

# THE WORD OF TRUTH

Published Monthly

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

Volume 10

MARCH, 1966

Number 3

*"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

### ADHERENT OR PARTICIPANT ?

There are two means whereby we may attain unto the "image of His Son" (Rom. 8:29); either we can ADHERE to the pattern set before us, or we can become a PARTICIPANT in the Divine life. *Adherence may only be accomplished through means of the Law; i.e., through an "establishment of our own righteousness" (Rom. 10:3), while participation may only be accomplished by grace!* To be an adherent places the matter in your hands, accomplished through your ingenuity and your personal apprehension, through natural channels, of the requirements of the Lord. Participation, on the other hand, calls for the "gift of God" and the imputation of faith for righteousness (Rom. 4:1-22). In the one we raise ourselves, in the other, the Lord raises us; in one we achieve, in the other we receive; in one we attain, in the other we obtain. We rejoice that we may deliver a Gospel that offers Divine life to the sons of men; *life from the Throne of God!* It is not a matter of your achievement; you may "freely receive" from the Lord on the basis of your faith in the Lord Jesus Christ. Christ is now "our life" (Col. 3:4), praise His Name! We have been made "PARTAKERS of the Divine Nature" (II Pet. 1:4); it is "no longer I that live, but Christ that liveth in me" (Gal. 2:20). This is the distinction of the Gospel of Jesus Christ; *it offers to men the very life of his Redeemer.* No other religion offers such a benefit. Here, "He that hath the Son, hath life; he that hath not the Son of God, hath not life" (I John 5:10-11). There is possession, not obsession! What a glorious reality is this, to actually possess "eternal life" (I John 5:13), which "eternal life is Jesus Christ Himself; "that Eternal Life which was with the Father . . ." (I John 1:1). We do not attain through means of regulation, but we regulate through means of attainment. Because we have been granted the Divine Life Himself, we are enabled to "establish the Law" (Rom. 3:31). We have been fused into God Himself, receiving of His fulness; "He that is joined to the Lord is one spirit" (I Cor. 6:17), and again; "of His fulness have we received, and grace for grace" (John 1:16).

This is actually what regeneration signifies; it is not a mere rejuvenation of our carnal nature, or an awakening of a slumbering character! It is the imparture of "that Eternal Life" into our hearts; it is the receiving of the "unspeakable gift" (II Cor. 9:15). There is a "newness of life" (Rom. 6:4) received, and a "new creation" (II Cor. 5:14) brought into being. This new life is called by the Holy Spirit, the "new man, which after God is cre-

*(Please turn to page 2)*

**In This Issue . . .**

**THE DEPRIVATION OF A PERSONAL FELLOWSHIP (II)  
GOD LAUGHS !**

## The Word of Truth

Published monthly by The Church Meeting at 26th and Colfax Street, Gary, Indiana.

Author and Editor: Given O. Blakely

Circulation Manager: Kenneth R. Smith

Publication Office: 26th and Colfax St., Gary, Indiana.

Business Offices: 7903 Hendricks Place, Crown Point, Indiana.

Address all correspondence to 7903 Hendricks Place, Crown Point, Indiana.

Sent Free upon request to all interested parties.

SECOND CLASS POSTAGE PAID AT CROWN POINT, IND.

### ADHERENT OR PARTICIPANT?

ated in righteousness and true holiness" (Eph. 4:24). *God gives us, thus, of Himself, imparting unto us His Holy Spirit; ". . . God, who hath also given unto us His Holy Spirit" (I Thess. 4:8).* This is the granting of God's own Spirit. It does not say that He gave us something similar to His Holy Spirit, but that He gave us HIS Holy Spirit. That is the difference between an adherent and a participant; *an adherent has a life to strive to obtain; the participant possesses a life he strives to maintain!* It is the Spirit that is "life" (John 6:63), and thus have we received, in the Holy Spirit, "newness of life"; ". . . and hereby we know that He abideth in us, by the Spirit which He hath given us" (I John 3:24); "Hereby know we that we dwell in Him, and He in us, because He hath given us of His Spirit" (I John 3:14); "And hope maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Spirit which is given unto us" (Rom. 5:5). Now the life of obedience becomes a reality, because *Jesus will live no differently within His children than when "the Word became flesh and dwelt among us" (John 1:14); He will still be busy in doing the will of the Lord.* Your commission is "quench not the Spirit", or "grieve" Him, whereby you are "sealed unto the day of redemption" (I Thess. 5:19; Eph. 4:30). It is not a mere matter of imitating, but a matter of *fellowship* "with the Father, and with His Son, Christ Jesus" (I John 1:3).

If this seems a bit removed from your possession, I bring you glad tidings of great joy. This is why Christ died; to "reconcile" you to the Father. He made such an acceptable sacrifice unto God that you personally, upon the merit of His death, may become "one" in Christ with Father (John 17:21-33), having your life "hid with Christ in God" (Col. 3:3). Now you become receptive to the Lord, saying as did young Samuel, "Here am I"; "alive unto God" (Rom. 6:11). *The New Testament is one of participation; the Old Testament was one of strict adherence (not so easily accomplished).* Described by the prophet Jeremiah, and applied by the apostle Paul, it is put this way; "For this is the covenant that I will make with them after those days, SAITH THE LORD; I will put my Laws into their mind, and write them upon 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

(Please turn to page 8)

## THE DEPRIVATION OF A PERSONAL FELLOWSHIP

(Continued from the February, 1966 issue)

The Scriptures are literally filled with such exhortations, yet they are generally absent from the vocabulary of the nominal church. Why? The reason is obviously because they are not conducive to that damnable organizationalism which has swept men into the labyrinth of fleshly activity, and is devoid of power (II Tim. 3:1-7). **Churchmen have activated the flesh of their followers, but their spirits are dry and parched; like the "valley of dry bones", they are "very dry" (Ezek. 37:1-4); there is no responsiveness to the voice of the Lord! They must get their orders from that sergeant behind the pulpit, because they have no ear for the voice of God.** Brethren, the emphasis of the Lord is not doing, but BEING! Being calls for TRANSFORMATION; doing calls for some lesser and mundane form of activation.

Certainly there is nothing inherently wrong with witnessing and proclaiming of itself; it is the means through which God has ordained to "save them that believe" (I Cor. 1:21). But it is essential and imperative that the witnesser be a witness, and not a religious "parrot", just repeating some choice cliches which he has gleaned from a woefully inadequate denominational nomenclature! What has he seen? What has he heard? Has he been in fellowship with the Lord? The type of fellowship that compels him to speak because he "cannot", like Jeremiah "contain" (Jer. 6:11). Peter admonishes "newborn babes" to "desire the sincere milk of the Word, that they may grow thereby" (I Pet. 2:2). He didn't admonish them to witness, nor did Jesus. Rather, Jesus declared that when power came upon them on high, they would actually BE witnesses (Acts 1:8). Brethren, it is imperative that babes expend their energies in that holy activity of acquaintance with the Lord and His Word. By so doing you will, as Peter put it, "BE READY to give an answer to every man that asketh a reason for the hope that is WITHIN YOU" (I Peter 3:15). **True witnessing proceeds from a vibrant relationship; testimony from affliction; attestation from participation.** By way of explanation for the sophists, it is an utter impossibility for a person to be in communion with God and be slack or idle. The false prophets that stand in pulpits over the land and teach people that it is so are liars, and the truth is not in them. They do not know whereof they speak, and I feel that know it! **A person "joined to the Lord", and consequently "one spirit" with Him (I Cor. 6:17), can no more be a non-communicant than can the Lord Himself! The life of the saint is Jesus Himself (Col. 3:4).**

"The life that he lives in the flesh is not his own, but Christ liveth in him", and the "life that he now lives in the flesh he lives by the faith of the Son of God who loved him and gave Himself for him" (Gal. 2:20). **To teach men that one may have this life, and yet need exhortation and prompting to "witness", is to cast reproach upon the life of Christ.** May the Lord rebuke all such men and women who hold forth the life of Christ as insufficient . . . and that is actually what they are doing. The problem here, is not one of doing, but rather of POSSESSING! and the sooner that is rec-

(Please turn to page 6)

# GOD LAUGHS

**Our God is diverse in His Nature.** He is at once love, jealous, merciful, gracious, wrathful, longsuffering, and yet will "by no means acquit the guilty" (Ex. 34:6, 7). He "kills" as well as making "alive" (I Sam. 2:6), and "wounds" as well as "binds up" (Job 5:18; Jer. 30:4; Isa. 30:26). He "smites" and cures (Hosea 6:1). So vast is His Nature in its scope, that it is said of Him: "I form light and create darkness; I make peace, and create evil; I the Lord do all these things" (Isa. 45:7) It is to be admitted that the Lord is not, however, always proclaimed as such in contemporary religious circles. To the carnal mind, these are so much at variance with one another that no mortal, by nature, will ascribe them to be wrought by one and the selfsame God. **Men in the flesh will not have such a God, for He could not, in such a character, serve their purposes; neither could He be placed into a mental mould, and His thoughts, ways, and purposes projected philosophically.** A God so diverse in Nature is One which must, by the very nature of the case, be served; One whose purposes and counsels shall be fulfilled. **A God whose mind can be thoroughly comprehended, and whose ways are subject to the scrutiny of another, may be eventually overthrown; but, Praise God, it is not so with our God.** His ways are inscrutable, and His thoughts mysterious because He does not react in any particular pattern discernible to finite beings.

Some, because of their ignorance of this truth, have portrayed Jehovah only as a Wounder and a Slayer, and thus have obscured the blessed reality of grace, and driven men to despair. Still others have presented the idea of a God who is capable only of mercy and grace, Who would never instigate harm. Thus, they have placed a veil over the fear of the Lord, which is the "beginning of knowledge" (Prov. 1:7). God, however, is to be held forth in His true nature: indignation toward the rebellious, yet mercy toward the humble and contrite of heart. Paul put forth these two true conceptions: "God was in Christ, reconciling the world unto Himself, **not imputing their trespasses unto them**" (II Cor. 5:19); "... for this cause God shall send them strong delusion, that they should believe a lie; that they all might be damned who believed not the truth" (II Thess. 2:11-12). The illustrations of this truth could be multiplied many times. I beseech you to "give attendance to reading" (I Tim. 4:13), and there see, in the Scriptures, the marvelous revelation of God's Nature - **diverse yet immutable.**

Now I have written these few words by way of introduction, to lay a foundation for a most wonderful and fearful truth. It is one not to be received by the carnal mind. The diversity of God's Nature ought to illustrate to us that He cannot be placed into a mould of human conception. Man is very anxious to capitalize on an Omnipotent God; he would like to be able to summon Him to serve mundane purposes at his will, and to prognosticate His will, exploiting it for his own advantage. But, alas, he cannot do it! Once seen, the actions,

thoughts, and manifestations of the Lord, will appear to the merely human mind to be very erratic and unreasonable. This is illustrated by Paul's observations in (Romans 9:19-20). **He (God), never reacts in accordance with the carnal mind, which is "enmity" (Rom. 8:7) against Him.** We are taught that "that which is highly esteemed among men is an abomination unto the Lord" (Luke 16:15). Therefore, it is imperative that we submit to the reorientation of our minds by the Holy Spirit. "God is not a man", testifies the prophets (Num. 23:19; I Sam. 15:29), and when we contemplate Him and His reactions toward men, we must not do so in a manner conformable to earth (Rom. 12:1-2). God's thoughts and ways are transcendent to ours (Isa. 55:8-9). I find this single truth to be one of the most difficult ones to be received by we mortals. There seems to be an ungodly insistence in men to judge the Lord according to human standards and to demand that His patterns conform to their concepts. **But, Praise God, it is the function of the Holy Spirit to "take of mine (Christ's) and show it to us" (John 16:15).** How thankful ought we to be for such a singular honor of grace! **This is what enables us not only to appreciate the Wisdom of the Lord, but to actually fellowship with Him in His very nature, communing with Him "as friend with Friend."**

**GOD LAUGHS!** This sounds obnoxious to the cultured religious mind (cultured in human and vain philosophy). Yet, it is true! **Our God does laugh!** The word, as is here used, is speaking of a derisive laugh: **God laughing derisively at those who suppose to supplant His unknown and unseen purposes; whose express purpose it is to project their personal thoughts abroad and oppose with vehemency everything that doesn't blend with their carnal will.** So sufficient are they (so they seem to believe) of themselves, that they are persuaded that anything not running within the current of their good pleasure is surely to be opposed, and may be overthrown by their sheer ingenuity and prowess. This is graphically demonstrated for us in the matter of our Lord Jesus Christ's death. The prophecies were plain (at least to those possessing "the mind of Christ" (I Cor. 2:16) that **His deliverance would be a matter of fulfilling God's good pleasure.** The "kings of the earth stood up, and the rulers were gathered together against the Lord, and against His Christ. For of a truth against Thy Holy Child Jesus, whom Thou hast anointed, both Herod and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together" (Acts 4:26-27). This was truly a "conspiracy" (Jer. 11:9), deliberate, and vehement. It appeared on the surface to be a very serious threat to the Lord's "eternal purpose" (Eph. 3:11). But what of the Lord God? We are told that "He laughed", and "had them in derision" (Psa. 2:4). **Their purpose was to rid themselves of Christ's holy influence,** as it is witnessed; "Let us break their bands asunder, and cast away their cords from us" (Psa. 2:3). Striking upon the idea of a supposed judicial trial on the basis of heresy, they finally "condemned Him to death" (Luke

24:20). To men this was a tragedy - an overthrow of good, and destruction to righteousness. Because of the "blindness of their heart" (Eph. 4:18), however, they, rather than merely fulfilling their own desires, actually were performing the will of God. **They "delivered Him up according to the determinate council and foreknowledge of God"** (Acts 2:23); this was the Lord's "doing, and marvelous in our eyes" (Psa. 118:23). It is expressly declared that the opponents of God's Son, and of the Truth, were gathered together "**for to do whatsoever Thy hand and Thy counsel determined before to be done**" (Acts 4:28). To their efforts, God was not respectful nor was He shaken; He LAUGHED, and had them in derision. **The creature in all of his despicable worminess was attempting in ignorance to overthrow the determinate counsel of God!**

This is a demonstration of the absolute spiritual stupidity that is in man. **Not only is he incapable himself of discerning God's counsels, but he is ignorant enough to viciously oppose and crucify them simply because they are at variance with his own notions.** At this, God LAUGHS! How can mortal man "break asunder" from himself the "bands" of an Omnipotent God? Yet, he tries, and as he tries, God LAUGHS! **Man cannot out-purpose and out-will God!** His purposes cannot be frustrated, else He is not God! **The lesser cannot overcome the Greater, else the Greater would cease to be Greater, and would become the lesser; for the lesser is always overcome by the greater!**

There is another occasion which causes God to laugh. When the wicked "plot" against the just, supposing they are exempt from the punitive judgment of an Almighty God, the Lord "LAUGHS": "The wicked plotteth against the just, and gnasheth upon him with his teeth. The Lord shall laugh at him: for He seeth that his day is coming" (Psa. 37:12-13). The righteous are the "apple" of God's eye (Zech. 2:8; Psa. 17:18), and He will not forget the evil done against them! **They shall in no wise escape who deal imprudently and maliciously with them!** Such a comfort it is to know that God shall (in spite of all of the opposition), yet "glorify" the saints (Rom. 8:28-31). No mortal can rob the redeemed of their coming glory, their inheritance; for it is "laid up" for them, "reserved in heaven" for them (I Pet. 1:3-4). It is secured for them by Jesus Christ, and has their name upon it, "fading not away" (I Pet. 1:4). **Evil devices however, are raised up against God's people because they interfere with the progress of the wicked.** Thus they seek to suppress and rid themselves of the righteous, as Cain did Abel. **BUT GOD LAUGHS!** What shall it accomplish for them? Unknown to them, they are only "nourishing their hearts for the day of slaughter" as the dumb ass (James 5:3-5). At best, their evil condition shall be appeased only for a season by their most malicious dealing with the righteous; but in the life to come, there shall be no ease or rest for them at all! They shall forever perish. Praise the Lord, wallowing and writhing in their lust and debauchery for an eternity, while the saints shall forever be rid of them, rejoicing and being comforted in the very presence of the Lord. **Our Lord sees "the end from the beginning"** (Isa. 46:10), and **so laughs at those short-sighted aims of the re-**

**probate.** They are, and shall be, held in derision by Jehovah God - the "I Am!"

The Lord of hosts also "laughs" at those who "belch out words", thinking that none hears them; "Behold, they belch out with their mouth. . . . But Thou, O Lord, shalt LAUGH AT THEM; Thou shalt have all the heathen in derision" (Psa. 59:5-8). **Their words are the steam of their own heated passions, and have no outlet but through their own tongue, "which no man can tame"** (James 3:8). But God beholds their words (and that is all they are), and declares: "By thy words thou shalt be justified, and by thy words thou shalt be condemned" (Matt. 12:37); and again: "But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment" (Matt. 12:36). But the wicked "belch" them out against the righteous (i.e., they are the result of spiritual indigestion; the giving off of something so vile that it cannot be contained within, and so are spoken for mere relief with the assumption that it shall go unnoticed). But to this, GOD LAUGHS! holding them in derision. They are too nearsighted, and the spectrum and scope of their vision is too narrow. **How we ought to consider the vision and hearing of God, for to Him it is a laughing matter that men so speak while entertaining the notion that none hears. We should be less disturbed by the antics of man, were we given more to laugh because of what they say than to despair!**

Our Lord is "Wisdom" personified (I Cor.1:17-18). Thus, when we read Proverbs, we are to understand the personification of wisdom as a reference to our Lord. In such a capacity, or ministry, the Lord "LAUGHS" at the calamity of those who "set at nought His counsels": "But ye have set at nought all my counsel, and would have none of my reproof: I also will LAUGH at your calamity; I will mock when your fear cometh" (Prov. 1:25-26). To the carnal or fleshly mind, this is a "hard saying" (John 6:60), and yet--it is so! God holds in righteous derision those who spurn His counsels and thus fall prey to grievous calamities. It is in such a case that God declares men will "call", but He will NOT answer (Prov. 1:28). This laughter, however, must not be viewed in an earthly sense. It is not that our God is made gay, or humored in a carnal way by the calamity that befalls the rebellious and wicked. **Rather, this is a metaphor of speech to indicate the ATTITUDE of the Lord toward the needs of such people. He, so to speak, turns His "back" upon them during their calamity, refusing to behold with mercy their situation; "I will show them My back, and not the face, in the day of their calamity"** (Jer. 18:17). Since they would not hear His words, but rather leaned to their "own understanding" (against which He most pointedly warned) (Prov. 3:5-6). He shall leave them to the guidance of self-wisdom during their calamity, since they so highly esteemed it during the course of their instruction. **He, in the righteousness, will permit their harassments to display their supposed ingenuity and liberate themselves!** Oh, "it is a fearful thing to fall into the hands of the living God" (Heb. 10:31). It means to be left to the devices of Satan, spiritual wickedness in high places, the rulers of the dark-

ness of this world, principalities, and powers (Eph. 6:12) with no power with which to combat them! Those who, therefore, would glibly ignore the counsels of the Lord, and the instruction which He so graciously offers, may expect from Him laughter in their calamity, and derision during their times of needs. He shall surely show them His back, and not His face during such grievous times. Is that not enough to compel us to "perfect holiness in the fear of the Lord" (II Cor. 7:1)? It is certainly not that we seek to stimulate, by fear **alone**, obedience toward the Lord! We should far rather have it said of you: "The love of Christ constraineth us, because we thus judge, that if one died for all, then were all dead" (II Cor. 5:14). **But, we are equally aware that there is all too often a setting at nought of the counsels of God**

**because of their failure to conform to traditional concepts and accepts doctrinal moulds and patterns.** In view of such things, it is well that we come to understand this part of the Lord's nature. He is of a jealous nature (Exodus 20:5), and does not take lightly a refusal to hear His voice! "See that you refuse Him not" (Heb. 12:25).

Come, then, to appreciate and rejoice in the Lord as one that laughs. It portrays His righteousness, and His immutability; how that none may overthrow His purposes or effectively resist his will. **He shall have the last word.** Praise His Holy name! I pray that He shall never have occasion to laugh at your calamity, or at your needs, but shall always hearken unto your cries as from one that walks before Him with a "pure heart."

## " DISTRACTED "

### "While I suffer Thy terrors, I am distracted"

Psa. 88:15

There are two kinds of spiritual distraction: (1. That which proceeds from doublemindedness; (2. That which results from the Lord's withdrawal from the conscience. The first is to be avoided with righteous zeal by "setting our affection (not affections) on things above, and not on things on the earth" (Col. 3:1-3). There are various admonitions in Scripture which are intended to prepare us for diligence in this area; "And be not conformed to this world, but be ye transformed by the renewing of your mind." (Rom. 12:1-2); "Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought unto the obedience of Christ" (II Cor. 10:5). **The second form of distraction, however, may not always be avoided.** From the legal point of view, it would seem unjust that the Lord would draw a veil between Himself and the faithful for no apparent reason. **But, the unreasonableness of such an action is because His thoughts and ways are not ours** (Isa. 55:8-11), **and thus not discernible to the carnal, or "natural" mind** (I Cor. 2:14). Our God is one that "hides" Himself (Isa. 45:15; Psa. 10:11); i.e., **He obscures Himself and His ways so as to cause only the natural to be seen.** Truly, His "ways are past finding out" (Rom. 11:33). I know of no more graphic demonstration of this principle than the case of Job and his affliction. Tried to the utmost degree by the wily craftiness of Satan, Job was made to experience the loss of possessions, children and health; not to mention the grievous words of his wife and close friends (Job 1-2). All of this, we are explicitly told, was performed "without cause" (Job 2:3). **There was no specific sin or neglect in Job's life which provoked such a trial - rather his perfect life and uprightness were the occasion for it** (Job. 1:8-11; 2:3-5), **to prove the stability of this great man of God to the Devil himself.** Sitting on a pile of ashes, covered with grievous boils from the crown of his head to the sole of his feet, and having scraped himself with pieces of broken pottery, Job cursed the day of his birth (Job 3), supposing that he had been cut off from the Lord. He was "DISTRACTED"! God's reasons for the trial are not so readily apparent to us; it would seem that Job had committed a given or specific sin, and thus was being punished - and this is exactly what Job's friends thought.

Yet, in their ignorance of the situation, and even his feeling that he had somehow grievously offended God, thoughts arose that he had been cut off from God forever. Ah, their apprehension of the case was wrong, but I do not criticize Job, for I have thought the same thoughts under the yoke of far less burdensome trials! This serves to illustrate to us how, then, that the Lord does hide Himself mysteriously, thus causing us to "suffer His terrors", and be "distracted."

**By "terrors", David is referring to thoughts that assault the mind during God's obscurement. There arises fear of being cut off from the Lord, or having committed in ignorance some grievous transgression; of having failed to appropriate available grace, etc.** Being aware of the deceptiveness of the heart (Jer. 17:9), the saint, during such times, always fears that he has been wrong in his confidence toward God - so grievously wrong that the Lord has disfellowshipped him - dreadful thought! He cries with the "sweet psalmist of Israel" (II Sam. 23:1); "Why hast Thou cast me off" (Psa. 43:2; 44:9; 60:1). How the child of God fears the thought of being "cast off." He cries: "Cast me not off in the time of old age; forsake me not when my strength faileth" (Psa. 71:9). **If these sound as though they are the words of a doubter, then you must again examine the psalmist; he was not a doubter.** There were times when he confidently said: ". . . preserve my soul, for **I am holy**" (Psa. 86:2); and again: "Thou hast proved mine heart; Thou has visited me in the night; Thou hast tried me, and **shalt find nothing**; I am purposed that my mouth shall not transgress" (Psa. 17:3). **These were times when David was acutely aware of the presence of the Lord; when the very life of God was cognizant to him within his own soul.** But, there were other times when that life was not so perceptible; when the Lord's presence was not realized. It was during such times that terrifying thoughts assaulted the "man after God's own heart", and thus was he "DISTRACTED!"

**This word "distracted" means "helpless" and is to be understood as follows: "While I am aware of Thy presence and fellowship, I am utterly helpless to face life with its ordinary relationships, to say nothing of the fear of being ostracized from Thee."** Suddenly, the saint becomes keenly aware that "without" Christ, he can truly "do nothing" (John

15:5), and being unaware of His presence, the thought comes to him that Jesus has departed, that He is no longer with him, and thus is he shut up to nothingness! It might be well to say here that this is **his** thought, and does not necessarily reflect the real situation. **Because God draws a veil so as to obscure Himself by no means indicates that we are obscured to Him - praise His Name! This "distraction" of which David is speaking implies an impotency to perform the will of God, or to praise His Name.** It is not a carnal helplessness! Indeed, there are yet many works which he may perform in his distraction. But, alas, none of them appease his grieved heart, abate his fears, or seem to him to be "meet" or "worthy" before God. Almost invariably such distraction produces the delusion that some arduously performed work will bring sufficient merit to relieve the situation, and thus the Lord will cease to hide Himself. This is but an evident token of the real meaning of being "distracted" - **it is a loss of perspective as well as strength! A genuine feeling of impotency marked by a thorough sense of incompleteness, no matter what we perform.** Well might we learn early to trust in the Lord with all of our heart, and not to lean to our own understanding (Prov. 3:5-6). **We must learn to strike the "my" out of our sufficiency, and say "all glory be to Thee, oh Lord, who Tnousef art my Sufficiency!"**

Under the "terrors" of the Lord, our own wretchedness froths and foams out its shame to our conscience, and without communication with our Savior we are, indeed, "cast down", though "not forsaken" (II Cor. 4:9). It is during such times that we may recall to mind the words of our Savior, and thus find some element of comfort "Blessed are the poor in the spirit, for theirs IS the kingdom of heaven" (Matt. 5:3). Such trials call for "supplication" (Phil. 4:6) and "crying" (Psa. 27:7) for mercy unto the Lord. **These times are designed to point us away from self and unto the "I Am"; to demonstrate the true nature of the Infinite and the finite!** During this sort of trial, God's grace is demonstrated to "powers and principalities" (Eph. 3:10) as thoroughly sufficient to cause us to stand. With expectation, therefore, let us look forward to the registration of this truth upon our hearts and minds: "My grace is SUFFICIENT for THEE" (II Cor. 12:9). Though we may "suffer" under God's terrors, it is only for a season, and will not be "above that which we are able to bear" (I Cor. 10:13). Besides this, it will "afterward yield the peaceable fruit of righteousness" (Heb. 12:11).

As an exhortation to my brethren, I should like to call this one thing to your attention; **when you are suffering the terrors of the Lord, and are truly "distracted", do not begin at that point to indulge in all sorts of criticism of others - though that will most assuredly be a temptation. This is not a time for you to solve all of the ills that appear apparent to you. God does not hide Himself in order that we might become self-appointed policemen. Rather, He desires that we come to realize our utter dependency upon Him, and that we find a new well of rejoicing within at the thought of His fellowship and love. Helplessness is a condition of soul which is to be fortified with the strength of the Lord God, through Jesus Christ, and by the Holy Spirit. Do not fail to seek diligently these blessings during your distraction.**

## Spiritual Circumcision

"The circumcision of the heart is, according to Paul, the cleansed will of man, that is, the will which has been purified from all illicit desires. This is brought about not by the letter, which demands and threatens, but by the Spirit who helps and heals. For this reason the praise of such is not of man, but of God, who grants by His grace that for which they are praised. The Psalmist therefore says: 'My soul shall make her boast in the Lord!' (Psa. 34:2)"

—Augustine

## The Deprivation of Personal Fellowship

(From page 2)

ognized by men who purport to be of God, the sooner they shall take on the glory of true men of God. The intent of THE WORD OF TRUTH publication, is to hearken men to a glorious and close fellowship with God; to warn them of those things which militate against such fellowship, and to sufficiently hold forth the Word of life, as to magnify the Lord Jesus Christ, who Himself is thoroughly sufficient, who needs none of the supplemental energies of man, and who shall Himself subdue and bring the children to the Father. **It is our desire that His work be maintained in us; but we shall have no other work but HIS to be ours!** Rest assured that Jesus will have no trouble expressing Himself in that yielded, sacrificed vessel (Rom. 12:1-2; II Tim. 2:19-21; II Tim. 3:17). The problem, so to speak, is getting Him into your life; and that is to be the area of your concentration. That is the **emphasis** of the Lord, and it is, by the grace of God, ours also!

Let God's people acknowledge the truth of what I have said, and begin afresh to "seek the Lord", and that precious intimacy with Him. A vibrant and effectual testimony shall follow which shall redound unto the glory of God! **Let no man, no matter how godly he may appear to be on the surface, cause you to minimize or make secondary a spiritually cultured relationship with God!** Let no one deprive you of that personal fellowship which is not only essential to a true witness; but more important, is essential unto eternal life; for eternal life is "knowing God, and His Son Jesus Christ" (John 17:3). Without such a fellowship you neither have life nor hope, and your witness is but a dull edged vocabulary which shall condemn you in the end!

Contemporary religious leaders have taught us that the major activity of the child of God is OUTPUT; but it becomes increasingly clearer to me from the Word of God, that the Holy Spirit has placed the emphasis upon INPUT! **The vital thing is to get a blessing, even as Jacob, who would not let the Lord go until he received a blessing (Gen. 32:26). Any emphasis that places receiving from the Lord in a secondary position is to be abandoned.** It is readily admitted that such an emphasis is not altogether conducive to the building of a great organization, but it is the means (Divinely appointed) of attaining that fellowship with the Lord which is so indispensable to joy and peace in the Holy Ghost (Rom. 14:17). How

the Lord would impress us with the truth of His bestowments upon us! **Rather than us doing for Him being the pre-eminent thing, He is seeking to do for us, to give to us.** This was demonstrated in that man "after God's own heart", David. When David desired to build a house for the Lord, the Lord replied: "Shalt thou build me a house to dwell in? . . . also the Lord telleth thee that **HE WILL BUILD THEE AN HOUSE**" (II Sam. 7:5-13). There was the message to David: "It is not a matter of you building me a house, David; rather, I am going to build you a house."

Oh, that the church would perceive the truth of that today. The Lord is still the same. He is not interested in any mortal man building Him a fine church, or gathering together a great body of people. He has commissioned His only begotten Son to "build" His church (Matt. 16:16-18), and the Holy Spirit to "take out a people for His name" (Acts 15:14). He is now seeking to bestow upon His people blessings and honor beyond their comprehension: "He that spared not His own Son, but delivered Him up for us all, how shall He not with Him freely **GIVE** us all things" (Rom. 8:32)?; "That the God of our Lord Jesus Christ, the Father of glory, may **GIVE** unto you the spirit of wisdom and revelation in the knowledge of Him" (Eph. 1:17); ". . . the Living God, who **GIVETH** us richly all things . . ." (I Tim. 6:17); "Now we have received not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely **GIVEN** to us of God" (I Cor. 2:12). The Lord seeks to bless His people; to give unto them "good measure, pressed down, and shaken together, and running over" (Luke 6:38). He desires for **YOU** to "**RECEIVE**" Js. 1:21; John 20:22). Although this may sound peculiar on the ears of many, it is nevertheless truth: **The Lord is more interested in you receiving from Him than in Him receiving from you!** We must learn to evaluate the Lord's bestowments above our contributions. The Lord speaks of "**receiving** the love of the truth" (II Thess. 2:10), **receiving** "grace" (Rom. 1:5), **receiving** the "Spirit of adoption" (Rom. 8:15), **receiving** the Word (I Thess. 1:6), **receiving** the "promises" (Heb. 11:13), of **receiving** "the gift" (I Pet. 4:10), etc. **In our quest for God's approval, we must never forget how He delights in us humbly receiving from Him the gifts which He waits to bestow upon us.** Was it not David that asserted what he would do in exchange for the gracious benefits of the Lord? He spoke thus: "**What shall I render unto the Lord for all of His benefits toward me? I will TAKE the cup of salvation, and call upon the name of the Lord**" (Psa. 116:12-13). **God is rejoiced by the attitude of reception within His people!** Here is the thing that He seeks to do; **to impart Himself to His people; to fill them with "all the fulness of God"** (Eph. 3:19). The deprivation of this fellowship in the purpose of God is rampant all about, and yet few seem to be concerned about it. Men have been impregnated with the thought that God is dependent upon them, while the Holy Spirit has witnessed that we are rather dependent upon the Lord. **Without Him we can do nothing** (John 15:5), **but without us, our God is not at all put at a disadvantage!** Men must come to learn the lesson taught to Esther by faithful Mordecai. When he

admonished her to see the king about the people she refused, saying that she "had not been called to come in unto the king these thirty days" (Esther 4:11). But Mordecai, with discernment, declared: "Think not with thyself that thou shalt escape in the king's house, more than all the Jews. For if thou altogether holdest thy peace at this time, **then shall there enlargement and deliverance arise to the Jews from another place; but thou and thy father's house shall be destroyed; and who knoweth but that thou art come unto the kingdom for such a time as this**" (Esther 4:12-14).

God was not limited to Esther; Esther was, however, dependent upon God, and if she did not respond to His will personally, then it would be exacted of her through punitive judgment; not because she didn't tell the king, but because she didn't obey God! **We are the benefactors in salvation!** Oh, the Lord would have us to know this, and to engage in that holy activity of being "filled with the Spirit" (Eph. 5:18). **Our emphasis must be INPUT, not output!** "Take heed unto thyself, and unto the doctrine, and continue in them; for in so doing, thou shalt both save thyself and them that hear thee" (I Tim. 4:16); "If a man therefore purge **HIMSELF** of these things, he shall be a vessel unto honor, sanctified, and **meet for the Master's use, and prepared unto every good work**" (II Tim. 2:21); "Every Scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, **thoroughly furnished unto every good work**" (II Tim. 3:16-17).

The matter of witnessing and testifying of the Grace of God is a most gracious privilege of the saint of God. **God demands of him that he concentrate upon purging his own life from sin, and taking heed unto the voice of the Lord in order that he might be USED!** God is to be understood as on the initiative in the matter of output, not man: "Ye are **my** witnesses, saith the Lord, and **my** servant whom **I** have chosen: that ye may know and believe **me**, and understand that **I am He . . .**" (Isa. 43:10). **In the midst of the earth, the Lord has selected a people unto whom He has revealed Himself, in order that they might witness to His Person!** These who speak forth the testimony of the Lord have been admonished (and may the Lord grant that it may be said of all of us); "Go and tell what great things the Lord hath done for you" (Mark 5:19; Luke 8:38-39). Let me ask you, What has the Lord done for you? Your witness is nothing more than the declaration of that "doing", praise the Lord. On that you may speak with authority! Nothing else could possibly be a witness than that which you have "seen and heard" (Acts 22:15; I John 1:1-4). It is for this reason that the emphasis is placed upon receiving in Scripture rather than conveying; the reason being that one must **have** something to convey! The Scriptures postulate the truth that he who truly believes will have a river of living water flowing out from himself (John 7:37-39), therefore the "work of God" is "believing" on His only begotten Son (John 6:29). **This is the divine means of spiritual input - believing!**

Let it not be construed for one moment that I am advocating a witnessless church! God forbid!

We have been given the "ministry of reconciliation", and are to beseech men in Christ's "stead" to be "reconciled to God" (II Cor. 5:18-20). This is, however, a RESULT of spiritual emphasis, not the emphasis itself! Let your energies be expended in receiving from the Lord, and your witness shall become powerful. It shall be the result of intimacy with the Lord God of heaven; not exerted in order to the establishment of a group, but out of love for the Lord Jesus Christ - which love "constrains us" (II Cor. 5:14). Hear the word of the Lord on your activity; "Rejoice evermore. Pray without ceasing. In everything give thanks: for this is the will of God concerning you. Quench not the Spirit. Despise not prophesyings. Prove all things; hold fast to that which is good. Abstain from all appearance of evil" (I Thess. 5:16-22). **These are the areas of our lives we must concentrate on, for here is where Satan most viciously attacks us; in the matter of our personal communion with the Lord.** This is most vital; nothing must supercede this!

---

### Adherent Or Participant?

(From page 2)

they shall ALL know ME, from the least to the greatest . . ." (Heb. 8:10-12). Where is the accomplishment there? On the side of man, or on the side of God? Is man or God spoken of as an adherent! It is God, praise His Name, that is spoken of as sticking to HIS PURPOSE, and man as the participant in His purpose. I suppose that it is necessary to say that we do not mean to imply that man is devoid of purpose and determination. God forbid! The redeemed do possess purpose and determination; but it did not originate with them! *They have been projected by grace into God, and thus have taken into their nature, spiritually, the purpose and will of God.* Hallelujah! Let us emphasize for those who have been so long in attempting to perfect the non-existent, that the Lord has made way for them to receive, and to participate. Our Savior has been raised from the dead for to "GIVE repentance and forgiveness of sin to Israel" (Acts 5:31). No longer do men strive for repentance in vain; they are granted it from above. Life is GIVEN, not earned; granted not rewarded; imputed, not achieved! Oh, how glorious it is to participate in the life of God; to be projected into the very purpose and will of the Father.

I address those of you that are ardently engaged in adherence to the Word of God. You seek to do and be what the Word says, do you not? But, do you seek to possess the life, the mind, the affection, the love, the hate, the mercy and the compassion of God Himself? Have you not found your efforts in self-strength to be inadequate? Is your heart not hungry and thirsty for a living, vital, and pulsating life that finds the will of the Lord being performed in your own life. Why do you seek to "establish your own righteousness"? Why not "submit" to the righteousness of God? *There is a righteousness already developed; an obedience already perfected; a repentance already prepared - you may participate in it!* Christ's personal faith (Rev. 2:13; 14:12), joy (John 15:11), peace (John 14:27), patience (Rev. 1:9), obedience (Rom. 5:19), and righteousness (I Cor. 1:30; II Cor. 5:21) have been fulfilled and set before men in order to their blessing. God desires for you to become a "PARTAKER", not a developer, of the Divine Nature. Cease your struggling, oh weary soul; your strength is not sufficient, and our Lord has declared that without Him, you can "do nothing" (John 15:5). But, praise God, it is also asserted that

"I can do all things through Christ which strengtheneth me" (Phil. 4:13) - that is participation. Now, what of you? Are you an adherent or a participant? A professor or a possessor? A talker or a walker? What type of life do you possess? an imputed life, or a developed life? Which is it? I trust, by God's grace, that you shall abandon all efforts to achieve the will of God through means of your own strength, and by faith receive the love of God, which is completely sufficient to accomplish ALL of God's will for your life. I commend you into the hands of our Lord, who is able to perform that which He has begun, until the "day of Christ" (Phil. 1:6).

---

### ARE YOU FOLK SEPARATISTS?

That question is posed many times to us, and we feel a certain obligation to answer it; at least, in part. If by "separatists" you mean to imply that we feel we have a monopoly on the truth; no! If by "separatists" you mean to connote that we do not desire the fellowship of anyone but ourselves; no! I cannot but feel that these are what have been accepted as truth in association with us by those who fail to appreciate the blessings of the Lord. It is not our aim or our ambition to declare war upon all religion. We, rather, are determined to proclaim what we know to be truth; what we have both seen and heard. There is not the slightest chance that our mouths may be stopped, or that we may be discouraged in our quest to make known the glorious gospel of our Lord Jesus Christ. We have seen far too much, and heard far too much to keep silence; yea, we "cannot but speak the things which we have seen and heard." It is not our desire to offend anyone; but if offenses come "by and by", then we shall nestle but the closer in the bosom of the Lord, while striving not to quench the smoking flax nor break the bruised reed. We have opponents, but so did the Lord. We have, however, been blessed with having our eyes opened to things long obscured to us, and we are praising the Lord for it. You will find no efforts expended in this journal to promote a doctrine, sect, or dogma. We have no order to stand for, no church to build, no creed to promulgate. We offer our exhortations and instruction to those who are willing to examine them, to see whether they be of God. We do refuse to fellowship with the unfruitful works of darkness, or maintain a fellowship with those who are devoid of the Spirit of God, and have not received the "love of the truth." If we are charged with being separatists on that basis, then we most joyfully acknowledge that we are separatists!

---

"Looking to Jesus" (Heb. 12:2) means infinitely more than merely glancing. It involves an enthrallment of your mind with Jesus, where He becomes the sum total of your attention. Like the disciples on the mount of transfiguration, you lift up your eyes to see "Jesus only" (Matt. 17:8), and thus the things of this world fade and disappear. To "look to Jesus" is to look away from the tinsel and cheap gold of this life to the eternal Son of God who is "the same yesterday, today, and forever" (Heb. 13:8).