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"Of His own will begat He us with the Word of Truth, that we might be a kind of firstfruits of His creatures" (James 1:18).

SET FOR THE DEFENSE OF THE GOSPEL

Experience and Revelation

Consciously or unconsciously, we all interpret the Scriptures in view of our own relationship and experience with the Lord. Being cognizant of this truth, I have become acutely aware of the necessity of a deep walk with the Lord before one may acquire a deep understanding of His Word. In view of this truth, it becomes no less than a resounding confession of a distant walk from God when one questions the possibility of God working "all things" according to His "marvelous power." To question a supernatural work (which is, incidentally, the only kind of work the Father performs) or to place restriction and limitations upon the Mighty God, is to confess that one has not experienced power in his own life; therefore he concludes that such a thing is beyond the realm of possibility. Such an one has, in reality, made his own limited experience the basis for adjudging the revelation of God, which is a fatal error. It is to assume omnipotence! "Well," say some, "I have never seen a miracle. If one was ever worked before me, I would believe it; but I seriously doubt that such a thing will happen, because this sort of manifestation has already passed away. Furthermore, I don't believe those that claim such experiences. They must be under the influence of Satan, or at least, they are deluded." Praise God! We happen to KNOW who is under the influence of Satan. Those in whom the spirit of disobedience now works are simply those who deny God and His power to work effectually in them. These feeble attempts to justify one's own conviction that God no longer works as He did in Scripture, will drive one to interpret the Word of God as though it were a history book; applicable only to the past, speaking of experiences that happened in the past years, and which are merely recorded for the benefit of our intellectual assent. It is true that such a position (one which I adopted myself during the days of my darkness is so tantalizing to the natural man that he will make repeated efforts to fortify it with Scripture, and he even finds several verses to his liking, wrested though they may be. Now, brethren, notwithstanding these attempts, we are forced to admit, and declare, that the god of these sophists is of decidedly smaller proportions than the God which we worship, as declared in the Word of God.

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"PRAYER — WHAT IS IT?"

The Word of Truth

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SENSUAL RELIGION

There seems to be a move amongst earnest religious people to obtain a deep spiritual experience. This is a notable desire, and certainly is to be held in the highest esteem as it is channeled in the proper direction. All of our desire, of course, ought to be toward the personal possession of our Lord, who Himself is "our portion." However, I find that in some circles there is an intense desire for fleshly excitation which is supposed to attest the presence of the Holy Spirit in an abundant measure. I find this an almost contemptible doctrine, and know of few things that approach any closer to outright blasphemy. We must always be careful that Satan does not delude us in the matter of pure and acceptable religion. The purpose of the Lord is not to excite or elevate the feelings of the flesh, but to crucify and subdue it. We are not to make any provision for the flesh to fulfill the lusts thereof; and if this be the case with us, we may be certain that the Lord feels very intensely about it. The flesh is pictured in Scripture as the seat of evil (Romans 7), and that at which temptation is directed. In the Spirit, we are no longer "in the flesh", but are projected out of it into another sphere where all is peace and righteousness, and joy in the Holy Ghost (Romans 14:17). It is the height of folly to suppose that a spiritual experience may be attested by a fleshly sensation. Such would be a very contradiction of principle. We are taught not to have any confidence in the flesh (Phil. 3:3); why, then, would the Lord confirm the greatest experience of our life in that which He has taught us is an unworthy basis for confidence? We are not to trust in the flesh but to put it off and to reckon it dead (Rom. 13:14; 6:11) would warn very solemnly those who are seeking for this sort of fleshly sensation as a confirmation of the work of God to beware, lest Satan beguile you and get an advantage over you. Do not trust in the flesh or its sensations! If the "heart is deceitful above all things and desperately wicked" (Jer. 17:9), what of the flesh in which "dwells no good thing" (Rom. 7:18)? The Lord is to be "with thy spirit" (II Tim. 4:22), not with our flesh! It is the transformation of your spirit into a patient, long suffering state, coupled with joy, that is the real evidence of the full might of God (Colossians 1:11). This is certainly not to say that this work shall be wrought independent of your own consciousness; God forbid! But, when a man is born again, he is

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OPPOSERS OF GOD

In these days the Lord is moving upon the hearts of men by the Holy Spirit. Several of God's children in scattered areas have been blessed with an enlarged understanding, a soul-reviving experience, and a realization of the immensity of God's power. The effects of this spiritual renovation upon the lives of the participants has been wonderful. Their praise of God has increased to proportions never before realized; faith has been magnified; the "enemy" is daily being subdued in their own lives; an awareness of the real issues has been stamped upon their conscience; and their love for Jesus has mightily grown. In all of these moves, there has been a fresh apprehension of the supernatural and spiritual power that is available to all of God's children through prayer in faith. Because of this, the various camps of the religious sophists have been stirred to indignation, and opposition has grown strong as they have gathered themselves together against these newly awakened brethren. Now, we are not at all surprised nor alarmed at these frequent attacks, for the children of the bondwoman always do persecute the children of the freewoman. **But their audacious assaults are thoroughly incapable of quelling the moves of the Spirit of God!** Sophistry and pretension are of no avail when God's barley loaf begins to roll. It shall shatter all of the tents of the enemy! We fully expect the Philistines and Midianites to rage. But when this is over, Praise God, their necks shall be under our feet. We, without any hesitation, stand with these enlightened brethren, for we too have been visited with the "Dayspring from the high." and we cannot but speak those things which we have experienced and know to be truth.

I have noticed that with alarmed consistency the opposers of these spiritual manifestations are characterized by praiseless lives. They with one accord speak of opinions, movements, pleas, and beliefs. They are remarkably silent about the Lord God of heaven, apparently virtually frightened at the very thought of ascribing praise and honor to Him and Him alone. These are opposers of God, and once being a member of their camp (and an avid proclaimer of their dogmas) I know what a Satanic innovation it is! We would not be negligent in warning them that unless they cease their war with God He shall certainly smite them through the liver, and visit them with more sorrow and uncertainty than they already possess! No amount of scholastic and logical butting shall put us to the ground. Praise God, we're on the rock, and our hearts cannot be assailed with doubt because of the theological jargon of those in Ashdod! Our God will not forsake us; yea, He will not forsake any who trust in Him. We give all glory and praise to God who bought us, and who hued us out of the rocks! Now, we exhort all of the brethren to cleave unto the Lord with purpose of heart, and not to become alarmed at the stirring in the enemies camp! "They know nothing at all". Break loose from the mooring of tradition and set sail upon the sea of faith with Jesus Christ as the Captain of your salvation. Brethren, the mulberry leaves are beginning to

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“THE POLISHED SHAFT”

“Listen, O isles, unto me; and hearken, ye people, from far; The Lord hath called me from the womb; from the bowels of my mother hath He made mention of my name. And He hath made by mouth like a sharp sword; in the shadow of His hand hath He hid me, and made me a POLISHED SHAFT; in His quiver hath He hid me.”

Isaiah 49:1-2

The heart and core of all the prophetic writings is Jesus Himself! If we fail to see Him in every passage written by Holy men of God as they were moved by the Holy Ghost (II Pet. 1:21), then we shall have missed the real point of Scripture. It was the angel of the Lord that announced to John the beloved on the isle of Patmos that “the testimony of Jesus is the spirit of prophecy” (Rev. 19:10). He is to Scripture what the spirit is to the body! Jesus gives life and vitality to the Word of God for it concerns Him. When the Ethiopian eunuch, treasurer of the Queen of Candace, was found by Phillip reading the Scriptures, his attention was focused on a passage in the prophecy of Isaiah (Isa. 53). It was at this precise point that Phillip began and “preached unto him Jesus” (Acts 8:35). You may mark this well, that as you grow in the Lord you will find a remarkable spiritual dexterity developing which will enable you to find Jesus on virtually any page of Scripture, in any verse! Your soul will be richly fed in the prophetic pastures of Scripture as flesh aspects of Christ and His ministry are introduced to you under the tutelage of the Holy Spirit. Without this realization of Jesus being the real content of Scripture, you will find the Bible a rather average book, and the study of it most tedious, and one not conducive to real joy and happiness in the Lord. Here is the key to freshness in your study life—to be given of God to see Jesus in all those writings inscribed by men who spoke and wrote under the inspiration of the Holy Spirit.

The prophecy of Isaiah is literally filled with the “doctrine of Christ” (II John 9), and the more you advance in grace and spiritual understanding (Col. 1:9-10), the more you are given to see it. Our text affords a wonderful example of this truth, where the writer speaks of an ordained representative of God, called and spoken of while yet in the mother’s womb, and made a **polished shaft** in the quiver of the Lord. While it is true that the prophet Jeremiah was in actuality ordained from the womb unto prophethood (Jer. 1:5), yet its fulfillment is found in the person of Christ, who Himself is the “spirit of prophecy.” Isaiah was a young man before called (Isa. 6:1-10). There is real meat here concerning our Lord as the POLISHED SHAFT. This has reference to a particular weapon used by the warriors of the bow and the arrow. Within their quiver were found numerous arrows of wood with sharp heads. In war, these were shot the more often, weakening the enemy and bringing him down into subjection. However, in the midst of the warrior’s quiver was a peculiar kind of arrow called a “polished Shaft.” It was made of metal, and being highly polished and of an extremely sharp point, was able to completely be thrust through the opponent, thus snuffing out his life. The arrow was

not used promiscuously, but only as the final blow of the fight. Once weakened by the other arrows and brought to a place of submission the “polished shaft” was withdrawn from the quiver and driven through the enemy. This “polished shaft” did not break, and otherwise formidable obstacles were easily pierced by it. It was an indispensable weapon in the warrior’s quiver!

Now, Jesus is the spiritual “polished shaft”. He is in the center of the quiver of God’s dealing with men. Many other arrows are there in this holy quiver, all of which are wisely designed to weaken the natural man, and bring him into subjection to God. There is the “Moses Arrow” which strikes at the heart of man and convicts through the Holy Spirit of sin. “I had not known sin”, says Paul, “but BY THE LAW” (Rom. 7:7), indicating that this arrow’s work upon him was very effective. The “Law came by Moses” (John 1:17), and his arrow is that law. It punctures the vain ego of man, and removes the boastful contention that man is somewhat. “All have sinned and come short of the glory of God” (Rom. 3:23) is the truth, and God, through the Holy Spirit, puts the Moses-arrow to the string of the divine bow and strikes this truth hard into the hearts of men. This is a necessary arrow; for one cannot come to Jesus without being first weakened by the knowledge of his own sin and transgression. The design of the Law is to “bring us to Christ” (Gal. 3:24), and indeed it does as, weakened by the conviction of our own sin, we look unto the Savior from sin: “This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners, of whom I am chief” (I Tim. 1:15).

There is the “Prophet-arrow” which points us to the Lamb of God, which “taketh away the sin of the world”. There is the great prophecy of the “Sun of righteousness” who would arise “with healing in his wings (rays)” (Mal. 4:2), and of the “Shepherd” that would “feed” the flock of God and exercise the care over them (Ezek. 34:23). There is the “Branch of righteousness” of Zechariah (Zech. 3:8), the “Counselor” of Isaiah (Isa. 9:6), the “Daysman” of Job (Job 9:33), the “Fountain” of Zechariah (Zech. 13:1), and the “Ruler of Israel” of Micah (Micah 5:2). These special arrows are designed to crush the hopes of man in himself, and point him to the Lord who “doeth all things well”. Indeed as one becomes familiar with the prophets, their arrows strike deep into his heart the necessity for something that he personally does not possess, something which may not all be found within the resources of his own person. He sees that God is telling Him through the Holy Spirit that provision has been made in Christ because there is a dire need for a provision to be made. Man is destitute and poverty stricken! But these are not the final arrows! All of man’s natural Adamic life must be taken. Moses weakens; the prophets show forth a necessary hope, thus causing the “old man” to lose his pride and attitude of self-sufficiency. But now, the “polished shaft” must be extracted from the quiver, and driven into the festering heart of the sinner, thus removing the last vestige of Adamic life, while at the same time administering a beginning of new life in Christ Jesus.

He is indeed highly polished - yes, that seems a weak term indeed to apply to our blessed Lord. Jesus stands out distinctively separate from all else. He is described in Hebrews 7:26 as "separate from sinners", and indeed He is. It is true that "the Word became flesh and dwelt among us" (John 1:1-14), i.e., He was placed into our surrounding; but He is at the same time separate from us. He only came in the "likeness of sinful flesh" (Rom. 8:3). He was one of us, yet He was not one of us. One by nature, separate by identity. Look at Him: He was sinless! This becomes a most remarkable fact when we comprehend in the Spirit that He inhabited a frame like us, was subject to temptation like us - yea, was "tempted in all points like as we are" (Heb. 4:15). He confronted Satan face to face in the fleshly body that has proved to be the irresistible pull to perdition in all men except Himself. It is asserted in Scripture, (and how I love to hear this truth of our Lord) that He was "without sin." Paul declared that they could "find no cause of death in Him" (Acts 13:28); again, "He was made to be sin for us who knew no sin" (II Cor. 5:21); again, He "offered Himself without spot to God" (Heb. 9:14). He was "without spot or blemish" (I Pet. 1:19), and He "did no sin, neither was any guile found in His mouth" (I Pet. 2:22). Wonderful "polished shaft", absolutely "separate from sinners." How He strikes into the hearts of men. He is truly "fairer than all the children of men" (Psa. 45:2), and "righteousness is the girdle of His loins" (Isa. 11:5). Look at this "polished shaft"; consider Him as you have never considered Him before. He stands a "plant of renown" (Ezek. 34:29); none other is like Him, none can even approach the brightness of His glory. He has truly risen as "the Sun of righteousness." In distinction from all other feeders, He stands and "feeds in the strength of the Lord" (Micah 5:4). He is the "desire of all nations" (Hag. 2:7), and is "greater than Jonah" (Matt. 12:41), and "greater than Solomon" (Matt. 12:42). Our Lord is "polished". brought to a state of brilliancy by the Father to which no other has been brought. God Himself "hid" Him "in His quiver", and did not withdraw Him until the "fulness of time" (Gal. 4:4). It is God that sends Him to penetrate the hearts of those under the conviction of sin, righteousness, and judgment (John 16:7-11). No man can withdraw the "polished shaft" from the quiver, this is God's prerogative, and His alone, for it is "His quiver". The Word of God is preached, and blessed are the "feet of them which preach the Gospel of peace, and bring glad tidings of good things" (Rom. 10:15), **but it is the Lord which activates the arrow!** Jesus will bring you to yield in full subjection to the Father, and He Himself within you will become "the hope of glory" (Col. 1:27). Your life will be crushed (Matt. 21:44), but you shall "rise to walk in newness of life" (Rom. 6:4), praise the Lord! Brethren, remember that when men confront the Savior face to face, they are facing the "polished shaft" and He shall smash their ego, and crush their Adamic nature.

The events of Scripture, such as the temptation of Eve and consequent destruction of Adam and her which resulted in their excommunication from Eden; the flood which wiped out every "living thing", sparing only those within the confines

of the ark; the dealings of God with the children of Israel--these are all arrows within the quiver of God, designed to weaken our confidence in self and bring us into subjection to the Lord. The prophets the Law, all are arrows, penetrating arrows, which weaken us, and bring us to our knees before the Lord with every vestige of strength removed. It is then that Jesus Christ is sent our way dealing devastation to the natural man and bringing life from God in the new man. Brethren, I bid you to trust in God to use this "polished shaft" - our Lord Jesus Christ - upon all who are weakened through the testimony of Moses and the prophets. And, let us, as stewards, be busy in ministering as God gives the wisdom and strength. Praise God for the "Polished shaft", He who stands out above all His "fellows", hidden in the quiver of God, and reserved for the final blow in bringing men into fellowship with the "Father of lights, with whom is no variableness nor shadow of turning."

THE REAL PROBLEM

The real problem in religious circles is not to somehow induce people through artful persuasion to believe in miracles and supernatural events, but rather, to stimulate them through Holy Spirit preaching to believe in God and not merely to believe in the supra-working of His Holy Spirit. Those who profess belief in God and yet recoil at the thought of Him working transcendently to nature are a deceived people, and their faith is little, if any at all! To argue with such an unbeliever concerning the possibility or probability of supernatural evidences of God is sheer nonsense. Belief in God is what is needed! Once this truly takes place under the power of the Spirit of God, the Lord will so manifest Himself as to eradicate all doubt and scepticism concerning His power and ability being up-to-date.

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rustle, and we praise God for the sound! We send greetings to all of the brethren who know the grace of God in truth, and urge that you encourage your hearts and be of good cheer. The opposers of God oppose God, not us; and because the battle is the Lord's, there is no danger. We're on solid ground; Glory to God! He is still able to do exceedingly more than we ask or think. Our enemies are at His mercy. Trust God!

RADIO BROADCAST NOW HEARD IN ARKANSAS

We are happy to announce that under the guidance of our Lord, the VOICE OF TRUTH radio broadcast is now heard weekly over radio station KRLW in WALNUT RIDGE, ARK. It may be heard every Lord's day morning, from 9:30 TO 9:45. We urge those of you within that immediate proximity to fellowship with us during that time, and to fervently pray that this ministry may be used of the Lord to bless the hearts of people and point them to Jesus Christ.

PRAYER --- WHAT IS IT?

It is true that by nature we tend to take some very shallow views of some very deep truths. One of the greatest banes of the modern church is that of a surface treatment of the Scriptures. There has been a considerable loss in a lot of our lives, of real strength and spiritual vitality because we have read the Scriptures as we read a newspaper or a novel, and have scarcely derived the obvious intent of Inspired Writ, let alone the deep truths hidden from the natural eye. I suggest to you that one area that has been so approached is that of prayer. I know of few things that are as badly needed as an intensified and effectual prayer life in the hearts of believers. I know of no one who can conscientiously say they pray enough, or are satisfied with their prayer life and the results it has brought. Yet, Satan has through demonic influence brought many folk to recoil at the very thought of deeper and more significant prayer-life which can strengthen their hearts and channel to them the power that is needed to overcome the vexations of the righteous soul. Just what is prayer? Is it a mere recounting to God of our desires? Is it some sort of vague groping for an answer which we desire to be made manifest? What kind of prayer is it that lays hold of spiritual power and brings needed answers?

To the student of the Scriptures who views them in the power of the Spirit, there are several things that strike his attention concerning man's relationship to God. One is that God knows what we have need of before we even ask of Him: "... your heavenly Father knoweth what things ye have need of, before ye ask of Him" (Matt. 6:8). Another truth seen is that God is "over all and through all, and in you all" (Eph. 4:4-6) and that He "works all things after the counsel of His will" (Eph. 1:11). As the heart ponders these truths, and man comes to see the absolute Sovereignty of God over all things, and His full knowledge and cognizance of all we are and all we need, the inevitable question that comes from flesh is; "Then why pray at all? If God knows what we need, and if He does everything according to His own will anyway, then what need is there to pray in the first place?" To this question some modern sophists would reply that it is a means of alleviating your troubled heart, and though prayer may not actually be a revelation to God, it is a source of relief to you, whether it is heard or not. Well, while it is true that prayer is a great balm to the sick soul, it is not true that prayer is a mere outlet for expression which brings magic relief! There is a purpose for prayer, and it is a high purpose. I would say at the very outset of this short treatise that I will not treat the subject as it is normally treated. The Lord has given me grace to see the real function of prayers in the life of the redeemed, and it has caused my own prayer-life to deepen and take a fuller meaning in my life. I pass these things on to you in hope that the Lord will open the eyes of your understanding also, and literally cause prayer to take on a new significance in your life.

It is fundamental that we remember that we do not naturally know how to pray; "... for we

PRAY, BRETHREN, FOR OUR MINISTRY

We are desirous that this entire ministry be undergirded by the prayer of our holy brethren throughout the country. The ministry has been richly blessed of the Lord, even bringing us into some personal contact with those that love the Lord.

Recently, the Lord favored us with several opportunities to witness to the absolute Sovereignty of God in the affairs of men. Hearts are being warmed, and we believe that God is sending the "breaker before Israel" to clear the way for a sweeping revival. We urge the brethren to pray for a great enlightenment among the Lord's people to the person of God Himself. Plead with God fervently that this ministry may be anointed to that end. The camps of the opponents have been stirred, but "He that is in us is greater than he that is in the world." Praise God!

know not what we should pray for as we ought" (Rom. 8:26). That is the sober truth! We simply don't know—not even after we're regenerated, for that is the kind of person the apostle is addressing. Yet, the Scriptures admonish us to pray, and they do it in strong language: "Pray without ceasing" (I Thess. 5:17); "Continue in prayer" (Col. 4:2); "Praying always with all prayer" (Eph. 6:18): "I will therefore that men pray everywhere" (I Tim. 2:8); "Any He (Jesus) spake a parable unto them to this end, that men ought always to pray and not to faint" (Luke 18:1). I find that in the flesh, these two truths most irreconcilable; I do not know how to pray, and yet I am admonished to pray. How can I do the thing that I know not how to do? This forever removes the notion that prayer is something we do within our own might and strength. Our knowledge, God says, is not sufficient to instruct us in the proper course of prayer; it cannot possibly illuminate us as to the proper things for which we ought to pray! How, then, can I pray? What is prayer if it is not the result of my own mental activity? Praise God, prayer is the result of the leading and tutelage of God Almighty through the Holy Spirit. Romans 8:26 reads; "Likewise the SPIRIT ALSO HELPETH OUR INFIRMITIES: for we know not what we should pray for as we ought: BUT THE SPIRIT ITSELF (Himself) MAKETH INTERCESSION FOR US WITH GROANING WHICH CANNOT BE UTTERED." Paul continues in these comforting words; "And He that searcheth the hearts knoweth what is the mind of the Spirit, because He maketh intercession FOR THE SAINTS ACCORDING TO THE WILL OF GOD." Praise God! Even Paul himself did not know what to ask for within his own strength. For instance, he asked for the "thorn" in his flesh to be removed; but this was an improper prayer, as is evidenced in God's refusal to remove it (II Cor. 12:7-8). If left to ourselves, our long waiting and manifold perplexities would dampen our hope. Therefore, God sends the Holy Spirit, a Helper beyond ourselves, to help us and make intercession for us. God communicates to man a sense of his need through the

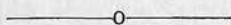
Holy Spirit. Though he may not be able to frame it in words, yet His spirit has stamped upon it a deep consciousness of its real need, and as it reaches out for God, it feels the security that comes from knowing the communication has registered in the bosom of the Almighty, our Savior. God knows what we have need of, but we do not. He knows how we ought to pray, but because of our infirmities, limited vision, low comprehension, etc., we do not know what to even ask for. Therefore He sends the Holy Spirit into our hearts to communicate to us what He already knows that we need; and the Spirit, in turn, interprets to God in spiritual words, the proper desires that we have received under His tutelage. To the flesh, all of this seems like a rather a round about way of performing the work. "Why not just give us what we need, and forget about alerting us to that need," says the natural man. Well, there is a reason, and we shall shortly expound it.

We are, in view of this great truth, admonished in Scripture to "pray in the Holy Ghost" (Jude 20). There is no other prayer that is valid before God! We are totally ignorant, of ourselves, to pray aright unto God; we pray amiss every time when we do so in our own strength and wisdom. Prayer must be performed under the unquestionable influence of the Holy Ghost! It must be a prayer that is illuminating to us, not to God, for the Spirit will teach us to pray within the will of God, which is no surprise to Him! Prayer must not merely be viewed as a means of bringing to God's attention our needs, it is actually a means of God bringing to our attention our needs, which otherwise, because of our "infirmities", we are unable to know. As we submit to the Lord we will find ourselves brought under the influence of the Spirit, asking God to "search me, oh God, and know my heart: try me and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting" (Psa. 139:23-24). Oh, for this holy proclivity to know ourselves as only God knows us. Of course, it would be of no benefit to us personally to ask the Lord to see what is within us if His findings, so to speak, were not communicated to us. Here is where the Holy Spirit enters the picture. It is He that communicates to us the mind of God concerning us, and then leads us in the proper channels of prayer. We are to "Pray with all prayer and supplication IN THE SPIRIT. ." (Eph. 6:18), and any other prayer is certain to be vain, or at the least, ineffectual. So then, prayer actually becomes the means used of God Himself to alert us as to His activity towards us. It is by this means that we learn of the will of God for us, and are brought of the Holy Spirit through a compelling desire, to ask for those things which are needful, without which we certainly shall fail of weakness.

Now, this, of course, brings up another question; namely, "Of what benefit is it then to pray at all? If prayer is a means of us finding our needs, why is there a necessity for an expression of it? Why not just settle back and wait for the fulfillment of it?" In the first place, such questioning evinces a gross misunderstanding of the nature of man. We are so composed that if we

do not ask for a thing, we soon forget our need for it. Secondly, the Scriptures themselves give us the reason for "praying in the Holy Ghost" (and the very fact that we pray in Him indicates that this is not something wrought within our own minds through personal observation, feeling, etc.); "But ye, beloved, BUILDING UP YOURSELVES ON YOUR MOST HOLY FAITH, PRAYING IN THE HOLY GHOST, keep yourselves in the love of God . . ." (Jude 20, 21). Through spiritual prayer we are built up ourselves, and thereby enabled to maintain a position, by grace, within the love of God. This is a means of keeping the saints of God, who are "kept by the power of God through faith" (I Pet. 1:5). As we, in the Holy Spirit, are alerted to our needs, and beseech the Father for them, two inevitable things are brought to pass. First, we shall without hesitation ascribe all glory to God upon the answer of that prayer. It is true that otherwise, we should charge the occasion to coincidence or mere happenstance. A casual perusal of our past lives, when we walked in darkness ought to be sufficient to establish this point. Those of us who know the Lord realize that He is very jealous concerning His glory, and most eager that we be given to rise to that high level of grace whereby we ascribe all glory to Him, and Him alone! "To God be the glory, great things He hath done", wrote the songwriter; and this is the clear response of a man who has prayed "in the Holy Ghost." "If any man glory, let Him glory in the Lord", wrote Paul. The Holy Spirit, then, communicates to you the will of God for you. That will is, then, imprinted upon our hearts, and then, under the influence of the Holy Spirit, we plead the matter with the Lord. This is faith activated and when we ask, "nothing doubting", we receive the petitions that we ask of Him" (James 1:6; I John 5:13-15); not because we have asked them within our own wisdom, and then somehow mustered up the faith to believe that God would come running at our call. Rather, because we have, by faith, made contact with the mind of God, and have expressed in the Holy Spirit—many times in unutterable groanings—the very will of God itself, which thing the Father must fulfill. We then, extoll and magnify His name for His greatness when we see His will "done on earth as it is in heaven." Secondly, praying in the Holy Ghost will bring an element of joy into our hearts which will also tend to build us up on our most holy faith. How could answered prayer be possible were it not a heavenly communication which taught us how to pray properly? And how could I be glad with the will of God in my life if I were not alerted through spiritual means (God's Spirit with my spirit) to that which was about to be worked in my life? Praise God, my job is intensified every time I am brought by the Holy Spirit to pray properly, for it is then that the answer becomes reality, and not just a vague wish! I know before hand, when I pray in the Spirit, that that for which I seek is on the way! "Seek and ye shall find!" said Jesus, and it is this sort of prayer of which He spake. Paul thanked God upon every remembrance of the brethren, and that clearly showed that God sent the remembrance to his mind, else he would not have thanked God for it.

Now, I would not be so presumptuous as to say that this is the only kind of prayer that we can pray. We are to make our requests made known unto God in all things (Phil. 4:6), but this may only be made effectual as it is prompted by the Holy Spirit. The fore I live with the Lord, the more I become aware that all of our activity in the Lord, personal and collective, is the result of His own work. He is dealing with His children, bringing them to glory. He has, by grace, devised means that have not excluded our consciousness of His work, but has rather set about to inform us of His moves in our own lives through the influence of the Holy Spirit, that we might glorify Him, and be filled with joy unspeakable and full of glory. Let us be up and saying with the disciples, "Lord, teach us to pray." We shall find that He can do precisely that, and when He does, you will find a noticeable and decided change in your life as you begin to magnify the Lord and rejoice within yourself at the revelation of the Lord who works in us, "both to do and to will of His own good pleasure." (Phil. 2:13) Live close to the Lord, cleave unto Him with real purpose of heart, and commit your keeping unto Him who is "able to keep you from falling" (Jude 24). Prayer can become a real adventure for you in the will of God. I urge you to trust in the Lord, and seek His will for your life. Finally, brethren, ". . . building up yourselves on your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God..” Amen.



Experience and Revelation

(From page 1)

Any attempts to use the Scriptures to substantiate an inactive, idle, or different God than one of "all power" is clearly a "wresting of the Scriptures" to one's own destruction. We strongly urge all of our readers to strip from themselves all traditional belief which tends to limit God, and magnify the ability of man (for such is the unavoidable outcome of limiting God). Our God is able to do all things, and with Him there is "no restraint." This we have learned from experience, and we do magnify the Lord for such wonderful instruction. We have found that our experience has opened up new avenues of thought in Scripture, seen clearly in former days with the eye, and even with intellectual analytical powers, but certainly not with the understanding. The Word of God, too, is shedding a marvelous light upon our experiences, making them precious, and to be remembered with great joy.

It is unavoidable that we will fit our experience and Scripture together. How wonderful it is to have a God that works in such a way as to enable a deeper understanding of the Scriptures. This is what the Word of God calls "increasing in the knowledge of God," and "growing in the grace and knowledge of our Lord and Savior, Jesus Christ." What of your personal growth? Has your comprehension of the Word grown deeper? If not, earnestly plead with the Lord to work mightily in your life. Seek with your whole being the righteousness of God. When it is brought by faith into your life, see how your vision of God and Scripture will enlarge.

UNSPIRITUAL WORDS

It has long been my opinion, or rather conviction, that far too many unspiritual words are used by many to convey spiritual thoughts. Not only is this contrary to sound Holy Ghost reasoning, but it is contrary to the very Spirit of God Himself. God never resorts to human terminology to develop and reveal spiritual truths. He is not dependent on adjectives devised in finite, uninspired minds to convict of sin, righteousness, and judgment; or of holy conversation and salvation. According to the Scriptures, God called Abraham, and through him brought about a nation as numerous as the sands of the sea and the dust of the earth. With that nation He worked for some 1500 years. He led them, tutored them, taught them. He gave them kings and prophets. He directed writings to them, which we call the writings of the Old Testament. In these Scriptures the Lord developed a language through which He might convey spiritual and eternal truths in future eras. Such words as "sin", "atonement", "forgiveness", "blood", "life", etc. These words later were explained and amplified when it had been adequately demonstrated that they conveyed more than a mere form of speech distinctive to the Jewish people.

The Apostles, ordained and sent forth by Jesus Christ, and led of the Holy Spirit, took these words and attached to them eternal and spiritual meanings. They talked about "blood", "priests", "High Priest", "temple", "holy place", "stones", "sacrifice", "light", "fire", "Zion", "viel", "Bread", "incense", "altar", and "vineyard" -- but this time they conveyed the true meaning which were but typlified and prefigured during that time when the Law of Moses was the criterion of righteousness. Allow me to illustrate what I mean: in the Mosaic writings, we read about the "blood of a lamb" (Exodus 12:5-7). In the Apostolic writings it speaks on this wise: "But with the precious blood of Christ, as of a Lamb without blemish and without spot" (I Peter 1:19). All the way through the New Testament you will find this to be true -- the apostles used words, formerly used in the Mosaic age, to portray and illustrate great eternal truths, before hidden in mysteries which could not be discerned or declared; hidden in figures, types, and shadows.

I don't believe you will find an instance where an apostles, or Christ Himself ever employed speech that was entirely new to convey deep spiritual meanings. Actually, in the ages now past, God was developing a spiritual nomenclature--a language through which He could convey spiritual truths and concepts to His children. Because His thoughts are so far above ours, He needed to prepare a language - a precise language - through which He might hold converse with men, and through which man might hold converse with Him. There is such a thing as a "holy language", and that is language inspired by the Holy Spirit (I Cor. 2:10-16). I am not, of course, speaking of conjunctions and adverbs, but descriptive words that convey distinct thoughts and truths. Such words as "stone", "faith", "life", "death", "holy", "trespasses", etc. It is right here that I seek to make a point with you; and this is of great im-

portance. Too long have we been trying to talk about Canaan in the words used by the Philistines. We have been speaking the language of Ashdod (by "we", I mean the Christian world), not the language of Canaan. We have managed to stir people up, and help them do a great many things that are seemingly objective and helpful. However, the words have not been spiritual, and therefore, the results cannot be spiritual; they simply cannot! You cannot build a brick house out of wooden slats, and by the same token, neither can you expect to build a spiritual house with philosophical words which have their source in the minds of finite men!

One brother wrote many years ago; "We choose to speak of Bible things by Bible words, we are always suspicious that if the word is not in the Bible, the idea which it represents is not there; and always confident that the things taught of God are better taught in the words and under the names which the Holy Spirit has chosen and appropriated, than in the words which man's wisdom teaches." Feeling highly incapable of improving on such a statement, we simply say, Amen!

Brethren, many have fallen into the rut of "traditional speech," and have grown far too accustomed to speaking of Christ and His church with words never used of the Holy Spirit. Allow me to illustrate what I mean. Although this may come as a distinct surprise to many, the following phrases and words are not found in the Scriptures; "saving faith", "historic faith", "rapture of the church", "winning others", "missions", "personal evangelism", "calling", "infant membership", "Bible believing", "Trinity", "the joy of tithing", "joining the church", "free moral agent", "church board", "New Testament Christianity", "college training", "light of evangelism", "getting saved", "sainted faces", "social drinking", etc. Now, it is obvious that to some people this forms the better part of their vocabulary so far as religion goes. But notwithstanding, these are the terms of men. They were not inspired by God, hence, they cannot carry God's message; for He never has, or ever will, resort to human wisdom and speech to convey spiritual or heavenly thoughts. Some of these terms are used as though they were on par with "redemption", "sanctification", and "holiness." The people with which I have been affiliated used such terms as "New Testament church", "New Testament Christianity", "Plan of Salvation", and "New Testament Christians" just as though they were Scriptural. This, however, is traditional language and is not to be associated with the religion of Jesus Christ, which is "pure". It is not that all of these terms

are to be anathematized, but because they are not of Spirit-origin, they are not to be understood to convey Spirit-thoughts! Men are not converted by the wisdom of words, but by speaking in words "that the Holy Ghost teacheth, comparing spiritual with spiritual." Many preachers work exceptionally hard on their language, and use terms having their origin in psychological, hermeneutical, and sociological fields to convey the truth of God. Their speech exhibits more of a familiarity with the secular sciences than with the God of heaven! Heavenly truths may not be conveyed in earthly language; it simply cannot be done! Just as it takes wood to build a wooden house, so it takes "spiritual words" to build a "spiritual house."

There is a way in which we may develop our speech to the glory of God. Let us devote ourselves to much study of the Word, and to much prayer and supplication for the ability to transmit the truths of God in the language He Himself has taught. You will find your ministry glorifying God, and an abundance of edification filling your own soul. Amen.

SENSUAL RELIGION

(From page 2)

granted, by grace, the faculty of discernment, whereby he is made acutely aware when anything from heaven registers with his spirit. Feelings are intense; joy floods the soul; boldness fills the heart; praise is upon the lips; and a great spirit of exultation spreads as a cloak over your entire being. Heaven becomes precious and anticipation of it cannot be abated; the presence of God is felt in a very real way, and the Lord Jesus is personally known to be a "friend that sticketh closer than a brother." These are all, however, spiritual attestations, and are not confirmed in the flesh. Rather, the flesh is subjugated and the Spirit of God bearing witness with your spirit wonderfully confirms that you are a child of God. Any physical renovations are incidental to this greater work within the heart, and are brought about in order that the whole body might be edified and built up in the Lord. May the Lord grant that all of the brethren, that have not as yet experienced this great transformation, come into the true light where full confidence, joy, assurance, and surety are found. This, no one can take from you, and no circumstance may alter. I covet this for you, and exhort you to seek earnestly for such a work.

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