



bloodline *network newsletter*

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'THE DANCE OF TRUTH' by Kevin Meyer

Everyone that is of the truth, heareth my voice..... (John 18:37)

When presented with the One who states that His purpose in life was to bear witness to the truth, Pilate recognizes that there is nothing this man has said or done that warrants the charges before him. Looking at the man Christ, he asks perhaps rhetorically, 'what is truth?' Pilate's response to Christ's comment regarding truth is haunting because we recognize our own uncertainty in his response. What is truth, do we really want to know, have we received a love of the truth (2Th 2:10)? When presented with it, do we just walk away from it or do we become responsible to it?

So what is truth? Quite often man, in his fallen and broken nature, has taken 'a truth' and declared it to be 'the truth'. It would seem that Christianity is divided into camps defined by borders constructed of doctrine presented as truth. In order for us to be accepted into that particular camp, we have to bow our knee in acceptance to 'the truth' before entrance is gained. In doing so, we make a god of our doctrine and the light that it contains has now becomes darkness to us. Truth is more than doctrine; it can not be contained in a declaration of beliefs hung outside a church door. Jesus is declared to be 'the way, the truth and the life'. In effect, God is truth, it is part of His nature, it's a characteristic of Him, and He embodies what truth really is. However, truth is not god. When we demand others to pay homage to a particular truth, we are in danger of becoming like the Judaizers who Paul called 'dogs' for demanding the Gentiles to be circumcised (Phil 3:2). It is better for us to worship God who **is** The Truth instead of a portion of truth that is bound by our religious doctrine and tradition.

Jesus' example broke the religious and cultural tradition in His articulation of this 'way' with the Samaritan woman at the well (John 4). It was wrong for a Jew to talk to a Samaritan and equally wrong for a man to be alone with a woman in such circumstances. Christ begins a discussion with her to see if the Father is drawing her unto Him by asking for a drink of water. The woman is surprised that a Jew would be asking something from

a Samaritan. He further surprises her by speaking a mystery of giving her living water if only she would ask, waiting to see if she will begin to seek its meaning. So the dance begins! She responds in inquiry but does not outright ask (yet), seeking but not spiritually discerning where this water shall come from. As we read through the account, what is of particular interest is the transitional moment between her asking and the response that Christ gives. Let us assume with good reason that our Lord's response was indeed the living water that He offered. (Would a father give his son a stone if he asked for a fish (Luk 11:11)?) She eventually yields and asks 'Sir, give me this water that I thirst not, nor come here to draw'. The intriguing part is His response, 'Go, call thy husband, and come hither'. It wasn't that he was only teasing her and the next step required the attendance of her husband. If His response was this living water, what did His answer embody and represent? He offers her an entrance into truth, truth that will set her free from shame and guilt.

St. Augustine states in his confessions, truth is loved by those that it enlightens but it is hated by those that it reproves. We must receive a love of the truth in order for it to enlighten us, to set us free.

The woman at the well allows for Jesus to continue leading the dance. Instead of taking offense or lying about her current relationship, she responds in kind to His presentation of truth by telling the truth, she reveals she has no husband. Jesus takes her deeper into the dance of truth, she has had 5 husbands and the one she was with was not her husband. Again, she is presented with an opportunity to respond to The Truth. What is she to do; hide, lie, defend, justify, excuse? What would we do? She dances on, does not deny and acknowledges that she is in the presence of a true prophet. She inquires looking for greater truth. He too responds by answering her questions and tells her that the hour is coming when the true worshipers of God will worship Him in spirit and in truth. In fact, they **must** worship Him in such manner for God is a spirit. Her heart was ready, deliverance was near; could this be the One who would 'tell us all things'? Someone who would speak the truth about life? Imagine her pain, a woman who has had 5 unsuccessful relationships; the betrayal, the broken promises, the shame, and the scars. As the dance continues and comes to a close, she tells Him that she believes the Messiah comes and will tell her all things. It's as if she is speaking this while being embraced, held tight and lowered in the arms of her dance partner. In a moment of pure honesty, He looks into her eyes and says 'I that speak unto thee am he'. The dance concludes and she returns home where the music and dance of living water begins to be shared with others.

We have been promised that the Spirit will lead us into all truth. It could not be otherwise if we are those that will worship Him in spirit and in truth. We must become fearless in our pursuit of truth; no longer fearful of satan's ability to deceive us but, confident in our God's ability to fulfill His promises. It is true that we must test the spirits (1 Jn 4:1) to discern whether they are of God, but so often this becomes nothing more than a confinement to religious doctrine and tradition. We should, even as Thomas Jefferson suggested, "Question with boldness even the existence of God; because if there be one, he must more approve of the homage of reason, than that of blind-folded fear".

We must seek and know who God is. In the beginning was the Word, the Word was with God and the Word was God. Then the Word was made flesh and dwelt among us, He was full of grace and truth (John 1). Christ understood His role as the Son and as the Savior of mankind. He understood the fallen nature of man and its inability to live in accordance with the law. He understood creation and its purpose through the Father's eyes. He came to show the Way of the Father to a world that was divided; gentiles who sought truth in the manner of the ancient philosophers like Plato and Aristotle and the world of the Jews who were the people entrusted with truth embodied in the oracles of God from Moses and the prophets. This 'way' that He demonstrated was a manifestation of the 'truth' that was intended to lead all mankind to 'life'. This life is an abundant life, an eternal life, full of grace and truth. Christ manifested to show us the meaning of life. He demonstrated to us the nature of the Father by doing only what He saw the Father do, and saying only what He heard the Father say.

We live in an age where the zeitgeist of our day is a deceptive spirit. Lies and falsities abound in all aspects of our lives, this, a result of seeds that were sown early in the last century when human minds declared God to be dead. Without the Standard of Truth tempering our culture, government and businesses, deception has been able to take root, grow and bring forth its fruit. Just as satan always works against himself, deceit ultimately gives opportunity for truth to flourish. It is through a love of the truth that we will come to understand who we are or how we become what we are to be. When we love truth, we accept and believe truth. We pursue it with passion, understanding its life giving properties.

We must know who we are. It has been said that He became what we are in order for us to become what He is. He is not ashamed to call us brethren; in fact He is the firstborn among many brethren. We are to be conformed into His image. Our life is no longer our own, but rather it is hidden in Him and as He is, so are we to be in the world. In other words, in the same way that Christ understood His purpose and identity as revealed through the writings of the prophets, so must we understand and accept ours. He accepted what was revealed and made His way to Jerusalem; we too need to come to a place of acceptance of who we are and make our way to the glorious city of God. We are not who we thought we were, our lives are not defined by our past, our jobs, our friends or even our parents. Our lives are defined by the calling and election of God demonstrated to us through the life of Christ. We are called to be transformed into the image that we behold, the image of God. We are encouraged to be holy as He is holy.

We are called be like God and the only way to be like God, to manifest His divine nature, is to be controlled by God. The only way to be controlled by God is to willingly yield our lives to the transforming power from the Spirit of Truth. Man has repeatedly attempted to become like God on his own terms. In the temple of his mind, he sits on the judgment seat of good and evil thus declaring himself to be god in the temple of God. We are to be His temple. As the light of Truth begins to shine in the darkness of our deception, the man of sin is revealed; the son of perdition. Those who have eyes to see and ears to hear do see and understand this.

What must we do when we are able to see and hear? It is time for us to put aside childish things, to recognize our identity and purpose in Him. We must accept the broken nature of man and accept the sacrifice of the Son which completely dealt with the sin nature, destroying its ability to chain us to destruction. We are free; sin has no ability to keep us from our destiny. Are we free to sin that grace may abound? It's time to put aside childish conversations; we need to move beyond the continual laying of foundational doctrine and move on to maturity. It is for freedom that we have been set free (Gal 5:1); the truth will set us free (John 8:32).

God is the embodiment of all truth, He is the noun. Truth is not relative to our individual experience or circumstances. It just is, it exists and is revealed to and discovered by man. If we love truth, seek it and pursue it we will be lead into **all** truth (John 16:13). If God is the noun, we are to be the verb. In the same way that Christ was the Word made flesh, so we are to be the truth made flesh. We give mobility and action to the Word as our lives become conformed to it. While worship of God is often demonstrated by our outward expression of gratitude and thanksgiving, no greater form of worship can be demonstrated than by our yielding to the transformation and manifestation of the Word of God in our flesh. The hour is coming and now is when the true worshipers will worship in spirit and in truth (John 4:23).

We must face the truth of our lives as compared and measured against the Standard, which is the life that Christ lived out. While our lot is not to die for the salvation of all mankind, we are in like manner told to pick up our cross and die daily (Luk 9:23). We also know that greater love has no man than to lay down his life for his brother (John 1:13). When confronted with the Truth, we must acknowledge and accept where we fall short if we are to move beyond the limits of our current manifestation of Truth; this way of life. This is done not so we feel condemned, for there is no condemnation in Christ, but so that we may follow in the Way. He has made provision for us when we come to the place of our death. His sacrifice on the cross has so completely dealt with our sin that it is to us a burial that allows once again a resurrection into His life. We must, like Paul seek to apprehend that for which we have been apprehended. We must ask ourselves, have we been arrested by God? Do we live our lives as if we are God's prisoner, if so, for what purpose? Is the culmination of our Christian experience limited to the belief that Jesus died for our sins and as long as we believe that, we have a mansion waiting for us in heaven? Or is God giving us an opportunity to partake in His divine nature (2Pe 1:4). If we are to partake in His divine nature, then to what end?

In God, the end is really just the beginning of our dance. By the manifestation of truth, we commend ourselves unto other men's consciences in the sight of God (2 Cor 4:2). When we yield to this process and take on the nature of the Father as revealed to us through the life of Christ, we begin to do what we see Him doing; we say what He is saying. Out of us flow rivers of living water; we dance to His tune. This Truth that we receive becomes a well spring of living water. The Truth we are manifesting isn't just being honest about a particular circumstance like 'who broke that vase'. The Truth we are manifesting is the nature and likeness of God, that which we have been created to be

containers for. This is one aspect of the Treasure that we have in these earthen vessels (2 Cor 4:7).

Let us therefore:

Seek truth; don't worship it.

Acknowledge the truth; don't reject it.

Forget about the past; don't live in it.

Add the virtue of truth to our faith; we can't progress without it.

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