

# *Making Eternal Choices*

“What Will Eternity Be Like For You?  
It’s Your Choice.”

by B.R. Hicks

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## Preface

*In this life, God has allotted us space and time and the unique privilege to make choices that have eternal effects—whether we make them for good or for evil. Each day presents us with new circumstances and new opportunities to make eternal choices. We can choose the Truth, the LORD Jesus Christ, and securely seal our commitment to Him and to His Truth. Or we can choose against the LORD Jesus Christ and His Truth and seal our commitment to Lucifer and his deceit. The wise choose to use diligence in seeking God and His spiritual, divine Principles of Truth that will strengthen and enlighten them with determination to make their choices always with this Truth in mind: what we want to have and where we want to be in Eternity is our choice. We can choose to be in God’s Kingdom or to be with Lucifer in the Lake of Fire.*

*My desire is to share the Principles of Truth contained in this booklet so that people who read it will have their eyes of understanding enlightened to distinguish the importance of making temporal choices verses making Eternal Choices.*

—The Author

# Chapter One

## Moses Chose The Kingdom Of God

Within the will of every human being lies the power of choice. This is the way God created man; God gave him the privilege of making his own choices.

The act of choosing consists of the power of election or preference between two different things, so God gave man the freedom to choose or to elect the course he prefers to pursue in this life. Man can choose to follow Christ to true freedom, or he can choose to follow Lucifer in bondage to sin. The first man's choice bound him to Lucifer's will. As he does to us today, Lucifer made his bondage seem like freedom and made Christ's freedom seem like bondage to Adam-male and Adam-female. But, now, because of Christ's Mercy and Grace, each individual, with his God-given power of choice and Christ's redeeming Blood, can have his will changed back to the way it was created in the beginning. Man can be freed from sin's bondage! When man's will is changed, he will always seek to choose what pleases Jesus Christ, his Redeemer.

It is important to ask for the Wisdom that is from above in order to have the skill and the discrimination to choose the things that have Eternal Value.

As we mature, both naturally and spiritually, we define and reorganize values, goals, and our life's priorities. When we are immature, we allow our experiences, environment, and people to shape our thoughts, actions, and feelings. But, as we mature in Christ Jesus, we become more independent of these things, and we become increasingly more aware of what is important to us. We begin to be aware of who we are, why we are here, what we can do with our lives, and what our destination should be after we have passed through Death. Every child of God should have the answers to these meaningful, philosophical questions: "Who am I?" "Why am I here?" "What can I do with my life?" and "Where will I be after death?" or, in other words, "Where will I be and what will I have in Eternity?"

The true answers to these questions are found in God's Word, as Jesus Christ and the Spirit of God reveal them to us. We are special creatures because we were created with an eternal soul by the LORD Jesus Christ. Therefore, we are a demonstration of His Handiwork and an extension of His Being. We are here in this world to find Jesus Christ as our personal Saviour and to grow up in the measure of the Fullness of His Stature. The whole reason for our life and/or our existence is for the purpose of loving and serving God. Until we give our hearts to the LORD and receive His Salvation we are unsaved, lost sinners, and we will go to Hell when we die. On the other hand, if we have been saved by Christ's precious shed Blood, we have a choice to go to the New Heavens, the New Earth, or the New City (the New Jerusalem), depending on what degree of spiritual growth in Christ Jesus we have attained through our choices for the Truth.

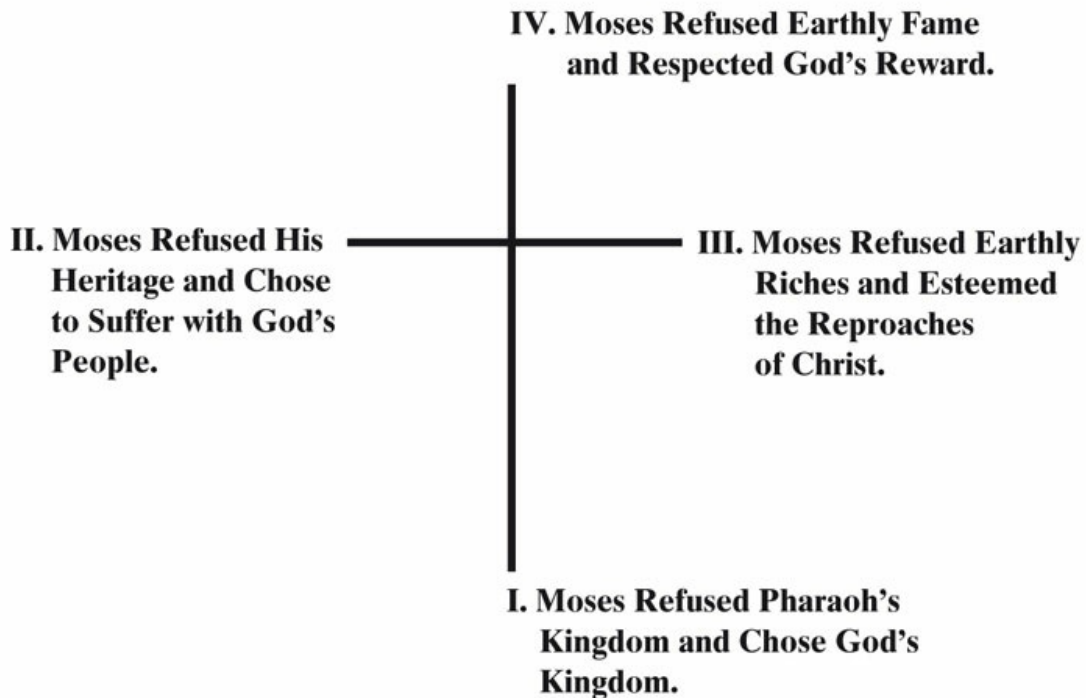
Earthly accomplishments can be used as valuable tools in helping us to increase our eternal relationship with the LORD Jesus Christ, our Creator. For example, if we have learned to read well, it will help us in our study of God's Word. Our eternal priorities should take precedence over our temporal priorities because our lives in this world are but a preparation for Eternity.

As Moses matured, he saw his life, both naturally and spiritually, from God's perspective so that when presented with the choice of remaining with the Egyptians and being called the son of Pharaoh's daughter, he preferred to suffer with the Hebrews and reclaim his heritage as a son of the One True God. Moses refused the Egyptian throne because he knew that the riches of Christ were, and always shall be, greater than any earthly treasure.

Actually, during his lifetime, Moses made four great decisions that eternally affected him. His refusal to be called the son of Pharaoh's daughter was just the *first* right choice that set him on his way toward the Kingdom of God. His *second* eternal choice was to suffer with God's people. That he esteemed the reproaches of Christ greater riches than the treasures of Egypt was his *third* eternal choice, and his respect for God's reward formed his *fourth* right, eternal

choice. Moses' life-changing, eternal choices and decisions are recorded in the Book of Hebrews.

By faith Moses, when he was born, was hid three months of his parents, because they saw *he was* a proper child; and they were not afraid of the king's commandment. **By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; Esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompence of the reward** (Hebrews 11:23-26).



### **I. Moses Refused Pharaoh's Kingdom and Chose God's Kingdom.**

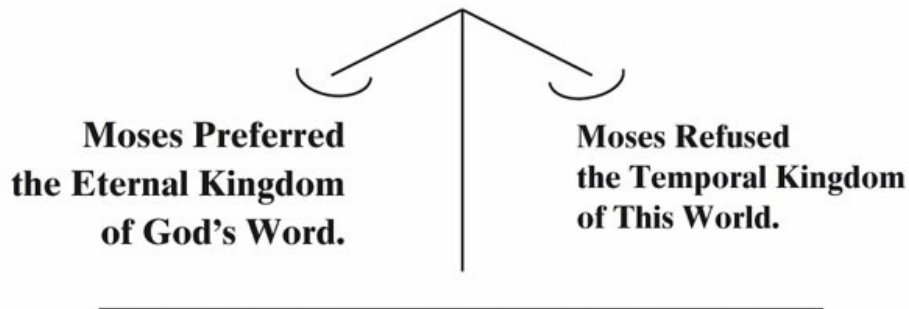
To have accepted being the son of Pharaoh's daughter would have placed Moses on the Egyptian throne in Pharaoh's kingdom, once he had reached maturity. Moses' refusal to submit to the laws of a temporal kingdom made it possible later on for him to receive the Laws of God's Eternal Kingdom on Mt. Sinai.

Since Pharaoh's daughter deliberately chose to adopt him, Moses must have been especially appreciated and loved. Pharaoh's daughter had to have been the heir to the throne, and she was childless. Hence, when she found Moses, he became, in her vision and dream, the future king of Egypt. This presented a great temptation to Moses, yet he refused to be called the son of Pharaoh's daughter.

Everything possible was done to groom Moses as the heir to the Egyptian throne. Yet, in the midst of all his luxury, prestige, and security, Moses turned his back on his Egyptian sonship.

Not all the glory and security of Egypt prevented Moses from refusing his Egyptian sonship. Rather, he chose to declare his true identity as a son of Abraham.

The word *refuse* means to deny what is solicited, demanded, or sought; to decline to do or grant; not to comply with; to decline to accept; to reject, to reject as worthless. Moses declined, denied, and refused to be called an Egyptian, which was contrary to God's family name for Israel. God had given His people the name "Israel". Moses considered all the glory and honour of Egypt to be worthless in comparison to being called a son of Abraham, doing God's Purposive Will, and walking toward God's Kingdom, the Prize of being His Bride.



Moses deemed a prominent worldly position and a temporal title of power to be worthless and without any value compared to God's Eternal Kingdom. Because Moses preferred God's *Eternal* Kingdom, he declined and rejected the *temporal* Egyptian Kingdom, seeing it as useless trash, when compared to the divine glory and honour of being great in God's Kingdom. The two Kingdoms were incomparable in Moses' eyes because he had his eyes on Eternity.

If we so desire, we can give our strength and our life to developing our little earthly kingdoms and temporal thrones in this world. However, when we reach the end of our earthly journey and enter into Eternity, we will weep bitter tears of sorrow to see what we have missed by trading God's Eternal Kingdom for a temporal kingdom on Earth. After death has taken us, it will be too late to use our privilege of refusing the kingdoms and thrones of this world and trading them for God's Eternal Kingdom. When Moses saw the eternal value of God's Kingdom, he *refused* the Egyptian kingdom.

Right now, God's Throne is *invisible*, but we can still know and feel the reality of its omnipresent, omnipotent Power in our hearts and lives. However, throughout the ceaseless ages of Eternity, the Glory and Splendor of God's Majestic Throne will be visible to our eyes.

We too have choices to make, just as Moses did. We can choose to take the strength of our life and use it to acquire thrones and to expand the glory of our little earthly kingdoms, but we will find at the end of our lives that these things are unfit to dwell together harmoniously with God's Divine Throne of Glory in His Eternal Kingdom. On the other hand, we can choose to be like Moses and open our eyes to see the eternal value of spiritual riches in Christ.

Although God's riches of Truth were invisible to Moses, he knew, by faith, that one day he would possess them if he accepted and confessed the Truth that he was a son of Abraham. How overjoyed Moses must have been when he stood on Mount Sinai with the present reality of God's visible *Eternal Torah* in his hands. Had Moses been satisfied to sit upon the Egyptian throne with all of its worldly glory, to read Egyptian laws, and to be the son of Pharaoh's daughter, he would never have stood on Mount Sinai beholding the LORD's *kaw-bode* Glory, all the riches of His *Torah*, and the Holiness of the LORD's powerful Name.

## **II. Moses Refused His Egyptian Heritage and Chose to Suffer with God's People.**

Moses was completely aware that in refusing to be called a son of Pharaoh's daughter he was also refusing the Egyptian throne. Moses refused the pleasure, power, and splendor of the Egyptian court, while he *chose* the pain and suffering of God's people because he was able to weigh temporal pleasure against eternal glory.

Having turned his back on Pharaoh's temporal kingdom, Moses' choice led him into suffering with God's people. In order to stride forward to God's eternal Kingdom, Moses had to reject Pharaoh's earthly throne. It is better to be in a place of temporal pain with the eternal God and His people than to be in a temporal, pleasurable place without Him. Moses chose to take the suffering lot with God's people.

Moses conquered worldly pleasure by choosing the temporal pain that goes with serving the eternal God. A choice for the pleasures of sin gives the soul only a short space of worldly joy in this present life, but the resulting pain is eternal. The pain in this present world that we encounter in serving God is of short duration, but the resulting bliss and joy are eternal. How foolish to choose worldly pleasures that are not lasting. Moses made the right choice when he chose to suffer with God's people for a little while.

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**Moses *Chose* the Pain and Suffering of God's People in Preference to the Egyptian Kingdom.**

**Moses *Refused* the Pleasure, Power, and Splendor of the Egyptian Court for the Privilege of Suffering with God's People.**

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Moses refused the temporal, sensual, sinful pleasures and powers of the Egyptian kingdom because he knew that Egypt, an idolatrous nation, would be punished with everlasting pain and unmitigated misery. Instead, he *chose* to unite himself to the temporal pains and sufferings of God's people because he knew they would be rewarded with eternal Pleasure, Joy Unspeakable, and full of Glory.

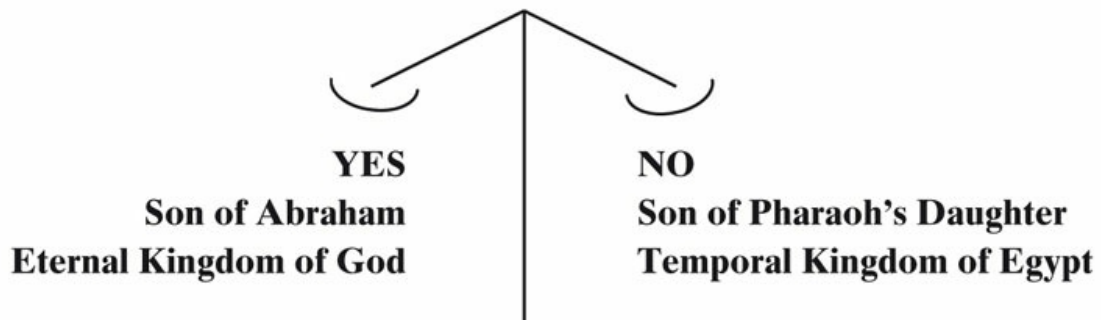
*Choosing* means to designate a *preference*, to pick one out of several things offered; to elect a certain course; to accept something when offered.

The Hebrew word for *choosing* comes from the Hebrew root word that means to test by taste. One way we can know that something is good is by its taste. When we taste of God's Goodness in our personal spiritual experience, we *know* that He is Good. Therefore, we willingly suffer with God's people for the joy of knowing Him through it all.

Satan offered Moses, as the son of Pharaoh's daughter, Egypt's *temporal kingdom* with all its pleasurable, stolen splendor and glory. God offered Moses, as a son of Abraham, the LORD's *eternal Kingdom* with its true and everlasting majesty and glory.

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### Moses' Choice



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Moses chose, with a specific motive and with a positive, voluntary preference, to be a son of Abraham and to be in the Kingdom of God.

Moses calculated that the Glory and Power of God's Kingdom would outlast Pharaoh's kingdom. Through his spiritual judgment, Moses wisely decided and prudently determined that God's Throne, with its nature of Mercy and Grace, was better than the nature of cruelty and ugliness of Pharaoh's throne.

Choosing is an act of authority. It binds a person to the thing he has chosen. Moses made a wise, reasonable,

rational, and reverent choice to bind himself to God's Kingdom and God's people, although it involved temporal pain and suffering in this present, evil world.

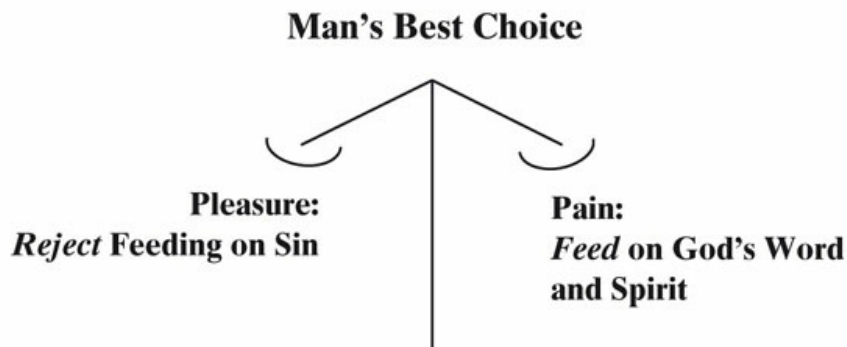
When Moses turned his back on Pharaoh's Kingdom, he made his *choice* to suffer with God's people. Moses learned to taste of the LORD in the midst of suffering. He learned what it is to say, "O taste and see that the LORD is good:..." (Psalm 34:8).

Moses had tasted of the LORD and knew that the suffering he endured for Him in no way compared to the LORD's Glory. More effective than theorizing about God's Goodness is tasting Him by experience. Only by encountering God's Goodness in our lives can we really know it and take refuge there.

It is only after we taste the LORD's Goodness through comprehension and experience that we can put our trust completely in Him. After we have feasted on God's generosity, our heart overflows in gratitude and thankfulness for His great Kingdom, His tender Mercies, and His marvelous Grace. Thus, the LORD God becomes our everlasting refuge.

When we taste of the LORD through suffering, we find that the taste of His Comfort, Compassion, and Consolation is Good. When we feed on the *Good* LORD's manifold Mercies and great Grace in our sufferings, we stride forward in our spiritual education and moral development. Moses tasted of the LORD and found that He was exceedingly Good. Therefore, he knew that his present sufferings could not be compared to the "taste" of the LORD's Goodness and Glory, neither now nor forevermore.

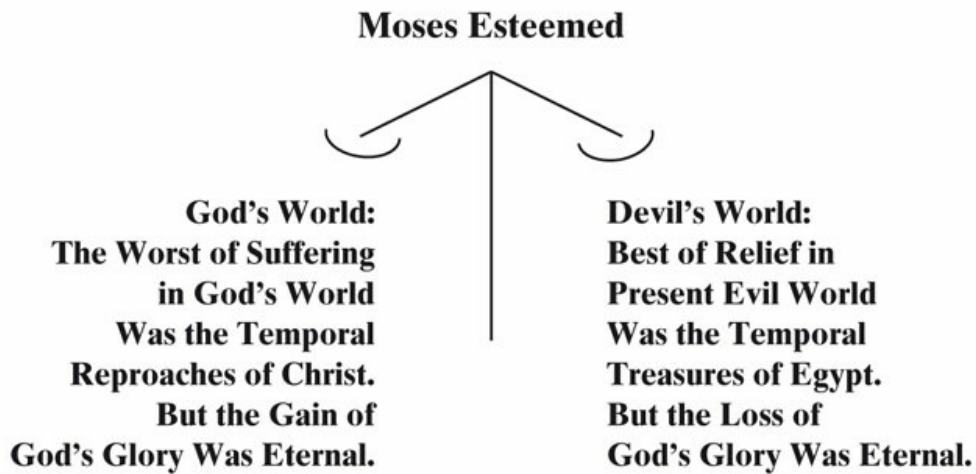
When we willingly suffer with God's people, we have the joyful privilege of *testing* the LORD, by *tasting* of Him and by *feeding* upon His Holy Nature through His Word and His Spirit. It is much better to *feed on God* in the midst of suffering than to *feed on sin* in the midst of pleasure.



Moses made the *right refusal*, and he made the *right choice*; consequently, he was able to make the *right estimation* of reproaches for Christ's sake.

### **III. Moses Refused Earthly Riches and Esteemed the Reproaches of Christ.**

Moses weighed the treasures and riches of the Devil's world against the *reproaches* for Christ in God's world, and as a result, he accounted the reproaches for Christ far greater riches than the treasures of Egypt.



As Moses began to stride forward in his spiritual journey, he conquered the honours of this world *by refusing* to be called the son of Pharaoh's daughter. He conquered sensual pleasure *by choosing* to suffer with God's people, and he conquered the riches and treasures of this world *by esteeming* the reproaches of Christ to be far greater riches. Moses valued and accounted the riches of Truth that he would find in the midst of his suffering of the reproaches for Christ far greater worth and merit than the treasures of Egypt.

Moses made a comparative estimation concerning the price that one pays for serving Christ versus what Christ pays one for serving Him, and he concluded that his suffering was not worthy to be compared with Christ's reward of Glory, nor was Lucifer's earthly remuneration for serving him to be compared to Christ's eternal Reward of Glory. Christ's glory was of higher value and of greater price than all of fallen Lucifer's rewards. Thus, Moses had a greater estimation for the eternal riches found in suffering reproach for Christ than he had for the temporal treasures of Egypt.

*Esteem* for the riches that we find in the midst of suffering reproaches for Christ is the commencement of true love for and loyalty to Christ. If we have true affection in our hearts for Christ Jesus, we will be willing to suffer reproaches for His Name's sake.

Moses most gladly endured the contemptible words and actions of his adversaries. He willingly accepted all the abuse and contemptuous laughter and derision that he provoked for Christ's sake. Moses most readily suffered all the Egyptians' shameful, scandalous, vile, and abusive reproach in order to embrace Christ and His Purposive Will.

Moses discovered that within painful reproaches, God has hidden the revelations and mysteries of His gracious Word, in addition to the special sympathy and comfort of Christ. Therefore, the joy of Christ in the midst of suffering surpasses all possession of earthly riches..

Moses *refused* the titles of honour of this world. He *chose* against sensuous, sinful pleasure of this world. He *esteemed* the reproaches of Christ greater riches than the temporal, earthly treasures of Egypt. Likewise, we must daily esteem the possession of God's Word greater riches than our earthly treasures, if we hope to taste God's Goodness and to stride forward in our spiritual growth.

Moses was very solid and firm in his refusal, his choice, and his esteem which supported his respect for God's Reward.

#### **IV. Moses Refused Earthly Fame and Respected God's Reward**

Moses *looked back* on his temporal, earthly life in Egypt, and he *looked forward* to his Eternal Life with God. Consequently, he had great respect for God's Reward, which he saw both presently and eternally. Moses regarded and respected God's Reward as being worthy of notice. He regarded attentively the permanence of God's Reward versus the impermanence of worldly rewards. Moses looked upon the Holiness of God's Reward versus the unholiness of worldly rewards. Therefore, he was biased by reverential prejudice toward the Righteousness, Holiness, and Equity of God's Reward. Moses' refusal, choice, esteem, and respect was built on mature deliberation.

Moses despised the world, even though he had the opportunity to enjoy it and to delight in it far more than most people. Moses had great respect for the Recompense of Reward that God has reserved for those who accept Christ and for those who faithfully follow Him.

Moses knew that his earthly life would be replaced by Eternal Life, and he knew that in Eternity he had a sure reward. Therefore, Moses saw, and he knew, that his small sufferings and reproaches for Christ were working for him a far greater weight of eternal Glory, which would be his eternal Reward.

The satisfaction of sinful, sensuous pleasures of this world will vanish away at Death. They carry no glorious reward in Eternity, but rather everlasting sorrow and pain. Therefore, whatever we achieve in this world should be secondary, while our primary goal should be to be like Christ and to grow up in the measure of the Fullness of His Stature. We never will be discouraged in the midst of sufferings and reproaches if we maintain our respect for the Reward. Moses looked at his life through God's eternal perspective. Therefore, he *refused* all honours that the title of being a son of Pharaoh's daughter would bring. He *chose* to suffer with the people of God instead of satisfying his flesh for a season with the sinful, sensuous pleasures of this world. He refused the treasures of the Egyptian throne because he *esteemed* knowing the Divine Riches of Christ greater than the carnal earthly treasures of Egypt. He had *respect for the Reward* of Christ, knowing that Christ's Reward is holy and eternal.

Moses accepted God's way to His Kingdom by refusing, choosing, esteeming, and respecting. In the same manner, we can follow Moses' example of refusing, choosing, esteeming, and respecting the same Spiritual Principles of Truth that he did.

If we accept God's way to His Kingdom, we will find the glorious Bridegroom of the Kingdom, the LORD Jesus Christ! If we will refuse earthly titles in preference to Christ's Name, we will make the right choice. If we will choose to suffer with God's people in preference to temporal satisfaction, we will be able to rightly esteem Christ. If we will esteem the reproaches of Christ greater riches than the riches of the present evil world, we will have respect for the Reward.

When we highly reverence and respect the Kingdom of God, it is easy to continue refusing worldly titles of exaltation and honour, to continue choosing to suffer with God's people, to continue esteeming the riches of Christ, and to continue respecting His eternal Reward. One of the greatest blessings in the present evil world is finding, in the midst of our sufferings, a bountiful Spiritual Table, daily spread for us in God's Holy Word. When God's Presence fills our heart to overflowing with His Goodness, then we truly taste and see that the Lord is Good!

# Chapter Two

## What We Must Choose To Inherit The Kingdom Of God

Our eternal destiny is a result of the daily choices we make while passing through this life; it is not an accident of fate. The Hebrew word for *choice* is *baw-khar*, meaning to select, to try, to be acceptable, to appoint, to be excellent, or to join. This definition clearly establishes the joining that occurs whenever a choice is made. In the natural realm, when we marry, we select or choose our mates and are joined to them. The Principle of Choosing works the same way in the spiritual realm. When we make our choice for Jesus Christ as our Saviour, our hearts get joined to Him. This initial joining teaches us to choose.

There are seven different choices we must make in order to grow to maturity in the LORD Jesus Christ in our spiritual education and moral development. These seven choices are: (1) our choice to fight the flesh; (2) our choice for spiritual rulers over the flesh, according to God's Word; (3) our choice for God's Judgment; (4) our choice for the Good; (5) our choice for things that please the LORD; (6) our choice to fellowship people who are full of the Holy Ghost; (7) our choice to suffer in God's Will.

### I. We Must Choose to Fight the Flesh.

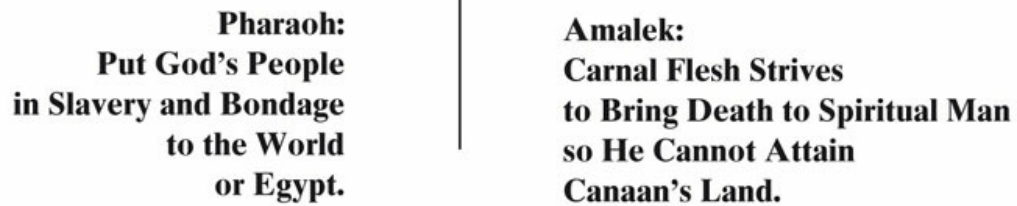
In order to continue growing in the measure of the Fullness of the Stature of Christ, we must fight against the flesh. Our example, in the natural realm, that illustrates this Spiritual Principle is found in Joshua's warfare against Amalek, who pictures our flesh.

**And Moses said unto Joshua, Choose us out men, and go out, fight with Amalek:** to morrow I will stand on the top of the hill with the rod of God in mine hand (Exodus 17:9).

Israel *observed* God's Almighty Power over nature while she was in Egypt, when God did mighty miracles to deliver her. Then, God led her through the wilderness where she *personally* experienced His Almighty Power over nature. Israel personally tasted the waters of Marah being sweetened; she had quails and Manna to eat that God rained down from heaven; and she had supernatural Water from the Rock, Christ, to drink. God taught Israel that, by simply subjecting herself to God's Purposive Will, she could experience victorious power over all outward forces of nature. Next, God needed to teach her His Power over all inward forces that she needed to overcome through submission to His divine Will. God allowed Amalek, a picture of man's fleshly, carnal nature, to attack Israel in Rephidim before He gave her His *Torah* on Mount Sinai. Amalek was Esau's grandson, and he attacked Jacob's grandchildren, Israel, as they travelled on their way to Canaan's Land, the Land of Promise.

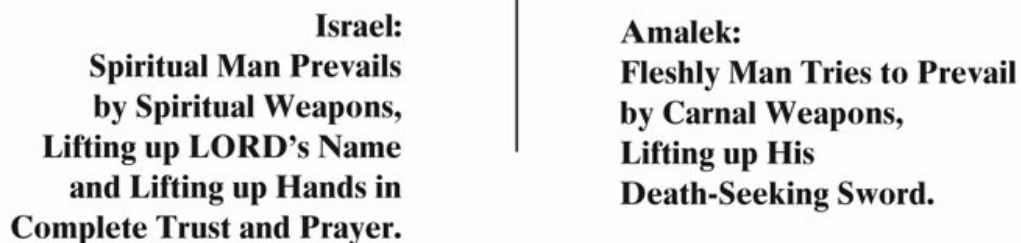
Although Israel was weak, weary, and worn from their wilderness journey, she chose to wage war against the human forces and evil nature of Amalek who tried to kill Israel before she reached the Promised Land. Amalek was the only one who dared to take up arms against God's Almighty Forces. Although Israel had not provoked or threatened Amalek, he hurried out of his way to attack her. Philistia had feared God's people; Edom had been stunned by them; Moab had quaked and trembled at their presence; and Canaan had been totally dumfounded at the display of God's Almighty Power over Israel. But Amalek audaciously took up arms against the LORD's Purposive Will for His people, when God was leading His people to national freedom in Canaan's Land.

Pharaoh and Amalek represent the two forces the world and the flesh who oppose God's freedom from immorality for His people.



Israel did not overcome Amalek's death-seeking sword with her natural warfare; rather, victory came because, as Moses prayed, he lifted his Staff with the LORD's Name on it, and he lifted up his hands, demonstrating his complete confidence in the LORD's Name to defeat the enemy.

Israel had received the blood of the lamb, a picture of Salvation through the Blood of Jesus Christ; she had received the baptism of the Cloud and Fire, a picture of the baptism of the Holy Ghost and Fire; and she had passed through the waters of the Red Sea, a picture of Water Baptism in the Name of Jesus Christ. She had a complete spiritual foundation when she started in the wilderness on her way to Canaan's Land. However, almost immediately, she had to choose to fight the Amalekites, a type of the flesh who had a mortal hate and complete disdain for Israel, who dared to trust in the True God and His spiritual Moral Powers over the Amalekites' death-dealing swords.



Israel and Amalek could never be friends. Their motives were diametrically different. Israel was looking for the freedom of Canaan's Land to join it to her freedom from Egypt; Amalek was using his sword to kill and destroy all freedom. God's children, in any dispensation, can never be friends with the flesh that wants to kill the spiritual man and keep man's soul in bondage to sin.

Notice, also, that Moses appointed Joshua to be commander-in-chief and told him to *choose out men* to fight against the enemy, Amalek. Spiritual babies would not have known how to battle with Amalek's kind of warfare. Therefore, Joshua, from the thousands of Israel, chose a detachment of *choice men* to drive back the Amalekites.

Instead of making a bold, direct attack against Israel's men of war, the Amalekites sneaked up behind Israel and smote her feeble and helpless ones: the women, the children, the aged, and the infirm.

**Remember what Amalek did unto thee** by the way, when ye were come forth out of Egypt; **How he met thee by the way, and smote the hindmost of thee, even all that were feeble behind thee, when thou wast faint and weary;** and he feared not God (Deuteronomy 25:17,18).

Amalek's strength lay in the force and military might of his natural sword. Israel's strength lay in the spiritual

Might and Power of God's Word, the Sword of Truth.

During the battle, victory seemed to hover between the two camps; sometimes Israel prevailed, and sometimes Amalek prevailed. Ultimately, however, Amalek's physical sword shattered against the LORD's mightier Sword. The power of Amalek's sword collapsed before the Power of God's Word, His Spiritual Sword.

Israel's journeying multitude, peopled with helpless women and children, should have aroused feelings of sympathy and pity, not hostility in Amalek's heart, but Amalek's attack was sudden. Sheer hate and disdain for those who were going to Canaan's Land provoked Amalek's assault on the Israelites' stragglers. For the pure joy of killing, Amalek attacked the faint, worn-out ones who were weakly trailing behind. He pounced, like a leopard, on the weakest of the weak who could not keep up with the others. But the LORD Who had broken Israel's chains of Egyptian slavery and had brought her out to national freedom, hovered over her to shield and protect her from Amalek's malicious attack.

Joshua fought with great disadvantages: his soldiers were untrained, undisciplined, liberated slaves who were ill-armed and inexperienced in warfare; yet God, by the Power of His Name and the Power of His Word, wrought great victory over Amalek.

Israel's victory over Amalek's flesh came through a union of natural fighting and spiritual fighting. Joshua and his chosen men, who were armed with natural swords, did the natural fighting. They came against the enemy in hand-to-hand combat, down in the valley, while the spiritual fighting took place upon the hilltop where Moses, Aaron, and Hur joined together to hold up the Rod of God.

**So Joshua did as Moses had said to him, and fought with Amalek: and Moses, Aaron, and Hur went up to the top of the hill. And it came to pass, when Moses held up his hand,** that Israel prevailed: and when he let down his hand, Amalek prevailed. But Moses' hands *were* heavy; and they took a stone, and put *it* under him, and he sat thereon; and Aaron and Hur stayed up his hands, the one on the one side, and the other on the other side; and his hands were steady until the going down of the sun. And Joshua discomfited Amalek and his people with the edge of the sword (Exodus 17:10-13).

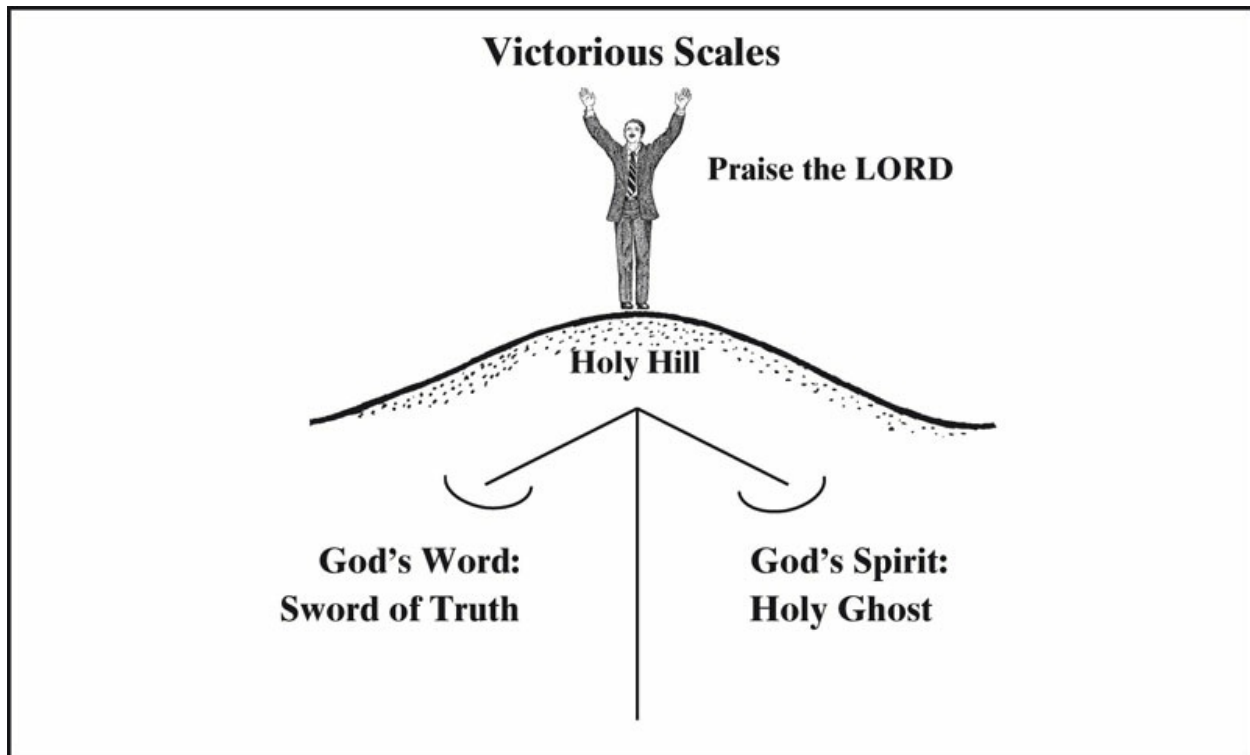
The Rod in Moses' hand was engraved invisibly with the Name of the LORD God and with the name of Aaron, the High Priest. Later, the LORD revealed Whose Name was written on the Rod by making His Nature, His Power, and His Beauty visible to all the congregation (Numbers 17:1-13). As long as the Rod with its invisible Name, which portrayed the Name or Nature of our High Priest, Jesus Christ, was held in the high and exalted position, and as long as the Nature of the Rod was lifted up in worship and praise, God gave Israel power over the flesh of the Amalekites.

When the battle waxed long and Moses' hand grew heavy under the weight of the Rod, Aaron and Hur brought a stone for him to sit on. Then, together, these two men on the hilltop, stayed up their spiritual leader's hands so that Joshua could continue the natural battle down in the valley.

What a fitting illustration this is of our personal fight against our flesh. We start out in our spiritual warfare in the valley, using the Sword of Truth against our flesh and, at the same time, on our holy hills of exaltation, we worship and praise God for His Holy Nature. But very often our hands grow heavy, and we let our hands hang down before the victory is won. Whenever worship and praise cease to go up to God, the battle just naturally goes in favor of the flesh.

Beloved, these things ought not to be. Our Christian experience and testimony does not have to be one of discouragement and defeat. If we keep our attitude right toward God's Nature, He will see to it that there is an Aaron and a Hur to stand by our side to help us exalt His Holy Name or Nature, when our hands grow weary. God's Nature is so Good, so Righteous, and so Holy, that, if necessary, our spiritual High Priest, Jesus Christ, will come personally with His Word and with His Spirit to give us the added support needed to keep fighting until the Amalekites of our fleshly nature are conquered.

The word for *fight* in Hebrew means to feed on, to consume, to prevail, to overcome. There is no way we can lose the fight if we have the Spirit on one side, the Word on the other, and praise for God's Nature right in the middle.



God will anoint His Sword of Truth with the prevailing Power of the Blood, Fire, and Water that will begin to devour our fleshly nature and to change it into a Holy Nature that *God* can feed upon and to change it into Christ's Holy Nature that our *Spiritual Man* can feed upon.

The victory can be ours, but we must choose to do the fighting. We are more than conquerors in Christ Jesus. It was Christ Jesus alone Who spoiled principalities, powers, and defeated all their forces, purposes, and intents. Therefore, let us choose to fight against our flesh because we have the power of the Sword of Truth to win against it.

## II. We Must Choose Spiritual Rulers Over the Flesh, According to God's Word.

To continue striding forward to spiritual maturity in Christ, we must choose to rule over our flesh with the Word of God.

Our natural example of this kind of choice involves Jethro, Moses' father-in-law. When Jethro saw how burdened Moses was with all the cares of the people, he instructed Moses to select judges of competent spiritual abilities, the best and most capable, to help him with his responsibilities. These chosen men were to be of superior moral character, spiritual ability, wisdom, and insight so that they could help Moses to govern and to guide God's people. As leaders, these men had to have four different grades of efficiency and trust-worthiness because they were to be bearers and representatives of the Holiness and Righteousness of the Law, the *Torah*. These chosen men were not only to be appointed to help in deciding legal matters, but they also were responsible for teaching the people God's Laws. They were to transmit the Truth of the *Torah* to the people by explaining the *Torah's* Moral Principles. The whole nation of Israel was to be taught the *Torah* until all the people completely understood, assimilated, and were able to carry out its intent.

Jethro was God's faithful instrument, used by Him to instruct Moses in how to select chosen men of God to help him in governing such a great people.

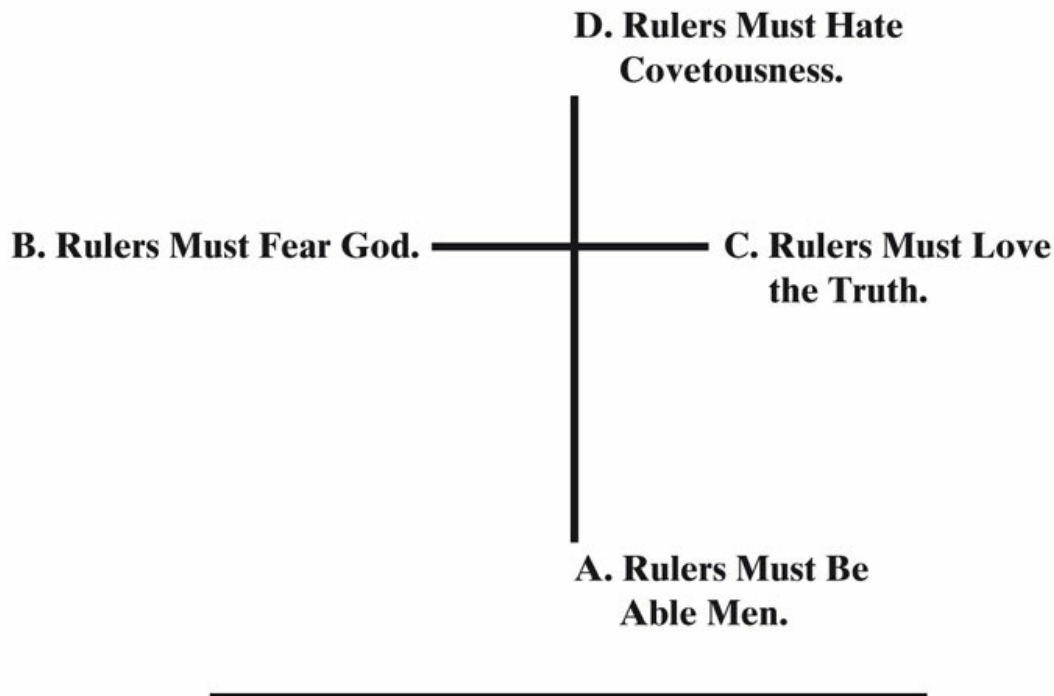
Moreover **thou shalt provide out of all the people able men, such as fear God, men of truth, hating covetousness;** and place *such* over them, *to be* rulers of thousands, *and* rulers of hundreds, rulers of fifties, and rulers of tens: **And let them judge the people at all seasons:** and it shall be, *that* every great matter they shall bring unto thee, but every small matter they shall judge: so shall it be easier for thyself, **and they shall bear the burden with thee.** If thou shalt do this thing, and God command thee so, then thou shalt be able to endure,

and all this people shall also go to their place in peace. **So Moses hearkened to the voice of his father in law, and did all that he had said. And Moses chose able men out of all Israel, and made them heads over the people, rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens** (Exodus 18:21-25).

God purposed that these chosen men should rule over the people by being moral examples to them and by their spiritual abilities.

The first requisite for ruling is always to be an example of what you are requiring other persons to be and to do. People may fail to comprehend our words, but they can always understand our living example and follow it, if they so choose.

The verses just quoted give a complete Stature of Truth that shows God's requirements for being a true ruler, which are as follows:



#### **A. Rulers Must Be Able Men.**

Jethro counseled Moses to exercise great care in choosing rulers over God's people. These chosen men had to be *able* men who would have enough power of mind, superior skill, and ability to perform all their required tasks as rulers. As rulers over God's people, these men would have to be men of good sense and bold men who would not be daunted by rebellious frowns and the despicable clamors of disobedient ones. God's able men need truthful hearts, clear minds, and forceful mouths to declare God's Purposive Will.

The meaning of the Hebrew word for *able* is force, strength, valor, virtue, power. If we hope to become *able* spiritual men and possess true ruling power and force, we must learn that it all comes through the Virtue of God's Word and His *Torah*. This Truth is also clearly taught in the New Testament.

There is no impartation of strength, valor, virtue and power until we personally touch the Word, the LORD Jesus Christ, for ourselves.

And a certain woman, which had an issue of blood twelve years, And had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse, **When she had heard of Jesus, came in the press behind, and touched his garment. For she said, If I may touch but his clothes, I shall be whole.** And straightway the fountain of her blood was dried up; and she felt in *her* body that

she was healed of that plague. **And Jesus**, immediately knowing in himself that virtue had gone out of him, **turned him about in the press, and said, Who touched my clothes?** (Mark 5:25-30).

Virtue is power and strength. Many people touched Jesus Christ as He walked along the way to Jairus' house. The multitude pressed Him on all sides, but just one woman laid hold of the Virtue that was in the Living Word, the only Begotten Son of God.

This woman's faith in the Virtue and Power in the Living Word, Christ Jesus, made her willing to get down in the low place, at His Feet. Reaching out to more than the hem of Jesus' natural garment, the woman's active faith touched Jesus' inner or Spiritual Vesture of Virtue and Power. As soon as Jesus felt her touch of faith, even on the humility part of His Garment, the hem that flowed down around His Feet, His Virtue began instantly flowing out to rule over all the woman's sickness.

Just as the woman touched more than the physical part of Jesus, so also did He minister to more than the woman's physical problem. Jesus Christ, the Living Word, through His Ruling Virtue, took authority over the attitudes and dispositions in her spirit and soul that had caused the plague. Thus, she was made whole body, soul, and spirit through the ability of Christ's Virtue and Power.

### **B. Rulers Must Fear God.**

God's chosen rulers must not only have the first requisite as *able* men, but they must also have the *fear* of God.

God's chosen rulers must believe that God is above them as their Supreme, Sovereign Ruler and that His Omnipresent Eye is ever upon them. They must have the fear of God that makes them continually aware of their accountability to Him. They must remain in a reverential awe of God's Judgment with conscientious fear that prevents them from doing degraded, base things as rulers.

God's rulers are often tempted to give unjust judgment, ignorantly or otherwise. But the fear of God is a strong bulwark against injustice and unjust verdicts.

The word *fear*, when used in reference to God, means to reverence, to revere, to respect to the extent of obedience.

How does God persuade His people to obey Him willingly? He does not beat His people into a place of subjection and obedience, but begins to feed them with Holy Ghost Revealed Word. When God's burning, fiery Word penetrates hearts, it sparks in them a reverential fear for God's Person and for God's Power. It kindles in them a desire to obey God's Word and to respect His Judgment.

All true Ruling Power is in God's Word. God's fear grows in our hearts in proportion to the growth of God's Word in our hearts. The more Word we have, the greater measure of fear we possess and, in turn, the greater will be our ruling power over our flesh and the flesh of others.

This is a very important Principle to remember whenever we find ourselves in a ruling position over even a few of God's people. All we have to do is to start feeding them with God's Revealed Word, and it will be easy to lead them in His Purposive Will. Normally, God's people who receive His Word into their hearts respond by being obedient to what they learn. The fear of God from His Holy Word helps His people to realize that their obedience is not only to God's chosen, visible rulers, but to God Himself the invisible Sovereign Ruler. The divinely inspired Word of God begets the fear of God in the hearts of His people, both in the ruler and in those being ruled over.

### **C. Rulers Must Love the Truth.**

God's chosen rulers must be filled with a strong attachment to and have an undying affection for Christ's Word of Truth. God's Word creates, in the hearts of His chosen rulers, a benevolent concern for the welfare of His people. God's Word creates the kind of benevolent feelings of brotherhood that saints should have for each other. The love of Truth is the "lovelock" that secures the heart's devout attachment to God's Master Plan and Purposive Will. Thus, God's rulers must be men of truth, which means that they must have a sincere love for the Truth in God's Word.

Many people find it easy to love the Truth as long as it exalts them and makes them look good before the rest of the world. They find it difficult, however, to continue loving the Truth, to continue clinging to it, when the Truth presents them in a less than favorable light. Why? Beloved, the flesh has no natural love for the Truth because the Truth strips off the flesh's deceitful covering. The flesh loves to be deceived about itself because, when the Truth makes known the nature of the carnal flesh, it knows it must go to the Cross for crucifixion.

Paul taught that the first step to apostasy begins when a person holds down the Truth.

Because that, **when they knew God, they glorified him not as God**, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened (Romans 1:21).

In order to withhold glory from God, as Paul describes in this verse, the people had to *hold down the Truth* that the Creator is worthy and deserving of all worship and praise from His Creation. When a person holds down the Truth, he keeps it down and controls it instead of allowing the Truth to control him.

After holding down the Truth, the next step to apostasy is to change the Truth into a lie. The Truth is that the creature is to worship and serve only the Creator, not another creature.

Then saith Jesus unto him, Get thee hence, Satan: for it is written, **Thou shalt worship the Lord thy God, and him only shalt thou serve** (Matthew 4:10).

When the Devil tried to tempt Jesus to worship and serve him, the creature, Jesus, in abhorrence and detestation, defeated the Devil's audacious attack by declaring the Truth that the LORD God, the Creator, is the only One justified to receive worship and service from the creature.

When a heart is deceived into worshipping the Creation instead of the Creator, it has already completely defected from the Creator. Thus, it is extremely important for God's rulers to have a love in their hearts for the Truth, the Creator, because acknowledging the Truth of Who the Creator is keeps all creatures in their proper places.

Since none of us wants to become apostates, we must realize that one of the fastest ways to grow in God is to love the Truth, regardless of how it comes to us. It does not matter how much of our ugly, corrupt flesh gets revealed, we can choose to let God's Truth and its holy hatred for sin rule over the deceitful nature of our flesh. Only those who keep loving the Truth and confessing the Truth on the Humility Side of God's Scales will get to know the joy and thrill of fellowshiping the ruling authority of the Resurrected Truth.

#### **D. Rulers Must Hate Covetousness.**

God's Truth has a noble and infinite contempt for worldly wealth that is gained outside of God's Purposive Will. God's Truth hates the seeking of bribes in order to pervert justice and judgment and abhors even the very thought of it. God's Truth despises the gain of oppressions (Isaiah 33:15). God's chosen rulers must allow God's Truth to fill their hearts so that they will hate all forms of sinful covetousness.

Covetousness has to do with greed, selfishness, and desire for personal gain. It is one of the root reasons that many ministers preach a social gospel to their people. Their hearts yearn for prestige and popularity in the community and in the church; they also lust for the things money can buy. It would be difficult, if not impossible, to count the ministers who stand in the pulpit and hold down God's Truth by soft-pedaling His Moral Spiritual Principles because they fear that the Truth will offend a good tithe payer, which means that they would lose material gain if they declared the Truth in all its Light and Glory.

Yet ministers are not the only ones who must choose to rule over covetousness. Every Christian who gains ruling power over his own flesh does so by letting God work a holy hatred for the pride in his heart that covets pleasurable gain for the *self*. We must desire to worship, to please, and to serve the LORD more than the lusts of the flesh if we expect to attain the Prize of being in Christ's Bride. Wise and good rulers always hate covetousness in their own hearts first.

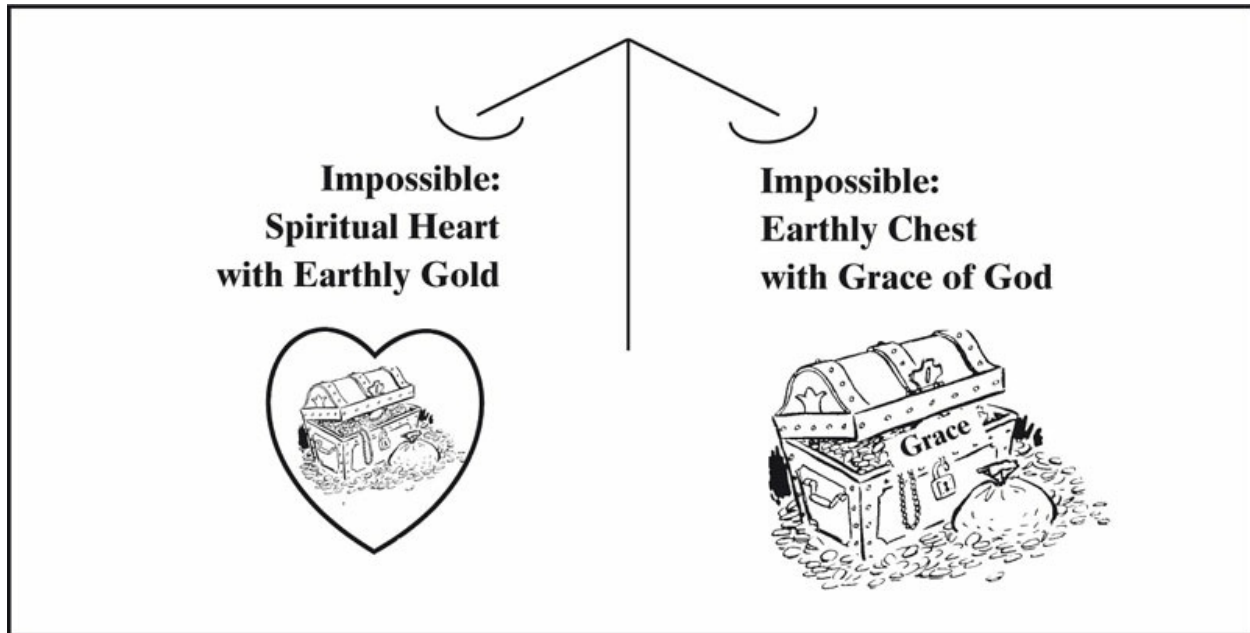
Covetousness consists of the desire to have possessions outside of God's Master Plan and Purposive Will for one's life. If we, by Christ's Grace, do not rule over our possessions and make them our *servants*, they will be our *masters*.

Covetousness is a spirit of greediness that deprives a person of the Purpose of God's material High Calling and prevents that person from truly enjoying even what God already has given him.

Covetous rulers and covetous common people have miserable, wretched hearts. They live in perpetual slavery to their fears and are suspicious of all others, thinking that everyone is out to grab their possessions. Consequently, their possessions fill them with the gall of sorrow and discontentment instead of with the honey of gladness and satisfaction.

A covetous heart is *possessed* by its earthly treasures instead of being the *possessor* of them. How pitiful and sad

when God's rulers allow themselves to become perpetual slaves and drudges to their earthly substances. The covetous heart, in its diseased perception of reality, imagines that the whole world exists just for it, instead of its existing as a servant for God. One can fill neither an earthly chest with the Grace of God nor the heart with earthly gold.



The stream of covetousness is one of the first to spring forth in our corrupt nature and one of the last to dry up. The covetous heart pines in the midst of plenty. There is no way that God's rulers can be wise and good if they allow covetousness to reign in their hearts.

### III. We Must Choose God's Judgment.

Elihu, the daysman, Job's mediator, exhorted him to choose God's Judgment as being right and true. Then, all would know what is Good and Holy.

**Let us choose to us judgment: let us know among ourselves what is good (Job 34:4).**

Elihu exhorted Job and his friends to accept God's Judgment in his situation by laying aside all their animosities, feuds, prejudices, and opinions. He informed them that only God's Judgment could help them to proceed in the right way, to fix right Spiritual Principles in their hearts and minds, and to work with right methods in searching out the Truth. Then, they would have beautiful fellowship among themselves in the Knowledge of God's Goodness and Holiness.

The Hebrew word for *judgment* is *mish-pawt*, meaning a divine Verdict, either favorable or unfavorable. It has its origin in the Hebrew word *shaw-fat*, meaning to judge, to pronounce sentence for or against by implying to vindicate or punish. God assumes all governmental rule and authority over His creatures and particularly those of the household of faith.

During the Old Testament dispensation, God confirmed His governmental Mind and Will that was spoken from the Cloud upon the Mercy Seat through the High Priest. God placed two mysterious stones called the *Urim* and the *Thummim* within the folds of the High Priest's breastplate to bear witness of His Voice (Exodus 28:30). Thus, He avoided all possible chance of demonic interference or human error in His Words of Judgment. Whenever God spoke His divine Judgments to Israel, the *Urim* and the *Thummim* leaped and flashed, lighting up the twelve visible stones on the outside of the breastplate so that the High Priest had a visible confirmation of God's Judgments.

We cannot stride forward in our spiritual education and moral development without accepting God's just Judgments. Job was stopped in his spiritual journey for a long period of time until he humbled himself and accepted

God's just and right Judgments in his life. We cannot take God's just Judgments until we allow our hearts and minds to be stripped of "fore-taken" opinions. Without God's Judgments, we measure everything by a wrong rule. God judges all things by His immutable standard of right and wrong. God is faithful to present His Judgments to us, both in the painful experiences of life and in the pleasurable experiences of life. It is up to us, like Job, to choose His Judgments, whether favorable or unfavorable.

All of God's Judgments for Israel were just and right, so they were always good for her, whether they were favorable or unfavorable to her carnal mind and desires. God's Judgments do not always take the forms of what we consider to be blessings and prosperity.

Sometimes the LORD's Verdicts to Israel brought her pain, suffering, and Death because of her sin. Some of the people died without an extension of God's Mercy because they refused to accept God's Judgment, but some of the others were brought to their knees in fasting, prayer, and repentance. The ones who chose to accept God's Judgment and humble themselves were the ones who lived; those who chose to reject and rebel against God's Judgment died.

The Principle is the same today. God does not force us to accept His governmental Judgments that always lead us in a victorious way. He leaves with us the choice either to accept His Judgments or to reject them in this life. However, God never negates the consequences for those who either accept or reject His governmental Judgments. If we willfully and willingly are passively and actively submissive to His Judgments, we walk in the victory and Glory of His Sovereign Headship. If we willfully resent, reject, and rebel against God's Judgments, we are chastened sorely, like Job, of the LORD.

As Priests of God, we can present ourselves before the LORD and ask for His just and right Verdicts in our lives. We can spread out our hearts and wills in His Presence and ask, "LORD, have I missed You in this situation? Are You pleased with my actions in this matter? Speak and bear witness to me, Jesus."

Even after the LORD speaks and bears witness, through His Spirit and through His Word, we have the choice of either accepting and embracing His Verdict in our hearts and allow our wills to be joined to it, or we can choose to reject it and continue stubbornly on in our own fleshly will and way. We should pray without ceasing for the Wisdom, the humility, and the surrender always to choose God's righteous Verdicts His just Judgments.

#### **IV. We Must Choose the Good.**

God gave Israel a prophetic Promise of a special sign of His Good Will and His Love for Israel and the House of David. God's Mercy and Love had not forsaken His people, regardless of their present distress and danger, for, out of their nation and out of David's family, Messiah was to be born. Therefore, the enemy could not destroy Israel while such a divine prophetic Blessing rested upon her. Messiah was to be clothed with the Name "Immanuel," meaning, when literally translated, "With us God." This was fulfilled in the Person of the LORD Jesus Christ.

**Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel [With us God]. Butter and honey shall he eat, that he may know to refuse the evil, and choose the good (Isaiah 7:14,15).**

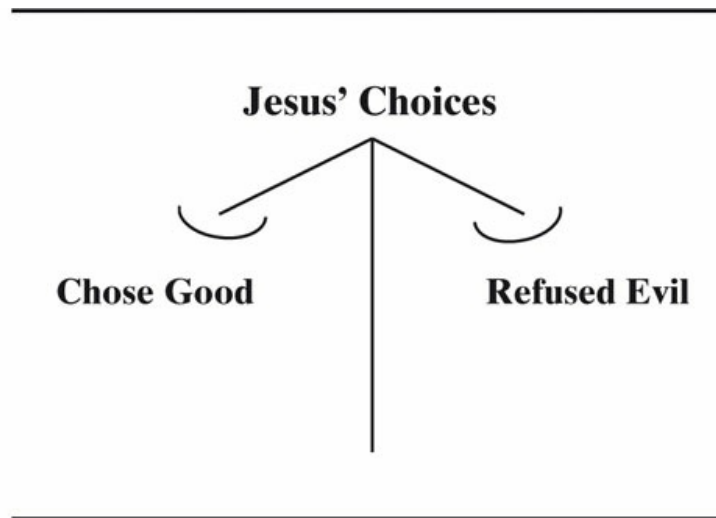
Isaiah's Prophecy foretold that the Messiah would eat butter and honey in order to refuse evil and choose the Good. God's Word, Jesus Christ, is the same yesterday, today, and forever. We know that if we ask Him, he will also give us the Butter and Honey of His Word so that we, too, can make the same choice for God, today, that He made in the days of His Flesh.

Jesus, as a Man, ate the Butter or the Zeal of God's Word that enabled Him swiftly to refuse the evil of the world, the flesh, and the Devil. Butter is made from the fat of milk (Proverbs 30:33); and God's Word is full of Milk, which contains butterfat or Zeal (I Peter 2:2). Because It is full of fiery Zeal, ardour, and fervour, God's Word produces intense endeavours and an eager pursuit to refuse all evil things that are outside of God's Master Plan and Purposive Will. The Butter or Zeal of God's revealed Word fills us with an eagerness of desire to progress in our spiritual education and to attain our moral development. The fatness of Truth makes us enthusiastically fervent to oppose all evil. God's Zeal is pious earnestness of mind that resents, rejects, and refuses all evil. A zealous heart and mind finds all speech odious that tries to pacify evil.

The Honey or sweetness of God's Word enables the heart and will to choose the Good, just as Jesus did. The Spiritual Man and all the senses of the soul find God's Word sweet, agreeable, and pleasing. Kind, gentle, mild, and meek to the heart, but forceful and strong, God's sweet Word empowers the will always to choose the Good things

of the LORD. The Good of the LORD's holy Will always is suitable to His Purpose and efficient and effective for His Master Plan. God's sweet Word always strengthens us to choose the Good things that will unite us more closely with the Bridegroom, the LORD Jesus Christ.

Jesus proceeded in a special order when He made His choices. First, he refused the evil; then, He chose the good.



The Hebrew word for *evil* is *rah*, meaning adversity, affliction, calamity, displeasure, bad, distress, harm, hurt, mischief, trouble, grief, sorrow, misery, woe, and wretchedness. All these definitions reflect the negative, distressing aspects found in every circumstance of life.

Christ, living in us, teaches us how to refuse the evil, negative, depressing side of situations. Every circumstance of life carries a depressing, negative side. If we do not refuse these evil things, our hearts and minds become weighed down with discouragement and despair. This prevents us from striding forward in our spiritual education and moral development. However, if we feed on Zeal, the Butter of God's Holy Word, Jesus will teach us how to refuse joining ourselves to the evil of circumstances, to the evil of our own flesh, and to the evil of other people's flesh.

How do we choose evil? Beloved, we choose it by meditating on it, by thinking on our adverse situations, by joining ourselves to grief and sorrow in these situations instead of looking for God's Good. We refuse evil by deliberately putting sorrow and wretchedness out of our minds and by practicing being happy in Christ Jesus, as we give continual praise and gratitude for the LORD's supreme Rulership over all things. If we allow our thoughts to be pulled away from the Truth that God is the Head over *all* things, our hearts and minds will be filled with griefs, miseries, and woes.

Refusing evil brings us the privilege and puts us in the place of being able to choose Christ's Good. The Hebrew word for *good* is *tobe*, meaning to do or make good, well, beautiful, fair, cheerful, kind, merciful, precious, prosperity, pleasant, and well favored.

God's Purposive Will for His people is not to be miserable. He has provided His Word and His Spirit for us so that we can choose to join ourselves to the Good that God has hidden right in the midst of every evil thing that happens to us.

**Thou preparest a table before me in the presence of mine enemies:** thou anointest my head with oil; my cup runneth over (Psalm 23:5).

God offers us His hospitality and His Table of Truth in every evil situation. He perfectly protects us from all the plots and plans of all evil that desire to injure and harm us. He delivers all the guests at His Table from all evil.

While walking through this old evil, wretched world, Jesus constantly rejected all the miserable negativeness of His day. Jesus never joined His holy Will to the sorrowfulness and afflictions of the evil around Him. Jesus never allowed situations of illness, disease, death, or leprosy to change His beautiful, restful relationship with His Holy Father; on the contrary, He changed outward, miserable, unhappy situations into ones of health and happiness. Regardless of the adverse, grievous people's sayings to Him or about Him. Jesus always chose the inward, restful

relationship with His Holy Father in preference to the people's calamitous contentions. He chose the Good the beautiful and the pleasant Will of God.

The Apostle Paul reinforced the same Truth that Jesus taught, both by His Word and by being an instructive Example.

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 *if there be any praise*, **think on these things** (Philippians 4:8).

These words are not just lovely, theological poetry, written by a novice who had nothing to support them but his own philosophy. Paul exhorted us to join ourselves to things that will make us lovely, amiable, and happy in the LORD. We are to join ourselves to the holy, Good things that will make us beloved of the LORD and give us a good testimony before others.

Paul's other writings also tell of the innumerable sufferings and negative events that happened to him. Yet Paul refused to join himself to the evil, miserable, useless aspects of his sufferings; instead, in the midst of all his inimical situations, he chose to look for the Good Banqueting Table of God's Word. Early in his spiritual journey with Jesus Christ, the Apostle learned how precious and valuable was God's divine Will. In every case, he chose to join himself to the Good, to the Eternal and Everlasting.

Truth always is sweet. Any time we find bitter, miserable words flowing out of our lips, we can be sure that our heart has been joined to the evil, negative side of some situation. We should start praying, "LORD, show me where I have failed to refuse the evil and where I have failed to choose the Good Union with Your divine, holy Will for my life. LORD, help me to choose Your Good Truth." As soon as we refuse the evil and begin choosing the Good Word of God in every situation, our mouths will be filled with sweet words of praise and adoration for Christ's Headship in our lives.

## **V. We Must Choose Things that Please the LORD.**

Choosing to please the LORD consists of our heart's willingness to communicate our gratitude and delight to Him in the form of good deeds for His manifold Mercies and His great Grace unto us.

Most fields of art necessitate long years of practice and dedication in order to master them and achieve success. But the art of pleasing the LORD begins immediately with a desire and a choice. When the heart's chief purpose in life is to please the LORD, one can remain free from disappointments and discouragements.

The person who lives to please the disagreeable *self*, instead of the LORD, finds his desires and enthusiasms transitory and deceiving. His carnal appetites always make fruitless demands which he cannot pay. Thus, the seeker of self-pleasure finds himself filled with impatient regrets and defeated expectations. A life of *self*-pleasing is a most *unpleasing* life. There is no greater fool than the person whose heart goes deliberately searching for his own pleasure. The purest delight and the greatest pleasure lie within the circle of God's Purposive Will, which is our choosing to please Him.

The Prophet Isaiah revealed the blessed reward the LORD has reserved for those who choose the things that please Him.

For **thus saith the LORD** unto the eunuchs that keep my sabbaths, and **choose *the things that please me*, and take hold of my covenant**; Even **unto them will I give in mine house and within my walls a place and a name better than of sons and of daughters: I will give them an everlasting name**, that shall not be cut off (Isaiah 56:4,5).

The heart that has chosen to be a spiritual eunuch for the LORD's sake one that keeps the LORD's Sabbaths, and that chooses to please the LORD will be rewarded with the blessings of everlasting fame, which is superior to perpetuation of our names through our sons and daughters. What greater renown could we attain than to be known throughout Eternity as a spiritual wife, a "pleaser of the LORD," while we were on Earth?

After Death, earthly things will be removed from our hearts and minds. Then, by gift, our hearts and minds will see the vanity of earthly things. However, for us to see, now, the real, earthly vanity of things, we must grow in

Christ's Stature of Truth. Then, as we mature in Christ, we will choose to please the LORD, now, and not ourselves. When we please the LORD, we find the ultimate in pleasure and satisfaction, both now and forever.

One of the deepest yearnings of our hearts is the desire for satisfaction. This God-given desire has been corrupted by sin and has become the driving force that causes our hearts to seek satisfaction through worldly pleasure and through worldly success. Entire industries are devoted to supplying the knowledge for ever increasing demands by people who want to learn new and better ways of how to get more pleasure and satisfaction out of life. Yet our hearts' efforts are empty and vain when we seek our personal pleasure and satisfaction instead of seeking to satisfy God's Heart. He is the One Who has granted us life, intelligence, and a capacity for pleasure.

God always gives the best to those who leave the choice to Him. Many of us know this mentally, but find it difficult to practice in our everyday lives. If we are honest, most of us most confess that we use a great part of our time and attention to bring pleasure to SELF, in one way or another. Why? Because we do not have enough faith in God's holy, righteousness Nature to trust Him for true satisfaction. Down underneath, we do not really believe that His Goodness and His Faithfulness will satisfy the longings of our hearts.

To show that such unbelief is unfounded, let us look at God's Promise and see what pleasures He desires to give to those who keep His Sabbaths, who choose the things that please the LORD, and who take hold of His Covenant. (This Covenant refers to the Marriage Covenant found in the Head-realm of Spiritual Stature.) God has promised to give these people His everlasting Name, or in other words, the name of a *Wife* who has taken on His Everlasting Name.

Beloved, God created us. He made us after His own Image and Likeness. Who, then, is better able to discern our needs and desires? Certainly, God knows us better than we know ourselves. This is why He wants us to be joined, through His everlasting Name, to Him as His Wife for Eternity. He knows that He alone is sufficient to satisfy man's heart completely.

In the natural realm, a married couple knows mutual pleasures and delights not shared with others, so also will the Lamb's Wife share untold joys with Him throughout the ceaseless ages of Eternity. Our carnal choices can bring us only a few moments of temporal, corrupt pleasure in this life. Whereas, by choosing Jesus Christ and the things that please Him, we enter now into real pleasures of joyful unity that prepare us to share in the greater pleasures of joy and delight throughout Eternity.

## **VI. We Must Choose People Who Are Full of the Holy Ghost.**

When God's Word multiplied and grew, through the salvation of many souls in the early Church, the Apostles commanded that men, who were full of the Holy Ghost, be chosen to take care of the needs of the Church so that the Apostles could continue giving themselves to the Word and prayer.

Wherefore, brethren, **look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business....** And the saying pleased the whole multitude: and **they chose Stephen, a man full of faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas** a proselyte of Antioch: (Acts 6:3,5).

The *business* in question, here, was a menial job. The men were chosen to serve tables. Immediately, the carnal mind asks why they would take men who were full of faith and full of the Holy Ghost, men who were qualified to minister in spiritual matters, and burden them with responsibilities that *anyone* could do. This seems like a waste of God's talents and gifts.

Carnal reasoning is wrong. The Christians of the early Church set a good example for us to follow. Whether we are choosing people to work for the LORD or people to be our friends, we should always choose those who are full of the Holy Ghost.

We can easily pick out Holy Ghost-filled believers because the Holy Ghost always is faithful to make a visible demonstration of His Presence in a heart. We should never be ashamed of the Holy Ghost or of His visible Workings among His people, for His anointing upon our lives and upon our labours is what makes them acceptable to the LORD.

God desires that all things, both small and great in His Kingdom, be anointed with His precious Holy Spirit. In the Old Testament dispensation, God required that Kings, Priests, the Tabernacle Furniture, and some of the offerings be anointed with Oil, which was a picture of the Holy Spirit. God prophesied how His Son Jesus Christ

was to be anointed with the Oil of Gladness. When Jesus came to Earth, He was anointed without measure with the successful, joyous anointing of the Holy Ghost (John 3:34).

In the hot, arid mid-eastern countries, the people used anointing oil to prevent excessive perspiration from drying out their skin and to give greater elasticity to their legs and arms and to serve as a clothing for the skin, to prevent it from becoming weary and irritated.

In the Old Testament, the anointing of persons, places, and things with oil was a picture of the consecrating Power and divine Authority of the Holy Ghost. God desires that all His workers be anointed by the Heavenly Father so that they can serve the LORD with spiritual joy while performing the most menial task. God rejects all service in His Name that is not performed with the anointing Oil of Joy and Gladness. Therefore, let us choose people as co-laborers in Christ's vineyard who are filled with grateful joy and gladness.

## **VII. We Must Choose to Suffer in God's Will.**

When Moses came of age, he refused His Egyptian name that had come by gift to him, and he chose his family name that had come to him by birth and by inheritance.

By faith **Moses, when he was come to years, refused to be called the son of Pharaoh's daughter;** Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; (Hebrews 11:24,25).

Before Moses' life ever started counting for God's service, he had to choose to suffer with God's people. This was no small surrender to make. Raised as the son of Pharaoh's daughter, Moses had received every natural advantage offered by the Egyptian culture of his day. Fame, fortune, and power belonged to him.

What made Moses turn his back on such a wealthy Egyptian heritage and identify himself with the Hebrew slaves? Did he have a masochistic personality? Was he one who took pleasure in unnecessary suffering? No! His choice was made on the basis of what he had learned at his Hebrew mother's knee, when she was hired by Pharaoh's daughter to be his nurse.

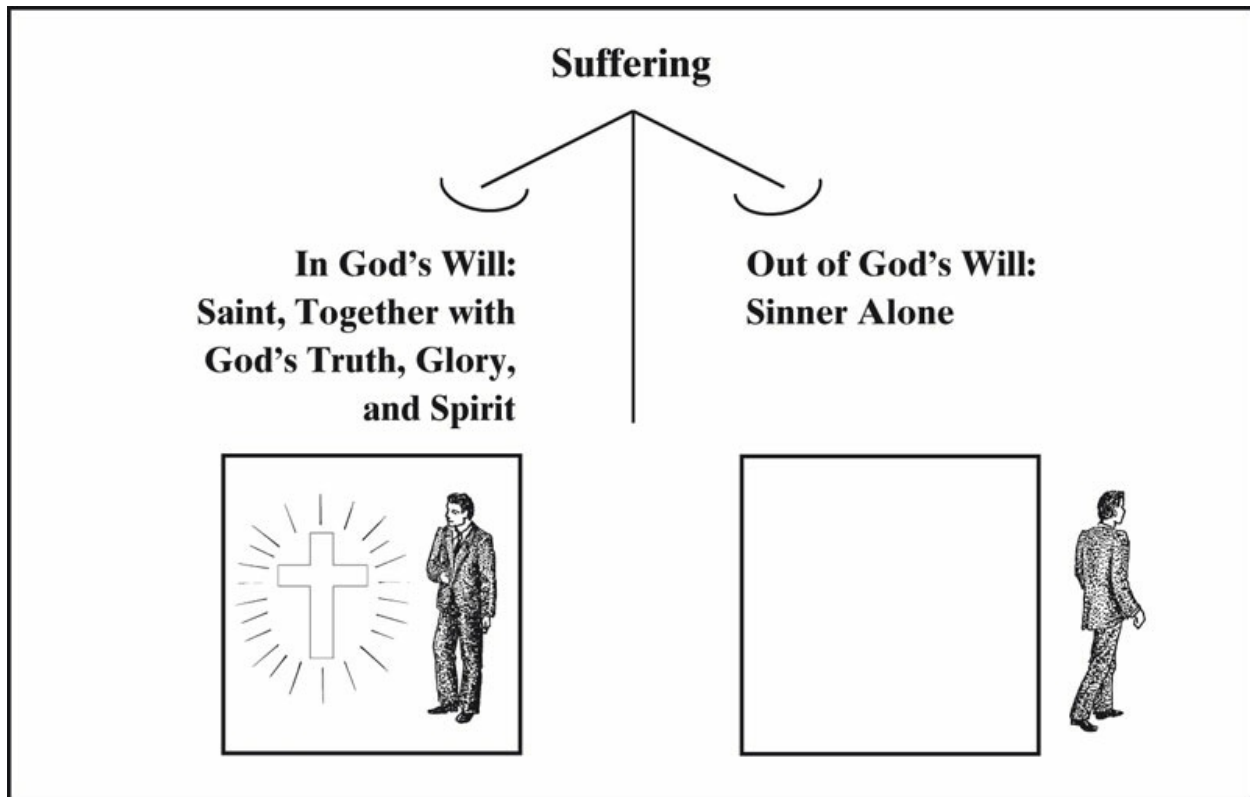
While just a young child, Moses caught a vision of God's ultimate Purposive Will for Israel. He saw the invisible Christ Who was going to lead Israel out of Egyptian bondage into Canaan's Land, where she would know a spiritual Marriage Relationship with the LORD. This was not all Moses saw, beloved. His spiritual eyes were opened to see the Glory resting upon the Christ, the Living Word of God.

Moses' spiritual vision allowed him to compare wisely between the temporal wealth of Egypt and the Eternal Glory and Honour laid up for those who chose to follow the Christ.

**Esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompence of the reward.** By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible (Hebrews 11:26,27).

How beautifully this fits together with what the Apostle Paul wrote to the Corinthians: "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory;" (II Corinthians 4:17).

It is impossible to escape suffering in this life. Saints and sinners all have to go through trials, afflictions, pains, and sorrows of one kind or another. The choice, then, is not *if* we will suffer, the choice is whether we are going to suffer *in God's Will* or out of it.



When we suffer for Christ's sake, in God's Will, we are not alone. The Unity of Christ's Truth, Glory, and Spirit is with us. However, when we suffer as sinners, outside of God's Will, we stand alone until we repent and return to God's Will.

For this is thankworthy, **if a man** for conscience toward God endure grief, **suffering wrongfully**. For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? but **if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God. For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps:** (I Peter 2:19-21).

If we suffer wrongfully while doing our duty for Christ's sake, we do well, and God awards us praise. However, if we suffer for our faults of being rude and undutiful, this is neither acceptable to God nor praiseworthy before men.

People who draw back from the reproach heaped upon Christ by the world, the flesh, and the Devil may avoid a certain class of suffering in this life, but they automatically cut themselves off from ever knowing, by Stature, the Eternal Reward of Glory reserved for those who willingly choose to fellowship the sufferings of the humble Christ. They never will be joined, personally, to the Fullness of the Resurrected, Glorified Christ.

May God grant us Wisdom to see beyond the small sufferings and light afflictions that we experience in going on for God and growing up into the mature Stature of Jesus Christ. The Glory of Christ's Truth that we know, even now, far outweighs whatever humiliation and pain that comes through crucifixion of the flesh. Just imagine how much greater the pleasure and delight of God's Glory will be in Eternity.

Every day is filled with a multitude of choices which must be made if we are to continue striding forward in our spiritual education and moral development. Let us make all of our choices in the Light of Truth and in the Light of Eternity. Remember, the following are seven choices that we must make: we must (1) choose to fight the flesh; (2) choose spiritual rulers over the flesh, according to the Word of God; (3) choose God's Judgment; (4) choose the Good; (5) choose the things that please the LORD; (6) choose people full of the Holy Ghost; (7) choose to suffer in God's Will.

May God bless these Truths to your hearts.

