

# 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

### "THE COURT WHICH IS WITHOUT THE TEMPLE"

*"But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles" —  
Revelation 11.2*

The book of the Revelation is addressed to the "churches" (1:11-20), and as such it deals with the shortcomings, the trials and tribulations, the victories, and the destiny of that blessed church which "He bought with His own blood" (Acts 20:28). The book deals with the need of the churches to return to their first love, their first works, and their first sublime and holy state. It uncovers their transgressions and rebukes and upbraids them for their departures from the faith. It also comforts the churches that are in tribulation, and assures them that they shall come forth as tried and pure gold. This book cannot be read without the church in mind — it is a Divine view of its destiny, its perfections, its wars and overcoming. *The whole world is only an arena for the perfecting of the saints; for the completion of the body of Christ; for the building of the church of the Lord Jesus Christ.* The earth is the stage upon which the staggering drama of redemption is being worked. It is here that Satan, the arch foe of Christ, pits his wisdom, ingenuity, and devilish prowess against the redeemed of the Lord. From time to time it appears as though he is winning — as though he has taken the upper hand in the battle of faith: that is, however, *only appearance.* Actually, *the Lord is executing His glorious purpose even in what often appears to be defeat, frustration, and weakness.*

Lest, however, men become complacent in their attitude toward God, boasting themselves because they have been brought into the fellowship of God's Dear Son and into the promise of overcoming — it is poignantly stated in this book that the church is yet subject to the scrutiny and trial of the Almighty. She is not exempt from the all-searching Eye, the probing finger of God, and the Word of God which is, in truth, "a discerner of the thoughts and intents of the heart" (Heb. 4:12). Thus it is written; "There was given me a reed like unto a rod: and the angel stood, saying, Rise, and *measure the temple of God, and the altar, and them that worship therein*" (Rev. 11:1). Here judgement was "beginning at the house of God" (I Pet. 4:17); those that had, in their profession, aligned themselves with the Almighty were now to pass under the Divine measuring rod! Did they measure up to the expectation of the Lord? Were their lives, their attitudes, their accomplishments, a compliment to the work of the Lord Jesus — the Savior that they had professed to embrace? *Measure the temple;* that is the church, the dwelling place of God (I Cor. 3:16, 17; II Cor. 6:16).

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## The Word of Truth

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"Test it, John; lay the measuring reed of Divine approval along side of it!" Does it measure up? Is it in fact the "pillar and ground of the truth" (I Tim. 3:15)? Is it really the "salt of the earth" and the "light of the world"? (Matt. 5:13-14). Measure the altar! See whether the approach unto God—the means of approval—the basis of acceptance—is right? Are men coming upon the basis of the sacrifice of Christ—that "altar" which we "have" (Heb. 13:10)? Or are they coming in an attempt to "establish their own righteousness", being "ignorant of God's righteousness" (Rom. 10:3)? The altar was where **atonement** was made; where **acceptable** sacrifice was offered! Now that **basis** for atonement, that foundation for reconciliation to and acceptance with the Lord is to be tested, weighed, judged, evaluated: does it meet with the Divine approval? Thirdly, measure the worshippers; those that profess allegiance to and adoration for the Living God. Are they "**true** worshippers"? Do they "worship Him in spirit and in truth" (John 4:22-24). Are they among those that "worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh" (Phil. 3:3)? Lay the Divine measuring reed along side of the worshippers! Do they measure up? Are they **real**? Is their profession in conformity with their heart? **God does not let the church go very long without putting the measuring reed to it!** The matter of His glory is too crucial—too primary—for Him to let the church go unexamined, untested, untried, unmeasured! But **not** everything associated with the faith was to be measured. One thing was left without testing, without measuring, without examination—the "court that is **without** the temple."

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### "The Court Without The Temple"

While this court was associated with the worship of God, it was "**without** the temple". There was no privileged communion here, only an **APPROACH** was made. This was the **extremity** of service—truly the "outer court" (Ezek. 46:21). It was here that the sacrifice was offered that provided the **means** of atonement; it was here that bodies were washed, as it were, with "pure water". But no real atonement was **made** here; no eating of the showbread was engaged in here; the candlestick did not shine here, nor, indeed, was the savor of the incense smelled here. **This was the**

place of preparation; of approach unto the Almighty. Here we are speaking, spiritually, of that **beginning** point in true religion where that intimacy with the Lord which is established in the conscience through the blood of Christ (Heb. 9:14) is **NOT** experienced. There is religious exercise; perhaps even some very strong spiritual inclinations—but no actual entrance into the things of God; no transport into the presence of the Lord where there is "fulness of joy and pleasures forevermore" (Psa. 16:11). Disciples in this area of the Kingdom are truly on the periphery of the "things of the Spirit of God." They are beginners **at the best**, engaging in an effort to approach unto the God and Father of our Lord Jesus Christ.

Now, this section was not to be measured—it was not to have the Divine measuring reed laid along side of it. We gather that this was because it simply would **not** measure up to the Lord's criterion: and it would **not** be acceptable in its measurement **because it had been "given to the Gentiles"**. The "Gentiles" are those that possess no actual knowledge of God, no covenant with God, no worship of God, no prophets of God, no Word of God! Frequently in Scripture, this derogatory usage of the word "Gentile" is employed: "This I say, therefore, and testify in the Lord, that ye henceforth walk not as other GENTILES walk, in the vanity of their mind, having the understanding darkened, being alienated from the life of God through the IGNORANCE that is in them, because of the blindness of their heart" (Eph. 4:17); "Not in the lust of concupiscence, even as THE GENTILES WHICH KNOW NOT GOD" (I Thess. 4:5); "Having your conversation honest among the GENTILES: that whereas THEY speak against you as evildoers. . . ." (I Pet. 2:12); "For the time past of our life may suffice us to have wrought the will of THE GENTILES, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries" (I Pet. 4:3). This extremity of the Kingdom, then, was to be given to those possessing no real knowledge of God; whose lives were characterized by indulgence in the flesh, ignorance of the Most High, and profuse excesses. It would be given to them in the same manner in which the power of the kingdoms of this world, together with their associated glory, was given into the hands of the Evil One, Satan (Luke 4:5-6). To be quite clear about it, **the means of approach unto God is the very area that has been permitted, by the Almighty, to be dominated by the Gentiles; the area where they have been given special freedom in their tendencies of perversion.**

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### The Actions Of The Gentiles

It at once becomes evident to the inquiring and honest mind that the Gentiles have exploited their area of domain. They have so garbled the manner of approach unto the Almighty—the matter of sacrifice and of washing or cleansing—that only purity of heart and an earnest quest for heaven will get you through their delusions into the presence of our Lord. They have contrived "plans" of salvation almost without number. Some are simple, apparently, because of their brevity (perhaps two or three steps), while others consist of more complicated rituals and routines (five, six, or even up to nine steps). It is truly a source of irritation to many of us that these con-

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## SOME THOUGHTS ON PRAYER

"The fervent effectual prayer of a righteous man availeth much. . ."—James 5:16b

If there is one thing that the "saints of the Most High God" desire, it is that their prayers be heard of their Father which is in heaven." In prayer they do not want to merely "beat the air", (I Cor. 9:26), but rather to penetrate into the very good favor of the Lord God that bought them with His own blood (Acts 20:28). It is the conviction of this writer that we stand in dire need of proficient prayer-warriors; individuals that actually have, like Jacob of old, "power with God" (Gen. 32:28). There are souls to be saved, luke-warm believers to be "converted", gigantic waves of sin that need to be subverted, and spiritual wickedness in high places to be cast down. There are thoughts that "exalt themselves against the knowledge of God" (II Cor. 10:5) that must be thrown down, strongholds to be torn down. There is the matter of the "perseverance of all saints everywhere", the Word of God "running and having free course," and not being "hindered," the opening of great and effectual doors of utterance, etc. (Js. 5:19; Eph. 6:12ff; II Cor. 10:3ff; II Thess. 3:1; I Cor. 16:9). **Prayer plays an indispensable role in the accomplishment of these things, and the saints of God will do well to exercise themselves in the development of "fervent and effectual prayer" (Js. 5:16) in their lives.** This is not a matter that will push you up the ladder of fame; it will not procure for you a great name in religious circles, nor fill your pockets with gold. This is not something that is subject to exploitation by flesh; it is not an overly competitive area; there is no room for boasting here. **But he who prays well rules within the Kingdom of God!** He is a prince that has power with God!

While there are no magical formulas to effective prayer, there are some principles of truth which will, if appropriated by faith, assist us in experiencing prayers that are availing. It is the purpose of this short treatise to share some truths that we have found to be true; truths that have been tested in the crucible of life. We recommend them to you not merely for consideration, but for spiritual evaluation and experiential employment.

**Let YOUR requests be made known unto God!** There is an experience common to some of the people of God which finds them hesitating to pray about a matter because they do not know HOW to pray. They are conscious of the supremacy of the will of God, and are desirous for the will of God to be fulfilled that they pray not for fear of contradicting that will. Now, it is to be acknowledged that this is most noble in one sense of the word. However, there is the matter of God's wondrous mercy which covers this situation. Hear the word of the Lord; "Be careful for nothing, but in EVERYTHING by prayer and supplication with thanksgiving, LET YOUR REQUESTS BE MADE KNOWN UNTO GOD" (Phil. 4:6-7). **Resort to prayer, not to care.** When your heart becomes laden down about a matter, it is time to let YOUR request be made known unto God. He does not say to demand that your request be answered—He says to "let it be made known". Tell the Lord how you feel about the matter; tell Him what you want; lay your desires as an offering

before the Almighty! He will not upbraid you; it is He that has implored you to do so. His own Son, and our Lord and Savior, once prayed; **"If it be possible, let this cup pass from me; nevertheless, not my will but thine be done"** (Matt. 26:39ff). Was the Son upbraided for that petition? Was it not very positively contrary to the will of His Father? Did the Father take away the cup? NO! He did not! But He did grant peace that made our Lord tranquil and granted Him the courage to accomplish His death, even "despising the cross" (Heb. 12:1-2). The secret was this; **He let His request be made known to God.** In honesty He laid His "weakness" (II Cor. 13:4) before the Almighty and it was marvelously converted into strength, thus demonstrating that "out of weakness" we are truly "made strong" (Heb. 11:34) II Cor. 12:9ff).

Dear reader, the Savior has set the example for you in this area. You will never be tested as was He, for the work which the Father has given you to do is not as great as the Lord Jesus' work. But your heart will sometimes bend beneath the stress of trial as a cup is given to you to drink from the Father. There will be times when you will be driven to despair, and your strength will pass from you. You will become full of care, and be anxious and "troubled about many things." At that time you may not know fully how to pray. You may not be able to connect the circumstance or your particular dilemma with the will of God. At that point, when care covers you like black clouds, and despair as a giant is beating down the door of your heart, robbing you of joy and threatening to destroy your inward peace—at that time, simply "let your request"—that is YOUR request" be made known unto God. Tell Him, reader—tell Him what you want, what you desire—how you see things. Then simply submit to His will as your Savior did. The promise is this; "And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus" (Phil. 4:7). May you truly learn the art of unburdening yourself at the Throne of all grace, thereby obtaining mercy "to help in the time of need" (Heb. 4:15-16).

**Come with a pure heart and a sprinkled conscience.** It is important to know that the invitation to "draw near" is **only** to those possessing a "true heart, in full assurance of faith, having their hearts sprinkled of an evil conscience. . ." (Heb. 10:22). We must be encouraged to avail ourselves of the precious blood of Christ which "purges our conscience from dead works" (Heb. 9:14). **It will do little or no good to come before the Throne of all Grace—the Monarch of creation—with our hearts defiled, our thoughts perverted, and our conscience unpurged from the guilt of sin. To come before the Lord defiled is grievous—more grievous still to, in that condition, present petitions and supplications to Him with Whom we have to do.** If we have not heard Him in the matter of our personal cleansing, how can we expect Him to hear us with any degree of interest. James properly admonishes us; "Draw nigh to God, and He will draw nigh to you. Cleanse your hands, ye sinners, and purify your hearts ye double minded" (Js. 4:8). David also declares; "Who shall ascend into the hill of the Lord? or who shall stand in His holy place? He that hath

clean hands, and a pure heart; who hath not lifted up his soul to vanity, nor sworn deceitfully" (Psa. 24:3, 4). Animosities, enmities, malice, and the likes hinder prayer, because they rob us of sincerity. To come before a Holy God with a defiled heart calls for some degree of hypocrisy—some pretending—an element of play-acting. This is not acceptable to the Lord! The priest of old, it must be remembered, was required to "wash" BEFORE he entered the presence of the Lord (Ex. 30:19-21). In fact, for us to come before the Lord with sin in our hearts, or in the possession of filthiness of flesh or spirit (II Cor. 7:1) is infinitely more dangerous than we may dare to imagine. It thrusts us into the position of offering "strange fire" before the Lord, as did Nadab and Abihu of old (Lev. 10:1; Num. 3:4; 26:61).

If sin has been in your life—known sin—see to it that a cleansing from it is obtained **before** any petitions are offered to the Lord. You may have situations in your family, on the job, in the fellowship of believers, etc., that require attention—but if sin is in your life, that requires **immediate** attention; **that need supercedes all other needs**. Sin alienates from God and brings death into our hearts, rendering us insensitive to the voice and will of the Almighty, and causing us to despise and forget the sacrifice of Christ our Passover. Confess it to the Lord; lift up your heart with your hands (Lam. 3:41). 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 Jno. 9). By so doing, we shall gain more perfect victory over our own sins and imperfections. Also, we shall experience an adjustment of our thinking processes so that matters are seen more clearly, more properly, more correctly! **Once the conscience is purged from the guilt of sin, the mind is liberated to rise to high climes, to petition for loftier things; to deal in more critical areas; to more effectually plead with the Lord.** O, I cannot over-emphasize this truth of seeking a cleansing before seeking special matters from the Lord! I plead with you because of the mercies of God to consider a pure and clean heart as an absolute requisite to fervent and effectual prayer!

**Bring your heart into the matter by preparatory meditation.** We ought not to lapse into the habit of praying perfunctorily! Prayer is to be more than a mere habit; it is to be an honest expression of the heart. Because of the hostile environment in which spiritual culture is to be developed, however, it often becomes necessary for our hearts and minds to be divested of the mundane in order that we might "give" ourselves "to prayer" (Psa. 109:4); i.e., that our whole persons may become involved in our petitions to the Almighty. Let us never forget that **to pray heartily is to pray properly**, for "the Lord is nigh them that call upon Him; to all that call upon Him **in truth**" (Psa. 145:18). When our hearts are fully in the matter of prayer, God draws closer to us, so to speak; i.e., we are acutely more conscience of His presence, favor, and will. Heartful prayer translates the experience into a fellowship with the Lord; one where we both speak and hear! Time given to meditation and thoughtful consideration prior to prayer enables us to "order our cause and fill our mouth with arguments" (Job. 23:4). It is then that we are better able to utilize

our priestly office in holy argumentation.

In your thoughts consider; Is the issue for which I pray really important? Can I feel its necessity? Am I hungry and thirsty for righteousness in this area? Does it bear upon the glory of God? the purpose of God? the will of God? It seems to this writer as though many prayers are too hasty, too slipshod, too exemplary of selfish and carnal motives. Our minds and hearts should be more in the matter of prayer!

**Our petitions should be worthy of our kingship and priesthood.** We have been "washed" by the Lord Jesus "from our sins. . . and made **kings and priests** unto God" (Rev. 1:5), constituted, thereby, a "royal priesthood" and a "holy priesthood" to "offer up spiritual sacrifices" (I Pet. 2:5,9). The "saints of the Most High God" are called "royal priests" because they are a **kingdom** of priests, or **ruling** priests—those that are both kings and priests like Melchizedec of old. They are called "holy priests" because their nature has been refined by the Grace of God, and they have been "made partakers of Christ" (Heb. 3:14), and of the "Divine Nature" (II Pet. 1:4). Their petitions and prayers are to be "spiritual sacrifices"—**they are to be characterized by the will of the Spirit of God, not the will of the flesh!** They are to bear upon Divine purposes and holy desires! Let us not burden our hearts with mere trivia when approaching the Throne of all grace. Let our prayers, our petitions, our supplications be becoming of our position in the Kingdom of God! Remember the example of our Lord Jesus Himself Who, when asked to settle a domestic squabble, replied; "Man, who made me a judge or a divider over you"? (Luke 12:13-14). **The Lord is not our servant; He is not interceding in heaven in order that our personal earthly ambitions may be realized. He is not basically our Helper. We are His "servants", and the custodians of His truth.** We are to come before Him with His interests dominating ours—thus will our petitions be a compliment to our kingship and priesthood. As brother John Bunyan of bygone years well said; "Prayer is the pouring out of our hearts fervent desire to God through Jesus Christ, in the power of the Holy Spirit, according to the Scriptures, in humble submission to the will of God." All prayer that may be described by those words is befitting of one that has been washed from his sins and made a king and a priest unto God!

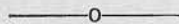
**Heartly prayer will wake you up!** That is a ministry of prayer which many of us have been brought to richly appreciate! I do not speak of a mere waking up in the body—although hearty prayer will also do that! I speak of your spirit being made alert; of your heart, your mind, your emotions being brought to their full capacity in Christ Jesus the Lord. This is what the Scriptures call ". . . **building** yourselves up in the most holy faith, praying in the Holy Ghost" (Jude 20). I have found that hearty prayer alters perspectives, changes attitudes, transforms the countenance, and redirects purposes! There, when we are consciously before the presence of the Lord, hearts are made mellow, consciences are purged, issues are clearly seen! When we come into the courts of the Lord, there is a light and illumination that fills our hearts and minds (Psa. 73:1-18). Remember that our Lord's countenance was "altered" while He prayed (Luke 9:29). May that often be our experience also!

In your prayer remember His promises, and acknowledge agreement with His Word. Prayer can be the basis for the formation of character, the fashioning of life, and alteration of circumstances, the appropriation of needs. It ought, therefore to be made with the Word of God in mind; with the promises of God set before our faces; in agreement with the declaration of the Lord concerning all things. To those that have experienced the "washing of regeneration and the renewing of the Holy Ghost" (Tit. 3:5), the heart confession may be made; "O how love I Thy law! it is my meditation all the day" (Psa. 119:97). If it is true (and it most assuredly is) that two cannot walk together "accept they be agreed" (Amos 3:3), then ought we not to devote especial attention to the bringing of our minds into accord with the mind of the Lord, so that it may be said; "we have the mind of Christ" (I Cor. 2:16)? If the Lord refers to our kind as "dogs", we ought to reply "Truth, Lord" (Matt. 15:27), acquiescing to His judgement at all times! Let us never forget that "If I regard iniquity in my heart, the Lord will not hear me" (Psa. 66:18). That is the absolute truth—and the opposite of it is also truth, that if we acknowledge the truth and permit the Word to "abide in us" our prayers will be heard! Acknowledging our oneness with the Lord in His proclamations (if, indeed, that is the case with our hearts) will bring Him into closer unity with matters that concern us. If our hearts are not in accord with the Lord in the matter of His Revelation, we do greatly err in seeking to enlist His attention toward our personal desires. They are probably, in such a case, wrong desires to begin with!

We should strive to use the language of Scripture in our prayers. I realize that this seems foolish to many, but the foolishness lies with them, not with this truth. We are to strive to put God in remembrance of what He has already declared: "Put ME in remembrance: let us plead together: declare thou, that thou mayest be justified" (Isa. 43:26); "Thus saith the Lord God; I will yet for this (what He had promised—v. 33-36) be inquired of by the house of Israel, to do it for them. . ." (Ezek. 36:37). In this frame of spirit we remove all doubt as to truth; our thoughts are properly gathered together and we are brought into closer proximity to the Throne of all grace. Thus did the early believers pray; "Lord, thou art God. . . Who by the mouth of Thy servant David hast said. . ." (Acts 4:24-25); "Remember, I beseech Thee, the word Thou commandest Thy servant Moses, saying. . ." (Neh. 1:8-9). There ought to be a concerted effort to be liberated from purely mortal speech when addressing the Monarch of creation! "Acceptable words" ought to be sought when we speak to the Lord, as well as when we speak to men (Eccl. 12:10). What has the Lord declared concerning matters for which you pray? Put Him in remembrance of these things: He takes great delight in this; you are not presuming upon Him! Thus did holy men of old move the arm of God, as it were! If the Lord has not declared Himself on the matter, then at the best you ought to be humble and unassuming in bringing it before the Lord, not viewing it as a critical matter. Simply, in such a case, "let your request be made known" unto the Lord. But

if, on the other hand, the word of the Lord is copious with statements concerning your particular matter of concern, then plead the Word to the Lord; put Him "in remembrance" of what He has said, and "give Him no rest"?

Praying is a holy work, and ought to so be approached. Praying is not playing! It is not a means of gaining the approbation of men! It is not to be approached casually as though it were optional, obligatory or necessary to the completion of a formalistic pattern. Praying is the highest form of speech; the most exalted of all conversations; an audience with the Lord of lords and Kings of kings. It is worthy of preparation, deliberation, meditation, alertness, sobriety, and remembrance. The Holy Spirit will assist you in praying, the Father will hear you, the Lord Jesus will flavor your prayers with His mediation! Fill your mouth with arguments, order your cause, pour out your heart, seek to be absorbed in the will of God. By so doing you shall "build up yourself in the most holy faith, praying in the Holy Ghost (Jude 20). Do not depend upon the prayers of others, seek proficiency in this exercise yourself!



## PUNGENT POINTS

"There is a way that seemeth right unto a man, but the end thereof are the ways of death", declared the wise man of old. It ought to be noted that what "seemeth to be right" represents an emotion or feeling that is of the strongest magnitude. Let no man imagine that because the Scriptures use the word "seemeth" there is a connotation of loose persuasion or flimsy convictions. That is meant to denote a very powerful persuasion that something is right when actually it is wrong, and leads to ultimate death, or separation from the Living God. Each one of us ought to beware of trusting in our own heart or leaning to our own understanding. Unless God has spoken on a matter, very careful scrutiny and deliberation ought to characterize, precede, and pervade our persuasions. (Prov. 3:4, 5).

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Those that are the "sons of God" (I Jno. 3:1-2) have certain inalienable rights which are to be fully and conscientiously exploited. To mention a few of them; 1. Coming with boldness unto the God and Father of our Lord Jesus Christ. 2. Not being a debtor to the flesh to live after the flesh. 3. To freely, honestly, and wholeheartedly confess their sins that they may be forgiven and have the blood of Jesus Christ God's Son cleanse them from all unrighteousness. 4. To go forth to Him without the samp, bearing His reproach. 5. To suffer for Him that they might reign with Him. 6. To make prayers and intercessions for all men everywhere. 7. To resist the Devil, knowing that he shall flee from them. 8. To enjoy the benefit of having the "angel of the Lord" camp round about them, to deliver them from fear of evil. These are not to mention the fact that the Kingdom of heaven is theirs, they shall be comforted, they shall be filled, they shall see God, inherit the earth, and "obtain" the world to come. Certainly such privileges are a source of great joy, as well as an ever present reason for incessant thanksgivings among the elect.

## CUPS

Life is a matter of receiving; the experience of drawing from several possible resources. In the matter of natural life, one draws from the resources of the original creation. Air, water, food, etc.; all of these become resources from which the body draws energy and sustenance. As we "drink" from the cup of nature, the substance which we absorb is converted into living matter, energy, and other things essential for our lives. This is the common lot of all mortals; a common cup from which all living drink. But there are other cups which are not common; cups of distinction, from which we drink; sources from whence flow the basic components of our inner persons.

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### The Lord and "My Cup"

"The Lord is the portion of mine inheritance and of my cup: Thou maintainest my lot" (Psa. 16:5). Here the Psalmist is pictured as drinking from the Almighty Himself; drawing upon the Lord God for spiritual sustenance, energy, life! It is not that he is drinking from a philosophical fountain, or a traditional tap! The strength of his character, the vitality of his spirit, the state of his soul—they were all owing to him drawing upon the Divine Resource; the Lord Himself. "The Lord," said he, "is the portion. . . of my cup"! It might be said of him that he "thirsted" after God: "My soul thirsteth for God. . ." (Psa. 42:2; 63:1; 143:6). If the Lord were not, however, the "portion of his cup", he would not have experienced this inner thirst and craving for the Living God. He desired to be like the Lord, dwell with the Lord, think the thoughts of the Lord, be confirmed to the image of the Lord. **The Lord was the portion of his cup by necessity and by preference:** by necessity because the life he lived "in the flesh" was one lived by faith; one which called for more than mere tradition or routine to reach fulfillment. It was his **preference** because he had received insight into the nature of things, and admitted to the righteousness, joy, and peace, which flowed from the Lord being the portion of his cup. What of you, dear reader! From what cup are you drinking? Is the Lord the portion of your cup?

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### The Cup Of Suffering

"... are ye able to drink of the cup that I shall drink of. . ."? Ye shall drink indeed of my cup" (Matt. 20:22, 23). Thus spoke our Lord to His energetic disciples—disciples that, at that time, truly possessed "zeal without knowledge" (Rom. 10:2). He was speaking of the cup of suffering which He himself would soon be drinking; a cup filled with "exceeding sorrow", bitter anguish of soul, and the terrible throes of being forsaken by His own Father in heaven. Soon He would be reduced to a "worm and no man" (Psa. 22:6), and a "pelican of the wilderness and an owl of the desert" (Psa. 102:6). His spirit must drink of suffering; absorb into its inmost being misery, pain, sorrow, and anguish. So terrible was the cup that none other was able to drink of its fulness as did our Lord? He left behind only a small amount of dregs to be consumed by those that follow in His train—"small" in comparison to His portion, notwithstanding the immenseness which seems to characterize those dregs when we are called upon to drink of them (Col. 1:24).

It was a "cup" because it contained a specific measure of sufferings necessary to the salvation of men. Our Lord is said to "drink" of that cup because He deliberately took it and brought it to His heart and spirit "for the joy that was set before Him, enduring the cross and despising the shame" (Heb. 12:1-2). It is called "THE cup" because there is none other fully like it—it is distinctive absolutely. All other cups of suffering are smaller, less voluminous, less bitter, less sorrowful.

It is true that believers have their personal cups of suffering from which they must drink. The experience to which I refer is elsewhere called "filling" up that which is behind of the afflictions of Christ. . ." (Col. 1:24)—and it is, praise God, in "measure". Too, we must ever remember that however grievous the cup of suffering from which we drink, our Lord and Savior referred to it as "MY CUP"—and it is because of that fact, that we may drink unhesitatingly from it, raising it to our spirits when called upon by God to do so. It is truly a "fellowship of suffering" (Phil. 3:10) that is an ordained means of bringing us into a glorious reign with Christ. For, "If we suffer with Him, we shall also reign with Him" (II Tim. 2:12)

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### The Cup of Character

"Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess. Thou blind Pharisee, cleanse first that which is within the cup and the platter, that the outside of them may be clean also" (Matt. 23:25, 26). Here our Lord delivers a blazing attack against the religious leaders of His day for their depraved character. While they meticulously maintained external piety, their hearts were **basically** alienated from God. They were filled within with that which is abominable to the Lord. Their character was to "extort", appropriating by any means that which fed their own wicked cravings. The cup of their character was filled with defilement, and that defilement absolutely pervaded anything and everything that they did.

It is not, however, necessary for the cup of character to be filled with such as this! Rather, purity, spiritual longings, heavenly ambitions and aspirations, and humbleness of mind can summon forth the praise of God. How ought we to aspire heartily, sincerely, and regularly, to maintain the inmost part of our beings with great diligence. Is it not written in the Scripture, "Keep thy heart with all diligence, for out of it are the issues of life" (Prov. 4:23). Let us see to it that we fill the cup of our character with good things, not with evil: "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and of there be any praise, **think on these things**" (Phil. 4:8). This is the opposite of that sinful gravitational pull toward earth which dwells upon the morbid, the unclean, selfish aims and desires, and the assumption of evil rather than good. **We do have a responsibility to maintain this cup with all diligence, for not only do we ourselves drink from it, but those that are about us do also.**

## The Cup Of The New Testament

On the night that our Lord was betrayed, yea "the same night", He took the "cup" after supper, and "when He had supped, He said, "This cup is the New testament in my blood. . ." (I Cor. 11:25; Luke 22:20). The "cup" is referred to elsewhere as "my blood of the new testament, which is shed for many for the remission of sins" (Matt. 26:27), and again, as "my blood of the new testament which is shed for many" (Mark 14:23). This is more than a mere symbol, **it is a means of recalling the very basis for our acceptance with the Father.** In fact, this cup which we set before us on the first day of the week brings us into a fellowship with the Father Himself Who, by the blood of Christ, has been freed, so to speak, to establish the benefits of the new covenant with His people (Heb. 8:10ff; Jer. 31:31-34). **Our participation in the Divine life is as sure to our spirits as this cup is to our sensual perceptions of sight, taste, and feel.** This cup that we lift to our lips becomes the means of conveyance for the benefits and the realization of the new covenant! Here our faith reaches out and grasps the proclamation of reality, appropriating confidence and assurance for our hearts. When our Lord Jesus said "Drink ye all of it", He was declaring that **the covenant was for the participants!** Their participation in it was evidenced by the unrestrained invitation to partake of "the cup". **The cup transmitted the consciousness of the work of redemption for the individual to the heart!** We are not speaking of magical rites; not of mere ceremonies that thrust the mind into an imaginary world of make-believe! This is not a mere ritual, not a lifeless bit of religious delusion. No! The "cup of the new testament" contains the conveyance of reality. There has been a death! There has been a reconciliation wrought! There has been an atonement made! A vicarious sacrifice has been accepted! A Savior has died, been buried, and has ascended on high to make intercession for me! These things are truth! **Our Lord Jesus took the truth of them and made them the true substance of "the cup". He put the real substance in the cup, while we put the figurative substance of the fruit of the vine there!** Make no mistake about it, just as surely as the fruit of the vine is placed in that cup by mortal hands, so the reality of the new covenant is placed there by the Lord of glory! Thus, in a very real sense, this cup becomes the "cup of the Lord" (I Cor. 10:21) from which we drink the awareness of redemption. It is there that it is confirmed to our hearts. O, may we all realize the real content of this cup of the new testament as we drink from it. It is a container—a container of spiritual reality, of the confirmation of atonement to my spirit, of the awareness of justification! This is truly the "cup of blessing" (I Cor. 10:16), and as we partake of it in a proper spirit, we will be blessed with an acute awareness of our acceptance in the Beloved as we have never been before.

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### Babylon—The Golden Cup

Within the kingdom of God there is this phenomenon called "Babylon the great" (Rev. 17:5). It is the world organized as the church; the devil's children disguised as the Lord's children. Ministers of darkness head up this motley and heterogenous crew that are the devil's ministers, but appear

as though they are "ministers of righteousness" (II Cor. 11:15). Babylon is that religious parade that has a "form of godliness, but denies the power thereof" (II Tim. 3:5). It is that religion whose constituents are "ever learning, and never able to come to the knowledge of the truth" (II Tim. 3:7). Here the way of truth is "evil spoken of" (II Pet. 2:2). These are arrayed in earthly splendor but are destitute within. They are whited sepulchres that are full of dead men's bones, whose cups are brilliantly clean and sparkling, but whose inward parts are "full of excess" (Matt. 23:25). Babylon is the professed church organized after the manner of the world. It often has a show of morality, or even a "show of wisdom in will worship, and humility, and neglecting of the body; not in any honor to the satisfying of the flesh" (Cor. 2:23). Babylon's moral perfection comes by restraint or constraint, but never by spiritual aspiration. Sin, if indeed it be subdued at all, is done so in total misery. It is not confessed there "O how love I Thy law; it is my meditation all the day" (Psa. 119:97). Powerless form, lifeless apparitions, imaginary piety, and at-home-ness in the world: these all mark Babylon the great. The earth and earth power carries her. As soon as the world order falls, she shall fall, for she is not founded upon the rock. Her theology is merely intellectual; her piety is only external; her aspirations are for self-gain and acclaim.

But Babylon is a cup—yea, a golden cup in the hands of the Lord, as was ancient Babylon was (Jer. 51:7). She has been set up of God in order to the ultimate delusion of all that have not "received the love of the truth that they might be saved" (II Thess. 2:9-12). Make no mistake about it, those that are not willing to "count the cost", and to forsake all and follow Christ—those to whom the preaching of the cross is not the joyful sound, who do not bow the knee in humble thankfulness for the salvation which is in Christ Jesus with eternal glory—all such shall not merely be left alone by God, they shall drink from the golden cup that is in His hand. **Babylon is a minister** (for those than can receive it) **to keep the insincere out of the hair of those that seek to worship the Lord in spirit and in truth.** Those that will not have the whole truth, but desire a portion of it to placate their sinful conscience will be permitted that supposed luxury by the Almighty—but it shall be to their condemnation. This cup is akin to the "cup of devils" (I Cor. 10:21) in that it contains curses. It is different in that it has a religious flavor to it; a form of godliness, but "without power."

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### What Shall We Say To These Things?

Life really consists of drinking from a cup or cups. Let us be sure that the cup which we choose to lift to our spirits holds true nourishment for the soul, that it does not contain that which curses and blights. Your spirit will immediately reflect the nature of that which you have consumed! Make no mistake about that! You not only have a right to be selective, it is incumbent that you are. You will be held responsible by your Creator for what you have absorbed into your heart and spirit. Make sure, therefore, that you drink discreetly, perceptively, alertly!

the sanctuary and presence of God! The Lord desires our fellowship, not our mere service; our hearts, not merely our profession or formal allegiance! To sup with us, to take up His abode with us—that is His purpose, and we do greatly err in subverting this purpose by remaining in the “court that is without the temple”—that area that has been “given unto the Gentiles”.

If it is truly “others” that we are interested in, then let us quickly go into the Holy Place where we may be nourished, enlightened, and strengthened. **Let us aspire to increase the population of the temple, not merely the outer court!** There is bread and light, nourishment and illumination, for all who come into the presence of the Lord, but the “court that is without the temple” has been “given unto the Gentiles”!

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### A Cause For Thanksgiving

Well may we thank the Lord that the Holy Place has **not** been “given unto the Gentiles”. Too, let us rejoice and be glad that the Holiest of all” has **not** been given into their hands. In the presence of the Lord the noise of false prophets fades away: have you noticed that? There, humble and contrite before the Throne of the Almighty, having your conscience purged from dead works, and your confidence made strong, divers doctrines, strange doctrines, other gospels, etc., pose no problem. It is there that we learn what that means; “Ye have no need that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in Him” (I Jno. 2:20, 27). But as long as one remains in the outer court, that wonderfully comforting text offers no consolation, no settling tranquility, no instruction—only confusion of face. Truly, it might be said, that this text (I Jno. 2:27) is a “Holy Place text”, and one must be there—in the wonderful conscious presence of the Almighty to derive nourishment from it! Let us be glad, then, and rejoice that if the Gentiles must have something, it is the “court that is without the temple” that they have—not the sanctuary itself!

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### A Warning Seen Here

In view of these things, let no one content himself with spiritual shallowness, ignorance, or lack of depth in the Lord! To do so is to remain in the “court that is without the temple”; and to remain there is to be subject to the confusion, delusion, and misguidance of the Gentiles. Let us rather go on to perfection, pressing toward the mark of the prize of the high calling in Christ Jesus. May you, dear reader, be known as one that has “power with God”!

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### PUNGENT POINTS

There are things that only last a “little while,” and that “little while” is from the perspective of faith. Think of these declarations concerning things that shall be only in a “little while:” The “wicked” shall lose their place in a “little while” (Psa. 37:10); a “little while” remains until the heavens and the earth are shaken (Hag. 2:6; Heb. 10:37); our sufferings are only “for a while” (I Pet. 5:10); “shortly” Satan shall be “bruised” under OUR feet (Rom. 16:20). Should we not rejoice in the brevity of these things?

## The Court Without The Temple

(From page 2)

ditions exist—and, indeed, it ought to be. But that irritation is somewhat mitigated when we realize that the “court that is without the temple” has been **given to the Gentiles**. Little wonder, therefore, that this area of “religion” is so grossly perverted. One thing we must say, however, for the Gentiles: they have certainly entered their stewardship with unparalleled zeal! Some have even founded the entire superstructure of their labors upon the postulation that the most important work in the world is filling the outer court! O, how zealously do they proclaim their dogmas and engage in their organized and apparently successful evangelistic efforts. But when they are finished, what do we find? We find an outer court that is bulging with ignorant, flighty, uninformed followers, while the Holy Place and the Holiest of all remains virtually unoccupied. The laver is full of water, repeated sacrifices of one sort or another are being offered upon the brazen altar. But the showbread is not fresh, the candlestick is not lit, and the golden altar of incense is cold and empty. The riven veil is not seen, the glory over the mercy seat is unappreciated, and the presence of God is unknown! The “Gentiles” have, then, accomplished only this: They have robbed God of His glory, His people of their benefits, and the Son Christ Jesus of the fruits of His sacrifice.

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### Going Beyond The Outer Court

Repeatedly we are admonished in Scripture to go beyond the outer court, so to speak. We are told to “grow” (I Pet. 2:2; II Pet. 3:18; Eph. 4:15; II Thess. 1:3), and to “draw nigh” (Heb. 10:22ff). We are warned about the danger of failing to “go on to perfection” while remaining among the “first principles” (Heb. 6:1-6). The Spirit witnesses to us that those that insist upon remaining children will be “tossed to and fro by every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive” (Eph. 4:14). Why are these admonitions so imperative? Simply because **the false prophets, the delusions, the divers doctrines, the other gospels, the damnable heresies and false doctrines** (I John 4:1; II Thess. 2:11; Heb. 13:9; Gal. 1:6-9; II Pet. 2:1; Matt. 15:9) **are all in the “court that is without the temple”**. Their place of residence is in that area of the Kingdom where juvenility and spiritual babyhood exist; where beginnings are made and mere approaches are the specialty. “Go on to perfection”; “Put off the old man”; “Put on the new man”; “Be no more children”; “Fight the good fight of faith”; “Put ye on the Lord Jesus Christ”, etc.; all of these exhortations are designed to get us out of the outer court and into