there are certain benefits in suffering without which we should most assuredly perish. (1. A conformableness to Christ's image. (2. A unique and intimate fellowship with Him in HIS OWN SUFFERING. (3. An active aversion to the world. (4. An awareness of and consequent resistance of Satan. Verily, it is true; "Happy is the man who endures temptation" (James 5:10-11); "Blessed is he that shall ENDURE. . ." (Matt. 5:10-12; Lk. 6:22-23), **FOR HEREBY IS EVIDENCED HIS ACCEPTABILITY WITH GOD!**

Now, the essential thing for you to see is this: that God will bring you to spiritual maturity only **AFTER** you have suffered! This is His will, whether it seems harmful or not! Any disdainful view of suffering comes because of a refusal to accept the will of God for your life! There is no perfection in Christ apart from suffering. There is no establishment in grace without suffering! There is no strength in the inner man without suffering! There is no settling in the faith without suffering! How often do simple men instruct you to avoid the very thing that is needful to your perfection, establishment, strength, and settling. Beware of all courses of religion that steer you away from this path of suffering. **We are taught to esteem it so highly as to forfeit earthly gain to appropriate it!** We know that at the end of suffering lies glory, a crown of righteousness, an eternal inheritance! Verily, it is true - "If we suffer with Him, we shall also reign with Him." Jesus suffered, and you shall suffer. **God has gone on record as saying it shall only be for a "little while", and it shall be followed by perfection, establishment, strength, and settling!** What an inestimable treasure, then, is suffering with Jesus! He has asked you to take His yoke upon you and learn of Him (Matt. 11:28-30). And, truly, this is the only way that you may effectually learn of Him; by getting under the YOKE with Him! He will not exempt you from toil, heartache, sorrow, tribulation, tears, anguish, vexation, and grief! You must learn this truth or forever be running from God! It is a rich experience to suffer with Jesus. In the middle of grievous suffering you have an intimacy with Jesus that may be gained in no other way. You come to know the One who was "the man of sorrows and acquainted with grief" (Isa. 53:3), and to fellowship in His purpose and joy. I commend this life of suffering to you brethren in prayerful hope that you shall come to rejoice in tribulation; yea, as Paul doth testify to be "exceeding joyful in tribulation" (II Cor. 7:4). Know that great is your reward in heaven when you suffer with Jesus!

I would add one word of explanation for those who walk in the twilight. You must not attempt to provoke others to persecute you. **This suffering and sorrow are the natural responses of the world and your surroundings to the godly life.** "Yea, and all that shall live godly in Christ Jesus shall suffer persecution" (II Tim. 3:12). Strive toward perfection; "put ye on the Lord Jesus Christ, and make no provision for the flesh, to fulfill the lusts thereof" (Rom. 13:14). Suffering will come; that is a guarantee! I but exhort you to receive it and bear it patiently in joy!

"His Word Was With Power"

(From page 2)

In another place Jesus declared to His disciples; ". . . the words that I speak unto you, they are spirit and they are life" (John 6:63). Once find this omnipotent word within the proximity of your inner-ear, and you will begin to feel the surge of spiritual life within. Jesus testifies, and His testimony is true; ". . . and they that hear **SHALL LIVE**" (John 5:25); and we who have truly heard affirm this to be true! When Jesus speaks to the hearts of His people **IT IS NOT MERE INFORMATION, BUT RENOVATION!** He will jar you out of your compacency and lethargy because He speaks with **POWER!** He speaks with **AUTHORITY**, "all" of which has been given Him "in heaven and on earth" (and there is no more) - Matt. 28:18). **This authority is manifested in His speech to your heart, as well as in His work in your behalf.** Too, "all judgement" has been given "unto the Son" (John 5:22) in order that He might speak effectively unto whosoever He wills. As it is written; "even so, the Son quickeneth (makes alive) **WHOM HE WILL**" (John 5:21). Where Jesus is in communication with His people there is life, vitality, and response to God's will. Eagerness, receptivity, and fervency are the effects. "Righteousness, peace, and joy in the Holy Ghost" (Rom. 14:17) are the substance! and they increase where people are listening to the powerful words of the Master. Deadness indicates deafness, and deafness is proof of deadness! Powerless assemblies indicate an absence of the word of the Lord, even though much of the Scripture may be attended to studiously! Unless the Scriptures become to you personally the voice of Christ, they shall only ensue in your condemnation!

His word is not powerless, but "with power!" The simple proclamation of the teaching of Jesus, when received properly and in the Spirit, will see peoples lives changed to the glory of God.

The authority of His speech is not exhibited in the **manner** in which He speaks, but rather in the **EFFECT** of His words. Many liars may speak convincingly to simple minds, and thus find many following their "pernicious ways", as the apostle testifies (II Peter 2:1-3). But that is not how Jesus speaks, i.e., not merely convincingly, but **EFFECTUALLY!** When men are convinced of the reality of the "truth as it is in Christ Jesus" logically or because His words have conformed to the moulds of human thoughts, concepts, and analyses! Rather, it is because by the word of Christ men have come alive and been enabled in (Eph. 4:20, 21), it is not because Jesus has spoken their spirit to discern reality! **Christ's words are not accomodating to men - they rather accomodate men to God!** This is the great demonstration of the power of His word; i.e., it transforms lives, quickens and fits them for glory. This is the proof of its authority! It dispells darkness of mind and heart, looses the hold of Satan, and liberates the spirit to worship and serve the Lord. That is authority! If you do not believe it, then attempt such feats yourself and see how far you get! Jesus declared, "my words shall not pass away" (Mark 13:31), thus evincing their great authority over all that is temporal. Thus, we have the grand

(Please turn to page 8)

EXPRESSIONS OF THE PIT EXPERIENCE

Within the life of the child of God are varied experiences of heart and soul. It is important that each one come, by the grace of God, to give a proper interpretation to these experiences, having the "eyes of their understanding" opened to discern the working of God within their own life. One of the common experiences of the Child of God is that of the PIT! It is during this time that his spirits are low, his strength wanes, and his apprehension of Divine things grows dull. Communication with the Lord becomes sparse, and there seems to be a gulf forming between him and God's people. These times are not strange, and they do serve a purpose. Certainly we ought not to be alarmed, as though "some strange thing happened to us" (I Peter 4:12), knowing that "the same afflictions are accomplished in our brethren throughout the world" (I Pet. 5:9). **The "pit" is a place of refinement, where the dross of our lives is brought out, and we are made aware of our own unworthiness and weakness.** In some lives it seems imperative that this come often, for some are prone to over-evaluate their worth and exalt themselves above measure. This "pit" is horrible to those who walk with the Lord, as testifies David; "He brought me up also out of an HORRIBLE PIT, out of the miry clay, and set my feet upon a rock, and established my goings" (Psa. 40:2). There are also times when we feel as though the Lord has "laid us in the lowest pit" (Psa. 88:6), when, drained of our receptivity to God, we seem to languish in our own filthiness and corruptness, desiring earnestly for release from the pit of the low experience. We ought not to shun this instruction from the Lord, however, for in this state we do learn some lessons of great magnitude - and all that have walked with God know whereof I speak. I desire to relate here some of the expressions that David used while in these times of spiritual weakness and despondency. Perhaps they will instruct you on how to meet these times of your life, for they are coming, and of that you may be sure. **They are means of refinement sent by the Lord to purge us of those things which would otherwise render us unfit to be in His blessed presence!**

During these times we are **agitated within**; restless and warring with our own hearts. David declared during one of those seasons; "My soul is sore vexed" (Psa. 6:3). Have you not felt it? The times when your soul has been sorely agitated, and you have wondered how long you would be without the conscious presence of the Lord - "But Thou, O Lord, HOW LONG" (Psa. 6:3b). There is no rest to such a soul; his own wretchedness looms before him, and within he is a raging sea. The Lord, if He seems present at all, is at best thought to be "in the hinder part of the ship" (Mk. 4:38). Too, during these times we become **BURDENED**: "I am weary with my groaning" (Psa. 6:6). Our troubles become too heavy for us to bear, and we break under the intensity of their weight. Our sins go "over our head" and become too great for us. Like a flowing river do our eyes run down water, for we **become sad**, and with tears are our eyes washed; "Mine eye is consumed because of my grief" (Psa. 6:7). Never a child of God that has

not had a similar experience. This is the breaking of the heart, when one becomes contrite of spirit. The happy promise of the Lord is that He will not despise "a broken and contrite heart" (Psa. 51:17). You have tried in your own strength to solve your problems; have placed the Lord on a sort of mental shelf, and have wondered foolishly why all did not go well with you. **The Lord placed you in a pit to show you how miserable were your attempts, and to bring out the wretchedness of your own spirit in sobs and tears.** Blessed experience for those who mourn; for "they shall be comforted" (Matt. 5:4).

There is also a definite degree of **barrenness** which comes at these times; "I am desolate and afflicted" (Psa. 25:16). One of the greatest errors that the simple make is that of trying to speak authoritatively for God during one of these times. When the Lord has put you into the pit, you are not meant to declare; but rather to feel the uselessness of your own efforts. It is amazing that so many attempt to give profound instruction at the very same time that the Lord is trying to break through to them. **Thus do they obscure the lesson sent from the Lord and increase their own misery.** During your low times, you are desolate; the living water is shut off, for all practical purposes, and the problem becomes that of acquiring a message from the Lord, not giving one from Him. I have found in my own life that a simple recognition of this rule has removed many bitter and hurtful experiences from my life. I thank God that He has graciously placed a watchman at the door of my mouth when He is speaking to my soul. But see, there is something else that becomes your portion during these times, and that is **SELF EXAMINATION**; "The trouble of my heart are enlarged" (Psa. 25:17). Is it not true that when you are experiencing the whip of the Lord and the apparent extraction from His presence that you come to examine your own life? Your actions are weighted with a far more scrutinizing eye than during the times of spiritual prosperity. What formerly seemed small and insignificant suddenly becomes large and weighty, and you begin to see the inpropriety of it all! Such a singular privilege is this for the children of God, that they may be so given to examine their own hearts and the flaws of them. Praise the Lord for these miserable, yet profitable, excursions! As we, then, peer into the depths of our hearts, and begin to make earnest search, we seem to become more sensitive to the **confession of sin**; "I will acknowledge my sin unto Thee" (Psa. 32:5). Thus speaks David during one of his trying moments. The promise of the Lord is this; "If we confess our sins He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (I John 1:9). It is a sad commentary upon the deplorable condition of we mortals that we so many times must be placed into adverse circumstances of soul before we do this. However, we are very thankful to the Lord that He has not left us to our own devices, but that He very graciously has provided a means of awakening us to our senses that we might confess our sins and misdemeanors and receive forgiveness of the sin, and cleansing from the **tendency to sin.**

(Please turn to page 7)

The Manifestation of Jesus

(From page 1)

(I Cor. 6:19). The Father is in you (Eph. 4:6). The grace of God is within you (II Cor. 9:14). How marvelous that we should be so favored. Truly, this is grace abundant, and beyond the greatest imagination. **Here, within the child of God, lies the "fullness of God"** (Eph. 3:19), and the great burden of Paul was that those early saints might come to know the "exceeding greatness of His power toward us who believe" (Eph. 1:17-19), that "now worketh in us" (Eph. 3:20-21). Minds have been diverted from Jesus; doctrines had become the thing to embrace, and thus the real revelation was missed! The instruction must come from Jesus Himself (Eph. 4:20-21) as He opens up within you that fount of blessing. Have you heard Him? Has He ministered to you? Have you really with joy drawn "water out of the wells of salvation" (Isaiah 12-3)?

The process of revelation is called "Christ being formed in you" (Gal. 4:19).

We see, then, that being conformed to the image of Christ actually is this: an awareness of the Person of Christ who dwells within. It is you becoming cognizant of the life within you; of you having your attention taken from off of yourself and centered upon Him who is "your life" (Col. 3:4). This is a manifestation; that is, it is an unveiling of what exists within already! God has favored you with an inclination toward His will, toward Christ's word, yea, towards Himself! Although you may, at the time, be very ignorant of this, the real blessing will not lie in the inclination toward the form of truth, or in the possession of the doctrine of truth; rather, it will lie in the Father and the Son making their abode with you! It is their presence that gives life and vitality to the shell of truth! Therefore, the purpose of the revelation is not to increase your external knowledge, but rather to make Deity known to you, that you may have a spiritual appreciation of the "truth as it is in Christ Jesus."

It is the grievous error of many, that they have devoted their attention to appropriating knowledge after a natural sort, and have omitted the essential stream of life, which is "Christ in you, the hope of glory."

Did not Jesus declare: "He that believeth on me, as the Scripture hath said OUT OF HIS BELLY SHALL FLOW RIVERS OF LIVING WATER. (This spake He of the Holy Ghost which was not yet given, because that Christ was not yet glorified)" (John 7:38-39). It is from within that the life flows, because that is where it is placed. Jesus dwells within the heart "by faith" (Eph. 3:17), and He Himself is the "Life." (John 14:6).

What glorious reality, then, is this that we have set before us! Jesus has declared that those who have "received the love of the truth" will be favored with the very presence of the Father and the Son. This presence will constitute the revelation of the Person of Jesus Christ to you! It is living; it is active; it is personal! The discovery of the Nature of Jesus is to be found in the possession of the Person of Christ!

Prayer - Fellowship

Several prayer-requests have already been received, which have been presented before the Throne of all grace. Please continue to forward your requests that we might fellowship with you in your needs.

If you have not yet formed a local prayer-fellowship, we urge you to do so, and so join with us every Lord's day at 2:30. Upon request, we will send you a list of petitions that have been made, that you may join with us in effectual prayer.

Expressions Of The Pit Experience

(From page 6)

I have observed in my own experience that I cannot divorce great sorrow of heart from the chastening of the Lord. With David, that "sweet psalmist of Israel", I say; "Thine arrows stick fast in me" (Psa. 38:2). We must learn to receive vexations as from the Lord, else we shall not benefit from them as we should. Too, let us not "despise the chastening of the Lord" (Heb. 12:5). Though His arrows stick fast in us, they are not tipped with poison for the soul, as are the devil's arrows; but they have upon their tips ointment for our maladies and balm for our hurt. Though they "stick fast", yet is their a great benefit in them being there. Observe that during the "pit experience" (as I have been moved to call it), there is a certain discontent; "There is no rest in my bones because of my sin" (Psa. 38:3b). It seems as though the Lord is intent upon registering indelibly upon our hearts that we cannot maneuver without His presence. Thus we find no satisfaction anywhere, while all the while the fact of our own sin weights heavy upon us. Man without God becomes very discontented. Especially is this so for the child of God, who walks daily with the Lord and feels His presence within, ministering and teaching Him en route to glory. Once let that presence cease to be felt, and your own sin immediately looms to the light, and you are totally discontent with anything and everything but God. Naught can satisfy the heart of God's children but God, for He Himself is the REWARDER of them that diligently seek HIM (Heb. 11:6). During this time the HEART CONDEMNS you, as your "iniquities go over your head" (Psa. 38:4a). How enormous do those things appear which you have glibly passed off to minor causes before. Ah, do not we learn the truth from such experiences. Are we not taught that Jesus hates iniquity (Heb. 1:9), and can we, who are His brethren (Heb. 2:11), do less? Let this experience, therefore, teach you to hate your own sin with as much intensity as does your Lord! You then come to ABHOR YOURSELF; "My wounds stink" (Psa. 38:5). It is then that you become acutely aware that "no flesh shall glory in His sight" (I Cor. 1:29).

Observe too how unaware you become of the blessedness of the truth; "I as a deaf man heard not" (Psa. 38:13a). Ah, and often do I see this in

the gathering of God's people. There are those whose hearts are not atuned to the message of God's grace; it has lost its preciousness to them temporary. They do not seem to hear with the same exhuberance that they once did. **They are in the pit!** There they are being refined, and **their spirits are being fitted for more blessed truths by developing an appreciation for them.** God has, so to speak, shut their ear, that they might focus all of their attention upon their own needs, and upon the Lord's full ability to meet them through grace (Heb. 4:16). If you are not aware of what is happening, you have no doubt placed the blame upon the instructor, or upon the children, or upon some of the other brethren, for distracting you from the Lord. But when you are in the pit, this is not the case at all! **The problem is with you, and it is you that need grace!** Along with this most unpleasant reality comes the **inability to communicate** the truth of God; "I as a dumb man, spake not" (Psa. 38:13a). Often have I heard people try and explain Scriptural truth while they were in the depths of the spiritual pit. Immediately it was discernible that they had lost their sense of spiritual perception. They could not properly speak of the things of God. Yet, it does seem that man is persistent in trying to communicate during these times. However, this is no time to attempt to expound truth; it is a time to seek the Lord, and to "look to the hills from whence cometh your help" (Psa. 121:1).

"His Word Was With Power"

(Please turn to page 5)

hope of Christ's words "remaining with and in us" (John 15:7). Daily there may be cleansing and Divine life for you as you permit, as it were, the Lord to speak to your heart and hold communication with and in your spirit.

When you have so heard the Lord, you shall truly value His words "more than your necessary food" (Job 3:12). Then shall you know that it "worketh **EFFECTUALLY** in you that believe" (I Thess. 2:13). Too, there will certainly be an element of astonishment associated with this experience, as you acknowledge with others that heard Him; "Never man spake like this man."

"Willing To Content The People"

(From page 2)

the God of heaven is set (Ezekiel 34:1-10)!

It is essential that we observe this; **to content the people results in the delivering up of Jesus.** The flesh is liberated and Jesus is crucified when carnal minds are pacified. Church assemblies

ought to be such as make the mind of the flesh extremely uncomfortable, while challenging and exhorting the faithful to "quit like men" and "stand fast in the faith" (I Cor. 16:13). For this reason, at all costs the course of pleasing men alone must be abandoned with haste. We are admonished to "Preach the Word, be instant in season and out of season; reprove, rebuke, exhort with all longsuffering and doctrine" (II Tim. 4:2), and to possess a "single eye" toward Him with whom we have to do (Matt. 6:22; Lk. 11:34; Eph. 6:5; Col. 3:22). Let all attempts to make flesh comfortable be forsaken! ". . . for if I yet pleased men, I should **cease** to be a servant of Christ" (Gal. 1:10), declared the Apostle Paul, and so do we affirm! ! Our gospel is to some a "savor of death unto death, and to the other the savor of life unto life" (II Cor. 2:16), but we care not for that! We have been given a despenation of God to preach the truth, and we shall do it faithfully to the benefit of the sheep, and to the condemnation of the goats. We are not willing for one moment to content the people as was Pilate, and bid you in Christ's stead to be of a kindred mind. Deliver not Jesus to die that the carnal might live. Crucify not Jesus in order that those possessing the mind of the flesh might be at ease. **"Woe to them that are in ease in Zion" (Amos 6:1), testifies the Holy Spirit, and what shall we say of that man that comforts them, and is "willing to content the people?"** The Lord says "Comfort ye, comfort ye comfort ye my people" (Isa. 40:1), but we are to comfort no others! Indeed, the people of the living God requires feeding, and nourishment, and a continual exhortation and admonition to "cleave unto the Lord with purpose of heart" (Acts 11:23). These people we are willing to content, but only because they "have the mind of Christ" (I Cor. 2:16).

We bid you to daily pray for the sending forth of laborers into the harvest that will care for and nurture the sheep; whose aim is not to "content the people", but rather to "comfort" God's "people!" Pray for the sending of men like Timothy, of whom our beloved brother Paul spake: **"For I have no man likeminded, who will NATURALLY care for your state"** (Phil. 2:20). Myriads there are who are making "merchandize" of God's people (II Pet. 2:3), building careers and fame upon their souls. I bid you to "mark them" out, and to "avoid them" (Rom. 16:17); and "be not deceived evil communications corrupt good manners" (I Cor. 15:33). Above all, look into your own heart and life and see if you are "willing to content the people". Pray God for strength to walk well pleasing before Him, and you shall be blessed with a great peace of mind, and the surety of glory!

THE VOICE OF TRUTH PUBLISHING ASSN.

P. O. Box 1684

Highland, Ind. 46322

Non-profit Org.

U. S. POSTAGE

PAID

Hammond, Indiana

Permit No. 1550