

# THE WORD OF TRUTH

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*"And ye shall know the truth, and the truth shall make you free"—Jno. 8:32.*

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

## SET FOR THE DEFENSE OF THE GOSPEL

### ORGANIZED OUT

Religion, like other phases of human activity, is too many times dominated by trends. One has but to examine a quantity of average church bulletins or papers to see that it doesn't take long for methods and techniques employed by one leader to reach the perimeter of the "brotherhood" involved. One of the most popular trends - and not shortlived - is that of organization. Building attendance, Sunday School campaigns, clubs, classes, committees, and so called "youth-work" seem to have supplanted building on the true foundation, warring and wrestling against the enemy of our souls, and walking in the Spirit. Oh, the "church" has made an impression on the world all right (and that is what it has, for the most part sought). *The only difficulty is that the impression hasn't been deep enough to point out the futility of human activity apart from God!* Having organized well, it appears that many have de-spiritualized. You can almost note with remarkable consistency that the well organized church is virtually out of contact with God. *This is because their organizational endeavors do not generally require God; nor do they bring glory to God.* Sunday School buttons and banners will not take anyone to glory, nor will they enable a person to "crucify the flesh, together with the lusts thereof."

The basic difficulty with organizationalism (as we know it today) is that it is an attempt to cover up for spiritual malnutrition. God doesn't work through organizations, as such; He works "through the Spirit"! *The Holy Spirit is the Divine Organizer.* He equips each member of the body of Christ with gifts necessary to the proper functioning of the church (1 Cor. 12:1-29). *His primary objective is to keep the connection between the body and the Head of the body in good shape.* Any work that is not conducive to that is not only NOT of God, it is at enmity with God! As the Holy Spirit organizes the church, He gives each an ability to perform a necessary function. When each member performs this ministration in love, there is an edification of the body and a consequent preparing for glory. There is that "increase of the body unto the edifying of itself in love" (Eph. 4:16). Now, obviously increase is an important phase and evidence of spiritual victory, and therefore we are anxious to see signs of it. There are, as I see it, two basic kinds of increase: (1. The valid increase, appropriately termed "the increase of God", because HE brings it to pass - "God giveth the increase" (1 Cor. 3:7). The other type of increase, though highly revered by men, is invalid with God; it is the increase of and by men. In our day, the fundamental cause of this increase is

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"THE FEAR OF THE LORD"

# The Word of Truth

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## ORGANIZED OUT

(From page 1)

organizationalism. *This system, being founded upon the wisdom and prowess of men, is consequently just as weak as man, who is as "the grass of the field" (Isa. 51:12).* The weakness of their efforts has been made evident by the appalling results it has produced. People who have been professed members of the "church" for 30 and 40 years, and yet are almost totally ignorant of the Word of God and the precepts of the Lord, are held in high esteem merely because they have remained in good standing with the organization. When the group makes a decree, the adherent faithfully proclaims it and sounds the bugle for all to follow. He supports the organization and sings its praises, much to the good pleasure of its leaders. Naturally, God just isn't given any glory in such cases, and thus they are utterly obnoxious to the spirit of God's people. God has been "organized out." The "cover-up" has been made; the group is officially considered religious, and accepted as such by the world. "Mission accomplished! Let's school all of our adherents in this successful program which we have devised." If you are in the pew on Sunday, give your tithe and invite others to come and sit with you and give their tithe, you are learning the procedure well.

Now, to those possessing the mind of Christ, these things are evident. There is no need to try and cover them up, they stand out to the heartache of all who love the Lord Jesus Christ in sincerity. It is, however, well to be periodically reminded of them in order that our minds might be alerted to the danger of again becoming ensnared in these traps for the soul. Many judge too often according to appearance, and are too prone to forget that the things that are seen are "temporal" (II Cor. 4:18). Do not suppose for a moment that it is wrong for things to be maintained in an orderly and decent fashion. This is right and proper; *but only when it is under the dictation and orientation of the Spirit of God.* God alone is "the Author of Peace" (I Cor. 14:33). *Man cannot organize the Spirit into the church!* Were this possible, God would have been obviated from the very band which He purchased with His own blood (Acts 20:28).

Such a presumption is preposterous. *No amount of schooling by man will bring man to God, or the works of God to men.* Every effort of man must be supplemented and governed by the influence and work of God. If this situation does not exist, all man's work is destined to be consumed in the fire of God's judgment.

How then can we be partakers of this lasting work? There is a way! It is not my purpose to here outline a step by step procedure guaranteed to bring immediate results. To do such a thing would only violate the very principles that God has set forth through His Holy Spirit. It is important to remember that the true beginning point is not with the group! **COLLECTIVE CONVERSION IS AND MUST BE PRECEDED BY INDIVIDUAL IDENTITY!** *That is, before any group can be converted into an appropriate vehicle of the Holy Spirit's work, each member of that group must assume a personal and vital identity with Jesus Christ.* Here is the weak point in our present methods -- masses instead of individuals; men instead of man. This whole process begins with you and me! We must personally have an established identification with Christ by submitting ourselves to Him (Romans 12:1-2), and being taught by Him (Eph. 4:20-21). Jesus, in turn, as in the case of the early believers, will dispatch His Holy Spirit to each of His children, preparing them for the work which has been "ordained" before the world was founded (Eph. 2:10). It is then, and only then, that the Lord can work through the group.

*Brethren, the work of the group is not to be undertaken until the group has itself been found "in the Vine" (John 15:1-8).* Without Jesus, they can do "nothing" - and that is the epitaph that shall be written over every single one of their endeavors until they are found "in Christ Jesus!" *Whatever the world may consider their work to be, if it is not initiated by the Son, it is NOTHING!* Persistent efforts to bring forth fruit from a dead vine is sheer foolishness; and yet that is what is being attempted all about us. God has been **ORGANIZED OUT!** But, praise God, He has identified Himself with His people, and whether their work is acclaimed widely or not, it is truly the work of God, and shall so be proclaimed before the assembled universe in that day of judgment!

\* \* \*

If we do not willingly permit the Lord to rule our minds, then sin will. There is absolutely no middle ground in this matter whatsoever!

\* \* \*

Submission to, and insistence upon laws and ordinances, is but an admission of basic lawlessness, and an exemption from fellowship in the death of Christ (I Tim. 1:9; Col. 2:20-22).

\* \* \*

The more of my Lord I see, the more obnoxious grow the allurements of this world, together with its desires and paths of thought.

\* \* \*

When personal sin ceases to create in us a positive fearfulness of being lost, we are on the verge of being "past feeling."

—o—

Our Lord is entirely able to meet all of your personal needs, and we urge you to seek help daily from Him **boldly**, in the name of Christ. Come before Him that you might obtain mercy, and find grace to help in time of need (Hebrews 4:14-16).

# "THE NAME OF THE LORD"

Continued From October, 1965

## (Installment Two)

The "Name of the Lord" is a synonym for His glorious Person; it is the summarizing of all that He has revealed about Himself. When God seeks to impress upon us His Immutable Nature, and His Inscrutable Character, He refers to His name - that by which He endeavors to convey Himself to our consciences. **We are not to see in His name a mere word, but find therein the embodiment of His Person.** How wonderfully this is exhibited in the Scriptures, as the Holy Spirit testifies of the Lord God, and speaks of His Name in association with the very Person of Deity. Hear, now the Word of the Lord, as He speaks to us concerning His name.

"For thou shalt worship no other God; for the Lord, WHOSE NAME IS JEALOUS, is a jealous God" (Ex. 34:14); "That men may know that Thou, WHOSE NAME ALONE IS JEHOVAH, art the most high over all the earth (Jehovah - "I Am, the Eternal Living One")" (Psa. 83:18); "Therefore will I cause you to go into captivity beyond Damascus, saith the Lord, WHOSE NAME IS THE LORD OF HOSTS" (Amos 5:27); "For lo, He that formeth the mountains, and createth the wind, and declareth unto man what is his thought, that maketh the morning darkness, and treadeth upon the high places of the earth, THE LORD, THE GOD OF HOSTS, IS HIS NAME" (Amos 4:13); "And speak unto him saying, Thus speaketh the Lord of hosts, saying, Behold the man whose NAME IS THE BRANCH; and He shall grow up out of His place, and He shall build the temple of the Lord" (Zech. 6:12); ". . . What is His name? What shall I say unto them? And God said unto Moses, I AM THAT I AM: and He said, Thus shalt thou say unto the children of Israel I AM hath sent me unto you" (Exodus 3:13-14); "The Lord is a man of war, "THE LORD IS HIS NAME" (Exodus 15:3; Jer. 33:2; Amos 5:8; 9:6; Isa. 42:8; "Sing unto God, sing praises TO HIS NAME: extol Him that rideth upon the heavens BY HIS NAME JAH, and rejoice before Him" (Psa. 68:4); "Behold a virgin shall be with child, and shall bring forth a Son, and THEY SHALL CALL HIS NAME IMMANUEL, which being interpreted is, God with us" (Matt. 1:23); "And she shall bring forth a Son, and THOU SHALT CALL HIS NAME JESUS: for He shall save His people from their sins" (Matt. 1:21). Glorious thoughts are these; pregnant with meaning; how they speak to the heart! God's name is 'Himself'. Yea, to be more specific, the name of the Lord is what He has revealed of Himself to His people! He has told them what He is; who He is - and has identified that revelation as HIS NAME! He is Jealous, Eternal, Lord of hosts, the Branch through which comes life, God with us, and Salvation; therefore He has chosen to be called by a name that portrays this to His people. Praise the Lord for such wisdom, for such a revelation! Hallelujah!

We do not, however intend to conclude before we hear that great proclamation of the Lord's name as given to Moses the lawgiver. How re-

freshing to hear the Lord speak of Himself! He does it better than any one else! It was in that holy mount that Moses made request to see the "glory" of God. Hear him as he pleads: "I beseech Thee, show me Thy glory" (Ex. 33:18). It is enough here to observe that we ought to ever be thankful that God does not put this request forth to us, for we most assuredly stand bereft of anything to glory of in His presence. But, Praise God, He possesses an abundance to make manifest to us, and it pleases Him to do so, as it pleased Him to honor the request of Moses. To this most daring beseechment, the Lord replied: ". . . I will make all my goodness to pass before thee, and I WILL PROCLAIM THE NAME OF THE LORD BEFORE THEE . . ." (Ex. 33:19). **We are immediately given to see, therefore, that the proclamation of the NAME of the Lord consists of the display of His attributes; specifically, in this case, His goodness!** Has God ever placed Himself on parade before you? Have you beheld Him as He personally proclaimed His name to you? What of it, reader, **what has God told you of Himself?** This experience was not for Moses alone, but for all who seek to know the Lord! As the Lord passed before Moses, He declared His Name; "And the Lord descended in the cloud, and stood with him (Moses) there, and PROCLAIMED THE NAME OF THE LORD. And the Lord passed by before Him and proclaimed, THE LORD, THE LORD GOD, MERCIFUL AND GRACIOUS, LONGSUFFERING, AND ABUNDANT IN GOODNESS AND TRUTH, KEEPING MERCY FOR THOUSANDS, FORGIVING INIQUITY AND TRANSGRESSION AND SIN, AND THAT WILL BY NO MEANS CLEAR THE GUILTY, VISITING THE INIQUITY OF THE FATHERS UPON THE CHILDREN, AND UPON THE CHILDREN'S CHILDREN, UNTO THE THIRD AND FOURTH GENERATION" (Exodus 34:5-7). Here was a proclamation of the Lord's name! God Himself proclaimed His own name! Can you not see it - **He set forth Himself; He established in the conscience of Moses His own glorious Person, and made His aware of Deity; how He acts, and how He pardons. The NAME OF THE LORD, is nothing more than a proclamation of His Person, and how glorious the thought.** Well might you visualize the Lord Himself wherever His NAME is mentioned. Now, I will tell you that this truth will gloriously transform insipid theology into living and vital truth! Permit me to make a few observations in connection with His NAME as spoken of in the New Testament scriptures.

These are promises; assertions of Divine truth; POSITIVES! They cannot be broken or altered, and hence are to be understood as conditioned upon the Lord Himself, who alone is unchangeable and empty of variableness! "And WHATSOEVER ye shall ask in MY NAME, that will I do, that the Father may be glorified in the Son" (John 14:13). This obviously does not refer to the simple "tacking" of "this we ask in Jesus' name", on the end of a prayer (although there is no fault at all in such a practice). With such positive assurance, we must dig deeper into the ground of inspiration for the answer. Ah, and here it is; Jesus is speaking of the Father being glorified "IN THE SON"; i.e., the Father receiving due

honor and credit through the activity and sup-  
plication of the Son. We must ever remember  
that the "life of Christ" is manifested, or made  
known, within the children of God. It is "Christ"  
that "liveth" in them (Gal. 2:20), and their acti-  
vities in the Spirit are actually not their own, but  
Christ's who has now taken up His abode within  
them (John 14:23). It amounts to this; that **Jesus  
is supplicating the Father through the hearts and  
lips of the believer; permitting us to be vessels  
for the accomplishment of the will of the Lord.**  
This may sound strange to some who are steeped  
in traditionalism, but I bid you to take these words  
unto yourself and ponder them, for they are truth,  
and no lie. That person who prays to God within  
the Son; i.e., is motivated by Jesus Christ within,  
himself being "dead" (Col. 3:3), shall most as-  
suredly have his request answered. **Whatever peti-  
tion is couched within Jesus (proceeds out of our  
intimacy with Him, and is the result of His own  
power in our life) - that is the effectual prayer.**  
This is elsewhere called "praying in the Holy  
Ghost" (Jude 20); when we are so projected out of  
ourselves as to be thoroughly dead to self and  
alive unto God! That is truly praying "in His  
name." Have you ever prayed thusly? And if not,  
is it any wonder to you that your prayers appear  
to have remained unanswered? Have you been  
motivated by self-ambition; by your own lusts  
(James 4:1-4)? Look to the Son, and there find  
life that stimulates wise and effectual prayer!  
(John 15:16; 16:23-26).

Again, in speaking of those that are "born  
from above" (John 3:3-5 ASV), the Holy Spirit  
witnesses; "And to as many as RECEIVED HIM, to  
them gave He power to become the sons of God;  
even to those that BELIEVE ON HIS NAME" (John  
1:12). Now there is an express analysis of the  
situation. In one breath the action is called "re-  
ceiving the Lord Jesus", in the next, "Believing on  
His name"; so that we are brought to see that  
**believing on His name is the spiritual view of the  
act of receiving Jesus! It is that work whereby we  
are found convicted of the reality of the Lord  
Jesus, His work and His Word; thereby throwing  
ourselves upon His merit, and joyfully acknowl-  
edging His presence by obedience to His will.** It  
is seeing Him to be in truth what He has declared  
Himself to be; "Vine", "Bread", "Door", "Life",  
"Resurrection", "Way", "Truth", "Beginning",  
"Ending", "First", and "Last". This is not a mere  
intellectual assent; **it is an actual reception.** Jesus  
is translated in to YOUR experience; into your  
life. He, taking up His abode within you, begins to  
"work in you that which is well pleasing in His  
(God's) sight" (Heb. 13:20-21). It is really Him  
that is "working in you, both to do and to will of  
His own good pleasure" (Phil. 2:12). **What is  
done within you by Him, is said to be performed  
by you IN HIS NAME; that is, in His stead!** Now,  
the obedience of Jesus Himself becomes the basis  
of your righteousness; ". . . that by the obedience  
of one, many might be made righteous" (Rom.  
3:19). Nothing, absolutely nothing, is done in  
Jesus' name that is not so performed; by the Lord

*(Please turn to page 8)*

## "THE FEAR OF THE LORD"

"Teach me Thy way, O Lord; I  
will walk in the way of Thy  
Truth; UNITE MY HEART TO  
FEAR THY NAME"

Psalms 86:11

We have a God, through Jesus Christ, who is  
capable of and willing to control the heart. How  
refreshing to my spirit to often contemplate this  
and pray with Solomon: "The king's heart is in  
the hand of the Lord, as the rivers of waters: **He  
turneth it whithersoever He will**" (Prov. 21:1). How  
fervently may we pray to the Lord for control of  
our heart, that it may continually be set on things  
above "and not on things on the earth" (Col. 3:1-  
3). Our hearts are "deceitful above all things, and  
desperately wicked," as testifies the Holy Spirit  
in Jeremiah 17:9. How imperative, therefore, it  
becomes for us to rely upon a Father indeed, who  
may speak in truth when says He is "greater than  
the heart" (I John 3:20), Who in His great omni-  
potence can control and guide it into the counsels  
of His own will. It was David's apprehension of  
this truth that led him to pray; ". . . unite my  
heart to fear Thy Name." He had come to realize  
the magnitude of the Lord, that He was "God, and  
besides Him there was no other." He knew of a  
truth that "all things are of God" (II Cor. 5:18),  
and that "The Lord killeth, and maketh alive, He  
bringeth down to the grave, and bringeth up. The  
Lord maketh poor, and maketh rich; He bringeth  
low and lifteth up. He raiseth the poor out of  
the dust, and lifteth up the beggar from the dung-  
hill, to set them among princes, and to make them  
inherit the throne of glory: for the pillars of the  
earth are the Lord's, and He hath set the world  
upon them" (I Sam. 2:6-8). Yet, David was not at  
all satisfied with the measure of fear that he pos-  
sessed for the Monarch of creation. He wanted  
his total heart united together in such a fashion  
as would find him standing in awe and fear at  
this great God at all times and in all ways. How  
this plea is needed today, when a flimsy, weak,  
and insipid view of God is entertained by so many  
churchmen; a day when the Lord God of heaven  
is compared to a mortal man, when His ways are  
conceived as such that can be apprehended by  
the finite mind, and exhausted by the learned of  
this world. David knew the Lord, and therefore  
sought Him to perform a work upon his heart  
which would find it united in fearing the Lord. It  
is as though David had cried: "Bring my whole  
heart into unison, that it may be wholly fixed on  
Thee." He is seeking for a proper inclination of  
the heart, which is so bent away from God as to  
require a Sovereign act of God to correct and  
unite it in the proper direction. Here is seen a  
master-passion, to which all other desires are to  
become subordinate, the fear of the Lord: "Thou  
art my portion" (Psa. 69:57). Here, too, is seen a  
master purpose, to which all other objects must  
yield; one which will cast the proper colour upon  
the whole of the life. This is not merely an intel-  
lectual or emotional fear, but a soul-fear; a fear  
that is rooted in the heart because of an acquaint-  
ance with the Lord and His ways; a fear that

comes out of love. Oh, to be able to say: "My heart is fixed, my heart is fixed" (Psa. 57:7; 108:1; 112:7). **We have before us a prayer against the distraction and division of the heart.** Perowne expresses the intent in these words; "Suffer my heart no longer to scatter itself upon a multiplicity of objects, to be drawn hither and thither by a thousand different aims; but turn all of its powers, all its affections, in one direction, collect them in one focus, make them all one in Thee." **How we ought to pray against doublemindedness in our own cases, being knowledgeable that "a double minded man is unstable in all his ways" (James 1:8).**

This "fear" of which David speaks is **not** the sort of fear that is cast out by "perfect love." It is true that there are some schoolmen today who pretend to explain the depth of love by saying it will take away the fear of the Lord - but this is not at all the case. John the Beloved speaks of that "perfect love", and does not at all associate it with the personal fear we have for our Lord. He refers the matter of fear, in the passage just quoted from, to the subject of the judgment, and shame that shall be eminent there if we have not lived becomingly of our profession in Christ Jesus; "Herein is love made perfect, **THAT WE MAY HAVE BOLDNESS IN THE DAY OF JUDGMENT:** because as He is, so are we in this world. There is no fear in love; but perfect love casteth out fear, because fear hath torment. He that feareth is not made perfect in love" (I John 4:17-18). That "perfect love" for the Father, that is "shed abroad in our hearts by the Holy Ghost which is given unto us" (Rom. 5:5), will remove from our hearts the fear of shame and reproach before the "judgment seat of Christ", before which we must "all appear" (II Cor. 5:10).

When, therefore, we speak of uniting the heart to fear the Lord, we are not speaking of that fear which "hath torment"; nor of that fear which causes us to be in great consternation concerning the outcome of judgment. **We are rather speaking of that wholesome fear which moves the heart of man to stand in awe, and "sin not" (Psa. 4:4);** which forbids the heart to wallow in the lusts of the flesh because there is a very real cognizance of the wrath of God "which is revealed against all unrighteousness" (Rom. 1:18). This is elsewhere referred to as "godly fear" (Heb. 12:28), and is certainly not to be considered apart from "fear and trembling", a most necessary facet of demonstrable salvation (Phil. 2:12-13). It was evidenced in the heart of Moses, when he stood before the Lord and said himself of that occasion: "I exceedingly fear and quake" (Heb. 12:21). While we have not come unto such a physical demonstration of God as to cause the flesh to tremble, we have most assuredly been given to see, through the revelation of God, enough of our Lord to show what a sharp contrast there is between Him and us - and that is sufficient to induce "godly fear" within the heart of God's child. Do not be alarmed if such be the case with you - this fear God wants you to have, and not to lose! Our Lord Jesus Christ Himself possessed this fear while He journeyed in this world. It is said of Him: "Who in the days of His flesh, when He had offered up prayers and supplications with strong crying and

tears unto Him that was able to save Him from death, and was heard **IN THAT HE FEARED**" (Heb. 5:7). Blessed experience, then, is this for us, that we may so "have the mind of Christ" on this matter of fearing God!

God has enjoined this fear upon His people; and thus it is not to be considered as a light thing. **If you do not possess a satisfactory measure of it (and one certainly ought to fear and quake if he thinks he does), then you are to pray and fellowship with David in his request for a united heart to fear the name of the Lord.** See how strongly the Lord speaks on this matter; "FEAR GOD . . ." (I Peter 2:17); ". . . let us perfect holiness in the FEAR OF GOD . . ." (II Cor. 7:1); "Fear not them which kill the body, but are not able to kill the soul: but rather FEAR HIM WHICH IS ABLE TO DESTROY BOTH BODY AND SOUL IN HELL" (Matt. 10:28); "O, FEAR THE LORD, ye His saints" (Psa. 34:9); ". . . Be not highminded, **BUT FEAR**" (Rom. 11:20); "Let us therefore FEAR . . ." (Heb. 4:1). Ought not these to stimulate the heart, and jar it from its complacency to see the necessity of fearing the Lord. **Oh, that men and women might be stirred up within to beseech the Lord for a godly fear to so grip their heart as to cause them to "tremble at His Word" (Isa. 66:2).** Do these words speak to your heart thou churchman; "The Lord reigneth, let the people TREMBLE . . ." (Psa. 99:1); "TREMBLE thou earth, at the presence of the Lord . . ." (Psa. 114:7); "Will ye not TREMBLE at my presence?" (Jer. 5:22). **It is not a mark of weakness of love for the Lord to tremble at the Lord's presence!** God has said that He will "look to him that trembleth at my word" (Isaiah 66:2) - ought not that of itself be enough to show how highly God esteems the fear of Himself. We are men, subordinate to God, in His hands, subject to His will, ruled by His providence and Sovereignty! That, once seen, will cause the fear of the Lord to be more of a reality in your heart. **The reason men have little fear for God is simply because they have seen little of Him, and "where there is no vision, the people perish" (Prov. 29:18).**

**That people that fear the Lord are actually those who are the closest to Him,** is evidenced in the various admonitions that are given to such as fear Him. These are not in fear at the Lord's works, nor at the Lord's manifestations of Himself; but rather of His Person - the great "I AM." Hear the word of the Lord, how He speaks to those that fear Him. Then examine your own heart to see if it has been united to fear the name of the Lord; "**YE THAT FEAR THE LORD, trust in the Lord: He is their help and their shield**" (Psa. 115:11). Praise the Lord! Hallelujah! The Lord has avowed to be the Help, and the Shield of those who fear Him! What comfort is this to Zion, whose hearts are fixed to fear the Lord. He is their Help - their Counsellor, their Warrior, their Captain. He is their Shield - their Defender; their Protection, their Covert, and their Wall! If you need incentive to move you to seek a fuller fear of the Lord, then bend your ear towards these words, and I shall speak to you as unto a disciple: "Let them now **THAT FEAR THE LORD** say, that

His mercy endureth forever" (Psa. 118:4). There is a marvelous thing - **the fear of the Lord will always keep you aware of His mercy!** You are not consumed; you have not been dealt with according to your iniquities; your sins have not overcome you, but you are gaining the victory over them; your enemies are not defeating you; the Lord has stood in the gap for you! Ah - blessed truth of God's mercy **revealed through the avenue of fear!** Fear Him, then, ye people of His! ". . . YE THAT FEAR THE LORD, bless the Lord" (Psa. 135:20b). And, they alone may do it! The Lord is "blessed", i.e., made joyful and jubilant, by the praises of His grateful children. Those that extoll the Lord for His greatness and glory, His mercy and truth — these cause the Father to rejoice, for He loves to hear of His own works, especially from the lips of those who have recognized them as the work of His own hands! Thus do the heavenly beings speak: "Holy, Holy, Holy, Lord God Almighty, which was, and is, and is to come. . . Thou art worthy, O Lord, to receive honor and power and glory: for Thou hast created all things, and for Thy pleasure they are and were created" (Rev. 4:8-11). **Now, those that fear the Lord fear Him because they have seen Him!** Therefore, they are called upon to rejoice the heart of the Father by proclaiming what they have seen with "joy unspeakable and full of glory!" Thus it is that we are also admonished; "Ye that fear the Lord, PRAISE HIM . . ." (Psa. 22:23; Rev. 19:5), i.e., "give unto the Lord the glory due His name" (Psa. 29:2; 96:9). Oh, these are, indeed blessed admonitions, and mysterious beyond measure to those who "have no fear of God" (a point of condemnation - (Psa. 36:1; Rom. 3:10-18). May those who fear the Lord be encouraged by these admonitions to trust to the Lord, recognize and speak of His mercy, and extoll Him for all His wonderful works. It is not beyond our comprehension that God would enjoin such pleasant and spiritually soothing exercises upon those that "FEAR" Him? - evidence that "fear" is wholesome, and good for the soul! On the other hand, may those that possess no fear for the Lord, or who are short on this matter, be challenged to approach the Lord on the subject, and seek a heart that is truly united to fear His name! Bless the Lord, O my soul, and forget not all His benefits! (Psa. 103:2).

I see the necessity of dwelling here for a moment! I know of many people, novices in the faith, who entertain a good and wholesome fear for the Lord, but are virtually ignorant of the blessedness of that fear to their souls. Because of this, I address a few remarks to them, that they may be encouraged to look up, and bless the Lord for uniting their heart to fear His name. God has stated that certain privileges and benefits belong to those that fear Him, and an understanding of them will most assuredly bring rejoicing to that soul buffeted by Satan with doubt. Hear the Word of the Lord; ". . . yet surely I know that **it shall be well with them that fear God, which fear before Him**" (Eccl. 8:12). How surely do you know that? Has not Satan tried to turn you from this truth. Put him to flight! Resist him with this truth of the Holy Spirit! **It shall "surely" be well with those that fear the Lord!**

Lay hold of that, and treasure the fear the Lord has given you for Himself! Is it not said of the Lord that the "fear of the Lord shall be his treasure" (Isa. 33:6) - and is it not so? What a blessed thing to possess that spiritual commodity which guarantees that all shall go well with you! What have you to fear under such circumstances? God speaks to those that fear Him in these words: ". . . who art thou that thou shouldest be afraid of man that shall die, and of the son of man which shall be made as grass" (Isa. 51:12). Aye, let the Lord be your "dread and your fear" (Isa. 8:13), and you shall surely "come forth from them all" (Eccl. 7:18), "clean escaped" (II Pet. 2:18) from the "corruption that is in the world through lusts" (II Pet. 1:4).

Hear the Lord, now, as He speaks concerning those that fear Him: "**The secret of the Lord is with them that fear Him, and He will show them His covenant**" (Psa. 34:7). Hallelujah! There is a truth that warms the heart and soothes the soul weary with wrestling against spiritual powers! **God leaves His secret in the hearts and consciences of those that fear Him;** i.e., He communicates to them the blessed "mystery of the faith," and gives them that sweet communion **with Himself** that none know save those to whom it is revealed. That "secret" is actually the communion of the Holy Ghost (II Cor. 13:14); **it is that blessed and intimate relationship with Deity wherein is communicated to the heart of the believer the magnitude and loveliness of the Lord.** Oh, how precious is this, to know Him "whom to know is life" (John 17:3). This is the real opening of the covenant - that covenant of which it is said: "I will put my laws in their minds, and write them in their hearts: and I will be to them a God, and they shall be to me a people: and they shall not teach every man his neighbor, and every man his brother, saying, know the Lord, for they shall all know me, from the least to the greatest. For I will be merciful to their unrighteousness, and their sins and iniquities will I remember no more" (Heb. 8:10-12). **Now, God reveals the depth and breadth of that most precious covenant to those that fear Him, i.e., He reveals His own work toward His own people — blessed thought!** Has the covenant been revealed to you? Or do you spend time searching after its meaning in the labyrinth of theology and systematic analysis? Oh, you who are ignorant of the covenant of the Lord - that blessed "New Testament" - pray to the Lord; "Oh Lord, UNITE MY HEART TO FEAR THY NAME"; **He will with the fear bring that familiarity with His Covenant that you so greatly need!**

Now, the Lord honors those that fear Him. They are the "apple of His eye", and He guards them with great jealousy. None may harm or get through to His people except they be given permission from the Lord Himself (as was the case with Satan's assault against Job; Job 1:6-12; 2:1-6). It is witnessed by the Holy Ghost that "the angel of the Lord encampeth about him that fears His name, and delivereth him" (Psa. 34:7). Now, that is personal, Praise God! The angel of the Lord pitches camp about "HIM" - not "THEM!" Hallelujah! I need personal protection, because

Satan engages in personal assaults. How is it that the Lord so blesses those that fear Him? It is because He honors His own work; for the fear of the Lord is the work of the Lord. Did He not say, "I WILL PUT MY FEAR INTO THEIR HEARTS, and they shall not depart from me" (Jer. 32:40). To these God makes Himself a "refuge" (Psa. 14:6; 46:1, 7, 11; 48:3; 59:16; 62:7, 8; 71:7; 142:7), and thus secures them safely from the overthrow of that "prince of the power of the air" (Eph. 2:1-3), who viciously stalks about as "a roaring lion, seeking whom he may devour" (I Pet. 5:8). In the fear of the Lord, therefore, "there is confidence", as testified that wise Solomon (Prov. 14:26). Those that fear the Lord God in truth have access to great promises, and they are urged by the Spirit of truth to live in cognizance of them. If you feel as though you are weak, without strength, and unable to meet the grievous situations that confront you, then here is a promise for you; "Like as a father pitieth his children, so **the Lord pitieth them that fear Him**. For He knoweth our frame; He remembereth that we are **but dust**" (Psa. 103:13-14). This is not meant to pacify the sinner in his sin, nor is it to be considered a means of alleviating the disgust that comes within one's own soul because of unwilling inconsistencies (Romans 7:14-25). Rather, **this is meant to comfort the hearts of those that have come to realize to a significant measure the frailty of man; how that he is in truth the son of a worm (Job 17:14), and thoroughly incapable of grappling with the situations of life within his own strength.** He has been given to see that without Jesus he can "do nothing" (John 15:5); that of himself he is impotent concerning "well doing." Upon the discovery, or rather revelation, of these facts, the novice almost despairs. He has been stricken with the awareness of God, and the Lord is to be "served with fear" (Psa. 2:11-12), and yet it has come to him that he seems useless to the Lord. Now, in such a state this knowledge is given to him in order that he might be persuaded that the Lord is not appeased with those frail works of our hands, but rather desires to "work in us, that which is well pleasing in His sight" (Heb. 13:20-21; Phil. 2:13). He pities us, not in a melancholy sort of way, but in mercy and grace. **Thus He is moved by His own pity to work in us; to impute faith to us as righteousness (Rom. 4:1-6), and thus to identify us with His own blessed work and purposes.** How precious, then, the fear of the Lord! If God so regards those that fear Him, then let us pray; "Lord, unite my heart to fear Thy name!"

The Lord makes certain statements concerning the fear of the Lord, which ought to stimulate our thinking, and draw up the reins of our heart to seek diligently after a more perfect and thorough fear than we presently possess. Satan has tried to convince the people of God that "godly fear" is the mark of a novice, a thing to be avoided; but this is not at all the case, as we would most assuredly suspect, knowing that Satan is a "liar" (John 8:44), and never tells the truth. The theology of our day appears to look down upon the person that entertains a genuine and trembling fear of God, thinking that he is "unlearned," and basically ignorant of those higher

principles of the Christian life (as they are wont to call them) which relieve the heart of such juvenile fear. But, how different does the Lord speak; "The fear of the Lord, **THAT IS WISDOM**" (Job 28:28). **The truth, then, is that a person is not truly wise (i.e., adept in the exercise of spiritual gifts, and the appropriation of the Divine blessing) until he has been found within that sphere of "godly fear" (Heb. 12:28).** The "fear of the Lord is the beginning of wisdom" (Psa. 111:10). One may not hope to properly handle the truth or the administration of "sound doctrine" until he has been brought to fear the Lord, and to "tremble at His word" (Isa. 65:5). **When it comes to the "walk" of wisdom (Col. 4:5), we are hopelessly sterile until we have had the fear of the Lord "fall" upon us, as it did to those brethren in Ephesus upon the manifestation of the Lord's power (Acts 19:17).** This fear of the Lord is the "alpha" of knowledge; "The fear of the Lord is the beginning of knowledge" (Prov. 1:7; 9:10). We live in a day of pseudo-intellectuality; a day when rudimentary knowledge is inflated with pride, and paraded before the simple as great knowledge. The apprehension of knowledge is considered vital in our schools, and thus efforts are endlessly being expended to make students, and people in general, knowledgeable as they have never been before. But what has been the end of all this? Basically people are ignorant. Foolishness and ignorance is flouted before our faces on every hand. People of all ages are found engaging in actions, words, and thoughts, that are confessedly meaningless and without real significance. Why? **There is no fear of God before their eyes (Psa. 36:1; Rom. 3:18).** This is the beginning point of knowledge; fearing the Lord God of heaven and earth. This is His earth; His by right of creation, by right of maintenance, by right of providence! Men who would dare to claim it for their own are usurpers in every sense of the word, and they shall not go unpunished. **If we are to properly know of things relative to this domain, then we must first come to fear the Ruler of this domain.** That, it appears to me, is axiomatic; yet there are really very few that believe it! We would not be so foolish as to say that there are not some very learned and keenly intellectual men in this world who are unacquainted with the Lord. But we are equally as swift to admit that **these men, if they be devoid of the fear of the Lord, contribute nothing of lasting and permanent value to the souls of men.** Their knowledge may be drunk like sweet water, but when the soul spreads its wings and flies into that land of never-ending-day, of what avail will be the accumulation of the knowledge perpetrated by men who feared not the Lord. "Worthless," shall be the tombstone epitaph over it! No! The "fear of the Lord IS the beginning of knowledge", and a man knows nothing **REALLY** until he fears the Lord!

That wise man Solomon, endowed with the special gift of discernment and wisdom from the Lord, observed: "The fear of the Lord is **CLEAN . . .**" (Prov. 19:9). What can this mean, but that in "godly fear" **there is nothing that can contaminate; nothing that may defile a spirit; nothing that may render one unfit to stand be-**

fore the presence of the Lord with "exceeding joy" (Jude 24). There are fears that will "spot" the soul, namely "the fear of man", which is appropriately termed "a snare" (Prov. 29:25). But, rather than ensnaring, the "fear of the Lord" liberates; it truly "tendeth to life" (Prov. 14:27), and has nought within it that will darken or colour your relationship to the Lord! It is, within the saint, as a cleansing stream that, flowing through the soul, purifies and sanctifies it unto the Lord. Its purity is seen in the fact that "the fear of the Lord is to depart from evil" (Prov. 8:13). This heavenly sent fear mixes with evil like oil with water; it is an admixture, and immediately repels any evil or wickedness that comes its way! **It is the spiritual wax of the soul, and refuses to have the dirtied water of iniquity (Job 15:16) mingle themselves with its lustrous finish!** Praise the Lord for this "clean" fear of the Lord; so precious is it to the believer.

With these several considerations before us, it ought to become apparent to every reader that we stand today in great need of God-sent "priests" (I Pet. 2:5, 9; Rev. 1:5) who will "teach men how they should fear the Lord" (II Kings 17:28), like that faithful priest of old, when called by the Assyrians to instruct them in the way of the Lord. This is the sort of instruction that is so direly needed in the church of our day. Once see it fall from heaven, and you will hear the Lord God glorified as is witnessed by the Holy Spirit; "And there came a great fear upon all: and they glorified God, saying, That a great prophet is risen among us; and, That God hath visited His people" (Luke 7:16). Do you not recall the time when those two ancient liars, Ananias and Sapphira, conspired together to "lie unto the Holy Ghost", and were slain of the Lord before the very face of their brethren? A great fear came upon all the "church" (Acts 5:11-14), and multitudes of people were added to the church, both of men and women. What a stimulant to the soul was that fear! So strongly did it permeate the minds of those about, that "of the rest (unbelievers) durst no man join himself to them" (Acts 5:13). Would God there was such a thorough purging of the church by the hand of God today that those with split hearts and divided minds would fear even identifying themselves with that "pillar and ground of the truth", the "church of the living God" (I Tim. 3:15). There would, under such circumstances, be glory brought to the Lord, and a magnification of the name of the Lord Jesus Christ, as there was at Ephesus (Acts 19:17). Such fear is accompanied by the "comfort of the Holy Ghost" (Act 9:31), so as not to weigh the heart down, but rather form an anchor against the onslaught of sin and temptation thrown at it by that "prince of the world."

As one that has participated in the fear of the Lord, and has come to rejoice in this fear, I exhort and admonish you to pray earnestly for your own condition first; "Lord, unite my heart to fear Thy name." Then fervently pray that the Lord might send this heavenly fear into the hearts of all about us - and that for His own sake; that His name might be glorified, and His Son Christ Jesus the Lord, magnified. Praise the Lord! Bless the Lord, oh my soul, and forget not all of His benefits!

## UNITE MY HEART, OH LORD

Unite my heart, Almighty God,  
to fear alone Thy name  
Let double-mindedness fade out  
and scattered thinking wane  
Gather up my heartstrings, Lord  
and tie them about Thee  
Let my whole being be involved  
in fear that is godly.

Dismiss from me the fear of man —  
reveal Thyself to me  
Let me behold Thy glory, as  
upon the crystal sea  
Once let my eyes behold Thyself  
rainbowed in pow'r and might  
And fear will come upon me there  
and I shall walk in light.

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## THE NAME OF THE LORD

(From page 4)

Himself within you! All other sounds are hollow indeed, and but pretense! You can shout the name "Jesus" loud and long, but until you possess Him personally, your words are as sounding brass and tinkling cymbal! No! Jesus is NOT speaking of a FORMULA when He says "in my name"; but He is speaking of POSSESSION and FELLOWSHIP! There are no magic formulas in the Kingdom of God; it is Christ Himself that is "all in all" (Col. 3:11). **The power is in the Person, not in pronouncement.** When the Apostles wrought great works "in the name of Jesus" they were manifesting His power and His life; He was being made known through them, as through vessels of "honor" (II Tim. 2:19-21). Everything performed in Jesus is powerful and effectual, for it is a display of His personal power and effectuality!

In summary, the name speaks to us of everything the Lord has said of Himself. It is a declaration of the Person of God, and of His work of grace toward men. Oh, that men might aspire to live and move and have their being consciously and joyfully in Him; that their lives might become vehicles for the work of the Lord Jesus Himself.

"In Thy Name," oh Lord of hosts,  
speaks of Thyself to me  
It manifests Thy wonderous work  
enacted righteously  
And, oh, how marvelous appears  
Thy mercy full and free,  
When Thou dost dain to stoop so low  
and work a work in me!

Reader, may your appreciation and understanding of "the name of the Lord" increase in proportion to the measure of grace that the Lord has given you. May you set your eyes upon His Person, and thus learn the truth of His Name, to which every knee shall bow, and every tongue confess, that He alone is Lord over all!