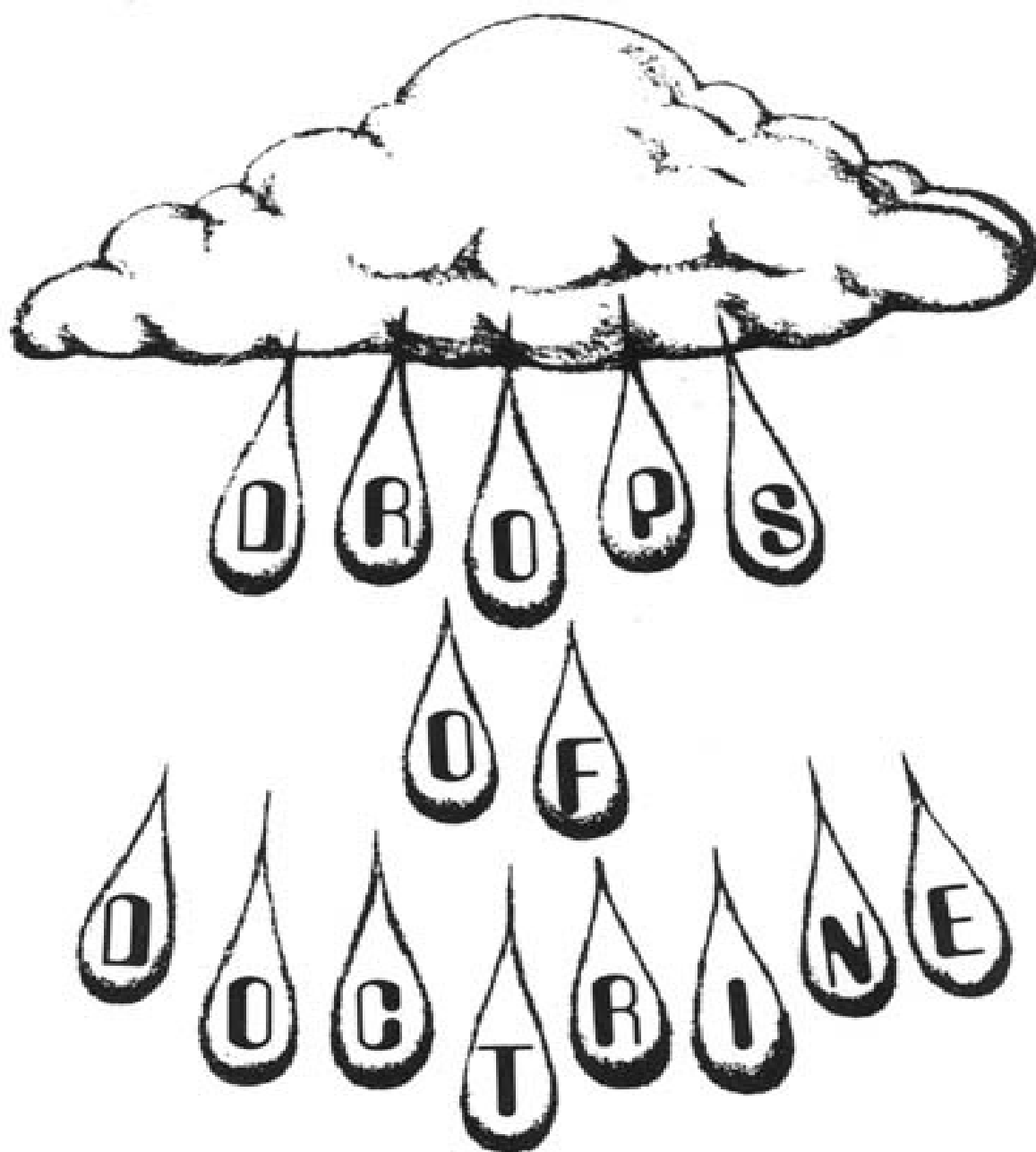




B. R. Hicks

DROPS OF DOCTRINE



Volume One

by B. R. Hicks

Table of Contents

Preface

Introduction

Chapter One: Witness to God's Existence

- I. The Witness of Creation
- II. The Witness of Man's Own Conscience
- III. The Witness of Jesus Christ
- IV. The Witness of the Written Word of God
- V. The Witness of our Personal Experience with Him

Chapter Two: The One Godhead

Chapter Three: The Wheel of God's Being

- I. The Rim of God's Wheel
- II. The Spokes of God's Wheel
- III. The Hub of God's Wheel
- IV. The Axle of God's Wheel
- V. The Nature of God's Wheel
- VI. The Turning of God's Wheel

Chapter Four: Names of God

- I. God's Primary Names
- II. God's Compound Names

Chapter Five: God's Outflow to Man

Chapter Six: The Father and Mother Realm of God

- I. The Purpose of Good Works
- II. The Power of Good Works
- III. The Origin of Good Works
- IV. The Description of Good Works
- V. Good Works are Governed by the Will of God
- VI. Promise About Good Works
- VII. Condemnation for Rejection of Good Works

Chapter Seven: The Word Realm of God

- I. To Whom Christ is Revealed
- II. By Whom Christ is Revealed
- III. Through Whom Christ is Revealed
- IV. Through What Christ is Revealed

Chapter Eight: The Spirit Realm of God

- I. The Prophecy of the Holy Ghost
- II. The Promise of the Holy Ghost
- III. The Power of the Holy Ghost
- IV. The Purpose of the Holy Ghost

Chapter Nine: Governmental Divisions Within the Godhead

- I. Governmental Divisions Within the Glory, Or Father Realm of God
- II. Governmental Divisions Within the Word, Or Christ Realm of God

- III. Governmental Divisions Within the Holy Ghost Realm of God
- IV. The Unity of God's Governmental Powers

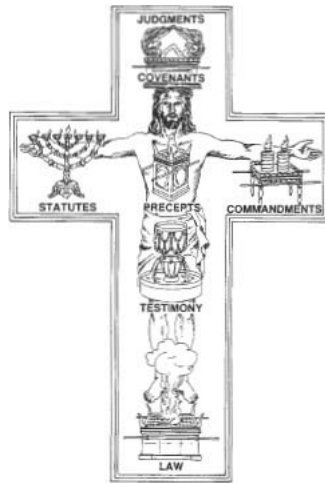
Outline

Appendix Showing Tape References

PREFACE

God is the Master Teacher. He uses figures, types, shadows, parables, metaphors and allegories throughout His Word in order to illustrate divine truth. For example, when the children of Israel in the wilderness needed a way of approach to and communication with a holy God, He provided the Mosaic Tabernacle which was a picture, a shadow, a type of the Son of God, the Lord Jesus Christ. *

Which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience (Hebrews 9:9).



The first tabernacle, known as the Mosaic Tabernacle, was just a shadow for that time of the stature and ministry of the second greater and more perfect Tabernacle, Jesus Christ, who with brightness and glory caused the shadows to flee and the truth to stand revealed as the illuminating splendor of the noon day sun. Because the Mosaic Tabernacle was a figure, that is an outlined shape of the stature of Jesus Christ, God instructed Moses four times to build the tabernacle after the pattern which was shown to him in the mount. The seven pieces of furniture in Moses' tabernacle were laid out in the form of a cross, with each piece representing a portion of the stature of the living Cross, Jesus Christ. "But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building;" (Hebrews 9:11).

The body, or tabernacle, which the Holy Ghost conceived as it overshadowed the blessed Virgin with a new fabric, a new order of building infinitely superior to the earthly structure. However, since the Mosaic Tabernacle was a divine blueprint of the stature of the Son of God, it becomes a guiding light to reveal to our hearts how to grow up into the measure of the fulness of Christ. "Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of Christ;" (Ephesians 4:13).

Because the Tabernacle is a picture of the stature of the Son of God in whom is hid all the treasures of wisdom and knowledge, we may expect the wisdom and knowledge of all other scripture to fit together with it. The whole Bible is a beautiful revelation of the Lord Jesus Christ. That is why God tells us that ALL scripture is profitable, "All 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 all good works" (II Timothy 3:16,17). Small statures of truth, portrayed by the four points of the cross, are used throughout this book because they picture the full stature of Jesus Christ as revealed in the Mosaic Tabernacle and because they depict the spiritual experiences which we will know as we grow up into spiritual maturity in Jesus Christ.

*B. R. Hicks, *Precious Gem in the Tabernacle*, Jeffersonville, Indiana, (1972).

INTRODUCTION

There is a world of difference between true doctrine and the thing commonly called doctrine, for God's Word has suffered much at the hands of carnal minded man. Down through time man has pawed over the Truth, picked out the portions that pleased him and called it doctrine. Whenever a portion of the Truth failed to coincide with his pet theory, it was passed back to the Jews, over to the apostles, or disposed of in some other manner. Man has been ruthless in his handling of God's Word. Much of what the Christian world today calls doctrine is in reality nothing more than the dogma of man's philosophies and opinions. However, doctrine has to do with God's divine principles of humility and exaltation.²

Before a person can become a real student of spiritual doctrine, he must accept all of the Holy Bible as being the divinely inspired Word of God. The Bible, God's supreme revelation to man, was given to enable the creature to know his Creator and to know himself. The Bible explains the past, foretells the future, and is an unfailing counselor for present living. It has no equal; it is God's own book and God's only book.

Approximately forty-four authors wrote for over a period of 1500 years to give us the Holy Scriptures. The perfect harmony of these various writings shows indubitable evidence that all of them were the work of a single mind—the mind of God. God's divine mind guided the human writers so perfectly in their writings that we have the WORD OF GOD, which conveys His message and revelation to mankind.

Our Bible is a library of sixty-six books that are bound together into one volume containing an Old Testament and a New Testament. Neither the Old nor the New Testaments are complete within themselves. These two Testaments work hand-in-hand to unfold God's purpose for giving His Word, which is to reveal His only begotten Son, Jesus Christ.

The Old Testament foreshadows and predicts the coming Messiah. Written to create an anticipation of this unique event and to pave the way for the arrival of Jesus Christ, the prophetic predictions form the golden thread that extends through all of the many and diverse books and binds them together into one amazing unity. By the end of the Old Testament, the entire story of the begotten Son has been prewritten and prefigured in language and symbol, which, taken as a whole, can refer to no natural character in history. The prewritten story of Jesus Christ, recorded centuries before His birth, is so astonishing in detail that it reads like an eye-witness account of His life and work.

Jesus Christ's birth in the New Testament marks the beginning of the visible unfolding of messianic prophecies given in the Old Testament. (The fact that Jesus Christ personally endorsed the Old Testament Scriptures established forever the right of all thirty-nine books to a place in the Bible). The revelation of Jesus Christ's ministry and works in time and eternity continues in each of the twenty-seven books of the New Testament. In the sixty-six books of the Bible, we find the principles of all of God's doctrine.

When writing his spiritual son, the Apostle Paul reminded Timothy of the importance of all sixty-six books of the Bible.

All 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 all good works (II Timothy 3:16,17).

Notice, Paul did not say that ALL SCRIPTURE was profitable to the *sinner*.³ This is because just a part of the scriptures is beneficial for the unregenerated person. A lost man needs to hear only the preaching of the gospel of salvation, which relates to the death, burial, and resurrection of Jesus Christ.

Moreover, brethren, I declare unto you *the gospel* which I preached unto you, which also ye have received, and wherein ye stand; *By which also ye are saved*, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all that which I also received, how that *Christ died for our sins*, according to the scriptures; And that *he was buried*, and that *he rose again the third day* according to the scriptures (I Corinthians 15:1-4).

Before any of us can be saved, we must believe that Jesus Christ died to save us personally, that He was buried

and resurrected for us. Then we must invite this wonderful Saviour to come to abide in our heart.

The next step is confession. "...If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, *thou shalt be saved*. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation" (Romans 10:9,10).⁴

Only after the salvation experience does ALL SCRIPTURE become profitable to us for doctrine, for reproof, for correction, and for instruction in righteousness.

We have learned that doctrine is neither man's ideas and opinions nor the gospel of salvation. The Apostle Paul helps to enlighten our understanding of true doctrine.

Of whom we have many things to say, and hard to be uttered, seeing ye are dull of hearing. For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat. For every one that useth milk is unskilful in the word of righteousness: for he is a babe. But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil (Hebrews 5:11-14).

Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God (Hebrews 6:1).

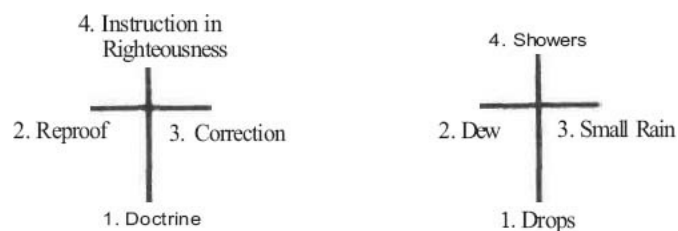
True doctrine pertains to the divine principles of God's exaltation and humility, or His pleasure and pain.⁵ These principles are referred to as *good and evil*, but they have nothing to do with *sin*.⁶ The Tree of the Knowledge of Good and Evil was in the Garden of Eden before man thought to sin. The fruit of this tree would not have brought death to our first parents if they had obeyed God and eaten of the Tree of Life first as God had instructed them to do.

God's principles of humility and exaltation are precious and priceless treasures to Him. That is why He does not reveal them to sinners; that is why He does not pass them promiscuously to self-willed, carnal minded Christians.

The Book of Deuteronomy gives a stature of truth showing how God's Words of doctrine, reproof, correction, and instruction come to us as drops, as dew, as small rain, and as showers.⁷ *

Give ear, O ye heavens, and I will speak; and hear, O earth, the words of my mouth. My doctrine shall *drop* as the rain, my speech shall distil as the *dew*, as the *small rain* upon the tender herb, and as the *showers* upon the grass (Deuteronomy 32:1,2).

There is no contradiction between these verses and those in II Timothy. Let us compare these scriptures, for one explains the other.



DOCTRINE comes a DROP at a time as we are able to receive it. God does not keep pouring more and more principles of His exaltation and glory Word into our heart until we let His first drop of humility doctrine work in our life. When He sees that humility drop softening the hard fallow ground of our carnal heart, He will let a drop of exaltation doctrine fall on the softened part of our earth which is ready to bring forth fruit.

REPROOF from the Lord settles in like DEW. It comes so softly and gently that it is almost imperceptible to our full fleshly senses. While the dew is soaking in on the carnal man, the tender spiritual life is not crushed out because the reproof falls so gently.⁸

How contrary that is to man's way of administering reproof. Thinking to bring another person under subjection, man arms himself with a great cudgel of hard, fleshly words and sets to work beating his opponent upon the head. Instantly he meets unyielding resistance in the other person. Soon, the whole situation changes from one of reproof into one of endurance, with each man trying to see if he can hold out longer than the other.

When God reproves us, beloved, there is never any question about which side can hold out longer. We are finite human beings with mortal bodies. God is infinite and eternal. This fact alone assures Him victory in every case.

Why does God reprove us? Does He hate us? Does He enjoy watching His creation suffer? Of course not. God's very nature is love. He cares for us. His mercy prompts Him to reprove us of our sin before we walk blindly into His judgment.

CORRECTION falls like SMALL RAIN.⁹ The Hebrew word *small rain* means a shower (as tempestuous), small rain. God does not send natural showers to destroy the earth; He sends them to increase the harvest. He lets it rain just hard enough and just long enough to soften the hardened crust of the earth. As a result of absorbing one of God's good showers, the earth is able to bring forth a more abundant crop.

The purpose for this realm of God's Word is seen in the Greek definition of the word *correction* which means a straightening out again, rectification (to set right, remedy, purify, correct by removing errors, adjust), a reformation. How quickly our carnal human wills get twisted away from the perfect will of God for our lives. Instead of being humble and surrendered to God's will, our fleshly will tries to assume the authoritative position that rightfully belongs to God. How quickly we seem to lose the form and shape of God's Son, Jesus Christ. We frequently mistake our superiority pride for the authority of Christ, or we mistake the false humility of our inferiorities for the real humility of Jesus.¹⁰

It matters not where our wills need to be straightened out; it matters not where our thinking needs to be adjusted. God knows exactly when to let the showers of correction rain down upon our proud earth. Then as the Word of correction softens our earth, Jesus will come and with His own precious hands begin molding and shaping us all over again. He will personally pick out our lumps of pride. This process is repeated for however long it takes to make us pure, soft, and pliable enough to bear His perfect image and likeness.

Great is God's care for His natural creation. He sends the showers to make the land fruitful. Even greater is His love, compassion, and tender care for His spiritual creation being conformed into the image of Jesus Christ. Beloved, God wants us to bring forth one hundredfold fruit. That is why He keeps showering our earth with His Words of correction.

INSTRUCTION IN RIGHTEOUSNESS floods our souls like SHOWERS. The showers promised for the grass is a different Hebrew word than the one used to show the showers of small rain that God sends upon the tender herb. The word *showers*, in this case, means a rain (as an accumulation of drops). It comes from a root word meaning to cast together, increase (especially in number), to multiply by the myriad, be many, be more, ten thousands.

Notice, the shower is made up of many single drops. If we faithfully receive the drops of God's humility doctrine, He will one day bring a multitude of those little drops together, multiply them by ten thousand and flood our thirsty souls with a deluge of righteous principles. God will give us waters to swim in if we love and appreciate His waters of doctrine, His waters of reproof, and His waters of correction as they come to us out of His Holy Word.

Another scripture showing that doctrine is not given to spiritual babes is seen in the Book of Isaiah.

Whom shall he teach knowledge? and whom shall he make to understand doctrine? them that are weaned from the milk, and drawn from the breasts. For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little:...But the word of the LORD was unto them precept upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little;...(Isaiah 28:9-13).

God teaches drops of doctrine to those who are weaned from the milk and drawn from the breast.¹¹ Drops of doctrine go to Christians whose spiritual palate is enlarged enough to appreciate the suffering and pain of the Crucified Christ as well as His resurrected power and glory.

The preceding verses also reveal the basic principle of the gradual revelation of truth. God seldom gives man the complete mature revelation of any subject all at one time. Truth comes precept upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little.

PRECEPT
PRECEPT
PRECEPT
PRECEPT

LINE
LINE
LINE
LINE

This helps us understand further why ALL SCRIPTURE is necessary and profitable for the man of God. Some of the beginning fines of God's principles are hidden in the Old Testament. If we negate these thirty-nine books, there is no way we can properly perceive the finishing precepts and lines in the New Testament,

If we humbly ask Jesus Christ to feed us with what our soul needs to grow and mature spiritually, the Lord will lead and guide us through the pages of the Old Testament and the New Testament, giving us some precepts and some lines of truth out of first one and then the other. Here a little and there a little, He will feed us until eventually He will put the crowning precepts and lines in place.

Whenever the truth is revealed in its maturity, it stands up in the full stature of the Cross. Truth always bears the image and likeness of Jesus Christ, who all the days of His life kept His human will in the horizontal surrendered position in relation to the upright authoritative will of Christ that was in Him. Believers who learn to treasure each little drop of doctrine, each precept, and each line of truth as God reveals it to them out of His written Word will someday know the joy and delight of having God complete the stature of Christ in their hearts and cause it to stand up and live in their souls.

It is the desire of my heart to see God's eternal principles become living forces in the hearts and lives of His people. May the Lord Jesus Christ bless and put His anointing upon the drops of doctrine included in this volume.

—The Author

•B. R. Hicks, *The Song of Love*, Jeffersonville, Indiana, (1966).

VOLUME ONE

DROPS OF DOCTRINE

CHAPTER ONE

WITNESSES TO GOD'S EXISTENCE

God has placed within the depths of man's being an innate awareness of his Creator, yet people have strange ideas about God. Atheists contend, "There is no God." Agnostics say, "There may be a God, but we know nothing about Him." Heathens believe in many gods and use their imaginations to create all manner of grotesque images. Many people living in this Christian land are guilty of failing to recognize God as a living reality in their lives. These individuals think of God as being nature, as an influence for good, as an impersonal mind, a force, a mental crutch, or as "The Man upstairs."

This reminds us of the story of the six blind men who wanted to know what an elephant was like. One blind man felt the animal's side and visualized an elephant as a wall. The second man insisted that the shape and feel of the elephant's tusk proved that he was like a spear. Examination of the elephant's trunk caused the third man to describe him as a snake. The fourth man thought the elephant looked like a tree, for he touched the knee. The man who felt the elephant's ear described him as- something like a fan. The last man touched the tail and was positive that the creature was just like a rope. None of them had a true picture of the elephant. Unfortunately, most people have no better idea about who or what God is than the six blind men had about the elephant.

Ignorance of God is unnecessary. God's very nature is to reveal Himself. Furthermore, He takes the initiative in making Himself known to men. God's personal revelation of Himself keeps our knowledge of Him from being hazy and obscure; He amply furnishes mankind with light and truth. Our guilt lies in disinterest and neglect. Man does not seek after God. To the contrary, God seeks after man.

As it is written, There is none righteous, no, not one: There is none that understandeth, there is none that seeketh after God (Romans 3:10,11).

The wicked are estranged from the womb: they go astray as soon as they be born, speaking lies (Psalm 58:3).

Therefore they say unto God, Depart from us; for we desire not the knowledge of thy ways (Job 21:14).

For the Son of man is come to seek and to save that which was lost (Luke 19:10).

Nowhere does the Word of God try to prove the existence of God. This is an assumed and evident fact. Scriptures simply affirm it.

in the beginning God created the heaven and the earth (Genesis 1:1).

In the beginning was the Word [Christ], and the Word was with God, and the Word was God (John 1:1).

Who [Jesus] is the image of the invisible God, the firstborn of every creature: For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: And he is before all things, and by him all things consist (Colossians 1:15-17).

The knowledge of God is a universal fact. Furthermore, we are surrounded by witnesses which God has given to assure us of His existence and presence.

I. THE WITNESS OF CREATION - (Outward and Visible)

Because that which may be known of God is manifest in them; for God hath shewed it unto them. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse: 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...And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient (Romans 1:19-28).

Nevertheless he left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness (Acts 14:17).

God first gives man a witness of Himself through His natural creation.¹² Any time man looks outside of himself, his eyes behold God's handiwork. All around him, man sees living testimonials of God's presence and power and also of the goodness and faithfulness of His nature. God did not create this world, fling it carelessly out into space, and then forget about it. No indeed. Because He is a kind, loving Heavenly Father, God's concern reaches out to everything he brought into being. One small proof of this is seen in the fact that God continually pours out His rain and sunshine on all of His creation.

II. THE WITNESS OF MAN'S OWN CONSCIENCE (Inward and Invisible)

For when the Gentiles, which have not the law, do by nature the things contained in the law, these having not the law, are a law unto themselves; Which shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another; (Romans 2:14,15).

In addition to learning about God through observation of the created world, we come to know Him through introspection of our own being. Our conscience witnesses to us of God's divine principles of good and evil. For example, even heathenistic cultures which have no teachings about Jesus Christ know that it is right to reverence deity and to be respectful of one's parents; they know also that it is wrong to kill, to steal, to commit adultery, to lie, and to covet. Since these convictions are written in the hearts of all men, we must conclude that they have been inscribed there by the Creator who is infinitely wise and powerful. Surely, then, all men should join the psalmist in saying "I will praise thee; for I am fearfully and wonderfully made: marvellous are thy works; and that my soul knoweth right well" (Psalm 139:14).

III. THE WITNESS OF JESUS CHRIST

...He that hath seen me hath seen the Father (John 14:9).

No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him (John 1:18).

God's greatest witness of Himself is His unveiling in the person of Jesus Christ, His only begotten Son. By studying the life and teachings of Jesus, we know what the Father is like, what His will is toward men, and what He has prepared for those who love and serve Him.

IV. THE WITNESS OF THE WRITTEN WORD OF GOD

Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me (John 5:39).

For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe (I Thessalonians 2:13).

All 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 [mature, complete] thoroughly furnished unto all good works (II Timothy 3:16,17).

Though we can no longer see God's Son in His physical body, God has preserved in the Old and New Testaments the written record of His revelation of Himself and His will as it was given through the prophets,

through the apostles, and through His Son, Jesus Christ. The written Word is the foundation, authority, and measuring stick which governs all of our doctrine and practice.

V. THE WITNESS OF OUR PERSONAL EXPERIENCE WITH HIM

It is possible to take advantage of all the various means of gaining intellectual knowledge *about* God and yet not actually *know* Him in a vital personal relationship. We can know God for ourselves only by communing with Him through His Word and through prayer. Although we cannot see Him with our physical eyes, it is still possible for us to know God.

Helen Keller provides a fine example of man's innate awareness of God and of His faithfulness to reveal Himself. Although she was blind, deaf, and incapable of speech during the early years of her life, Helen had a personal knowledge and relationship with God apart from any human communication. When Helen was fourteen years old, her teacher thought it was time to acquaint her with the concept of God. As the teacher endeavored to tell her about God, Helen exclaimed, "Oh, I am so glad you told me His Name. He has spoken often to me."

As we fellowship daily with God through His Son, Jesus Christ, He becomes a living reality, not merely a vague idea or a faceless name. It takes this personal relationship with Him to bring the sense of reality which resolves all doubts, strengthens all weaknesses, diminishes all fears, and purifies the soul in preparation of the great day when we shall see Him face to face. "For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known" (I Corinthians 13:12),

This chapter has shown the doctrine of God's existence affirmed by the following witnesses: the witness of creation, the witness of man's own conscience, the witness of Jesus Christ, the witness of the written Word of God, and the witness of our personal experience with Him. After receiving these witnesses, we are ready to learn some drops of truth about God's Being.

CHAPTER TWO

THE ONE GODHEAD

Nothing pleases the Devil more than to get Christians fighting among themselves instead of warring against their common foe, and nowhere has he been more successful than in the matter of the Godhead. The Pentecostal Christian world is divided for the most part into two opposite points of view. One side, flying the *oneness* banner, is adamant about God's being one. The other side, arrayed under a *trinity* banner, is firmly convinced that God is three. Many sharp bitter words have been exchanged over this subject by Christians who claim to love the Lord's Word and Spirit. But the answer is not to be found in fighting or in clinging blindly to our pet theories. In order to find the whole truth, we must go to God's own Word with an honest open heart which yearns to know Him as He is.

There is just one God, or one Godhead.¹³ Though others taught this truth, the Apostle Paul was especially anointed to preach the oneness of the Godhead to people who had been brought up to believe in many gods. The first recorded discourse on this subject was in his famous sermon on Mars Hill.

Then Paul stood in the midst of Mars' hill, and said, Ye men of Athens, I perceive that in all things ye are too superstitious. For as I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you. God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands; Neither is worshipped with men's hands, as though he needed any thing, seeing he giveth to ail life, and breath, and all things;...Forasmuch then as we are the offspring of God, we *ought not to think that the Godhead* [singular, not Godheads] *is like unto gold or silver, or stone*, graven by art and man's device (Acts 17:22-29).

Paul also preached God's oneness in the first chapter of his letter to the Romans: "For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead I singular] so that they are without excuse" (Romans 1:20). Paul was no heretic or teacher of strange doctrine. He was faithfully declaring principles of truth laid out by the Old Testament prophets. Moses taught the oneness of God. "Hear, O Israel; *The LORD our God is one LORD*: And thou shalt love the LORD thy God with all thine heart, and with all thy soul, and with all thy might" (Deuteronomy 6:4,5). Zechariah believed in one God. "And the LORD shall be king over all the earth: *in that day shall there be one LORD*, and his name one" (Zechariah 14:9). Malachi stood before backslidden Israel to remind them that they had been created by the one true God. "Have we not all one father? *hath not one God created us?* why do we deal treacherously every man against his brother, by profaning the covenant of our fathers?" (Malachi 2:10).

The Hebrew word translated *one* is *ekh-awd* and signifies more than a simple unity. The meaning of union or compound unity is obvious when we see how God uses this word in other scriptures. For example: "Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one [ekh-awd] flesh" (Genesis 2:24). We know that the physical body of the wife is separate from her husband's body, yet the Word teaches the oneness of their flesh.

Another instance of the Hebrew word *ekh-awd* being used to express a compound unity is seen in Joseph's life. The king exalted Joseph out of prison to interpret his dreams, one about seven lean kine devouring seven fat kine and one about seven good ears of corn being devoured by seven thin ears of corn. When revealing the spiritual meaning of the dreams, Joseph said, "The seven good kine are seven years; and the seven good ears are seven years: the dream is one [ekh-awd]" (Genesis 41:26).

In the New Testament, the Greek word for *one* carries the same connotation of compound unity as did the Hebrew word.

I have planted, Apollos watered; but God gave the increase. So then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase. Now he that planteth and he that watereth are *one*: and every man shall receive his own reward according to his own labour (I Corinthians 3:6-8).

That they all may be *one*; as thou, Father, are in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me (John 17:21).

There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all *one* in Christ Jesus (Galatians 3:28).

Each of the foregoing verses relate to oneness of mind and purpose. So it is with God. He has one mind, one will, one purpose, one headship.

Jesus Christ Himself quoted the prophets and preached the oneness of God as it was taught in the Old Testament.

And one of the scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, Which is the first commandment of all? And Jesus answered him, The first of all the commandments is, Hear, O Israel; *The Lord our God is one Lord*: And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment (Mark 12:28-30).

Even devils believe in God's oneness. "Thou believest that there is one God; thou doest well: the devils also believe, and tremble" (James 2:19). Unfortunately, the devils know more about God and His Word than do some Christians. That is why they have such little trouble defeating many of God's children. Believers who really know the truth taught in God's Word cannot be easily outwitted, for they possess the sharp sword of the Spirit which has the power to cut through all of the Devil's lies and half truths.

God's oneness is repeatedly affirmed in the New Testament by the apostles.

Is he the God of the Jews only? is he not also of *the* Gentiles? Yes, of the Gentiles also: Seeing it is one God, which shall justify the circumcision by faith, and uncircumcision through faith (Romans 3:29,30).

As concerning therefore the eating of those things that are offered in sacrifice unto idols, we know that an idol is nothing in the world, and that there is none other God but *one* (I Corinthians 8:4).

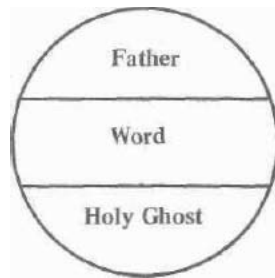
One God and Father of all, who is above all, and through all, and in you all (Ephesians 4:6).

For there is *one God*, and one mediator between God and men, the man Christ Jesus (I Timothy 2:5).

For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are *one* (I John 5:7).

The Bible clearly declares that God is one, yet within the one Godhead there is a Father realm, a Word realm, and a Holy Ghost realm, working together in perfect unity and harmony. Perhaps a drawing would be helpful here.

THE ONE GODHEAD



The Father realm relates to God's glory (Romans 6:4). The Word realm concerns the eternal Christ, who humbled Himself and was made flesh (John 1:1,2,14). The Holy Ghost realm pertains to His Spirit (Matthew 3:16; Mark 1:10; Luke 3:22). When the doctrine concerning the perfect harmony and oneness of the Godhead is quickened to our spiritual hearts, we begin to realize how distressing it must be to God when He sees His children so completely divided over one of His drops of truth.

In this chapter we have seen the doctrine of the oneness of the Godhead which includes the Father, the Word, and the Holy Ghost. It is affirmed by the apostles, by the Old Testament prophets, by Jesus Christ Himself, and by devils.



THE WHEEL OF GOD'S BEING

CHAPTER THREE

THE WHEEL OF GOD'S BEING

God's Word teaches us that man is made like a wheel.* "And the tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course [the Greek word here is *wheel*] of nature; and it is set on fire of hell" (James 3:6). It is impossible for man's tongue to set the wheel of this natural earth on fire; therefore, this scripture must be speaking of the wheel of man's being. Man's wheel has a body, a soul, and a spirit encircling his being. His heart is the hub, and his will is the axle which turns his wheel. Since man was made in the image and likeness of God (Genesis 1:26), God must also be like a wheel.¹⁴ The subject of God's wheel is too enormous for us to discuss thoroughly at this time; however, we will show the diagram of God's wheel and give some of the scripture references supporting the truth of this matter.



For the sake of clarity, we shall examine each part of the Wheel of God's Being separately.

I. THE RIM OF GOD'S WHEEL

The rim of God's Wheel is composed of His body (or glory realm), His soul (or Word realm), and His Spirit (or Holy Ghost realm).

And they saw the God of Israel; and there was under his feet as it were a paved work of a sapphire stone, and as it were the body of heaven in his clearness. And upon the nobles of the children of Israel he laid not his hand; also they saw God, and did eat and drink (Exodus 24:10,11).

Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see; to whom be honour and power everlasting. Amen (I Timothy 6:16).

The outer ring of the rim of God's Wheel is His body of glory. God dwells in unapproachable light; He is clothed with it. No man has ever looked upon God in His invisible essence because of the infiniteness of the magnitude of the light and glory encircling His person. Even when God has condescended to manifest Himself to

mortals, man has still seen only the light and glory surrounding God's body. For example, God put Moses in the cleft of the Rock to let him see the glory of His back parts, but Moses was not allowed to look upon God's face.

In the Old Testament dispensation, God occasionally appeared in human form as a demonstration of when He would come in the body of a man. In the New Testament, God's glory came into the world in a body of flesh in the person of His only begotten Son, Jesus Christ.

And the Word [Christ] was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth (John 1:14).

No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him (John 1:18).

Who is the image of the invisible God, the firstborn of every creature (Colossians 1:15).

Who being the brightness of his glory, and the express image of his person....(Hebrews 1:3).

B. THE SOUL-Mind

The middle ring to the rim of God's Wheel is His soul. The soul and the mind are synonymous. That God can function intelligently goes without saying. If this were not true, He could not have imparted this ability to His creation.

And they put away the strange gods from among them, and served the LORD: and his soul was grieved for the misery of Israel (Judges 10:16).

Your new moons and your appointed feasts my soul hateth: ...(Isaiah 1:14).

Be thou instructed, O Jerusalem, lest my soul depart from thee; ...(Jeremiah 6:8).

Shall I not visit them for these things? saith the LORD: shall not my soul be avenged on such a nation as this? (Jeremiah 9:9).

Not only does God think about His creation, but His soul also responds righteously to their thoughts and behavior toward Him.

C. THE SPIRIT

The third ring to the rim of God's Wheel is His Spirit. Jesus Christ said, "God is a Spirit: and they that worship him must worship him in spirit and in truth" (John 4:24). In this way He confirmed the Old Testament teachings about God's Spirit.

And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters (Genesis 1:2).

And I have filled him with the spirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship, (Exodus 31:3).

And Balaam lifted up his eyes, and he saw Israel abiding in his tents according to their tribes; and the spirit of God came upon him (Numbers 24:2).

Since a spirit does not have flesh and bones in the physical sense, God is not limited to the confines of a corporeal existence.

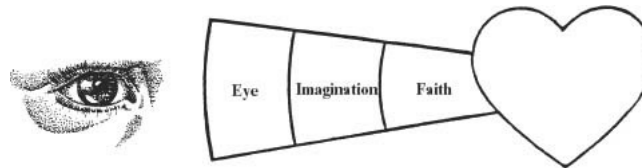
II. THE SPOKES OF GOD'S WHEEL

Like spokes, the five sense channels run through the body realm, the soul realm, and the spirit realm of God's

Wheel and come together as one down in the heart. These five sense channels include the sense of sight, the sense of taste, the sense of hearing, the sense of smell, and the sense of touch.

A. THE SENSE OF SIGHT

Sight, the strongest spoke in God's Wheel, carries about 84 percent of his sensory impressions. When the sense of sight passes through the body, it is called the *eye*. When it passes through the soul realm, it is called *imagination* or *thought*. In the spirit realm it is called *faith*.



God has the sense of sight in all three realms of His Being,

1. The Sight of the Body-Eye

And God called the dry land Earth; and the gathering together of the waters called he Seas: and God *saw* that it was good...And the earth brought forth grass, and herb yielding seed after his kind, and the tree yielding fruit, whose seed was in itself, after his kind: and God *saw* that it was good...And to rule over the day and over the night, and to divide the light from the darkness: and God *saw* that it was good (Genesis 1:10-18).

His sense of sight enabled God to see when His work of creation was good. The same eye which allowed Him to see the good also permitted Him to see the wickedness in man's heart.

And God *saw* that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually (Genesis 6:5).

God's eye found the fleeing Hagar as she sought escape from the hardness of her mistress' face. With her own mouth Hagar testified that she could not hide from God. "And she called the name of the LORD that spake unto her, Thou God seest me: for she said, Have I also here looked after him that seeth me?" (Genesis 16:13).

Thinking to avoid certain realms of distress and pain, people still spend much time trying to hide from the face of one person or another, but there is no place where a person can hide from God's all-seeing eyes. If we would be blessed, we must seek to do what is right in His sight. "When thou shalt hearken to the voice of the LORD thy God, to keep **all** his commandments which I command thee this day, to do that which is right in the eyes of the LORD thy God" (Deuteronomy 13:18).

2. The Sight of the Soul-Imagination or Thought

And the LORD repented of the evil which he *thought* to do unto his people (Exodus 32:14),

For my *thoughts* are not your thoughts, neither are your ways my ways, saith the LORD (Isaiah 55:8).

Just as imagination or thought is the eye of man's soul, so is it in the eye of God's soul. By thinking on something, God shapes and forms an image of the plans which He later speaks and carries into actions.

3. The Sight of the Spirit-Faith

In the Spirit realm, God's eye of faith is identified by the Hebrew word yaw-dah, which means to know by seeing.

But thou, O LORD, *knowest* me: thou hast seen me, and tried mine heart toward thee: pull them out like sheep for the slaughter, and prepare them for the day of slaughter (Jeremiah 12:3).

O LORD, thou *knowest*: remember me, and visit me, and revenge me of my persecutors; take me not away in thy longsuffering: know that for thy sake I have suffered rebuke (Jeremiah 15:15).

And he said unto me, Son of man, can these bones live? And I answered, O Lord GOD, thou *knowest* (Ezekiel 37:3).

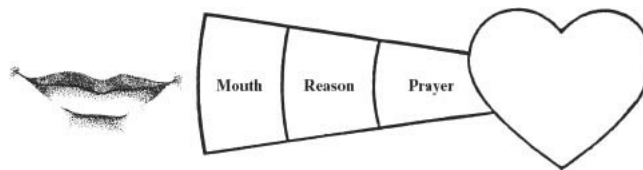
I *know* Ephraim, and Israel is not hid from me: for now, O Ephraim, thou committest whoredom, and Israel is defiled (Hosea 5:3).

And He said, Lay not thine hand upon the lad, neither do thou any thing unto him: for now I *know* that thou fearest God, seeing thou hast not withheld thy son, thine only son from me (Genesis 22:12).

God's eye of faith views an invisible thing as though it already were visible and, therefore, a part of His knowledge. That is why God's faith is not shaken every time we fall down along the way in our journey toward spiritual maturity. He has an eye in His Spirit which is able to look beyond our present carnality and see His ultimate perfection of our hearts. Hallelujah!

B. THE SENSE OF TASTE

Taste is the second spoke of God's Wheel. It conveys three percent of His sensory impulses. When the sense of taste passes through the body, it is called the mouth. Reason is its name in the soul realm, and prayer is what it is called in the spirit realm.



1. The Taste of the Body-Mouth

God speaks His Word out of His mouth. Since the Bible is full of scriptures verifying this truth, we will quote just a few examples of God speaking.

And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day. And God *said*, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters (Genesis 1:5,6).

And God called the dry land Earth; and the gathering together of the waters called he Seas; and God saw that it was good. And God *said*, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth: and it was so (Genesis 1:10,11).

And the LORD God *said* unto the woman, What is this that thou hast done? And the woman said, The serpent beguiled me, and I did eat. And the LORD God *said* unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life....And the LORD God *said*, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live forever: (Genesis 3:13-22).

Because of the great sensitivity of His mouth, God is able to speak exactly the class of Word needed for every particular situation. Every Word which comes out of God's mouth is good and profitable for us whether it be His sweet creative Word, His salty humility Word, His sharp Word of reproof, or His bitter Word of judgment against our flesh,

2. The Taste of the Soul-Reason

Reason is the mouth, as it were, of the soul. The Hebrew word for *reason* means to be right, correct, to argue, to decide, justify or convict, appoint, chasten, convince, daysman, dispute, judge, maintain, plead, reason (together), rebuke, reprove. Speaking through the Prophet Isaiah, the Lord said, “Come now, and let us *reason* together, saith the LORD: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool” (Isaiah 1:18). Any time we reason with the revealed Word of the LORD, He helps us to reason correctly about our sins and about His power to change these sins from something ugly and repulsive into something beautiful and glorious in His sight,

3. The Taste of the Spirit—Prayer

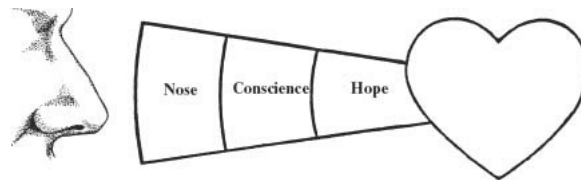
And God blessed them, saying, Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth....And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth (Genesis 1:22-28).

And God blessed Noah and his sons, and said unto them, Be fruitful, and multiply, and replenish the earth (Genesis 9:1).

The Hebrew word for *blessed* means to kneel, to bless God (as an act of adoration) and (vice-versa) man (as a benefit). God did not pray to His creation as we pray to God, but He used the mouth of His Spirit to invoke a blessing of fruitfulness upon His animal creation and upon man in the Garden of Eden. He did the same thing later for Noah and his sons when they left the ark after the flood.

C. THE SENSE OF SMELL

The third spoke in the wheel of God’s Being is the sense of smell which conveys three percent of God’s sensory impulses. This sense is called the nose when it passes through the body realm. The conscience smells for the soul, and hope is the sense of smell in the spirit realm.



1. The Smell of the Body-Nose

And with the blast of thy nostrils the waters were gathered together, the floods stood upright as an heap, and the depths were congealed in the heart of the sea (Exodus 15:8).

There went up a smoke out of his nostrils, and fire out of his mouth devoured: coals were kindled by it....And the channels of the sea appeared, the foundations of the world were discovered, at the rebuking of the LORD, at the blast of the breath of his nostrils (II Samuel 22:9-16).

There went up a smoke out of his nostrils, and fire out of his mouth devoured: coals were kindled by it....Then the channels of waters were seen, and the foundations of the world were discovered at thy rebuke, O LORD, at the blast of the breath of thy nostrils (Psalm 18:8-15).

The breath out of God’s nostrils can be either cold or hot. The cold icy blast from God’s nose had power to stand the waters of the Red Sea into two frozen heaps and congeal a way for the Israelites to walk in the midst of the depths. Later, when God’s only begotten Son went down into the depths of the pit as a substitute for sinful man, the LORD exhaled His hot smoky breath to strip the very foundations of the world of its covering and dry up the waters

which threatened to swallow up the Holy One.

2. The Smell of the Soul—Conscience

The word *conscience* is not translated as such in the Old Testament. Instead, the Hebrew word yaw-dah is used to identify God's moral consciousness. We have already learned that yaw-dah means to know by seeing, but this is not its only meaning. It has other definitions which include to know, to perceive, to be aware of, to be endued with, to discern. God uses the nose of His soul to smell, to discern, to distinguish between right and wrong.

I have preached righteousness in the great congregation: lo, I have not refrained my lips, O LORD, thou *knowest* (Psalm 40:9).

O God, thou *knowest* my foolishness: and my sins are not hid from thee (Psalm 69:5).

Thou *knowest* my downsitteing and mine uprising, thou Under-standest my thoughts afar off (Psalm 139:2).

It takes more than vision to discern whether a person's actions are being motivated by righteousness or by foolishness. By the power of His great nose, God is able to distinguish between the pure fragrance and His own clean, righteous nature and the scent tainted by the slightest odor of the flesh.

3. The Smell of the Spirit-Hope

Hope is the nose of the Spirit. The faculty of hope enables God to smell, or anticipate with pleasure, the victory before it comes into visibility.

Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost (Romans 15:13).

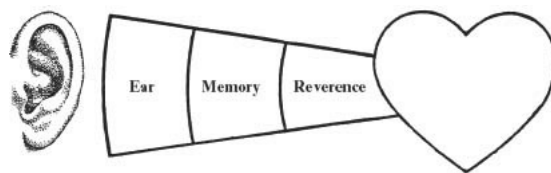
To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory: (Colossians 1:27).

Paul, an apostle of Jesus Christ by the commandment of God our Saviour, and Lord Jesus Christ, which is our hope (I Timothy 1:1).

When the sweet hope of God's Holy Spirit flows freely in this channel of our being, it stirs our spirit to discern the truth about our present painful sufferings. We begin to smell the good which God has hidden there for us, and we begin to pick up the joy, peace, and glory awaiting us on the other side of our trial.

D. THE SENSE OF HEARING

Bearing nine percent of the sensory impulses, the sense of hearing is the fourth spoke in God's wheel. It is called the ear as it passes through the body realm. In the soul realm, it is called memory. In the spirit, it is called reverence.



1. The Hearing of the Body -Ear

And God heard the voice of the lad; and the angel of God called to Hagar out of heaven, and said unto her, What aileth thee, Hagar? fear not: for God hath heard the voice of the tad where he is (Genesis 21:17),

Hagar cast Ishmael under one of the shrubs in the wilderness of Beer-sheba when their water supply ran out.

Then she moved herself a great distance away to avoid listening to her son's pitiful cries as he perished from thirst. Though Ishmael's mother was beyond hearing his cries, God's ears picked up the lad's voice and extended mercy to him and his mother.

2. The Hearing of the Soul-Memory

The ear of the soul is called memory. This sense is like a living chain which links God, as well as man, to the past.

And God remembered Noah, and every living thing, and all the cattle that was with him in the ark: and God made a wind to pass over the earth, and the waters asswaged; (Genesis 8:1).

Through memory, God's soul gave ear to Noah and to all those in the ark with him.

3. The Hearing of the Spirit-Reverence

The ear of the Spirit is called reverence. This word is frequently translated *fear*.

And Abraham said, Because I thought, Surely the fear of God is not in this place; and they will slay me for my wife's sake (Genesis 20:11).

The fear of the LORD is clean, enduring for ever: the judgments of the LORD are true and righteous altogether (Psalm 19:9).

The fear of the LORD is the beginning of knowledge: but fools despise wisdom and instruction (Proverbs 1:7).

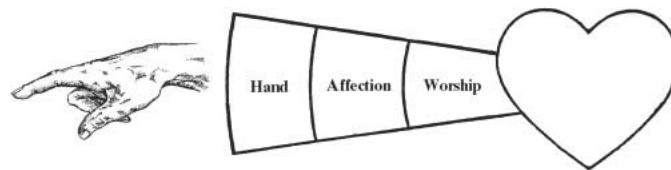
In the fear of the LORD is strong confidence: and his children shall have a place of refuge. The fear of the LORD is a fountain of life, to depart from the snares of death (Proverbs 14:26,27).

The fear of the LORD is the instruction of wisdom; and before honour is humility (Proverbs 15:33).

The ear of God's Spirit is always tuned with reverential fear and attention toward His Word.

E. THE SENSE OF TOUCH

Touch is the fifth spoke in God's wheel. Though this channel transports just one percent of the sensory impulses, it is far from being an inferior spoke. The sense of touch enables God, as well as man, to reach out to others. We use the hand as an example of the sense of touch. However, this sense is not limited to the hand; it extends to all parts of the body. The touch of the soul is called affection. In the spirit realm it is called worship.



1. The Touch of the Body-Hand

But his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob; (from thence is the shepherd, the stone of Israel:) (Genesis 49:24).

And he gave unto Moses, when he had made an end of communing with him upon mount Sinai, two tables of testimony, tables of stone, written with the finger of God (Exodus 31:18).

And it shall come to pass, while my glory passeth by, that I will put thee in a clift of the rock, and will cover thee with my hand while I pass by: And I will take away mine hand, and thou shalt see my back parts: but

With His hands, God reaches out to strengthen those who love Him, to inscribe His Word, and to hide the glory of His face.

For **I** the **LORD** love judgment, I hate robbery for burnt-offering; and I will direct their work in truth, and I will make an everlasting covenant with them (Isaiah 61:8).

The word *love*, as used here, means to have affection for, to like, friend. God's affection for His children makes Him willing to suffer long with them.

And it came to pass after the death of Abraham, that God blessed his son Isaac; and Isaac dwelt by the well Lahai-roi (Genesis 25:22).

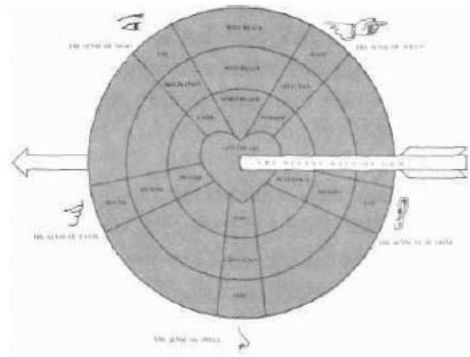
III. THE HUB OF GOD'S WHEEL

Son of man, say unto the prince of Tyrus, Thus saith the Lord GOD; Because thine heart is lifted up, and thou hast said, I am a God, I sit in the seat of God, in the midst of the seas; yet thou art a man, and not God, though thou set thine heart as the heart of God: (Ezekiel 28:2). .

God's heart is perfect, holy, pure, and righteous. In Him is no variableness, neither shadow of turning. Though God is complete and whole within Himself, the desire of His heart is for us to grow to where He can share the secrets of His heart with us. This is God's desire for us, but our hearts do not become just like His heart over night. The old carnal heart decreases little by little through the slow painful process of crucifixion and death. Though we encounter sufferings along the way to spiritual maturity, they are continually being swallowed up by the victory and thrill of having a new portion of our heart made one with God's very own heart. So great was the ecstasy and delight of being joined to God's heart in this life that the Apostle Paul cried "...the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us" (Romans 8:18).

IV. THE AXLE OF GOD'S WHEEL

God's will is the shaft, or axle, which turns the great wheel of His Being.¹⁵



Not with eyeservice, as menpleasers; but as the servants of Christ, doing the *will* of God from the heart (Ephesians 6:6).

Moreover the LORD thy God *will* send the hornet among them, until they that are left, and hide themselves from thee, be destroyed....And the LORD thy God *will* put out those nations before thee by little and little: thou mayest not consume them at once, lest the beasts of the field increase upon thee (Deuteronomy 7:20-22).

The LORD thy God *will* raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken; (Deuteronomy 18:15).

When thou shalt vow a vow unto the LORD thy God, thou shalt not slack to pay it: for the LORD thy God *will* surely require it of thee; and it would be sin in thee (Deuteronomy 23:21).

And it shall come to pass, if thou shalt hearken diligently unto the voice of the LORD thy God, to observe and to do all his commandments which I command thee this day, that the LORD thy God *will* set thee on high above all nations of the earth (Deuteronomy 28:1),

Say to them that are of a fearful heart, Be strong, fear not: behold, your God *will* come with vengeance, even God with a recompence; he *will* come and save you (Isaiah 35:4).

When the poor and needy seek water, and there is none, and their tongue faileth for thirst, I the LORD *will* hear them, I the God of Israel *will* not forsake them (Isaiah 41:17).

God's divine will is the motivating force behind all of His words and actions. No power or force, whether natural or supers .natural, can stand when God's sovereign will decrees otherwise.

We have seen how God is like a wheel. The rim of God's Wheel includes His body of light and glory, His soul or mind, and His Spirit; these encircle His heart which is the hub or core of His Being. The five senses (sight, taste, smell, hearing, and touch) run like spokes through the body, soul, and spirit, and they come together as one down in the heart. God's will acts as the shaft which turns the entire wheel.

V. THE NATURE OF GOD'S WHEEL-Hot and Cold

There is a visible and an invisible aspect in this natural world. **For** example, it is possible to see the visible properties belonging to a mouse and a rabbit, but we cannot see the invisible thing which causes one little creature to think and behave as a mouse and the other one to think and behave like a rabbit. The *being* is visible, but the *nature* is invisible. In like manner, there is a visible and an invisible principle working in the spiritual world. The wheel of God's Being, though invisible to natural eyes, is visible in the spiritual sense; God's nature, which has to do with His intrinsic character, disposition, and temperament, is invisible.

Since God always reveals Himself through His Word, we can learn what His inner nature is like only if we find what comes out of His Word. King David had a revelation of the nature of God's Wheel when he wrote, "The LORD also thundered in the heavens, and the Highest gave his voice [His Word]; hail stones and coals of fire" (Psalm 18:13).¹⁶ Icy cold hailstones emerge from the icy depths of God's frozen humility will, whereas the coals of fire have their origin in the heights of His exalted glory **will**.

THE NATURE OF GOD'S WHEEL-Hot and Cold



We would all be eternally lost if God's nature did not have this union of hot and cold. His cold side is what allowed God to humble Himself when our first human parents sinned. Adam male and female did not go looking for God; He came down to man. After providing a blood covering for their depraved souls, God used the skins of the sacrificial animals to make coats to cover sinful man's nakedness (Genesis 3:21). From the beginning, God started picturing before man's eyes the humble sacrificial nature of His Son, Jesus Christ, who would later leave the glories of heaven to lay down His holy life as a redemption for sinful man. If God did nothing more than cover and forgive our sins against Him, we should make eternity ring with praises for the One who possesses the degree of cold humility nature needed to condescend to such depths for us.

Redemption from sin is more than we can ever deserve. But, beloved, when we look upon the part of God's nature which constrained Him to go far beyond forgiveness, our mortal tongues are speechless and our hearts are dissolved with profound gratitude. God's exalted nature had such a burning desire to elevate man back to his original place of oneness with his Creator that He devised a Living Way whereby this could be accomplished. If followed to its end, the obedient, subjected, surrendered Way of Jesus Christ lifts us out of our sins, separates us from our inbred sinful desires, and restores us to the perfect unity and harmony we once knew with God.

Though many people take the Blood covering as insurance, as it were, against eternal damnation in the Lake of Fire, not all of them elect to forsake their own will and way in order to walk the Way of the suffering Crucified Christ. There will be one, however, who will step in every single footprint of Jesus Christ, and she will be His beloved Bride. Through the ceaseless ages of eternity, the mature Bride will be joined personally to the Resurrected Christ. Never in this life can we totally comprehend the lengths to which God's hot exalted nature has gone and is going to see the fulfillment of His longing desire for unity with man. But eternity will swell with one grand anthem sung to magnify the one true God whose nature is both cold and hot, humble and exalted.

VI. THE TURNING OF GOD'S WHEEL

Idleness represents supreme pain to a natural wheel. By its very design, a wheel must roll or move if it is to fulfill its reason for being. It is no wonder, then, that we find the scriptures speaking about the constant motions of God's divine Wheel. Indeed, the absence of motion would be unnatural and contrary to His Being. The terms *day and night* and *for ever and ever* are used interchangeably in our Bible to reveal what comes out of the turnings of God's great Wheel.¹⁷ The Book of Revelation has some of the clearest verses showing the definite relationship of these terms.

And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false

prophet are, and shall be tormented *day and night for ever and ever* (Revelation 20:10).

And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign *for ever and ever* (Revelation 11:15).

For true and righteous are his judgments: for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand. And again they said, Alleluia, And her smoke rose up *for ever and ever* (Revelation 19:2,3).

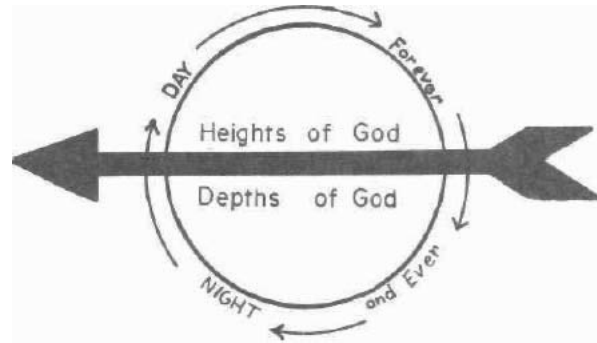
And there shall be no *night* there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign *for ever and ever* (Revelation 22:5).

And one of the elders answered, saying unto me, What are these which are arrayed in white robes'? and whence came they? And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him *day and night* in his temple: and he that sitteth on the throne shall dwell among them (Revelation 7:13-15).

God's Word cannot be speaking of a solar day and night in heaven where the white robed saints spend eternity, for there are no literal sun, moon, and stars there. These lights were created specifically for the earth, and the scope of their rays does not reach into heaven. The day and night in question here has to be a spiritual day and night.

We have already learned that God's Wheel has humility **and** exaltation, so it is easy to see how God's spiritual day applies to His light of understanding and revelation, the heights of God's glory and exaltation. Conversely, the night relates to the hidden secrets in the depths of God's humility.

WHAT IS PRODUCED BY THE TURNING OF THE WHEEL OF GOD'S BEING



The wheel of God's Being turned in eternity past; it is turning now, and it will continue to turn in eternity future. In eternity, each resurrected body will be joined to its soul and spirit and go to one of four places of abode. (The scriptures supporting this statement will be presented in a later volume dealing especially with the subject of eternal abodes). Some resurrected beings will live in the New Heaven, some on the New Earth, some in the New Jerusalem, and some in the Lake of Fire.* Since God is Jehovah, the One who reveals Himself, He continually will be disclosing new things about Himself. ALL the people living in the New Heaven, the New Earth, and the Lake of Fire will experience the turning of God's Wheel; therefore, they will receive new revelations from His heights and understand new mysteries from His depths. In the spiritual sense there will be day and night in heaven and on earth. In fulfillment of God's covenant with Noah, the earth will also have a solar night and day just as it has now. "While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease" (Genesis 8:22).

Even people condemned to the Lake of Fire will know and be touched by the turning of God's Wheel, The Bible teaches that the smoke of their torment goes *up forever and ever*.** The Greek word for *torment* means *to put a person in a bind, or exert force on him*. As God's Wheel rolls through the Lake of Fire ministering new judgments, it

will squeeze, as it were, the truth out of every rebellious heart. People who suppress the truth during their lifetime will be forced to acknowledge God's supreme headship and authority and the headship and authority of His Son, Jesus Christ.

The New Jerusalem is the only place in eternity where there will be no night, no hidden mysteries. "And the gates of it shall not be shut at all by day: for there shall be no night there" (Revelation 21:25). The Bride, who lives in the New Jerusalem, will be well prepared to roll together in perfect harmony with the Wheel of her spiritual husband. Because of her choice to let the wheel of her being grow to spiritual maturity in this life, she receives a foretaste of what it is like to be joined in marriage union with God's great Wheel. Then in eternity, there will be no more *His* Wheel and *her* wheel. The wheels of their lives will be one just as the waters of two confluent streams merge and mingle together. Theirs will be a marriage of perfect sharing. The Bride will be right by the Lamb's side each time He thinks a new thought, each time He creates or acts, and He will be continually revealing His secret desires and purposes with her. Thus, it will be all day *for ever and ever* for the Lamb's wife because she will have the revelation of God's complete Wheel, the night side as well as the day side.

There are many wonderful secrets to be learned about the day and the night aspects of God's Wheel. One of them has to do with creation, God created from evening to morning of the first day.¹⁸ Then He repeated the process until His work of natural creation was finished. He started from darkness and moved to the light, or from the hidden things to the revealed things. We know that all of God's natural acts are types and shadows of His spiritual acts. Therefore, by working in this manner, God established an irrevocable principle of operation in the spiritual realm which is this: New life is conceived in darkness, born out of death, and then it is brought forth into the light.¹⁹ Our experiences in growing into spiritual maturity follow the same pattern. Before we can come by growth into the day season of the light of God's resurrection power and glory, we must go through darkness, crucifixion, and death.

A further demonstration of the principle of new life coming out of darkness and death was made when God's Son hung on the Cross. Darkness was over all the earth when Jesus Christ was crucified (Luke 23:44), but light shone forth on resurrection morning (Mark 16:2). Failure to understand this basic principle is the reason some Christians never reach their personal resurrection mornings. Their rejection of their evenings of crucifixion of the flesh makes it impossible for God to bring them out into greater degrees of His glorious light. Instead of growing and maturing as God would have them to do, these people let their aversion to fellowshiping the death of Jesus Christ condemn them to an endless circle of frustration and defeat. But praise God, we do not have to spend our lives on this useless treadmill, running contrary to God's Wheel and, therefore, never increasing in spiritual development. We have an alternate choice. We can learn to cooperate with His night seasons and day seasons.

Whenever God brings us to a dark place of death, as it were, it is for the purpose of testing the maturity of our love for God's life and light. He wants to know, He wants us to know, and He wants the Devil to know that our love has grown sufficiently to be willing to suffer for the portion of truth He has already given us and that we are also willing to suffer to gain new rays of light. By following God's will, which turns the wheel of His Being, we can start climbing up toward the light. The first step toward new light begins in the midst of darkness when we return by faith to express all over again our appreciation for the very first step we ever took in God. Through an act of our will, we can stand once more on the Blood of Jesus Christ and claim His victory over all sin. Then we are ready to step up into the reality and power of our experience in the Holy Ghost and Fire. After this is the step into the Waters of His Name, Death, and Life. On we go, reviewing what we have experienced in God, until finally we come to where we are right now in our spiritual journey. We are standing still in the darkness claiming past victories and experiences, but then what do we do? Here, again, we are in a place of choosing-choosing to stay where we are and eventually withering away, or choosing to ask God in all sincerity what we can crucify next so we can be more like Him.

Paul was growing very fast in God when he said "I die daily." Daily he was seeking to rid himself of another portion of His carnal heart.²⁰ And God was faithful to show Paul the areas in which he was not yet pleasing God. It had to be that way for Paul to have known what to crucify next.

Until God opens our spiritual eyes to see the true nature of *self*, we think we are pretty nice. None of us really want to admit that we possess attitudes and dispositions which are not good, or sweet, or lovable. We usually see the unpleasant traits in *others*, but not in ourselves. It takes a sincere desire to please God for us to ask to be shown the weaknesses of our flesh so we can die daily to them. We need not plunge off into a pit of hopeless despair simply because we find ourselves in an evening time. This is just the time to start searching for what God wants us to offer to Him for crucifixion. When we die to a new part of our carnal will, we are ready to ride God's great Wheel up to a new day of resurrection light and power.

Many Christians ride God's Wheel once, but they jump off when they see God's Wheel rolling them back into a

new spiritual night season. In order to continue riding God's Wheel for an entire lifetime, we must conquer our fleshly aversion to the dark side of the Wheel, for this part of our flesh constantly devises ways to bypass the darkness and death. Desire for power, glory, and revelation without crucifixion is not new. It began back in timeless eternity and has been passed down to us from our first human parents. Lucifer wanted God's power and glory, but He wanted no part of His humility nature.²¹ Adam female, deceived into swallowing the Serpent's corrupted will, wanted the fruit of the Tree of Knowledge (a picture of God's power) before she humbled herself to eat of the Tree of Life (portraying God's humility nature)?²² The flesh would like to live on the day side, the glory side, without descending into the darkness where it must crucify its carnal wishes, desires, and will. This greed for power was evident at the Cross when the Roman soldiers cast lots for Jesus' vesture. They wanted the garment which had healing power in it, but they were not interested in having their hearts clothed in Jesus' humility nature. They wanted His power only.

There is no reason for us to strive for power, beloved. All we have to do is prove our willingness to stand in darkness and take the crucifixion of the flesh demanded of true followers of Jesus Christ. When God sees our demonstration of love for His Word, He will give us power to overcome, power to know Him. May each of us grow until we can sincerely say, "The desire of my heart is just to know Jesus." There is a real going on with God. We can keep riding God's Wheel from evening to morning, from night to day, until we know Him completely as our Bridegroom and spiritual Husband,

In this chapter we have studied the doctrine of the Wheel of God's Being. The Wheel of God's Being includes His Body, His Soul or mind, and His Spirit. The spokes that pass through the Body, Soul, and Spirit of God's Wheel are: the sense of sight, the sense of taste, the sense of smell, the sense of hearing, and the sense of touch. The hub of God's Wheel is His heart; the axle of His Wheel is His will. The nature of His Wheel is hot and cold, or exaltation and humility. The turning of His Wheel produces day and night, or for ever and ever.

*B. R. Hicks, *The Threefold Nature of Man*, Jeffersonville, Indiana, (1969).

•B. R. Hicks, *Revelation Book One, Jesus Christ the Resurrected King*, Jeffersonville, Indiana, (1973), pp. 281-297,

B. R. Hicks, *Revelation Book Two, Jesus Christ the Slain Lamb*, Jeffersonville, Indiana, (1973), p. **138.

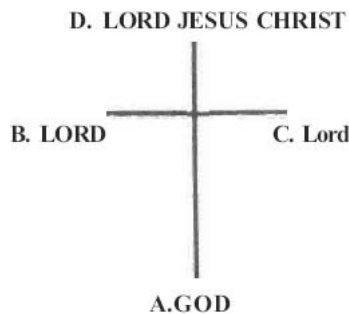
CHAPTER FOUR

NAMES OF GOD

God has always revealed Himself through His Name, which signifies nature, character, and authority. He was known in the Old Testament by three primary names: *God* (Elohim), *LORD* (Jehovah), and *Lord* (Adonai). He revealed Himself in the New Testament through the name and person of *Lord Jesus Christ*. In addition to His primary names, God uses compound names to show more complex facets of His personality. Since all of the compound names are formed by various unions of the primary names, it is necessary to look first at God's primary names.²³

I. GOD'S PRIMARY NAMES

The four primary names of God form a stature of truth which helps us to understand the different positions of the power and authority invested in God's nature and character.



A. GOD (Elohim)

Our English word *God* is translated from the Hebrew word Elohim, which is formed from the word *El*, meaning strength or the strong one, and the word *Alah*, meaning to swear, to bind oneself by an oath, so signifying faithfulness. As a uni-plural noun, the name God (Elohim) requires a singular verb. Uni-plural nouns are also used in our language. For example, we say "The *church* [plural] to [singular] meeting. *The family* [plural] *is* [singular] having a reunion." From the very beginning, the One God established the unity and the plurality of His Being.

And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image, in the image of God created he him; male and female created he them (Genesis 1:26,27).

And the LORD God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever: (Genesis 3:22).

The primary name *God* is used in connection with His great creating power. This power did not cease, as some men believe, with the creation of man. No indeed. When man's sin separated him from his Creator, God immediately created a way whereby His creation might be redeemed. Furthermore, He is still exercising His great creative strength and power. Almost every Christian can witness to one or more occasions when God made a way for them where there was no way. This is nothing less than God's mighty creating power at work.

B. LORD (Jehovah)

The second of God's primary names is the name LORD. Spelled with all capital letters, *LORD* refers to the Hebrew tetragram name JHVH. Translators have added the vowels to spell JeHoVaH, which means the Self-existent One who reveals Himself. The name LORD, then, has to do with God's revealing power and authority.

And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the LORD. And Abel, he also brought of the firstlings of his flock and of the fat thereof. And the LORD had respect unto Abel and to his offering: But unto Cain and to his offering he had not respect. And Cain was very wroth, and his countenance fell. And the LORD said unto Cain, Why art thou wroth? and why is thy countenance fallen? If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door. And unto thee shall be his desire, and thou shalt rule over him....And Cain went out from the presence of the LORD, and dwelt in the land of Nod, on the east of Eden (Genesis 4:3-16).

Man's sin separated him from God, deprived him of his glorious covering of light, and rendered him incapable of finding God's perfect will for his life. His heart and mind became shrouded with a garment of ignorance, or darkness. But through His name LORD, God showed forth His nature and power to penetrate darkness and reveal Himself to man.

When Cain offered the fruit of his own hands rather than a blood sacrifice, he did not have to wonder for a lifetime whether he was right or wrong. The LORD's revealing power immediately showed Cain his error and gave him an opportunity to repent. Unfortunately, not every man is delighted when he finds God's revealed way. Cain was one of these men. Rather than humbly confessing his sin, Cain eventually departed from the land where the LORD's presence dwelled in a special way.

Like lightning, God's revealing power pierces through the blinding darkness which keeps sinners from seeing His mercy and the way to cleansing and forgiveness. They may reject the way just as Cain rejected it, but they can never accuse God's nature of failing to show them His provided way of escape. With equal suddenness does God's revealing power break through the binding ignorance which keeps His own people enslaved to the world, the flesh and the Devil. An example of the LORD's faithfulness to reveal His perfect will is seen in Moses' life.

Concerned with convincing skeptical Israelites of his divine calling to lead them from Egypt into Canaan's Land?⁴ Moses questioned God, saying:

...When I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What is his name? what shall I say unto them? And God said unto Moses, I AM THAT I AM: and he said. Thus shalt thou say unto the children of Israel, I AM hath sent me unto you. And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, The LORD God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you; this is my name for ever, and this is my memorial unto all generations. Go, and gather the elders of Israel together, and say unto them, The LORD God of your fathers, the God of Abraham, of Isaac, and of Jacob, appeared unto me, saying, I have surely visited you, and seen that which is done to you in Egypt: And I have said, I will bring you up out of the affliction of Egypt unto the land of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites, unto a land flowing with milk and honey (Exodus 3:13-17).

In so many words, the LORD instructed Moses to tell the Israelites that the same LORD who revealed their afflictions to him while he was out on the back side of the desert (separated from all natural means of communication) was able also to reveal and confirm Moses' holy calling as they walked along the way. Instead of being confounded by the giants in the land of Canaan, the Israelites should have received their presence as another witness of Moses' divine calling. Sight of the enemies in the land should have been sufficient proof for them to recognize that they had in reality entered into the promised land.

A little handful of unbelieving Jews could not thwart God's eternal plan to have a people living in spiritual oneness of relationship with Him. He simply waited until all of the pessimistic Jews died in the wilderness. Then He raised up a people who believed the LORD's revelation of Canaan's Land enough to come under the Ark of His Headship, cross over Jordan, and start possessing the land. The second generation of Israelites conquered the giants and partook of the milk and honey. Praise the LORD for His powerful Name which can overcome our heritage of fleshly darkness, illuminate our souls, and inspire our hearts with a vision of His revealed truth.

C. Lord (Adonai)

God's third primary name is the *Lord*. Spelled in the King James translation of our Bible with capital and lowercase letters, the name Lord in the Hebrew is *Adonai*, which means master, husband. It comes from the root word meaning sovereign, controller, owner. All of these definitions reveal the Bridegroom's complete possessing power.

Abram was acquainted with the possessing power of the Lord's nature.

And Abram said, *Lord* [Master, Husband, Bridegroom] GOD, what wilt thou give me, seeing I go childless, and the steward of my house is this Eliezer of Damascus? And Abram said, Behold, to me thou hast given no seed: and, lo, one born in my house is mine heir. And, behold, the word of the LORD came unto him, saying, This shall not be thine heir; but he that shall come forth out of thine own bowels shall be thine heir. And he brought him forth abroad, and said, Look not toward heaven, and tell the stars, if thou be able to number them: and he said unto him, So shall thy seed be. And he believed in the LORD; and he counted it to him for righteousness. And he said unto him, I am the LORD that brought thee out of Ur of the Chaldees, to give thee this land to inherit it. And he said, Lord GOD, whereby shall I know that I shall inherit it? And he said unto him, Take me an heifer of three years old, and a she goat of three years old, and a ram of three years old, and a turtledove, and a young pigeon....And it came to pass, that, when the sun went down, and it was dark, behold a smoking furnace, and a burning lamp that passed between those pieces. In the same day the LORD made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates: The Kenites, and the Kenizzites, and the Kadmonites. And the Hittites, and the Perizzites, and the Rephaims, And the Amorites, and the Canaanites, and the Girgashites, and the Jebusites (Genesis 15:2-21).

Back in the Garden of Eden, God gave the Seed of the Saviour's humanity to Adam female.²⁵ When Abel, the son who carried the spiritual Seed, died at the hands of his brother, God performed a miracle, retrieved the Seed, and returned it to Adam female. From the invisible spiritual loins of Seth, the son given in the place of Abel, the Seed passed from generation to generation until it finally came to the spiritual loins of Abram in Ur of the Chaldees. Calling Abram to forsake country and kindred and go into a strange land, God promised to bless him and make him into a great nation. Though God periodically renewed His promise down through the years, Abram's wife continued to be barren.

Just prior to the events recorded in the fifteenth chapter of Genesis, Abram met Melchizedek, priest of the Most High God, who served the patriot communion (oneness, or marriage, bread and wine), blessed him, and revealed the Most High God as the possessor of heaven and earth.²⁶ *Most High* is the literal translation of the Hebrew name El Elyon, which means lofty, supreme, Most High, highest, uppermost.

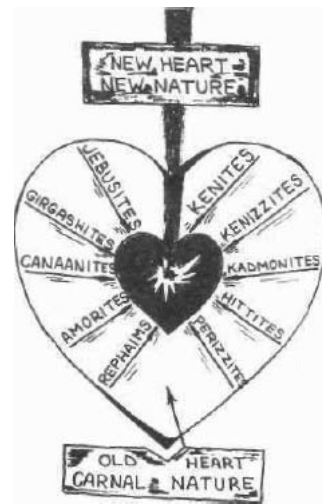
We know that Abram had a very personal joining with the Possessor, for he immediately began addressing Him as *Lord* God (Adonai, Master, Husband, Bridegroom, Possessor and Creator of the seeds of life). Realizing His position as a barren wife, as it were, Abram presented his case to his Bridegroom-Lord. Because Abraham's childless situation in his household was a great affliction which weighed heavily upon his heart, he presented his complaint to his Bridegroom Lord. He never complained *of* the Lord, but he complained *to* the Lord. We have the same blessed privilege to pour out our grievances and our burdened spirits to a faithful, compassionate Bridegroom-Lord.

God had already told Abram that He would make of him a great nation (Genesis 12:2) and his seed as the dust of the earth (Genesis 13:16). But He had not clarified to Abram whether this seed was to be gotten of his own loins or to be adopted into his house. Then the Bridegroom-Lord graciously answered Abram's complaint by giving him an express promise that his son was to be begotten out of his loins. The Lord confirmed this promise to Abram by bringing him forth from the terrestrial sphere, elevating him in the Spirit above the stars and inviting him to look downward at the stars. We know that Abram had this experience, for the Hebrew word *look* signifies looking downward from above. Then Abram believed the Bridegroom-Lord. It was clear now that his seed would be begotten out of his own loins, but faith still pressed through for a full confirmation that his seed would also inherit the blessed promised land. This visible manifestation of humility faith moved the Bridegroom-Lord's heart to give Abram a visible threefold witness confirming and assuring him that God would indeed perform His promise in giving Abram and his seed the promised land. A smoking furnace (picturing the Holy Ghost) and a burning lamp (picturing the Father) passed between the pieces of the sacrifice (picturing the Word, or the Son).¹⁷

That very day the LORD brought Abram into covenant relationship with Himself, outlined the territory of

Canaan's Land, and identified the enemies which Abram's seed would have to overcome in order to possess fully their inheritance. None of the heirs should have been discouraged by the strong, powerful adversaries they found inhabiting the land. With their human will in marriage union with the *Lord*, the Master, Husband, Possessor, they were well able to possess the land from Jordan up to Jerusalem.²⁸ In like manner, spiritual Canaan's Land with all of its enemies will be possessed by Christians who grow to the place where their human will is joined in spiritual marriage relationship with the divine will of the *Lord* Jesus Christ, the One who now has an eternal union with God's possessing power (Acts 2:36).

The Bride of Jesus Christ must battle multitudes of attitudes and dispositions in her carnal heart which are comparable to the heathen nations whose land was promised to Abram's seed.



We shall briefly interrupt our lesson on the primary name God in order to include the nature and characteristics of the original inhabitants of natural Canaan's Land.

KENITES: The first enemy in the land were the Kenites who characterize the wailing and mourning our flesh does when things fail to please it. Crooning a loud mournful tune, the spirit of self-pity is strong to accuse God's nature. "I just can't understand why this terrible thing happened to *me*. I've really been trying to live right, but it doesn't seem to help a bit. People still treat me like I was a dog. Sometimes, I wonder if the Lord even loves me."

Because the flesh has sung its dreadful dirge for so long, it sometimes takes a while for us to recognize the Kenite for the enemy it is. The light of truth must shine in our souls, making us conscious of the Kenite's corrupt nature before we realize that self-pity and truth cannot abide together in the same land. This knowledge empowers the spiritual man to war effectively with the sharp sword of the Spirit of the Lord. Every time we join our wills to the will of the Lord and claim God's headship over *all* things including apparent injustices, our spiritual man cuts the heads off of a few Kenites and moves in to possess their land.

KENIZZITES: The Kenizzites were the second enemy nation. As hunters, they depict the spirit in our flesh which hunts for weaknesses and failures in others. This deceitful spirit keeps us busy probing into our brother's flesh pot when we should be searching our own heart to see where we are not measuring up to the mark. Tracking down every fault and failure in our brother's heart does not help us in our personal walk with God. What we discern about another person is not what adds inches to our spiritual man. Stature comes by dealing with the enemies in our own heart. Since our human heart is deceitful and desperately wicked (Jeremiah 17:9), it is impossible for us to search it out alone. We must let the Spirit of the Lord have free access to our heart. As He walks up and down and to and fro through the corridors of our being, He will show us where every enemy is hiding. By heeding His faithful witness, we grow daily to be more like Him.

The Kenizzite spirit drives people to hunt for satisfaction and pleasure outside of God's perfect will. When under the influence of the Kenizzite spirit, Christians who might never be tempted to partake of worldly pleasures become enflamed with a desire to seek satisfaction in their ministry and works rather than in their spiritual Bridegroom, Jesus Christ.

The Bride of Jesus Christ will let the Lord search out her heart, expose, and destroy the Kenizzite spirit. The

further she goes into their land, the more she becomes possessed with an all consuming desire to hunt for her spiritual Bridegroom in every situation of life.

KADMONITES: The third enemies were the Kadmonites, an ancient aboriginal tribe living in Canaan's Land. Their name traces back to a root word meaning to project oneself, to precede. That most of us still have some Kadmonites lurking around is evident from the way the flesh constantly projects its own opinions and ideas. We pass our judgment out before anyone asks for it. If the subject is no more important than how to cook the beans, our Kadmonite is the first to tell exactly how the job should be done. The Kadmonite in us always knows everything. He knows how the preacher should preach, how the deacons should serve, how the women should dress, how the children should behave. He even knows how God should run His business. This enemy is easily recognized; he persistently and fearlessly projects his views regardless of whether he has all the facts or not.

We learn to walk softly through life when the Spirit of the Lord begins possessing Kadmonite territory. Instead of rushing in with our thoughts, our ideas, and judgments, we desire to project nothing except the true judgment of Jesus Christ.

HITTITES: The Hittites were the fourth nation of enemies. They represent the part of our flesh which enjoys terrorizing people. When this enemy turns his anger loose, he may roar like a lion and fight like a tiger, or he may freeze into stony, mute silence. Christians who are too proud to throw a wild fit sometimes hide anger behind a facade of hurt feelings, saying "I'm so *hurt*, I just can't speak." Regardless of what form it takes, the Hittite spirit constantly works to produce a manfearing spirit in someone else. This spirit has but one objective, and that is to terrorize the other person into subjection and obedience to its fleshly will.

We do not have to live all our lives plagued by the Hittite in our flesh. Fleshly anger cannot stand before the Lord's holy, righteous indignation. One hailstone out of His mouth (Psalm 18:13) has power to extinguish our flaming anger. One fiery coal from his mouth can dissolve our cold malice. We can possess all of the land belonging to the **Hittite**.

PERIZZITES: The Perizzites, the fifth nation of enemies, inhabited the open country of Canaan's Land. Living in unwallled cities, they illustrate the spirit of fleshly liberty which rebelliously resists being brought under subjection to either God's Word or God's Spirit. The Perizzite in our flesh loves the wide open spaces of our own will. It suffers greatly at the mere thought of being tied down or fenced in to where it must be in a certain place at a certain time. This spirit says, "Oh, I love the Word, but there is no way that I can promise to be at church by seven o'clock to pray. My life does not allow for such a set schedule. I will be there, of course, if nothing hinders." This spirit may enjoy preaching or teaching until faced with the burden and responsibility of a church or Sunday school class. What happens then? The uncrucified Perizzite takes off for the wide open spaces. Some Christians back-slide on God rather than let the Lord deal with their Perizzite who loves his fleshly freedom from responsibility more than he loves to obey God's Word and God's Spirit.

REPHAIMS: The Rephaims, the sixth enemy nation, were the giants of Canaan's Land. Some of the biggest giants in our flesh are the giants of rebellion, whose main work is to support the wall of blasphemy encircling the city of pride down in our carnal heart.

Part of the rebellious Rephaims work on the outside of the wall. These are easily seen. Strutting back and forth openly flexing the muscles of their superior statures, they shout "*I will nut* take that. *I will not* humble myself. Not even God is big enough to bring me down." The rumble of their revolt against God's kingly power and authority over ail of His creation reaches to the uttermost parts of the land, shattering the peace and tranquility of all its inhabitants, fleshly and spiritual alike.

Their brothers, though they assume a less noticeable crouching position on the inside of the wall, are equally strong to express their mutinous rebellion. Rather than accept God's Word which says, "I can do all things through Christ which strengtheneth me," these giants of proud inferiority rebellion prefer to sit like stupid, empty headed idiots, chanting, "*I can't! I can't I can't!*" to everything they are asked to do.

Their time as well as huge size and massive weight is wasted trying to cast a reflection on the justice and goodness of God's nature. Know this, beloved, God takes the very limits of our potential into consideration when imparting gifts, talents, and abilities to us. Then out of the goodness and mercy of His nature, He gives every man ample substance to achieve the heights and depths and length and breadth of his potential in God.

There is no reason for us to live in a state of constant rebellion against God and His will for our lives. The Lord, the Master, Husband, Possessor, has a stature of living Word which far exceeds the stature of our blasphemous

superiority and inferiority rebellion. Furthermore, if we let Him, He will use His mighty stature of truth to war against these giants until they are completely driven out. When the Rephaims are destroyed, our **land** can experience new peace and harmony with God's will.

AMORITES: The Amorites were the seventh enemy nation. Their name means publicity, prominence, mountaineer. It comes from a root word meaning to be proud and to boast. The Amorite always calls attention to himself rather than to God. He is the fleshly fellow who jumps up to boast about his accomplishments and brilliant works while completely ignoring the truth that God's wisdom and guidance is what brought success. He thinks and speaks of nothing except what he has done, or more often what he plans to do.

God alone is worthy of glory. If we would grow into full spiritual maturity, we must let the Lord possess the land of the Amorite in us. When this enemy is destroyed out of our land, our time and attention can be directed to giving Him pleasure, giving Him praise, honor, and glory.

CANAANITES: The Canaanites, the eighth enemy nation, were the merchants, traffickers, peddlers of Canaan's Land. Their name comes out of the root word *kaw-nah*, which means to bend the knee, hence to humiliate, vanquish. Kaw-nah also means to bring down low, into subjection, under, humble self, subdue. The Canaanites' great air of humiliation and servitude was simply an assumed front used to peddle their wares. However disarming their false humility may have been, it was rooted in desire for personal gain and therefore had nothing to do with true heart humility which must belong to the permanent inhabitants of Canaan's Land.

Flesh can take the low place when occasions demand it to do so, but this class of humility quickly shows its Canaanite nature. As soon as the other person is out of earshot, the Canaanite, hoping to gain a little fleshly pity, is out peddling the news of how badly he has been treated. The fleshly Canaanite also knows how to be very solicitous of the welfare of people who hold knowledge he wants to learn. "How are you, Brother Jones? I've been so burdened for you lately. Is anything wrong?" If Brother Jones is not spiritual enough to discern between true humility which puts a person on his face in earnest prayer and the false humility of the Canaanite, he should not be surprised to hear later that his personal problems have become public information. Why? Because it is the Canaanite's inbred nature to peddle anything, good or bad, if it helps him gain sympathy, prestige, honor, or knowledge from another person.

The Lord Jesus Christ alone possesses the true humility needed to overcome the Canaanite's false humility and peddling spirit which lives in a state of constant motion and unrest. A heart joining with His true humility allows us to dwell in the land in calm contentment with the Lord's headship whether it leads us into prosperity or into momentary loss.

GIRGASHITES: The Girgashites were the ninth enemy nation. Their name means to live in houses of clay. Since scripture frequently likens the flesh to clay, we know that the Girgashites lived in the flesh rather than in the Spirit. Instead of erecting homes out of the durable Rock of Truth, these poor, simple souls built their houses out of material which was doomed from the beginning. The insubstantial nature of the clay made it susceptible to all the ravages of nature. Wind, rain, heat, and cold all took their toll. Every clay house was destined to come to ruin sooner or later. Casual observers might have mistaken the constant activity of the Girgashites for growth. But, beloved, theirs was not a building program; it was a rebuilding program. Each new generation of Girgashites continued to build with the same inferior building material used by its parents.

What a graphic picture this gives of the spiritual Girgashite in our flesh. The fact that the Girgashite's little clay doctrines and opinions failed to weather one of life's storms does not deter him from regathering them as soon as the winds and the rains subside. Ignoring the possibility of other and more severe disturbances, the Girgashite goes about busily rebuilding his frail clay house.

Some of God's people never conquer their spiritual Girgashites, so they never possess their land. They doom themselves to a life of endless restoration of clay houses which cannot bear the least measure of strain. This is a tragic waste.

It is much better in the long run to suffer the brief pain of having the fleshly clay of our ideas and opinions completely destroyed, for the Lord does not leave the land He possesses empty. He constructs strong houses which can stand the test of time and eternity. Our spiritual man has nothing to fear if he lives in houses made out of the eternal living Word of God. These houses will stand as long as God stands.

JEBUSITES: The Jebusites were the last enemy nation. Then-name and the name of their capital city, Jebus, come from a root word meaning to trample, loath, tread down, tread underfoot, be polluted. When Israel moved in to

possess Jebus, its name was changed to Jerusalem, which means founded peaceful.

That the loathsome spirit is present in all flesh, saint as well as sinner, is seen in Israel's wilderness journey. Before reaching Canaan's Land where the Jebusites were entrenched, God's chosen people began saying, "...our soul loatheth this light bread" (Numbers 21:5). In the Proverbs of Solomon, we read: "The full soul loatheth an honeycomb; but to the hungry soul every bitter thing is sweet" (Proverbs 27:7). The Jebusite is an ungrateful creature. Whether he is hungry or full, he loathes the manna of God's Word and the sweetness of His Word.

The Jebusite is responsible for many of the inner as well as outer conflicts experienced by Christians in their journey toward spiritual maturity in Jesus Christ. Regardless of how trifling a situation may be, the Jebusite is ready to manifest his loathing, hateful disposition toward God and toward God's will. For example, if God's will is for us to join the group who witnesses on the street corner, the Jebusite starts screaming, "I hate to be a spectacle. I loath it." With hateful feet, he treads God's headship and God's will underfoot as he goes his own way. Conversely, the Jebusite despitely volunteers to go out preaching if the Lord is leading us to increase our prayer life. His hatred on this occasion is directed toward the solitude of the prayer closet rather than the publicity of the ministry. During the course of his existence, the Jebusite voices a loathing for a myriad of seemingly unrelated things, but none of these *things* are the real root of his problem. His deep bitterness, resentment, and hatred come out of a great core, as it were, of basic loathing for God's person and God's will. Until the Jebusite is driven out of the land, our spiritual man will continue to have periodic battles.

For some Christians the warfare against the Jebusite continues for years with little victory over this enemy and his loathsome spirit. Why? Because it is impossible to win as long as we fight one Jebusite at a time. We must let the Lord show us how to launch an offensive attack against the Jebusites' well fortified ruling city of Jebus, the seat of their procreating powers. Conquering Jebus does not mean that all of the Jebusites are gone out of the land, but it does strip the mature nucleus of its power to give birth to new Jebusites. This major victory makes it less difficult to overcome the stray Jebusites who might escape out of the city and lurk around over in the northwest corner.

Remember, the city of Jebus had its name changed to *Jerusalem*, which means founded peaceful. Living in the New Jerusalem in perfect peace with God and with His will, then, is dependent on whether or not we drive out the original owners whose loathing for God issues out of the very core of their beings.

May this lesson make each of us more conscious of the enemy Kenites, Kenizzites, Kadmonites, Hittites, Perizzites, Rephaims, Amorites, Canaanites, Girgashites, and Jebusites living in our carnal heart. It does not matter which of these ten enemies we have to fight or how many of them array themselves against us on our way through spiritual Canaan's Land. The *Lord*, the Husband, the Bridegroom, possesses the particular degree of nature and power needed to overcome every single enemy in our flesh. All we have to do is get our human will joined to the will of the Lord, and the victory will be ours. Through the Lord's possessing power, we can possess all of the land up to and including Jerusalem.

We are now ready to continue with our study of the primary names of God.

D. Lord JESUS CHRIST

God's fourth primary name, which has to do with the saving, redeeming power of God's humility nature, began to be manifested back in the Garden of Eden and was fully revealed in the person of His only Begotten Son whose name *was Lord Jesus Christ*.

Man's sin plunged him into the deep pit of depravity and rendered him completely powerless to save himself. Impotency which reached to the very core of man's being made it impossible for him to ascend out of the dark pit of sin; he had no hope of ever walking again in the glorious light of God's personal presence. There was absolutely no natural means of redemption for weak, sinful man. But God's humility brought Him down to fallen man. His work of redemption started when He gave Adam female the Promised Seed of the Saviour's humanity. Into Adam female's invisible spiritual loins, God planted the Seed which caused her to know that her Saviour would one day come in human flesh. After providing an immediate, but temporary, blood atonement for sin, God covered the naked bodies of Adam male and female with coats made from the skin of the slain animals.

As a tiny invisible Seed of Promise, the Saviour descended from God down to the invisible spiritual loins of Adam female.²⁹ The humility of the Humanity Seed was tested and tried from generation to generation within the descendants of our first parents until it reached the invisible spiritual loins of Abram, who allowed the humility to be visibly demonstrated in his life. That is when the Bridegroom-Lord gave Abram a second supernatural Promised Seed of the Saviour's divinity-the Seed of Christ. Again, the Seed repeatedly proved that He possessed the humility

nature needed to save man from all of his evil, wickedness, rebellion, and pride. However, the two precious Promised Seeds of humanity and divinity faced a unique and seemingly impossible situation upon reaching the invisible spiritual loins of the Virgin Mary. There was a need for a special body to be prepared in which they could dwell. Therefore, it was necessary for the Promised Seeds of humanity and divinity to wait for God to send His Word of Performance and prepare a holy body for them to dwell in. The Saviour, then, could not be born according to natural means.

The Saviour's humanity, identified by the name *Jesus*, was revealed to the Virgin Mary by the Angel Gabriel.

And the angel said unto her, Fear not, Mary: for thou hast found favour with God. And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: (Luke 1:30-32).

The miraculous conception and birth of Jesus had nothing whatsoever to do with the flesh, not even the sinless flesh of God's own Son. Neither Mary nor Jesus could do a thing, other than humble themselves, to cause the power of the Holy Ghost to overshadow and quicken the supernatural Seeds of the Word of Promise and join them with the Word of Performance.³⁰

The name Jesus is of Hebrew origin and means *Jehovah-saved*. Thus we have salvation, beloved, not through our own merits, but through God's humility and love. God gave the Seeds of Promise. He kept them alive and quickened them. He also brought them to birth in the visible realm where they could grow into a mature stature of humility which He, in turn, could receive as the perfect and fit offering for sin.

The Saviour's divinity is identified by the name *Christ*. Lowly shepherds were among those who received the revelation of this name.

And there were in the same country shepherds abiding in the field, keeping watch over their flock by night. And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid. And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is *Christ* the Lord (Luke 2:8-11).

Christ was the divine name of God's Son; it is the name used in reference to His eternal Being. *Christ* existed before the name *Jesus* came into being. Since part of God's nature is to reveal Himself to man, we can expect to find God's Word revealing the identity and nature of Christ.³¹

Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; And were all baptized unto Moses in the cloud and in the sea; And did all eat the same spiritual meat; And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them; *and that Rock was Christ* (I Corinthians 10:1-4).

Paul, writing under the divine inspiration of God's Holy Spirit, states clearly that Christ was the Rock, but for more understanding of the Rock, we must take advantage of ALL SCRIPTURE. Back in the Old Testament, Moses declared the Rock (Christ) was a God of truth, or a God of Word.

Because I will publish the name of the LORD: ascribe ye greatness unto our God. *He is the Rock*, his work is perfect: for all his ways are judgment: *A God of truth* and without iniquity, just and right is he (Deuteronomy 32:3,4).

John, the apostle, also spoke of the eternal existence of Christ, the Rock, the God of truth.

In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God....And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth (John 1:1-14).

The same Greek word used for *Word* in the first chapter of John is used again in John 17:17: "Sanctify them through thy truth: thy word is truth."

Observe the consistency of God's Word. The written Word in the Old Testament, the written Word in the New Testament, and the Living Word in God's only Begotten Son all agree that Christ is the Rock and affirm that this Rock was a God of truth, or a God of Word.

What did the shepherds learn about the nature of Christ, the Word of truth?³² The answer is seen in the announcement given to them. "And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people" (Luke 2:10).

Gabriel's message rang with the great joy which comes with the revealed Word of God. Anyone who has ever experienced having the Christ, the quickened, Living Word of God, come into his heart will gladly testify of how unspeakable joy started bubbling up in his soul. This is because joy is an intricate and inseparable part of the revealed Christ.³³

Notice, the coming of the Christ was prophesied to bring joy to *all* people. Yet, some people have lived, died, and entered into eternity without ever accepting the Saviour or receiving a personal revelation of the Christ. Did Gabriel miss it on this occasion? Is there some room for skeptics to accuse the authenticity of the Bible? Certainty not! The Devil may seem to win a few battles, but in the final analysis God will win the long war between good and evil. God is an immortal Being; therefore, He is not confined to working within the limits of our short span of mortal existence. He has all eternity in which to fulfill His Word. This is just one of the exciting reasons for serving God.

Let us look further into the matter of Christ bringing joy to *all* people, including those in the regions of the damned.

And every creature which is in heaven, and on the earth, and under the earth [in hell], and such as are in the sea [the bottomless pit], and *all* that are in them, heard I saying. Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever. And the four beasts said, Amen. And the four and twenty elders fell down and worshipped him that liveth for ever and ever (Revelation 5:13,14).

Prophetically, John heard every creature, the righteous ones and the unrighteous ones, singing the same joyful song of worship to God and the Lamb.*

God gives every person an opportunity in this life to marry his human will to the saving Name of Christ, the Living Word of Truth. What is the truth, beloved? The truth is that God and His Lamb are worthy of all of our praise, honor, glory, and worship. If we accept the Christ now and let the joy of His saving truth come out of our mouths, God gives us the additional privilege of choosing to be joined in this life to the full stature of the truth of Christ's headship. Not all saved people avail themselves of this latter privilege. Some will never press toward the prize of the high calling in Christ Jesus. Some will never attain in this life the spiritual maturity of the Bride of Christ. Nevertheless, all born again believers experience the joy and delight which comes with whatever portion of truth we willingly confess with our mouths and believe with our hearts. In eternity each saved person will continue to joy in Christ as he has joyed in the truth he fellowshiped in this life.

Unfortunately, this class of joy will not belong to people who wait until eternity to receive a personal revelation of Christ. Although these people will come to a knowledge of the Truth, they cannot personally take pleasure in the fulness of its joy. Consider their situation for a moment. All lost people (this includes people who never accept Christ and those who apostatize against Him) will spend eternity in the lake of fire. Although these people may never willingly accept or praise the Truth in this life, they will be put in a vise of fire and brimstone which will force them to divulge the Truth they did not speak on earth. They will be forced to praise God.

Remember, Truth never changes its nature. The revelation of Christ *always* brings joy. Since these wicked people will be speaking the Truth out of their mouths, the joy of their words will be flowing out for everyone to hear. Praise will be going up to God and the Lamb. What, then, keeps the people in the lake of fire from immediately feeling the joy of the Word of Truth which is in their midst? The problem is that these people fail to surrender for their will to be joined to the Truth as it is being forced out of them. Instead of deriving pleasure from the Truth, the rebellious ones will be in a state of constant torment over the Word because their wills are unprepared to let them enjoy the joy of the Truth.

Even now people go through similar situations as will be experienced by people in the lake of fire. Consider the following example: Driven by some painful, miserable circumstance rather than by a personal revelation of their lost condition, this class of sinners comes into the house of God and apparently accepts the truth of their lost condition and their need of a Saviour. Welcoming His redemption from the pain of their sins, they will, for a season, accept His Blood and follow the teachings laid out in God's Word. Some receive the Baptism of the Holy Ghost, and some

others go down into the watery grave of outward water baptism.* They have the Truth and the joy of it coming out of their mouths, but the unchanged state of their wills become evident as soon as their painful circumstance changes just a little bit. Turning back to the ungodly things they left behind, these people prove that their love for the world, with its honky tonks and devils, is greater than their love for the Truth and the joy of His Word. Why? What is wrong? Beloved, their human wills are not prepared to enjoy the truth that the Living Word of Christ has power to save them from *all* of their fleshly lusts. Though they are glad to have Christ save them from the pain and suffering brought on because of their sins, they really are not interested in His redeeming them from their sinful desires.

Beloved, we cannot escape the Truth of Christ, not even if we go to the lake of fire. Is it not wisdom to humble ourselves now so Christ can redeem us daily from our proud human will? The new will, the saved will which Christ gives to us, takes joy in being in subjection to the Truth. It delights in surrendering and obeying His every Word. It is always ready to joy, enjoy, or rejoice over the Living Truth of God's Word.

The name *Lord* relates to the oneness of relationship which the Son maintained with Christ and with His heavenly Father. All the days of His earthly journey Jesus Christ spoke the words His Father gave Him to speak (John 17:8), and He did only the things He saw His Father doing (John 5:19). When He died upon the Cross, going into death and hell in the place of sinful man, He completed the work of redemption His Father had sent Him to do. On resurrection morning, God the Father deified the man Jesus by giving Him an eternal union with the Lord and Christ.

Therefore let all the house of Israel know assuredly, that *God hath made that same Jesus*, whom ye have crucified, *both Lord and Christ* (Acts 2:36).

Jesus the man was made both Lord and Christ; He was made God. The Lord Jesus Christ was, is, and always shall be our Redeemer. Praise His Holy Name!

There is no God like our God. The revealing power of His nature is seen in His name LORD (Jehovah). The possessing power of His nature is seen in His name Lord (Adonai), and the redeeming power of His nature is seen in His name Lord Jesus Christ. Sinful man can know unity with God only if he comes through the name Lord Jesus Christ, for He is the one who holds the power of redemption. Beloved, our redemption cost God the dearest treasure of His heart, His only Begotten Son. It cost Jesus Christ His very own life's Blood. How can we do less than offer our ransomed lives back as a living sacrifice to the One who loved us with such unspeakable love.

II. GOD'S COMPOUND NAMES

According to Webster's dictionary, the word *compound* means to put together parts to form a whole, to form by combining parts; it means something composed of or resulting from union of separate elements, especially of a kind usually independent; it means something formed by a union of elements or parts, specifically a distinct substance formed by chemical union of two or more ingredients in definite proportion by weight.

The seven redemptive names of Jehovah are compound in that they are composed of invisible substance and visible substance. Man's sin rendered him blind to the spiritual, invisible world surrounding him. Man's redemption from sin came because the LORD's nature possessed the weighty humility which permitted Him to join Himself to a sanctified part of His own visible creation. In this way, then, man could literally *see God* manifested before his very eyes and, therefore, could perceive at least a small measure of the LORD's love for all of His creation. Standing forth in a visible form, the LORD revealed the depths to which He would go in order to redeem the lost and see the fulfillment of His longing desire for perfect unity. Out of the seven compound names of His own Being, Jehovah paid the full price for man's redemption from sin.

A. JEHOVAH-JIREH-The LORD will Provide

And Abraham lifted up his eyes, and looked, and behold behind him a ram caught in a thicket by his horns: and Abraham went and took the ram, and offered him up for a burnt-offering in die stead of his son. And Abraham called the name of that place Jehovah-jireh; as it is said to tins day, In the mount of the LORD it shall be seen (Genesis 22:13,14).

We receive a revelation of the LORD's first redemptive name, *Jehovah-jireh*, at the Brazen Altar of sacrifice in the Old Testament Tabernacle. To test the depths of Abraham's love and consecration to Him, God commanded him to offer Isaac as a burnt-offering up on Mount Moriah. Rising early in the morning, Abraham obediently set out with

his son toward the place of sacrifice. Though he was preparing to slay the son who carried the precious supernatural Seeds of Promise, Abraham manifested no distrust in the LORD who demanded such complete consecration. Nowhere along the way did Abraham let carnal reasoning restrain him from going to the top of the mountain. All the way up the face of the mountain, Abraham praised God for the privilege of having something to offer to the LORD. Long before he reached the altar of sacrifice, he was worshipping and magnifying God from the depths of his heart. (Let us pause to inject the thought that it takes more than a gift of salvation, as great and blessed as this experience is, to worship God so completely; it takes a measure of spiritual stature obtained by growth to trust the LORD's nature when from outward appearances He is asking us to give up all hope of ever seeing the fulfillment of His perfect will in our lives). As Abraham stood with upraised knife ready to make the supreme sacrifice of his life, the angel of the LORD called to him from out of heaven, commanded him to withhold the knife, and showed him a ram caught in the thicket by his horns.³⁴

The name *Jehovah-jireh* means the LORD will provide. None but the LORD possesses the strength of humility fortitude needed to provide an acceptable substitutionary offering which would spare the physical life of Isaac. Jehovah-jireh's humility nature, joined to the visible ram, paid the price to redeem the one carrying the supernatural Seeds of God's perfect Lamb, the Lord Jesus Christ, and thereby, granted the additional time needed for the Seeds of Promise to reach the fulness of stature required of the Sacrificial Lamb who would take away the sins of the world.

B. JEHOVAH-RAPHA-the LORD that Healeth Thee

And when they came to Marah, they could not drink of the waters of Marah, for they were bitter; therefore the name of it was called Marah. And the people murmured against Moses, saying, What shalt we drink? And he cried unto the LORD; and the LORD shewed him a tree, which when he had cast into the waters, the waters were made sweet: there he made for them a statute and an ordinance, and there he proved them. And said, If thou wilt diligently hearken to the voice of the LORD thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I am the LORD [Jehovah-rapha] that healeth thee (Exodus 15:23-26).

The second redemptive name of the LORD is *Jehovah-rapha*, which means the LORD that healeth thee. Although Israel did not yet have a revelation of the Old Testament Tabernacle, the LORD mercifully gave her a foretaste of the healing power hidden in the depths of His name in the Brazen Laver. Those who attain this degree of spiritual maturity by growth obtain an inner healing of the will which is greater than the healing which comes by gift.

After crossing the Red Sea, the Israelites went three days journey into the wilderness before finding water.³⁵ There was just one problem. The water was too bitter for their taste. Instead of reflecting upon God's past faithfulness to supply their needs, these ungrateful Israelites instantly began murmuring against Moses and, thus, indirectly against the LORD Himself.

By joining His invisible nature to a living tree on this occasion, the LORD revealed the power of the humility nature of the Living Cross of the Lord Jesus Christ, who willingly allowed Himself to be plucked out of the land of the living and planted in the bitter waters of death and hell for us.³⁶ Instead of becoming like the bitter waters swirling around Him, instead of swallowing their gall, Jesus Christ chose to let His humility roots go down, down, down until He could suck honey out of the Rock of Truth of His Father's nature which is beneath, as well as above, every situation and experience we can ever know. The tree in Moses' day was but a type and shadow of our Living Tree; yet when cast into the midst of Marah's bitter waters, it was anointed with humility sweetness which had the authority and power to change bitter into sweet.³⁷ Furthermore, the changing power would have worked the same miracle in the hearts of the Israelites if they had allowed it to do so. It would have done more than simply change the bitterness of a single situation. Humility sweetness would have started healing their bitter core of unbelief in the goodness of God's nature. This great cankerous sore of bitterness constantly poured out new murmurings against the headship of their God-given leader who, in turn, was walking under God's own headship.

The sweetness of Jesus Christ's humility nature was powerful enough to heal the bitter waters of death and change them into sweet drinkable waters of resurrection life. Surely, then, this same humility nature is sweet enough to heal and change whatever other bitter waters we might be asked to drink as we go on for God. What a beautiful ray of light streams from the humility nature of Jehovah-rapha. Once we see that it has power to change more than a single bitter situation and thereby make our outward attitudes temporarily sweet, we can plunge by faith into the

pool of His death with our mouths wide open, as it were. When His sweetness reaches down to the very core of our being, it begins healing us from within, and its transforming process will not cease until our whole human nature becomes as sweet and humble as is His own.

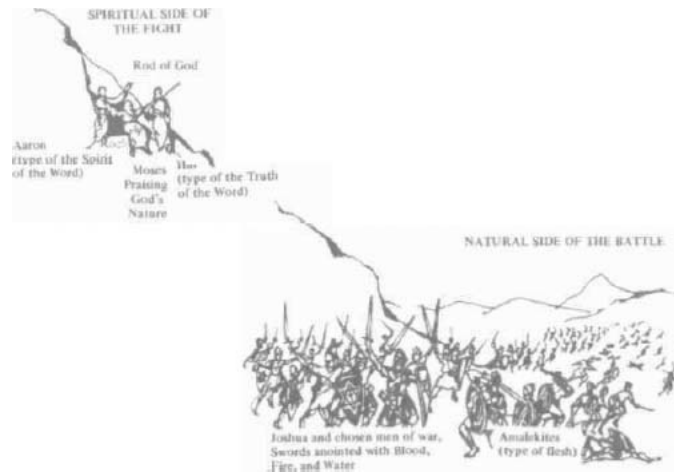
C. JEHOVAH-NISSI-The LORD our Banner

Then came Amalek, and fought with Israel in Rephidim. And Moses said unto Joshua, Choose us out men, and go out, fight with Amalek: to morrow I will stand up on the top of the hill with the rod of God in mine hand. 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 lie 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. And the LORD said unto Moses, Write this for a memorial in a book, and rehearse it in the ears of Joshua: for I will utterly put out the remembrance of Amalek from under heaven. And Moses built an altar, and called the name of it Jehovah-nissi: For he said, Because the LORD hath sworn that the LORD will have war with Amalek from generation to generation (Exodus 17:8-16).

The third redemptive name of the LORD is *Jehovah-nissi*, which means the LORD our banner. This name is revealed when our spiritual stature increases to the position held by the Golden Altar of Incense, the place of intercession and travail, in the Old Testament Tabernacle. Without this class of prayer, we cannot become personally acquainted with the faithfulness of the LORD's nature to zealously make continual war with the part of our flesh which, like the Amalekites, is absolutely void of the fear of God.

God made a demonstration through Moses, Aaron, Hur, and Joshua of how His holy hatred against sin burns from generation to generation. The holy war against the nomadic Amalekites began while Israel was still in the wilderness. Too cowardly to attack the armies of Israel, the Amalekites periodically slipped around to Israel's back side to smite the most feeble, the faint, and the weary of God's children. This continual drain upon the life and substance of Israel stirred God's wrath to burn against the heathen's lack of respect for life and against their unjust and unequal practices. Joining Himself to the rod of God in Moses' hand, the LORD (Jehovah-nissi) began shining forth like a banner of light over the armies of Israel so that Joshua and his men could prevail over the Amalekites in the valley. When Moses' hands became too heavy to continue supporting the rod alone, God made a way for the battle to endure by bringing Aaron (a type of the Spirit of the Word) and Hur (a type of the truth of the Word) to uphold Moses' hands as he sat on the rock praising the portion of God's nature which flowed out of the rod in his hand.

The rod in Moses' hand was engraved invisibly with the name of Aaron, the high priest. Later, the name was made visible, and its nature, power, and beauty were revealed to all the congregation (Numbers 3 7:1-13). As long as the rod with its invisible name (portraying the nature of our High Priest, Jesus Christ) was held in the high and exalted position, as long as the nature of the rod was lifted up in worship and praise, the LORD gave Joshua and his army power over the flesh.



What a fitting illustration this is of our personal fight against the flesh. We start out using the sword of truth against the flesh and at the same time worshipping and praising God for His holy nature, but often our hands grow heavy before the victory is won. Whenever worship and praise ceases 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 and continue praying, the LORD will send an Aaron and a Hur along to help us exalt His holy Name (nature) when our hands grow weary. The LORD's nature is so good, righteous, and holy that, if necessary, our spiritual High Priest, Jesus Christ, will personally bring His Word and His Spirit to give us the added support needed to keep fighting until our fleshly nature is conquered.

The word *fight* means to feed on, to consume, to prevail, to overcome. There is no way we can lose the battle if we have the Spirit of the Word on one side, the truth of the Word on the other, and praise for God's Name or nature right in the middle. God will anoint our sword with the prevailing power of the Blood, Fire, and Water which will begin to devour our flesh and change it into something for God to feed upon and into something for our spiritual man to feed upon.

The victory can be ours, but we must realize that it is not a one-time battle. We must join Jehovah-nissi's everlasting war against our flesh. Beloved, He has a nature, a name, which burns with undying determination to bring all flesh to the place where it can and will acknowledge the supremacy of God's holiness.

D. JEHOVAH-SHALOM-The LORD our Peace

The LORD's fourth redemptive name is *Jehovah-shalom*, which means the LORD our peace, or our peacemaker. This ray of light about the LORD's nature is revealed to us as our spiritual stature grows to the place occupied by the Golden Candlestick in the Old Testament Tabernacle.

Gideon, the sixth judge of Israel, received the revelation of the name Jehovah-shalom.

And there came an angel of the LORD, and sat under an oak which was in Ophrah, that pertained unto Joash the Abi-ezrite: and his son Gideon threshed wheat by the winepress, to hide it from the Midianites. And the angel of the LORD appeared unto him, and said unto him, The LORD is with thee, thou mighty man of valour. And Gideon said unto him, Oh my Lord, if the LORD be with us, why then is all this befallen us? and where be all his miracles which our fathers told us of, saying, Did not the LORD bring us up from Egypt? but now the LORD hath forsaken us, and delivered us into the hands of the Midianites. And the LORD looked upon him, and said, Go in this thy might, and thou shalt save Israel from the hand of the Midianites: have not I sent thee? And he said unto him, Oh my Lord, wherewith shall I save Israel? behold, my family is poor in Manasseh, and I am the least in my father's house. And the LORD said unto him, Surely I will be with thee, and thou shalt smite the Midianites as one man. And he said unto him, If now I have found grace in thy sight, then shew me a sign that thou talkest with me. Depart not hence, I pray thee, until I come unto thee, and bring forth my present, and set it before thee. And he said, I will tarry until thou come again. And Gideon went in, and made ready a kid, and unleavened cakes of an ephah of flour: the flesh

he put in a basket, and he put the broth in a pot, and brought it out unto him under the oak, and presented it. And the angel of God said unto him, Take the flesh and the unleavened cakes, and lay them upon this rock, and pour out the broth. And he did so. Then the angel of the LORD put forth the end of the staff that was in his hand, and touched the flesh and the unleavened cakes; and there rose up fire out of the rock, and consumed the flesh and the unleavened cakes. Then the angel of the LORD departed out of his sight. And when Gideon perceived that he was an angel of the LORD, Gideon said, Alas, O Lord GOD! for because I have seen an angel of the LORD face to face. And the LORD said unto him, Peace be unto thee; fear not; thou shalt not die. Then Gideon built an altar there unto the LORD, and called it Jehovah-shalom: unto this day it is yet in Ophrah of the Abi-ezrites (Judges 6:11-24).

The Midianites were a striving people who for seven years had been used as a rod of chastisement upon the back of disobedient and idol worshipping Israel. It was a daily battle to see who would get the good of Canaan's Land. Regularly, the Midianites swooped down to strip away the increase, leaving Israel in a poverty stricken state. One day while Gideon threshed wheat by his father's winepress in an effort to hide it from the Midianites, the LORD appeared in angelic form to call Gideon to save His people from strife.³⁸ Though Israel had sinned against Him, the LORD never changed His mind about bringing her into a place of peace, safety, and tranquility both naturally and spiritually.

Seeking a witness that God was going to use him in this fashion, Gideon besought the Angel to tarry until he prepared an offering for him. Some people may wonder why the Angel did not eat the offering. There is a twofold reason. God wanted to show that Gideon's offering was accepted, and He also wanted to visibly demonstrate how Jehovah-shalom makes eternal peace. When the LORD joined the fire of His humility nature to Gideon's little offering, it released the offering from its natural state by changing it into the image of the fire; furthermore, the fiery pillar of holy smoke supported the changed offering as it ascended up into the nostrils of God to make a propitiation for man's sin. The fire of Jehovah-shalom's own nature made up what was lacking in Gideon's offering that day. He made peace in the spiritual realm so that Gideon could look without dying upon the portion of the LORD's face reflected in the Angel's face.

The revelation of the LORD's name so changed Gideon that he was able to fulfill his God-given ministry of peacemaker in the natural realm. No longer did he stand around saying that he was the least in all the land of Israel; his inferiority pride was transformed into real humility. Later, when the Lord sent him down to eavesdrop on the Midianites, he did not come away filled with angry, striving, wounded pride. Instead, he accepted and agreed with God's revelation of him as a small barley cake tumbling into the camp of the Midianites. Gideon could worship the LORD and roll confidently into the midst of the worst kind of strife because he knew that Jehovah-shalom was not bound by the limitations of his flesh. He already had a personal joining with the name which redeems from the greatest strife of all, and that is the soul's inward striving against its God.

By taking our place in the enmity and fires of hell, Jesus Christ proved that He possessed the name, or nature, of Jehovah-shalom. By allowing Himself to be changed into the sweet smelling fragrance of humility obedience, He appeased God's wrath and at the same time paid the price for sinful man to be brought back into a peaceful relationship with God. We who were afar off have been made nigh by the Blood of Jesus Christ. He is our peace.

E. JEHOVAH-RA-AH-the LORD My Shepherd

The LORD's fifth redemptive name is revealed in the twenty-third Psalm.

The LORD is my shepherd; I shall not want. He maketh me to lie down in green pastures: he leadeth me beside the still waters. He restoreth my soul: He leadeth me in the paths of righteousness for his name's sake. Yea, though I walk through the valley of the shadow of death. I will fear no evil: for thou art with me; thy rod and thy staff they comfort me. Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over. Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the LORD for ever (Psalm 23:1-6).

The word for *LORD* in this Psalm is *Jehovah-ra-ah*, which means the LORD my shepherd.³⁹ When we first come to Calvary's Cross as a poor lost sinner, we receive by gift, a foretaste of the Shepherd's nature. While lying upon His bosom, we begin to get acquainted with the love which constrained Him to leave the glories of heaven in order to redeem our lost souls. There is a certain degree of rest here, but we cannot know the fulness of His name

and ministry until we attain the maturity of spiritual stature pictured by the Table of Shewbread in the Old Testament Tabernacle. It takes some real growth in God before our human wills are ready to follow the Shepherd wherever He leads us, eat whatever He feeds us, and He down in the places of His choosing. Why is this, beloved? Because the Shepherd leads first to Gethsemane; He leads us to Calvary, to the place of crucifixion and death of our human will, before He leads us to the place of exaltation and glory.⁴⁰

The espoused Bride in the Song of Solomon cried out, "Tell me, O thou whom my soul loveth, where thou feedest, where thou makest thy flock to rest at noon; for why should I be as one that turneth aside by the flocks of thy companions?" (Song of Solomon 1:7).^{*} She yearned for the rest and satisfaction found only at the Shepherd's personal table. But knowing that the espoused Bride was not yet ready to follow Him by stature, the Shepherd said, "If thou know not, O thou fairest among women, go thy way forth by the footsteps of the flock, and feed thy kids beside the shepherd's tents" (Song of Solomon 1:8). The shepherds in this case refer to the under-shepherds who helped in the care and feeding of the flock and to whom the LORD joined His own humility nature.

There is something in the human will which can never be at rest until it fulfills what it was created to do, and that is to lie down in the horizontal position in relation to God's divine will. Our Shepherd is acquainted with our will's innate desire for rest; therefore, He leads us into places where our wills can become joined to His own will. On our first trips out to Calvary's Cross, we are like ignorant sheep completely incapable of finding the place of rest. Instead of lying down, we stumble all around the Cross without ever seeing it. Sometimes in our foolishness we even try beating our heads against the Cross. None of us could ever find the resting place if the Shepherd did not overrule our ignorance and *make* us lie down where He can feed us. This is not a one-time experience, It has to be repeated countless times before our ignorant human will is redeemed enough to realize that all of its longings and desires can be satisfied only by Jesus Christ. What a glorious day it is when we find that His will is all we really want. Love for our Shepherd then constrains us to follow Him in perfect surrender wherever He leads. No longer do we go grudgingly to the place of crucifixion and death, for we know that Jehovah-ra-ah always spreads a table in the midst of the enemies of our flesh.

F. JEHOVAH-TSIDKENU-the LORD our Righteousness

The LORD's sixth redemptive name is *Jehovah-tsidkenu*, which means the LORD our righteousness.

Woe be unto the pastors that destroy and scatter the sheep of my pasture! saith the LORD. Therefore thus saith the LORD God of Israel against the pastors that feed my people; Ye have scattered my flock, and driven them away, and have not visited them: behold, I will visit up on you the evil of your doings, saith the LORD. And I will gather the remnant of my flock out of all countries whither I have driven them, and will bring them again to their folds; and they shall be fruitful and increase. And I will set up shepherds over them which shall feed them: and they shall fear no more, nor be dismayed, neither shall they be lacking, saith the LORD. Behold, the days come, saith the LORD, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS (Jeremiah 23:1-6).

The literal revelation of this portion of the LORD's nature will not occur until during the millennial reign of Jesus Christ. It is not revealed to us personally now until our spiritual stature attains the degree of maturity found in the Ark of the Covenant in the Old Testament Tabernacle. The Ark of the Covenant, along with its covering Mercy Seat occupied the Holy of Holies in the Tabernacle, portrayed the headship of the Lord Jesus Christ.

Upon His return to this earth with His spiritual Bride, Jesus Christ will establish His righteous rule and reign over His natural Bride, Israel, by resurrecting King David from the dead (Jeremiah 30:7-9; Hosea 3:5; Amos 9:11; Ezekiel 34:23 and Ezekiel 37:24). Then with His own invisible headship joined in marriage union, as it were, with David's visible headship, the LORD will proceed to rule until the knowledge of His righteous judgments cover the earth.

As the spiritual Bridegroom, Jesus Christ has the privilege and responsibility of furnishing the linen for His spiritual Bride's wedding dress of glory. Although the Lord gives us a robe of righteousness by gift when we first come to Him, the fine linen garments of the Bride's wedding dress are woven a strand at a time as we repent of the sins of our fleshly nature, surrender to the Bride-groom's headship, go down into the watery depths of His death, and come up with a new portion of His resurrected life and glory.⁴¹ It takes myriad trips down into these depths

before the filthy rags of self-righteousness are completely loosened from the inside of our beings and exchanged for His fine linen. Only then is our heart prepared to comfortably support the pure, holy linen garment of Jehovah-tsidkenu's righteousness. All of the Bride's ruling power and authority comes out of a mind and heart which is wrapped up in the righteousness of her Bridegroom's headship.

G. JEHOVAH-SHAMMAH-The LORD is There

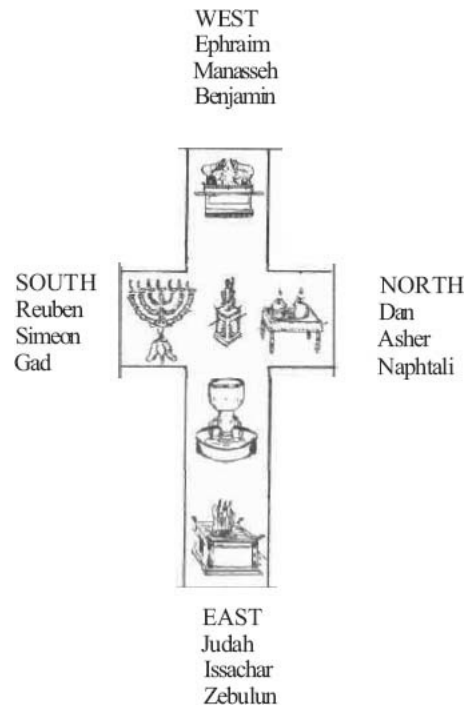
The seventh name of the LORD is *Jehovah-shammah*, which means the LORD is there. This name will be revealed literally to the nations living upon the earth during the millennial reign. It is revealed to us when we reach the place in spiritual stature equivalent to the position held by the covering Mercy Seat in the Old Testament Tabernacle. The Mercy Seat pictures the Father's supreme, yet merciful, headship over the Son.

And these are the goings out of the city on the north side, four thousand and five hundred measures. And the gates of the city shall be after the names of the tribes of Israel: three gates north-ward; one gate of Reuben, one gate of Judah, one gate of Levi. And at the east side four thousand and five hundred: and three gates; and one gate of Joseph, one gate of Benjamin, one gate of Dan. And at the south side four thousand and five hundred measures: and three gates; one gate of Simeon, one gate of Issachar, one gate of Zebulun. At the west side four thousand and five hundred, with their three gates; one gate of Gad, one gate of Asher, one gate of Naphtali. It was round about eighteen thousand measures; and the name of the city from that day shall be, The LORD is there (Ezekiel 48:30-35).

Although Jesus Christ is resurrected from the dead, His humility nature remains unchanged; He continues to dwell in the very midst of His people. There is a change, however, in the order in which each of the tribes of Israel is now joined to the glorified headship coming out of the city of Jerusalem.

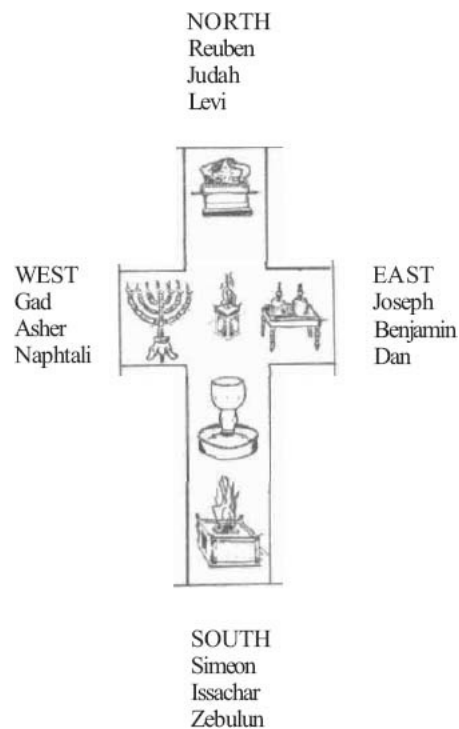
During the wilderness phase of Israel's journey, the tribes encamped at the four cardinal points of the compass to form an encircling wall, as it were, around the Tabernacle of the Congregation wherein dwelled the personal presence of God. Each tribe portrayed a particular degree of the Lord's power and authority, and each reflected a special ray of light streaming forth from God's Shekinah Glory which rested upon the Mercy Seat. The order of their encampment is recorded in the second chapter of Numbers.* The tribes of Judah, Issachar, and Zebulun became the foundation of the living wall on the east side of the Tabernacle. Reuben, Simeon, and Gad camped on the south side. Ephraim, Manasseh, and Benjamin occupied on the west side, and Dan, Asher, and Naphtali filled the north position.

ORDER OF ISRAEL'S ENCAMPMENT DURING THE OLD TESTAMENT DISPENSATION



Notice how completely God's headship changes the order of the tribes encircling His personal dwelling presence during the millennium. The entire wheel is turned to put the north in the position of exaltation where the tribes of Reuben, Judah, and Levi will encamp. On the east side will be Joseph, Benjamin, and Dan. On the south side will be Simeon, Issachar, and Zebulun. On the west side will be the tribes of Gad, Asher, and Naphtali (Ezekiel 48: 30-35).⁴²

ORDER OF ISRAEL'S ENCAMPMENT DURING THE MILLENNIAL REIGN



God desires for each of us to dwell in perfect unity and oneness with Him, In order to accomplish this high and holy purpose, it is necessary for the Lord to work certain separations and form new unions in our lives just as He did with the tribes of Israel. Beloved, the name *Jehovah-shammah* means the LORD is there. His merciful headship is ever present in the midst of life's most heartbreaking situations, regardless of whether we see it or not. God is constantly devising new ways for our understanding of Him to grow until our knowledge of Him becomes completely perfect. None but a fool would reject such mercy. Yet this is exactly what the unenlightened human will do day after day. Circumstances may demand a measure of outward conformity to some of the changes which God orders for our lives. But instead of accepting these changes from within, our human will stubbornly resist each separation; it rebelliously rejects each new union. Nothing but great spiritual poverty can result from such willful disregard for God's person and for His Headship in our lives. What a price to pay when we can be reveling in the LORD's merciful nature which makes a way for us to know Him in the midst of every suffering and pain. Each new union with Jehovah-shammah gives us the privilege of showering Him with just a little portion of the infinite glory and honor due the One who loved us enough to come down from Heaven's glory to dwell in a tabernacle made of flesh.

In this chapter, then, we have studied the doctrine of God's name, or nature, as it is revealed in His primary names and in the compound names of Jehovah, God's primary names include the name God (Elohim), LORD (Jehovah), Lord (Adonai), and Lord Jesus Christ. The LORD's redemptive names are revealed in the following order:

- A. JEHOVAH-JIREH (the LORD will provide)
- B. JEHOVAH-RAPHA (the LORD that healeth thee)
- C. JEHOVAH-NISSI (the LORD our banner)
- D. JEHOVAH-SHALOM (the LORD our peace)
- E. JEHOVAH-RA-AH (the LORD my shepherd)
- F. JEHOVAH-TSIDKENU (the LORD our righteousness)
- G. JEHOVAH-SHAMMAH (the LORD is there)

If we hope to be in the Bride of Jesus Christ, we must become personally joined to each of these names as we pass through this life.

*B. R. Hicks, *Revelation Book Two, Jesus Christ the Slain Lamb*, Jeffersonville, Indiana, (1973).

*B. R. Hicks, *The Truth of Wafer Baptism*, Jeffersonville, Indiana, (1968).

*B. R. Hicks, *The Song of Love*, Jeffersonville, Indiana, (1966).

*B. R. Hicks, *Precious Gem in the Tabernacle*, Jeffersonville. Indiana, (1972),

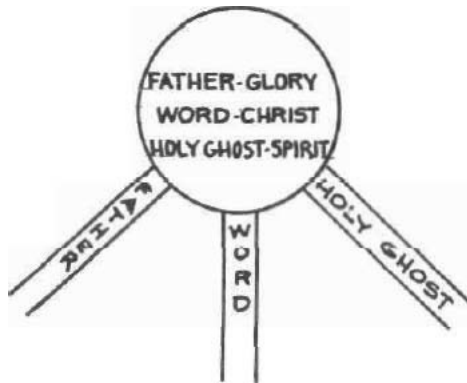
CHAPTER FIVE

GOD'S OUTFLOW TO MAN

There is just one wheel of God, one Godhead, one Fountainhead of truth. It is not within man's power to separate or divide the Godhead; his limited understanding could never open the seal of God's great fountain or search out the mysteries of God's infinite Being. Yet, God's love and mercy toward His creation constrained Him to suffer the pain of personally opening up the eternal Fountainhead so that it might flow out to man in three separate streams of revelation called *Father*, *Word*, and *Holy Ghost*.

For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one (1 John 5:7).

There is no question about whether God is one *or* three. He is both. He is one *and* He is three. In the Fountainhead He is one; in His manifestations or outflow to man, He is three.



The word *trinity* is not found in the Bible, but the truth of this doctrine is evident. Scriptures supporting the trinity of the Godhead are many.

In the beginning God created the heaven and the earth (Genesis 1:1).

Here the plural noun *Elohim* (God) is joined to a singular verb *bara* (created), revealing that the Father, the Word, and the Holy Ghost all had an active part in the creation.

And God said, Let us [plural] make man in our image [singular], after our likeness;... (Genesis 1:26).

The uniplural God has just one image and just one likeness.

The LORD bless thee, and keep thee: The LORD make his face shine upon thee, and be gracious unto thee:
The LORD lift up his countenance upon thee, and give thee peace (Numbers 6:24-26).

In the priestly benediction the name LORD is invoked three times to show that the Father is LORD, the Word is LORD, and the Holy Ghost is LORD.

And one cried unto another, and said, Holy, holy, holy, is the LORD of hosts: the whole earth is full of his glory (Isaiah 6:3),

And the four beasts had each of them six wings about him; and they were full of eyes within: and they rest

not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come (Revelation 4:8).

The threefold adoration expressed in Isaiah and in Revelation denotes that worship is being directed to the Triune God.

Go ye therefore, and teach all nations, baptizing them in *the name* [singular] of the Father, and of the Son, and of the Holy Ghost (Matthew 28:19).

In the Great Commission, One Name is representative of the Father, the Son, and the Holy Ghost.

And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever (John 14:16).

When Jesus promised to pray for the Father to send the Comforter, He confirmed the fact that He was neither the Father nor the Comforter (Holy Ghost) who was to come.

And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: And, lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased (Matthew 3:16,17).

And straightway coming up out of the water, he saw the heavens opened, and the Spirit like a dove descending upon him: And there came a voice from heaven, saying, Thou art my beloved Son, in whom I am well pleased (Mark 1:10,11).

Again, we see a distinction being made between the Father, the Son (Word), and the Holy Ghost.

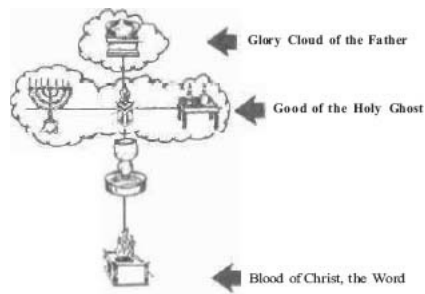
The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy **Ghost**, be with you all. Amen (II Corinthians 13:14).

The Apostolic Benediction sanctions the trinity of God. In other scriptures the Father is called God (Romans 1:7); the Son is called God (Hebrews 1:8); and the Holy Ghost is called God (Acts 5:3,4).

The trinity of the Godhead is a mystery, yet we must remember that we, ourselves, are patterned after Him and are triune beings. We are body, soul, and spirit. We are set forth as one entity; nevertheless, we function in three separate and distinct realms.

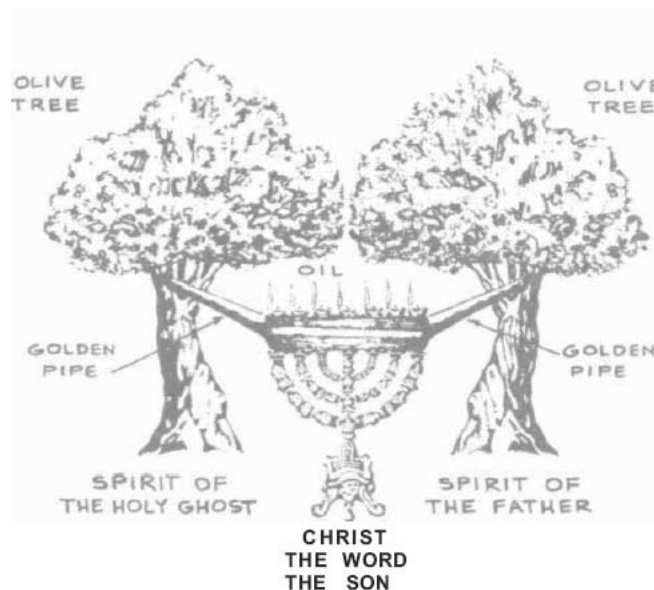
The Old Testament Tabernacle also furnishes further confirmation of the truth of God's threefold manifestations. The seven pieces of furniture of the Mosaic Tabernacle portray the full stature of Christ, the Word. Visible in the outer Courtyard was the animal blood, typifying the Living Blood of Christ who died to redeem us from sin (I Peter 1:18-20). Above the Tabernacle was the fiery pillar of cloud which led the children of Israel through their wilderness journey. Here we see a picture of the ministry of the Holy Ghost in the life of a believer (John 16:7-15). Within the cloud, hidden from the eyes of the people except on very special occasions, was the Shekinah glory of the Father. It was a serious matter whenever the Father's glory appeared visibly. This realm of glory brings judgment to God's enemies (Exodus 16:7,10) and to rebellious believers (Numbers 14:10,22,23). It brings new revelation (Exodus 24:16,17). It confirms whether a sacrifice is acceptable to God (Leviticus 9:23,24). And it has transfiguring power when it burns in the very midst of a human heart (Matthew 17:1-8; Mark 9:1-8; Luke 9:27-36).

THREEFOLD REVELATION OF GOD IN THE OLD TESTAMENT TABERNACLE



In the Courtyard of the Tabernacle were two pieces of furniture: the Brazen Altar, the place of the blood and the fire, and the Brazen Laver which held the water out of the Rock. Beyond the curtain separating the Courtyard from the Holy Place were three pieces of furniture: the Altar of Incense, the Golden Candlestick, and the Table of Shewbread. Made of pure, beaten gold and portraying the divine side of the Saviour, the Candlestick was filled morning and evening with pure, beaten olive oil and set afire with coals from the Brazen Altar to furnish the only light for the Holy Place. Beyond the second vail was the Holy of Holies wherein rested the Ark of the Covenant with its Mercy Seat and overshadowing cloud of Shekinah Glory. Although God might have chosen any of these seven pieces of furniture, the Golden Candlestick was the subject of a vision given to Zechariah to reveal another picture of God's threefold manifestation.

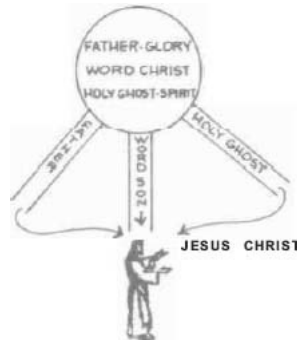
And the angel that talked with me came again, and waked me, as a man that is wakened out of his sleep, And said unto me, What seest thou? And I said, I have looked, and behold a candlestick all of gold, with a bowl upon the top of it, and his seven lamps thereon, and seven pipes to the seven lamps, which are upon the top thereof: And two olive trees by it, one upon the right side of the bowl, and the other upon the left side thereof. So I answered and spake to the angel that talked with me, saying, What are these, my lord? Then the angel that talked with me answered and said unto me, Knowest thou not what these be? And I said, No, my lord. Then he answered and spake unto me, saying, This is the word of the LORD unto Zerubbabel, saying, Not by might, nor by power, but by my spirit, saith the LORD of hosts,...Then answered I, and said unto him, What are these two olive trees upon the right side of the candlestick and upon the left side thereof? And I answered again, and said unto him, What be these two olive branches which through the two golden pipes empty the golden oil out of themselves? And he answered me and said, Knowest thou not what these be? And I said, No, my lord. Then said he, These are the two anointed ones, that stand by the Lord of the whole earth (Zechariah 4:1-14).



First we see a Golden Candlestick, which in the Old Testament Tabernacle represented the Word, the Christ, the divine side of Jesus Christ.* On top of the Candlestick is a huge bowl with seven pipes coming out of the bowl, leading to the seven lamps thereon. The type and shadow of the complete sevenfold light of the Golden Candlestick is fulfilled in Jesus Christ. This is clearly noted in Revelation 5:6: “And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb [Jesus Christ] as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth.” The Candlestick in Zechariah’s revelation can be none other than the Word, the Christ.

On either side of the Candlestick stood two olive trees equipped with golden pipes, which piped their golden oil into the bowl of the Candlestick. Here is a beautiful portrayal of the triune God. Pouring into the Christ, the Word, is the Spirit of the Father and the Spirit of the Holy Ghost. Jesus Christ possessed the Spirit of God without measure. “For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him” (John 3:34). Jesus had the tree of the Spirit of the Father, and He had the tree of the Spirit of the Holy Ghost.

It has pleased God to place the fulness of His eternal Godhead in Jesus Christ. “For in him dwelleth all the fulness of the Godhead bodily” (Colossians 2:9). The mystery of how the entire Godhead could be incarnate in Jesus Christ cannot be understood by the finite human mind. Yet it can be believed simply because God’s Word said it. We get acquainted with the invisible Godhead gradually by coming through the one who is filled with the fulness of His Father’s headship. The more we humble ourselves to come under the headship of the manifested Word in flesh, the more we will understand about the headship of the Father and the Holy Ghost.



In this chapter we have seen the doctrine of God’s triune Being. Revelation flows out of the one Godhead in three streams, as it were, called, Father, Word, and Holy Ghost. Since the Father, the Word, and the Holy Ghost each represent entire rivers of truth, we shall devote separate chapters to each of these manifestations.

*B. R. Hicks, *Precious Gem in the Tabernacle*, Jeffersonville, Indiana, (1973).

CHAPTER SIX

THE FATHER AND MOTHER REALM OF GOD

The uni-plural God is both male and female. The first chapter of Genesis teaches us that Adam *male and female* were created in the image and likeness of God. It took both of them to portray the one true God. Therefore, we know that God must also possess male and female characteristics. His procreating and creating capacities are revealed in the first verse of the Bible.

In the beginning God created the heaven and the earth (Genesis 1:1).

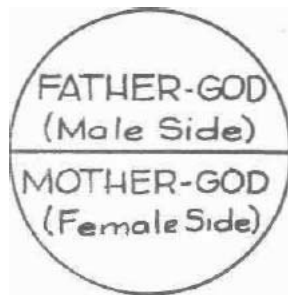
Although no distinction is made at this time to show the male and female sides of the wheel of God's Being, the existence of both is evidenced by the use of His uniplural name Elohim, the Hebrew word translated as *God* in our English Bibles. Since Elohim very basically means *the Strong One*, man is introduced first to the male, or Father side of God. As the eternal Father-God, He is the giver of life in the spiritual realm and in the natural realm.

Many years after the creation of Adam male and female, God gave Abram a revelation of His female, or Mother, side.

And when Abram was ninety years old and nine, the LORD appeared to Abram, and said unto him, I am the Almighty God; ...(Genesis 17:1),

The name Almighty God comes from the Hebrew name El Shaddai. The El comes from Elohim; *Shaddai* is formed from the word shad, which means the breast of a woman, God is a breasted God, a Mother-God as well as a Father-God. In the Breasted God, or Mother-God, we see the nourisher, the strength giver, the Satisfier, the One who pours Himself into the hearts and lives of His children.

THE MALE AND FEMALE SIDES TO THE WHEEL OF GOD'S BEING



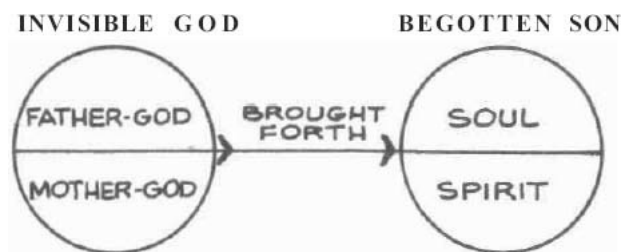
The first eternal act of the Father-Mother God was a work of procreation in which the only Begotten Son was brought forth in spirit and soul form. (The Son did not possess a physical body until one was prepared for him in the womb of the Virgin Mary (Hebrews 10:5)).

The LORD possessed me [wisdom] in the beginning of his way, before his works of old. I was set up from everlasting, from the beginning, or ever the earth was. When there were no depths, I was *brought forth*; when there were no fountains abounding with water. Before the mountains were settled, before the hills was I brought forth: While as yet he had not made the earth, nor the fields, nor the highest part of the dust of the world. When he prepared the heavens, I was there: when he set a compass upon the face of the depth: When he established the clouds above: when he strengthened the fountains of the deep: When he gave to the sea his decree, that the waters should not pass his commandment; when he appointed the foundations of the earth: Then I was by him, as one brought up with him: and I was daily his delight, rejoicing always before him; Rejoicing in the habitable part of his earth; and my delights were with the sons of men (Proverbs 8:22-31).

Scripture tells us that Wisdom was *brought forth*,⁴³ The Hebrew word for *brought forth* signifies a birth, something being brought from the invisible into the visible. The Wisdom mentioned here cannot merely refer to the personification of an attribute of God, for to do so would imply that God once lacked wisdom that He had to grow into wisdom. How erroneous. God is and always has been omniscient; He possesses universal or complete knowledge. Hence, this scripture points back to when the only Begotten Son was brought forth in spirit and soul form out of the invisible Father-Mother God.

Understanding God's perfect order for procreation in the natural realm becomes the foundation for understanding the workings of this force in the spiritual realm. God's perfect will is for mature people to fall in love, marry, and then bring forth a child or a living work, which is a living testimonial of their love relationship. Until a child is born to them, their love union is invisible as far as others are concerned. The child, bearing the image and likeness of both parents, is an undeniable witness of the love they share. Without the secret love union in which the father plants the seed of life, there can be no conception within the mother's womb. Without the mother's nurturing of the seed, there can be no visible manifestation of their love life. Although man's sinful nature sometimes drives him to misuse his God-given procreative powers by seeking the satisfaction of marriage union before accepting the responsibilities of a mature marriage commitment, the principle of God's perfect order for bringing visible living works into existence remains unchanged. It takes two individuals working together in a mature marriage-love relationship to produce a visible and eternal witness of their invisible union. Since God never transgresses His own laws, we know that the only Begotten Son was born out of the mature love relationship between the Father-Mother God,

GOD'S WORK OF PROCREATION



There is just one Begotten Son of God; His Father gave Him life in Himself before anything else came into being. Although the Son possessed no body or personal covering of glory, it did not hinder Him from taking an active part in God's works of creation.

Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light; Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son:...Who is the image of the invisible God, the firstborn of every creature: *For by him were all things created*, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: And he is before all things, and by him all things consist (Colossians 1:12-17).

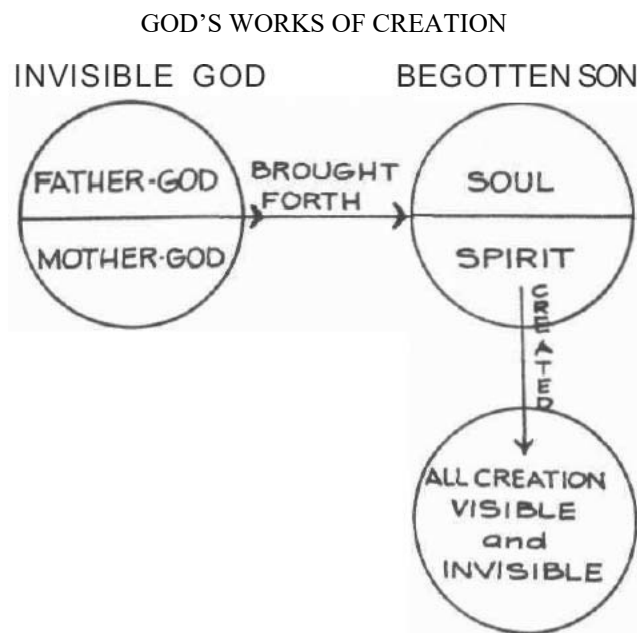
These verses do not specifically mention the love relationship between the Father and the Son, but we know from the Word in the Gospel of John that such a union did exist.

That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me. Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world. O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me. And I have declared unto them thy name, and will declare it: that the love wherewith thou hast loved me may be in them, and I in them

(John 17:21-26).

During the days of His earthly journey, Jesus Christ said, “I must work the works of him that sent me, while it is day: the night cometh, when no man can work” (John 9:4). He also said, “...The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise” (John 5:19). “...For the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me” (John 5:36).

As the Begotten Son, Jesus Christ possessed a will just as His Father possessed a will. Yet out of love for His Father, Jesus always kept His will in subjection to His Father’s will. He never allowed His will to work independently. By maintaining this love union between His will and His Father’s will during the days of His flesh, Jesus Christ revealed the mature Son-love which He knew with the Father back in eternity as they worked jointly to bring forth all creation in the visible and in the invisible realms. We understand, then, that God’s works of creation came out of a mature love relationship between God and His Begotten Son. All creation, then, was the child, as it were, of God and the Son.⁴⁴



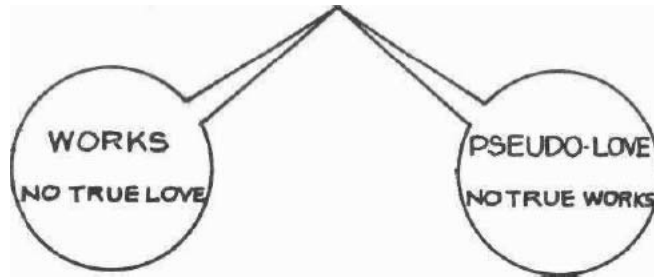
When creating man, the most exalted of His creation, God said:

...Let us [plural: the Father and Mother God] make man in our image [singular: the image borne by the legitimate Son of the Father-Mother God], after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image, in the image of God created he him; male and female created he them (Genesis 1:26,27).

The Begotten Son was able to work in perfect unity and harmony with God because He was just like God. Possessing the image and likeness of the Father-Mother God, He humbly and willingly allowed God to use that image as a pattern for man, who was formed out of the dust of the ground.

God’s living works all came out of a love relationship.* One of the Lord’s basic principles is to have love first; then out of the womb of love, the children called works are to be born.⁴⁵ The Devil is aware of the importance of the love relationship between our heart and God’s heart; therefore, he works diligently to deceive us on this one point. One of his favorite tricks is to pull Christians from one extreme to another, like the pendulum on a clock.

DEVIL’S ORDER FOR WORKS

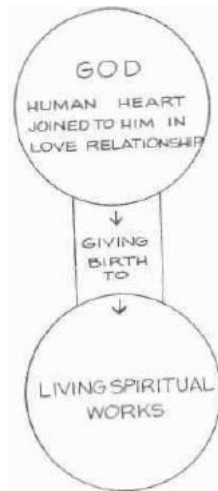


Christians who follow the Devil to the *works but no (true love)* side are a picture of perpetual motion as they rush from one place to another, singing, preaching, praying for others, counseling, talking, working, working, working. With their hearts joined to their works, gifts, and talents, these people never seek God long enough for Him to enlarge their hearts with true love for Him. Since mortal man possesses no life-giving power apart from God, these people can impart no real life to the works they beget. Although God may honor His Word and save souls through the efforts of these busy Christians, their works will bring them no personal, eternal reward in spiritual stature. Great will be their poverty in the day that every man's works are tested by fire and all the works of the flesh are burned (1 Corinthians 3:13-15).

Christians who follow the Devil to the *pseudo-love but no true works* side are acquainted with the personal joys of intellectual learning while studying the Word of God and praying. But instead of realizing that true love will beget true works, they become satisfied with their pseudo-love. Never do they want to leave their little world to work-not even when it is God's will for them to do so. The intellectual knowledge of the Word shut up inside of a selfish heart, a heart greedy for personal gain apart from God's will, can produce no new children for God's kingdom. Great shame will be the reward of those who have no spiritual children, no works, to offer to the Lord,

It matters little to the enemy of our souls to which side we choose to swing as long as he keeps us out of the middle of God's perfect will. God's divine order for works is to have a true love union first with God and the Son and then beget true works. In other words, true love is to reign over true works.

GOD'S DIVINE ORDER FOR WORKS



Works born out of the womb of love for the spiritual Bridegroom, Jesus Christ are more powerful than all the works of the flesh. Why? Because from the beginning, God set a law in motion which says that each creature begets his own kind. Fleshly working produces people who are more joined to a minister's personality, to a doctrine, or to a denomination than they are to Jesus Christ. But a love relationship with Jesus Christ brings forth Christians who are possessed with a burning desire to marry their wills to the will of God. Precious treasures in God's sight are the works begotten out of love for Him and for His perfect will. Their number may appear insignificant and unimpressive when compared with some of the works produced through the striving of the flesh, but eternity will reveal the great value which God places on true works that are born from the womb of true love.

Let us see what more God's Word has to say about works born out of a spiritual love relationship.

I. THE PURPOSE OF GOOD WORKS

Carnal man works to make himself known to others. Through his works, he hopes to impress the world with the greatness of *his* personal achievements, *his* gifts, *his* talents, *his* abilities. God works with an opposite goal in mind. God's goal and purpose in works is to reveal His nature. For example: first, the only Begotten Son, who came out of the love relationship between the Father-Mother God, was a works witness of the perfect image, likeness, and nature of God. Secondly, the visible and invisible creation which came out of a love relationship between God and His Son was also a works witness of God's divine nature, displaying the beauty and glory thereof. Thirdly, true works which are brought forth today when a human heart is joined in matrimonial love with the heart of Jesus Christ are witnesses of His nature of love, mercy, and compassion. Fourthly, God in His omniscience and omnipotence places man in many diversified situations of life that He might make manifest the class of substance within his human heart, whether it be humility, surrender, and obedience to God's supreme headship, or whether it be pride, resistance, and rebellion against Him, God's visible works witnesses are for the purpose of unveiling the depths of the nature of the human heart. Thus, God's visible works witness displays His love, mercy, humility, and concern in helping man to discover himself for the purpose of changing man into His own likeness and image. However, man must respect and accept God's visible works witness as coming from God's merciful nature, if he would experience divine changes in his life from day to day. If man rejects God's visible works witness to him, he will sink deeper into the darkness and despair of his own will.

What does God classify as our true spiritual works? Jesus answered this question clearly for some people who, because they had seen Him perform miracles which furnished them with natural bread, wanted to know how to work the works of God. Jesus told them, "...This is the work of God, that ye believe on him whom he hath sent" (John 6:29). Our works, then, are works of believing on Jesus Christ the Saviour and the Bridegroom and on His promises to us. Every time we hold one of His promises in our spiritual loins and faithfully believe Him to perform what He said, every time we travail one of these promises into visibility, we are bringing forth a living works witness which must be accepted or rejected by man.

Now let us view in detail God's purpose for good works, studying first man's acceptance and then man's rejection of the works witness.

A. ACCEPTANCE OF WORKS WITNESS

This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief (I Timothy 1:15).

The word *saying* in this verse is a translation of the Greek word *logos* which means something said (including the thought), the divine expression (i.e. Christ, utterance, word, *work*). It was God's will for people to accept the living words of His Son, Jesus Christ, who was His legitimate and visible works witness to this world. Since the Greek word for *acceptation* traces back to a word meaning to take fully (i.e. welcome [persons] approve [things], accept, receive gladly), we know that God desired for the acceptance to reach the core of man's being-his heart and will.

Mental acknowledgment of the life of God's Son is not enough. We are lost until we willingly accept the shed Blood of Jesus Christ as having paid the full price for our redemption. We do this by humbling our pride and gladly welcoming Him into our hearts. We can know that we have fully accepted God's works witness when our human will ceases to work for its own redemption and rests completely in His work. Just as God purposes for us to accept Jesus Christ, the visible works witness of the Father-Mother God, so also does He purpose for people to accept the works witness of the spiritual children born to His Son.

1. Good Works are to be Seen and Glorify the Father

The first purpose of producing good works which are lifted up like bright shining lights is to give human hearts an opportunity to accept the light and glorify the Heavenly Father.

Ye are the light of the world. A city that is set on an hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so

shine before men, that they may see your good works, and glorify your Father which is in heaven (Matthew 5:14-16).

God gave His Son that He might lift up to the lost and dying world the Father's love light. Although God knew that some would reject the light, He let it shine anyway. But praise God, the light did not shine in vain. Some people down through the ages have been drawn to God like a magnet from the moment that His first love-rays penetrated their hearts. In word and deed, these have truly glorified the Father, for they have glorified His Begotten Son by letting their little lights shine forth even as the Son did before them.

Man's darkened understanding kept him from seeing into the invisible realm. As long as the Begotten Son remained in His Father's invisible loins, the world could not glorify the invisible witness of the Word and Spirit which He possessed. That is why the Son took on flesh and was made visible. When Jesus Christ stood manifested before them, performing the works of His Father's will, the world had to glorify God for His mighty works.

Jesus recognized the importance of the visible works witness. When replying to the disciples whom John the Baptist had sent to inquire whether or not He was the Messiah, Jesus said:

Now when John had heard in the prison the works of Christ, he sent two of his disciples, And said unto him, Art thou he that should come, or do we look for another? Jesus answered and said unto them, Go and shew John again those things which ye do hear and see: The blind receive their sight, the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them. And blessed is he, whosoever shall not be offended in me (Matthew 11:2-6).

When John baptized Jesus in the River Jordan, he could not see the invisible stature of the Christ inside of Him.⁴⁶ Neither did the vision of the Holy Ghost Dove descending on Jesus in bodily form help him to see that Jesus possessed the Holy Ghost without measure. Realizing the flesh's inability to see the invisible Word and Spirit inside of Him, Jesus merely asked that John's disciples accept what they could see—the visible works witness which had been brought to birth as a result of His love union with God's Spirit and Word. They could not deny that the blind were seeing, the lame were walking, lepers were being cleansed, the deaf were hearing, the dead were being restored to life, and the poor were having the gospel preached to them. Their own eyes attested to these facts. In so many words, Jesus said, "These works are my children, as it were. I begat them out of a heart full of love for God's will. Accept them. Believe them, and glorify God for what your eyes see." Jesus knew that if the disciples and John accepted the visible witness of His spiritual works that they also would acknowledge that the works had been accomplished through union with God's Word and Spirit.

Good works are not for the glorification of the flesh—not even the flesh of God's only Begotten Son. They are to be seen that their light might bring glory to the Heavenly Father.

And when he was come nigh, even now at the descent of the mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works that they had seen; Saying, Blessed be the King that cometh in the name of the Lord: peace in heaven, and glory in the highest. And some of the Pharisees from among the multitude said unto him, Master, rebuke thy disciples. And he answered and said unto them, I tell you that, if these should hold their peace, the stones would immediately cry out (Luke 19:37-40).

Notice exactly how the people praised God on this occasion for the mighty works which Jesus had begotten out of a spiritual womb of love and faith in His Father's promises. "...Blessed be the King that cometh in the name of the Lord: peace in heaven, and glory in the highest" (Luke 19:38). *Peace in heaven* seems to be a strange blessing to invoke. Is there a commotion in heaven? Can God suffer? Can His Spirit be grieved? Most assuredly. Many mysteries surround this subject. But if we, who are finite creatures, could understand all about the infinite God, then God would not be God, May it suffice to say that God is suffering and groaning that each of us might produce legitimate spiritual works (Romans 8:26,27). God's Spirit is grieved when we fail to bring forth living witnesses which will inspire others to praise and glorify our Heavenly Father. Conversely, His heart rests peacefully when He sees us bringing forth the works we have been called to produce. We sometimes falsely blame the Devil for the unrest which we feel in our souls when the problem is that we are working in the energy of the fleshly and, hence, producing the wrong kind of works. What we actually feel is the groaning and unrest of God's soul. When we spend sufficient time in our prayer closets and in the study of God's Word letting our hearts be filled to overflowing with

new love for our Bridegroom, when we come out then to produce some living spiritual works, we are personally happy. And what is more important, there is peace in heaven and glory in the highest.

Of course, there always will be those who, like the self-righteous Pharisees of Jesus' day, are anxious to shut off the praise going up to God because of a legitimate works witness. Instead of rebuking the people for praising God, Jesus rebuked the men who wanted the praise to cease, saying that if the people were silent the stones would immediately cry out. Why did Jesus make such a statement? Natural stones came out of the invisible loins of God; they were brought into visibility by the Begotten Son as He maintained a love relationship with His Father. Therefore, they are a visible works witness just as man is a visible works witness. Jesus knew that God deserved glory and honor from His works witness because of all the mighty works done when bodies were healed and spirits and souls delivered. He knew also that if man, God's spiritual works witness, failed to praise God that the stones, His natural works witness, would do it. The Father will be glorified one way or another. If people understood this principle, they never would be angry with God. If they understood that the works witnesses are ordained to be seen and to bring glory to the Father, they would praise God more. Many natural catastrophes are simply God's natural works witnesses giving Him glory which should have been given by man. When man fails to offer up sufficient "Peace in heaven and glory in the highest," the waters cry out, the winds cry out, the earth and the heavens cry out, each glorifying the Father in its own particular way. When this happens, we read in the newspapers about great tidal waves, hurricanes, tornadoes, earthquakes, volcanic eruptions, and the like.⁴⁷ Some may say, "But look at the thousands of people who die while God is being glorified." There is absolutely no room for us to accuse the holiness of God's nature on these occasions. The Christians who die while the elements are praising God go directly into the presence of the Lord (II Corinthians 5:8). God's mercy spares them from further evil (Isaiah 56:1,2). The sinners who perish also are taken put through an act of God's mercy, for they are cut off before their stature of wickedness can increase and, thus, cause them to enter into greater degrees of God's judgment (Galatians 6:7,8; II Corinthians 9:6).

Beloved, each of us should purpose in our hearts that no stone, no wind, or wave will ever be called upon to glorify God in our stead. Let us leap, shout, and magnify the Lord daily. Let us be noisy witnesses for the mighty spiritual works which God has wrought in our lives. Some people may ask, "How do we glorify the Father?"⁴⁸ We do it first by glorifying His Son.

For the Father loveth the Son, and sheweth him all things that himself doeth: and he will shew him greater works than these, that ye may marvel. For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will. For the Father judgeth no man, but hath committed all judgment unto the Son: That all men should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent him (John 5:20-23).

Before the Son brought forth the works witness of the spiritual and the natural creation, He lived in a love union with His Father. If we fail to magnify the Son, the Father will cause the Son's natural works witness to magnify Him and the Son.

Our own works witness, brought forth when our heart is joined in a love relationship with Jesus Christ, is another way of bringing glory to God.

Having your conversation honest among the Gentiles: that, whereas they speak against you as evildoers, they may by your good works, which they shall behold, glorify God in the day of visitation (I Peter 2:12).

The Greek word for *honest* means beautiful, good, goodly, valuable or virtuous, better, fair, honest, meet, well, worthy. Peter says that our honest conversation (our behavior and our words) are our good works, our children as it were, before the unbelieving Gentiles. Our words of faith in the Lord's headship, in His holy righteous nature, and in His omnipotent power are in the most adverse circumstances witnesses to the invisible love relationship we maintain in our hearts with God's living Word and Spirit. Sinners cannot see our love, but they have to see our good works. They must glorify God for the visible surrender and obedience being manifested before them.

2. Good Works Bear Witness that One has been Sent by the Father

The second purpose of good works is to give human hearts an opportunity to accept that the one producing this class of works has been sent by the Father.

But I have greater witness than that of John: for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me (John 5:36).

The Greek word for *sent* means set apart, to send out on a mission, put in, send (away, forth, out), set (at liberty). Just because a man goes out and builds great works from an intellectual or social viewpoint does not necessarily mean that he has been sent by the Father. The Pharisees, for example, had a much larger following than did Jesus Christ, yet they had not been sent by the Father. They had not been set apart to carry out the mission of redeeming the world from sin. They had not been sent to carry out God's holy, divine will. Why? Because they never had allowed God to liberate them from their own human wills. Our spiritual works always bear witness as to whether or not we actually have been sent by God.

Then came the Jews round about him, and said unto him, How long dost thou make us to doubt? If thou be the Christ, tell us plainly. Jesus answered them, I told you, and ye believed not: the works that I do in my Father's name, they bear witness of me (John 10:24,25).

If I do not the works of my Father, believe me not. But if I do, though ye believe not me, believe the works: that ye may know, and believe, that the Father is in me, and I in him (John 10:37,38).

If we accept and believe the Son's living witness that we can be free to obey the Father as He is free, and if we enter into a love relationship with Him, we can produce spiritual works, spiritual children, which will witness that God has sent us to do His will. The fact that our spiritual children are also being released from the binding forces of their human will through the delivering power of God's Son is a living testimonial of the work which He did in our hearts before sending us forth to minister to others. Unfortunately, many grand churches with large congregations are being pastored by preachers who still are bound by the cords of their human wills. Far from being a living example of the liberating power of God, the daily lives of the works witnesses produced by these ministers proclaim that they have been begotten through the efforts of proud flesh.

If the Begotten Son of God had not let His Father set Him apart, separate Him to do His Father's will, He never would have been sent into the world to bear witness to men of the Father's redeeming, sanctifying, separating powers. In like manner, God cannot send us forth until after we have allowed Him to separate us from the procreative forces of our proud human wills which produce proud works. We must walk the way of humility, the way of crucifixion and death to our flesh, and let Him work His divine will in our hearts just as He did in the heart of His Son.

The Begotten Son never wasted time trying to convince people that within Him dwelled the fulness of the invisible Godhead. Neither did He demand that the multitude believe that He lived in spiritual love relationship with the Father-Mother God. Knowing that His works would glorify the Father and bear witness that He had been sent by the Father, Jesus Christ simply asked that the people accept the visible works being done before their eyes. "Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works. Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake" (John 14:10,11).

3. Good Works Bear Witness of Jesus Christ

The third purpose for producing good works which bear witness of Jesus Christ is to give human hearts who do not yet know the Saviour an opportunity to believe and accept Him.

Now there was at Joppa a certain disciple named Tabitha, which by interpretation is called Dorcas: this woman was full of good works and almsdeeds which she did. And it came to pass in those days, that she was sick, and died: whom when they had washed, they laid her in an upper chamber. And forasmuch as Lydda was nigh to Joppa, and the disciples had heard that Peter was there, they sent unto him two men, desiring him that he would not delay to come to them. Then Peter arose and went with them. When he was come, they brought him into the upper chamber: and all the widows stood by him weeping, and shewing the coats and garments which Dorcas made, while she was with them. But Peter put them all forth, and kneeled down, and prayed; and turning him to the body said, Tabitha, arise. And she opened her eyes: and when she saw Peter, she sat up. And he gave her his hand, and lifted her up, and when he had called the saints and widows, presented her alive. And it was known throughout all Joppa; and many believed in the Lord. And it came to

pass, that he tarried many days in Joppa with one Simon a tanner (Acts 9:36-43).

Tabitha, or Dorcas as she was called in the Greek language, lived a holy, saintly life. Scripture tells us that she was full of good works and almsdeeds. We know that before her death Tabitha's good works and almsgiving went up before the Lord just as did those of Cornelius (Acts 10:4). We know, too, that her righteous works continued to bear witness after her death, for the widows who had been recipients of her labors were faithful to hold them up before the Lord's servant, Peter. This, in turn, stirred Peter to produce a good work of faith: he believed God to raise Tabitha from the dead so that her work for the Lord might continue. When the news of Peter's work (believing for the resurrection of Tabitha from the dead) was noised abroad, many more people became believers, accepting Jesus Christ because of the undeniable works witness before them.

4. Good Works Bear Witness in the Church

The fourth purpose for producing good works is to leave in the church a witness of Jesus Christ's power to work righteousness in a human heart.

Some men's sins are open beforehand, going before to judgment; and some men they follow after. Likewise also the good works of some are manifest beforehand; and they that are otherwise cannot be hid (I Timothy 5:24,25).

Our works minister in a twofold manner. Some of them go up before the Lord while we are yet living, as the works of Tabitha went up to Him. These works are invisible to the human eye, for they stand in the spiritual realm as living memorials of our heart's spiritual joining with our beloved Bridegroom. The visible part of our works take the form of natural acts of mercy. For example, the widows could not show Peter the part of Tabitha's works which had ascended to the Lord, but they could spread out the coats and garments she had made for them. It was evident that Jesus Christ had emptied Tabitha's heart of its innate fleshly selfishness and had filled it with His own living desire to share life and substance with those less fortunate. The coats and garments which Tabitha left behind were her works witness to the church that He could do the same thing for all the members who would accept and believe His promise to finish the good work already started in their hearts.

5. Good Works Bear Witness in the World

The fifth purpose for producing good works is that they may bear witness in the world.

All 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 all good works (II Timothy 3:16,17).

Through acceptance of all of God's Words of doctrine, reproof, correction, and instruction in righteousness, the Bride of Jesus Christ attains spiritual maturity in this life and becomes a living works witness to the world as well as to the church. Her heart is perfect toward God and toward His headship in her life; she is thoroughly furnished unto all good works. By word and deed, she testifies of her Bridegroom's power to save to the uttermost-to save to full stature. She witnesses of how through His Blood, Fire, and Water He saved her from the penalty and power of sin which is death and hell. Then she tells how He kept saving her daily from her fleshly desires and will until her heart became spiritually mature enough to be joined in marriage union with the heart of Jesus Christ. Those who hear her witness and accept it have the privilege of laying hold of the promise, growing to spiritual maturity in Jesus Christ, and becoming a part of the Bride's firstfruits offering to the Lord.

Great is the power of a visible, living works witness to reveal the heart's desire to know the fulness of God. It is deplorable, but not all of the world will receive this works witness. Some people will reject it just as some rejected Jesus Christ when He came in the flesh. The Bride's witness is not a failure, however, for it accomplished God's purpose, and that is to reveal the acceptance or the rejection within each human heart.

B. REJECTION OF WORKS WITNESS

Webster's Dictionary gives the following definition of the word *reject*: to refuse to acknowledge, acquiesce in,

or submit to; to cast off; to refuse to have, use, or take for some purpose; to refuse to hear, receive, or admit: rebuff; to refuse as a lover or spouse; to refuse to grant, consider, or accede to; to throw back; repulse; to spew out. Thus we understand that in order to reject defiantly God's visible works witness a heart must be possessed of a great spirit of rebellion and hatred for God's invisible Spirit and Word witnesses, for they are given before His works witness is brought forth. By forcing a person to a place of either accepting or rejecting His works witness, God unveils the previously hidden attitudes of the heart.

1. Rejection by Cities—Revealed Pride in Human Hearts

Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not: Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you. And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day (Matthew 11:20-23).

The first rejection of the works witness of Jesus Christ was in the Hebrew cities of Chorazin, Bethsaida, and Capernaum. Disregarding all the mighty works done before their eyes, the cities as a whole refused to accept Jesus as being the Son of God in flesh. Rather than repent of their self-righteous pride, they chose to call Jesus a glutton, a wine-bibber, a friend of publicans and sinners, and even a devil. The Greek word for *repent* shows clearly that their attitudes toward God were of long standing, for it means to think differently about or afterwards, to reconsider, to feel moral compunction, repent. The Begotten Son worked mightily in these cities in order to give them an opportunity to change their minds, to think again, to reconsider, to feel guilt and shame about their past behavior toward God's Spirit and Word witnesses. But they stoutly refused to humble themselves or soften their inner attitudes toward God and His position of authority over them. Their rejection of Jesus Christ, then, became their own works witness which will testify against them in the day of judgment. Jesus declared that if the Gentile cities of Tyre, Sidon, and Sodom had seen mighty works of the Lord performed in their midst they would have repented in sackcloth and ashes and would have remained to that very day. It will be more tolerable for these heathen cities in the judgment than for the cities of Israel which rejected His visible works witness to them.

2. Rejection by Churches-Revealed Offense and Unbelief in Human Hearts

And it came to pass, that when Jesus had finished these parables, he departed thence. And when he was come into his own country, he taught them in their synagogue, insomuch that they were astonished, and said, Whence hath this man this wisdom, and these mighty works? Is not this the carpenter's son? is not his mother called Mary? and his brethren, James, and Joses, and Simon, and Judas? And his sisters, are they not all with us? Whence then hath this man all these things? And they were offended in him. But Jesus said unto them, A prophet is not without honour, save in his own country, and in his own house. And he did not many mighty works there because of their unbelief (Matthew 13:53-58),

The second rejection of the works witness of Jesus Christ was in the synagogues, or churches, of Israel. Although the words spoken by Jesus and the miracles performed by Him were astonishing both in nature and in power, the scriptures tell us that church members were offended in Him. Why? Because Jesus did not come as they expected Him to come; He did not come in His exalted, glorified form. Instead, He appeared before them as the Son of Man—as the carpenter's son, as Mary's son, who with His brothers and sisters had grown up with their own children. The word translated *offended* means to scandalize, to entrap, i.e. trip up, stumble or entice to sin, apostasy or displeasure, make to offend. People cannot remain neutral about a works witness. They will either love it and accept it, or they will be aroused to scandalize it, sin against it, apostatize against it, reject it totally. This is what the works witness caused the church crowd in Jesus' day to do.

The Bible also tells us that Jesus did not do many mighty works there because of their unbelief. That is, He did not increase His works among them. Unbelief, in the Greek, means faithlessness, disbelief (want of faith), or unfaithfulness (disobedience). Thus we understand that in the people's hearts was more than a passive lack of faith; they were actively disobedient to the Spirit and Word witnesses which had already been given to them. By exercising the faith of their carnal hearts rather than the faith of their spiritual hearts, they actually believed against what they **had** seen and heard in the spiritual realm and what their own physical eyes beheld. All of the church's

hidden apostasy and rebellious unbelief was unveiled when they chose to reject God's living works witness to them.

3. Rejection by Individuals—Revealed Persecution in Human Hearts

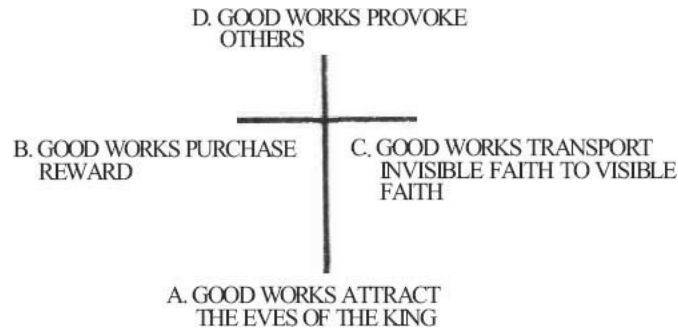
And it was at Jerusalem the feast of the dedication, and it was winter. And Jesus walked in the temple in Solomon's porch. Then came the Jews round about him, and said unto him, How long dost thou make us to doubt? If thou be the Christ, tell us plainly. Jesus answered them, I told you, and ye believed not: the works that I do in my Father's name, they bear witness of me. But ye believe not, because ye are not of my sheep, as I said unto you. My sheep hear my voice, and I know them, and they follow me: And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand. I and my Father are one. Then the Jews took up stones again to stone him. Jesus answered them, Many good works have I shewed you from my Father; for which of those works do ye stone me? The Jews answered him, saying, For a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself God. Jesus answered them, Is it not written in your law, I said, Ye are gods? If he called them gods, unto whom the word of God came, and the scripture cannot be broken; Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God? If I do not the works of my Father, believe me not. But if I do, though ye believe not me, believe the works: that ye may know, and believe, that the Father is in me, and I in him. Therefore they sought again to take him: but he escaped out of their hand (John 10: 22-39).

The third rejection of the works witness of Jesus Christ was by individual Jews who had been raised on the teachings of God's Spirit and Word. They knew enough to have accepted the works witness when it was manifested before them, yet they took up stones again to stone him. The use of the word *again* indicates that at some previous time they had sought to persecute him in this same manner. In other words, the desire and will to persecute God and all that comes out of Him had long been in their hearts. When Jesus asked them for which good work did they stone Him, they responded by calling Him a blasphemer. How incongruous was their answer. A blasphemer is one who exalts himself by belittling, degrading, and vilifying God's person and God's power. By contrast, a blasphemer does not marry his soul in complete surrender and humility to God's divine will and purpose. A blasphemer does not render God a weak, impotent fool in one breath and in the next breath call upon God's power to perform visible miracles. A blasphemer does not constantly affirm his spiritual union with a God whom he confesses to despise, a God whom he considers to be beneath him. Jesus Christ, then, was no blasphemer. He was God's visible works witness to all the world. By coming in the flesh, He forced each person to a place of acceptance or rejection of Him and the works which He did in His Father's name. Their rejection, in turn, revealed the persecution which had been deeply hidden in their hearts.

A visible works witness always accomplishes God's purpose which is to make cities, churches, and individuals choose to accept or reject again God's invisible Spirit and Word witnesses.

II. THE POWER OF GOOD WORKS

The word *power* speaks of the ability to act or produce an effect. We understand, then, that good works are authoritative, positive forces. They are far from being feeble, spineless, creatures, as some folk believe. God's Word gives the following stature of truth which shows that legitimately born good works possess great energy to influence the actions of other people and things.



A. GOOD WORKS ATTRACT THE EYES OF THE KING

At that time Herod the tetrarch heard of the fame of Jesus, And said unto his servants, This is John the Baptist; he is risen from the dead; and therefore mighty works do shew forth themselves in him (Matthew 14:1,2).

Good works have attracting power. The guilt of King Herod's own heart blinded him to Jesus' true identity, but he could not ignore the fact that this man was performing supernatural works. These works spoke for themselves; Jesus never resorted to fleshly self-exaltation in order to make Himself known to Herod. If the eyes of a mortal (and wicked) king were attracted by the works witness of Jesus Christ, there is no doubt that the eyes of the King of Glory were also attracted by the works being brought forth by His Son, who lived with His heart and will joined in love and faith to His Father's heart and will. But unlike the murderous Herod, the Spiritual King assumes responsibility for protecting all legitimately born works. He will not let our spiritual works perish before they have accomplished His purpose for their being. Until our hearts know of a surety that the burden and responsibility of protection is on God, our flesh is constantly tempted to usurp God's part. Fear for their works keeps many ministers busy, trying to appease the flesh of their members when they should be alone with the Lord, seeking more spiritual sustenance for their own souls. Beloved, we must learn sooner or later that the flesh can neither produce nor protect righteous works. Evidence that we have entered into the rest offered to those who abide under the shadow of His high and holy headship is that our hearts are careful (anxious) for nothing. This does not mean that we have no concern for the works, for we are still to heave up before the Lord His promise to protect the works witness which has been brought to birth through spiritual union with Him. Being careful for nothing simply means that all of the fleshly anxiety about the matter is gone.

God will test our works in order to prove to everyone concerned (to Himself, to us, to the Devil, and to the world) whether the works were produced from a spiritual union with the Lord or they were a product of the workings of the flesh.

See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven: Whose voice then shook the earth: but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven. And this word, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain. Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear: For our God is a consuming fire (Hebrews 12:25-29).

Frequently we fear to have our children (our works) shaken, but the shakings are necessary because it is not always possible to discern the true nature of works simply by looking on the outward appearance. Some fleshly works may look better on the surface than some spiritual ones—that is until God starts the shaking process. By the time the shaking is finished, the once beautiful works of the flesh are completely changed. The fact that they are subject to being changed, shaken, removed, is a visible witness that they were not conceived and born legitimately by the Spirit and Word of God.

A wise Christian will rejoice when God starts shaking his works to expose what is flesh and what is born of God. A true spiritual parent has no reason to fear for his legitimately born children. They can stand not only the shaking,

but they come out with greater strength. The Lord taught me this lesson many years ago when my work was young and much smaller than it is today. A small mission housed the people who loved the Crucified Way Message in those days. From the beginning, God was faithful to shake my works. On this occasion, He let some other folk open a mission right across the street from us. The presence of a new mission presented no real problem, for the neighborhood was full of people who knew nothing about the way of salvation. However, instead of leading lost sinners to Jesus Christ, the newcomers concentrated on trying to lure my congregation over to their mission. Standing outside to catch the people as they came to church, they invited my spiritual children to attend their services. If my flesh had begotten those children, the fear in my soul would have been reflected in my sermons. I would have preached, "Don't you go over to that other mission. They are just a bunch of devils trying to steal my sheep." But because God had already taught me the necessity of the shaking process, I continued preaching only the Word of God. Privately I humbled my heart and prayed, "Lord, if you want those people to have my congregation, then take them. Let them work and serve in that mission, for I know that you have given me something that will attract people. You have given me your Spirit and Word which has power to beget true spiritual children. If these children are not born with a real love for your Spirit and Word, prove it now. Shake them if they can be shaken." The believers in the mission received a good shaking, but not one of them left. Why? Because they had been begotten with a burning love for the truth, and the truth inside of them could not be shaken or moved by the enticing words of strange shepherds. Jesus Christ said:

Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door is the shepherd of the sheep. To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice. And a stranger will they not follow, but will flee from him: for they know not the voice of strangers (John 10:1-5).

Human personalities are not strong enough to hold our works together in the time of shaking. It takes the living presence of God's Spirit and Word inside of a person to make him stand. True spiritual works have within their hearts the power to attract the eyes of the King and to stir Him to keep them when the shaking comes.

B. GOOD WORKS PURCHASE REWARD

For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works (Matthew 16:27).

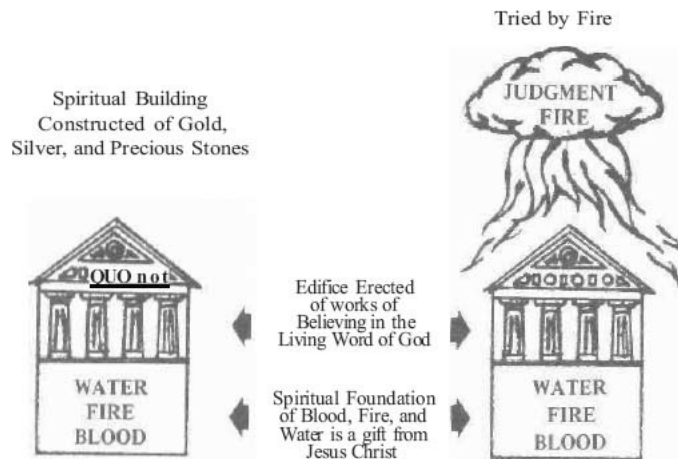
Good works have purchasing power. They purchase the reward which we will receive when Jesus Christ returns in the glory of His Father with His angels. The Greek word *reward* means to give away, i.e. up, over, back, deliver again, give again, repay, pay-merit be made, perform, recompense, render, requite, restore, reward, sell, yield. The eternal degree of glory which we are eligible to receive is based upon the measure of good works which we bring forth in this life. If we spend the energy of our spirits, our souls, and our bodies building great works in the flesh, we are destined to be poor in the resurrection, for all works must pass the test of God's judgment fire.

For we are labourers together with God: ye are God's husbandry, ye are God's building. According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon. For other foundation can no man lay than that is laid, which is Jesus Christ. Now if any man build upon this foundation, gold, silver, precious stones, wood, hay, stubble; Every man's work shall be made manifest: for the day shall declare it because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire (I Corinthians 3:9-15).

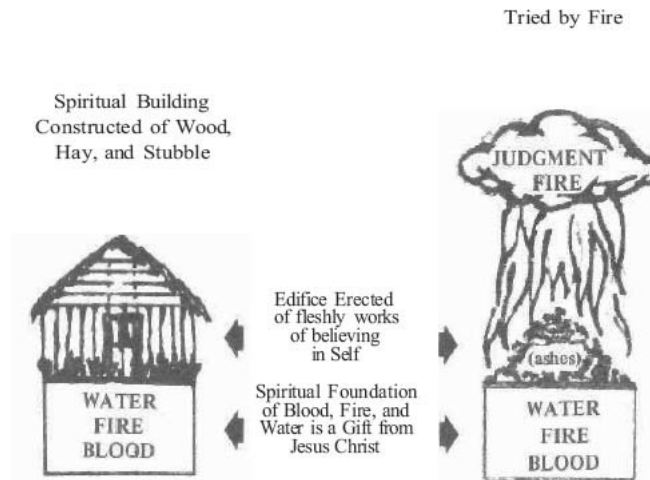
The only purchasing power any of us will have in that day will be from what remains of our spiritual building after the fiery test is over. Every time we marry our hearts to the promises of God's Word, claiming them until He brings them into the visible performance stage in our lives, we do a good work of believing. Each work of believing in the truth adds another brick, as it were, of gold, silver, and precious stones to our spiritual building. When fire hits a building constructed of the durable substance of God's eternal Word, it does not destroy the truth. As a matter of

fact, the fire glorifies the truth and causes it to shine more brightly.

(See diagram on next page)



Judgment fire has the opposite effect upon works built of fleshly wood, hay, and stubble.



The least spark of fire will ignite a flame which will eat at the building until it is destroyed back to its foundation. The owners of these fleshly buildings will watch as all of their works go up in smoke. Left with just their spiritual foundations and a heap of ashes, these people will face eternity with small purchasing power.

Look at God's mercy, beloved. Remember, these folk spend a lifetime building in the flesh, God could totally **strip** them of all but their salvation and still be a just and merciful God, Or He could leave them to struggle forever with the burden of a useless building and still be a righteous and holy God, Yet God chooses to exercise a higher degree of His mercy. By putting fire on their worthless buildings, He changes the wood, hay, and stubble into ashes—into fertilizer, as it were, into a substance which will be a source of eternal enrichment to the owners. Although they cannot attain perfection by spiritual growth and stature, as do those who permit the Lord to judge and burn their fleshly works of wood, hay, and stubble in this life that they might, in turn, erect a building of good works, these carnal believers will be able, because of an act of God's mercy, to attain perfection by gift. In exchange for their ashes, God will beautify them with righteousness and give them a garment of praise for His holy headship.

May God grant to each of us wisdom to pray for God to put His fire on our fleshly works now while there is time to exchange the ashes for the substance of humility wisdom which will purchase us the privilege of praising God in eternity by spiritual growth and stature rather than by gift,

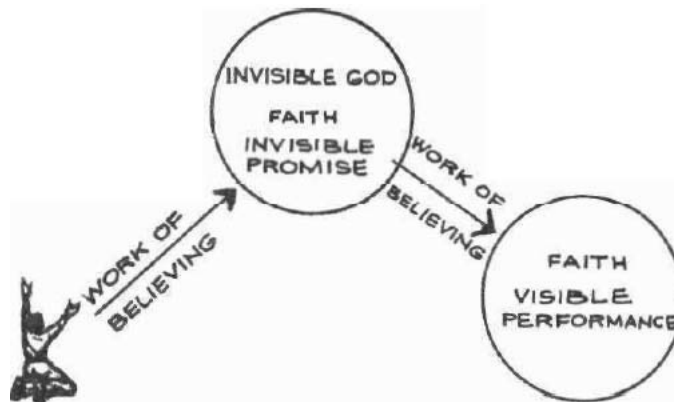
C. GOOD WORKS TRANSPORT INVISIBLE FAITH TO VISIBLE FAITH

Good works have transporting power, moving power.

In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. (But this spake he of the Spirit, which they that *believe* on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified.) (John 7:37-39).

The Greek word translated *believe* in these verses is the same one used by Jesus to describe true spiritual works (John 6:29).⁴⁹ Our works of believing God for what He has said produce faith which, in turn, becomes joined to the promise in the invisible realm. As we continue the work of believing, the invisible faith is eventually transported out into the visible realm along with the visible performance of God's Word.

TRANSPORTING POWER OF GOOD WORKS



This is exactly how the disciple's faith for the Holy Ghost was made visible. From the time Jesus told them that rivers of living water would flow out of their bellies, they believed His promise. Day by day new faith was heaped up before God in the invisible realm, until the time was ripe for the Holy Ghost to come. When He fell on the day of Pentecost, He revealed to the world that the 120 in the upper room had faith, for out of them flowed rivers of Holy Ghost praise. Onlookers thought that these people were drunk, but they were just swimming around in the fulness of Holy Ghost life which had been promised to them by Jesus Christ. Praise God for the transporting power of good works. It moves our faith from the invisible to the visible, and since our hearts are joined to our faith, we also are able to move over into new degrees of union with God's Word. Rightly born good works have a chain reaction, as it were. As our faith for one thing is transported into the visible realm, it inspires us to have faith for other promises. When this faith is moved into the visible realm, it starts the circle, or cycle, all over again,

Abraham, the father of faith, was acquainted with the transporting power of good works.

Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect? [The Greek word for *perfect* means to complete, accomplish, consummate (in character, consecrate, finish, fulfill, make perfect). Faith is not perfect, or complete, while it is still in the invisible realm. Perfection of faith comes only when faith is joined to the fulfilled, visible Word of performance.] And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God. Ye see then how that by works a man is justified, and not by faith only. Likewise also was not Rahab the harlot justified by works, when she had received the messengers, and had sent them out another way? For as the body without the spirit is dead, so faith without works is dead also (James 2:21-26),

Our scripture says that Abraham was justified by his works, whereas Romans 3:28 teaches that man is justified by faith. There is no contradiction in God's Word, for justification has invisible and visible aspects just as does faith. Rahab the harlot was justified in her spirit and soul in the invisible realm by faith when she believed the promises given to her by the spies. The visible justification of her body came later when she hung the scarlet line in **the** window and stayed inside of her house (Joshua 2:18-21; 6:22,23). Had she neglected to add works to her faith, Rahab's justification would not have been complete. Although her soul and spirit would have been saved, her body

would have perished along with the other inhabitants of Jericho. Her invisible faith and her invisible justification were transported into the visible realm by her good works. Rahab lived, became a proselyte to the Jewish faith, and became one of the Gentile foreparents of the Lord Jesus Christ (Matthew 1:5) because she had some good works in both the invisible and visible realms.⁵⁰ In like manner, Abraham's invisible faith in God's promise to raise up seed through Isaac was manifested in the visible realm when the patriarch walked Isaac up Mount Moriah, bound him to the altar, and drew back the knife to slay his supernaturally given son. Then God said, "...Now I know that thou fearest God, seeing thou has not withheld thy son, thine only son from me" (Genesis 22:12). God already knew in the invisible realm that Abraham feared him. Now He knew the same thing in the visible realm. Because Abraham's faith was made complete when his invisible faith was transported into the visible realm by his works, he was able to move into new realms of worship which allowed him to see the day of God's true Lamb, Jesus Christ.

D. GOOD WORKS PROVOKE OTHERS

Good works have provoking power. May we quickly add that this power flows out in a positive manner rather than a negative one.

And let us consider one another to provoke unto love and to good works (Hebrews 10:24).

A multitude of words are not nearly so forceful or impressive as one living example. Eloquent words seldom move others to produce spiritual works. Not until people see a visible demonstration of true works are they stirred to emulation. It takes the provoking power of a works witness to provide the necessary incentive to motivate a person to either start producing spiritual works or to go to work with renewed determination and zeal.

It is vitally important for ministers to be the right kind of example before their congregations. Instead of provoking the people to produce great works in the flesh, ministers should teach them by example to establish their Bridegroom love relationship with Jesus Christ first; then out of their love, they will produce good works, eternal works. It is impossible to provoke another person to fall in love with Jesus if the fire of love is not kept burning on the altars of our own hearts. That is why I constantly encourage Christians and ministers especially to spend time alone with God. Set the alarm clock; never depend on the flesh to stir up Bridegroom love. We must give ourselves sufficient time to seek the Lord in prayer and in His Word before going out to minister to others. As we gaze daily upon the living works witness of Jesus Christ, as recorded in God's Word, our own hearts will be provoked to love Him more, to trust Him more, to believe Him in all things even as He believed His Father. Herein lies the secret of true provoking power—the kind which sets other hearts aflame with burning desire to love Jesus Christ and, in turn, to produce true spiritual works.

We have seen that the power of good works includes attracting power, purchasing power, transporting power, and provoking power. Now we are ready to study the origin of good works.

III. THE ORIGIN OF GOOD WORKS

According to Webster's Dictionary the origin of something pertains to its ancestry, or parentage, its beginning, source, or cause. In this sense, then, good works claim both spiritual and natural parentage. Again we see the principle of the invisible and the visible. Let us view first the divine or invisible origin of good works.

A. GOOD WORKS ARE BORN OUT OF THE WOMB OF MERCY

Then spake Jesus to the multitude, and to his disciples, Saying, The scribes and the Pharisees sit in Moses' seat: All therefore whatsoever they bid you observe, that observe and do; but do not ye after their works: for they say, and do not. For they bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers. But all their works they do for to be seen of men: they make broad their phylacteries, and enlarge the borders of their garments, And love the uppermost rooms at feasts, and the chief seats in the synagogues, And greetings in the markets, and to be called of men, Rabbi, Rabbi. But be not ye called Rabbi: for one is your Master, even Christ; and all ye are brethren. And call no man your father upon the earth: for one is your Father, which is in heaven. Neither be ye called masters: for one is your Master, even Christ. But he that is greatest among you shall be your servant (Matthew 23:1-11).

The connotation of these verses is that instead of the scribes and Pharisees letting their works be born out of God's great womb of mercy as they waited before Him in the Word and in the Spirit, their works were conceived and borne out of the flesh's womb of hardness and mercilessness. Rather than utilizing their knowledge of God's Word to lighten the people's burden of sin, they used the Word to exalt themselves to positions of wisdom and authority over the people. The load of carnal "thou shalts and thou shalt nots" increased from generation to generation as each proud scribe and Pharisee added his own interpretation to the scriptures. These men proclaimed God's Word, but their works were a reproach in the eyes of the Lord and also in the eyes of the people because they bore no witness of God's great mercy.

Mercy never puts something on a person unless it is willing also to help him bear the load. It is evident, then, that the Begotten Son, the living works witness of the Father-Mother God, was born out of the womb of mercy. God did not put sin on man; our first parents through an act of their free moral wills chose to sin against God's will and His Word. Yet great mercy constrained Jesus Christ to leave His position of exaltation in heaven in order to lift the damning load of sin from fallen man. Beloved, the mercy of Jesus Christ went far beyond merely sharing the load with us-He took it unto Himself and bore it all the way up to Calvary's Cross, where He poured out His pure, holy life's Blood that each lost sinner might stand again in God's personal presence. The sight of Jesus Christ hanging on the Cross for us, the sight of mercy which took Him into the depths of death, hell, and the bottomless pit for us, should bring each of us to our knees in complete surrender and worship. How can we not be drawn to a Saviour such as this? Indeed, all men will be. Jesus Himself said, "And I, if I be lifted up from the earth, will draw all men unto me" (John 12:32). The mercy of the Cross of Jesus Christ possesses infinite drawing power in this life and in the resurrection. Those who do not love Him now will not be able to resist His drawing power at the final resurrection. Jesus will cause all men (saint and sinner) to come out of the grave (Daniel 12:2; John 5:28,29), out of death (or paradise, the abode of Old Testament believers who were not overcomers), out of hell, and out of the sea, or bottomless pit (Revelation 20:11-15) and stand before the Father's great judgment throne. In that day, His mercy will permit even sinners the privilege of confessing that He is Lord to the glory of the Father. Jesus Christ, the works witness of the Father-Mother God, was born out of the womb of mercy, and His works are living proof of it.

B. GOOD WORKS ARE BORN THROUGH PECULIAR PEOPLE

For the grace of God that bringeth salvation hath appeared to all men, Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself *a peculiar people, zealous of good works* (Titus 2:11-14).

Peculiar people are the natural parents of good works. The Greek word *peculiar* means beyond usual, i.e. special (one's own). God's peculiar people are not crazy, as the world so frequently implies. To the contrary, they are special people whose zeal to produce good works goes far beyond the world's fleshly zeal. Their zeal to believe the promises of God's Word goes beyond the lusts and desires of this life. When fleshly zeal ceases to believe, when it lies in a miserable heap of ruin in witness to its own frailty, these peculiar ones will look up with eyes full of faith into the face of God and believe Him to create a way for them where there is no way. Just as Jesus Christ believed God's promise to not leave His soul in hell, so also are good works born through peculiar Christians who continue to believe God's Word when all outward evidence is arrayed against the truth. They will believe what God's Word says although the Devil, the world, and their own flesh may be screaming, "**It's** hopeless! It's hopeless! **It's** hopeless!" Although these Christians must go into the shadow of death in order to travail good works into visibility, they do it gladly over and over again that there might be a witness to visible and invisible spectators that God can and does perform what He promises. May the cry of each heart be, "Lord, make me one of those peculiar people. Create in me a heart which is zealous to bring forth all good works."

IV. THE DESCRIPTION OF GOOD WORKS

The descriptive sign of good works reads simply *confidence at work*. "Confidence in what?" some may ask. Confidence in God's supreme headship over all things and confidence in His method of working that headship out through His Son, the Lord Jesus Christ.

Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the saints, Cease not to give

thanks for you, making mention of you in my prayers; 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: The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints. *And what is the exceeding greatness of his power to us-ward who believe* [have confidence], *according to the working of his mighty power* [miraculous headship], *Which he wrought* [worked effectively] *in Christ*, when he raised him from the dead, and set him at his own right hand in the heavenly places, Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come; And hath put all things under his feet, and gave him to be the head over all things to the church, Which is his body, the fulness of him that filleth all in all (Ephesians 1:15-23).

Many men profess to believe in God's supreme headship; many profess to believe in the headship of Jesus Christ. Yet when one looks for the works witness of their professed believing, it cannot be found. As a matter of fact, their murmurings and rebellion against the circumstances of life, which God permits to come to them, constantly testify of great inner loathings for God's headship over them.

People will not believe a works witness which says in one breath "I believe that Jesus Christ is head" and in the next breath says "I just can't see why this happened to me." If in our hearts we have accepted God's headship over *all* things, we will in every situation of life look for His headship in the matter.⁵¹ We will seek to show by our actions as well as our words that our confidence in His headship is working, that we believe in His ability to make the painful as well as the pleasant things work together for our good and for His glory. A good works witness rings true theoretically and experimentally—its confidence toward God and the righteousness of His headship never wavers.

V. GOOD WORKS ARE GOVERNED BY THE WILL OF GOD

The word *govern* means to exercise continuous sovereign authority over; especially to control and direct the making and administration of policy; to control, direct, or strongly influence the actions and conduct of: determine, regulate; to hold in check: restrain; to prevail or have decisive influence. Although good works are born out of God's own womb of mercy, He never delegates His supreme headship into the hands of His works witness. Let us see how God's will, or headship, is always sovereign over all of His works in the natural realm and in the spiritual realm.

A. GOD GOVERNS THE SEASONS

Now the Jews* feast of tabernacles was at hand. His brethren therefore said unto him, Depart hence, and go into Judaea that thy disciples also may see the works that thou doest. For there is no man that doeth any thing in secret, and he himself seeketh to be known openly. If thou do these things, shew thyself to the world. For neither did his brethren believe in him. Then Jesus said unto them, My time [an occasion i.e. set or proper time, always, opportunity, convenient, due season] is not yet come: but your time is alway ready (John 7:2-6).

Here, Jesus' own brothers urged Him to exalt Himself prematurely, knowing that if Jesus was exalted that they too would receive honor. But in so many words, Jesus told them that He did not control His own seasons of humility and exaltation; His Father governed them. Think for a moment how catastrophic it would be if flesh were allowed to govern the season even in the natural realm. For a while the earth might rejoice as it basked in the sunlight of countless fair, beautiful days. Soon however, it would yearn for the relief of a single cloud; it would cry for just one small rain shower to cool its parched surface; it would remember with pleasure that in the cold days of winter God wrapped it in a soft blanket of snow. When the earth realized that it was daily being changed into a dry barren wilderness where nothing could live, it would travail in pain for God's supreme headship to be restored to its rightful position of authority over the seasons. Beloved, we should thank God daily that He governs the natural seasons. And more than that, we should praise Him for controlling our times of humility and exaltation. He never leaves us down in suffering and pain one moment longer than it takes for us to learn our lesson of humility. Neither does He permit us to walk so long in the bright and pleasant light of exaltation that we lose consciousness of our

dependency on Him.

Jesus Christ knew this principle and realized that He would miss God's perfect will for His life if He heeded His brother's insatiable desire to receive honor from men. He would become a desert, as it were, incapable of bringing life to the world He had come to save. Therefore, He willingly suffered His brothers' unbelief and disapproval and waited for His Father to change His humility season into one of resurrection life and glory.

B. GOD PREPARES A PLACE FOR THE WORKS WITNESS TO WORK

And as Jesus passed by, he saw a man which was blind from his birth. And his disciples asked him, saying, Master, who did sin, this man, or his parents, that he was born blind? Jesus answered, Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him. I must work the works of him that sent me, while it is day: the night cometh, when no man can work (John 9:1-4).

God governs over His works by preparing a place for them to work, or be manifested. In answer to His disciples' inquiry as to whether the man or his parents were sinners, Jesus said that sin had not determined the man's blindness.⁵² Rather, it was God exercising His holy sovereign will in this case, creating the place that His Son could show to the world that He believed completely in His Father's power to heal blindness. Just as He prepared a place for His Son to work, so also will He prepare a place for us to work. A heart revelation of this truth will deliver us from the fleshly jealousy which causes us to strive with others for a place to show what we can do. If we believe, our Heavenly Father will create a place for our works to be manifested.

C. GOOD WORKS ARE KNOWN UNTO GOD

Known unto God are all his works from the beginning of the world (Acts 15:18).

Not just in this present life does God know His works. He has known them from the beginning. Back in eternity, He perceived exactly what it would take to perfect each particular works witness. Then through the governmental powers of His supreme headship, He devised a plan, a will, whereby every one of His works might be brought to visibility in this world. Since God has known us and governed us so well thus far, it is reasonable to conclude that He is abundantly qualified to continue governing us until we attain the degree of spiritual maturity which He has ordained for us in His Son, Jesus Christ.

D. GOOD WORKS ARE TRIED OF GOD

According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon. For other foundation can no man lay than that is laid, which is Jesus Christ. Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; Every man's work shall be made manifest; for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is (I Corinthians 3:10-13).

God's purpose for trying the works of every man's spiritual building is to reveal the nature of the substance used. The person who builds out of the gold, silver, and precious stones of God's Word has nothing to fear. His building can stand the testing, for the truth never changes its nature. Fleshly feelings and opinions are subject to change from moment to moment. But truth is truth whether it is out of the fire or in the fire, whether it is lifted up or cast down, whether it is loved and cherished or hated and despised, whether it is in pleasure or in pain. When God's will determines that it is time for true works to be tested, they retain their humility nature and come out shining brighter than ever.

E. GOOD WORKS ARE ORDAINED OF GOD

For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them (Ephesians 2:10).

The Greek word *ordained* means to fit up in advance, ordain before, prepare afore. God never sent Jesus Christ,

His personal works witness, into this world without first ordaining Him, without first outfitting Him, without first preparing Him well in advance for His particular work.⁵³ Under the governmental authority of God's Word and Spirit, the Begotten Son was lifted up while still in soul and spirit form, and given a foretaste of all the principles involved in the situations and circumstances which He would face later. Because He chose from the beginning to join His human will to the endless stream of living principles flowing to Him straight from the heart of the eternal Rock of Truth, Jesus Christ had within His soul and spirit the necessary substance to overcome all the visible adversities He encountered in life. Regardless of how lacking in sustenance the outward situation was, Jesus was a root out of dry ground because His Father had ordained Him before, outfitted Him back in the countless ages of eternity, with an inner well of Living Water. In like manner, God governed over the ordination services, as it were, for those who are the living works witnesses of His Begotten Son. While still in soul and spirit form, we were lifted up and given a foretaste of all the principles which we would need to know in order to live victoriously in a mortal body. If we choose to join our human wills to the divine will of Jesus Christ, we can suck life-giving truth out of the living Rock which will sustain us when others are perishing.

F. GOD COMMANDS US TO PRODUCE GOOD WORKS

Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; That they do good, that they be rich in good works,...(I Timothy 6:17,18).

Assuming His rightful position of governor over all of the works of His hands, God commands that each of us produce good works. Though these good works are manifested in different forms, they all involve the act of believing God to perform what He has promised in His Word. Let us look at the good works which we are commanded to bring forth.

1. Command to Distribute and Communicate

That they do good, that they be rich in good works, ready to distribute, willing to communicate (1 Timothy 6:18).

The governmental power of God commands us to distribute and to communicate. Both of these words have the connotation of sharing. Because flesh is selfish by nature, it takes great delight in accumulating vast reserves of material and spiritual goods. In order to share a single can of beans out of our pantry or to strip ourselves of just one morsel of spiritual bread out of our storehouse of truth, we must work to believe that God's promises are true. Theoretically we know that He is able to supply all of our needs according to His riches in glory, but we are commanded to show our belief by our visible works. When the Lord sees us distributing and communicating with the needy ones whom He sets across our pathway, He will take the responsibility of supplying our needs, both naturally and spiritually.

2. Commanded to Work if we Would Eat

For yourselves know how ye ought to follow us; for we behaved not ourselves disorderly among you; Neither did we eat any man's bread for nought; but wrought [worked] with labour and travail night and day, that we might not be chargeable to any of you: Not because we have not power, but to make ourselves an ensample unto you to follow us. For even when we were with you, *this we commanded you, that if any would not work, neither should he eat.* For we hear that there are some which walk among you disorderly, working not at all, but are busybodies (II Thessalonians 3:7-11).

God never wastes His energy being slothful or irresponsible; therefore, out of His governmental power, He commands His children to work naturally and spiritually. Our lives should bear witness to the world that our Heavenly Father is in every way an industrious God.

The Apostle Paul was eligible to reap the reward of natural support from the churches because he had worked and travailed in the Word and in prayer to feed God's people (I Corinthians 9:11-14). But he refused this support, working instead as a tentmaker during the day in order to earn money to buy bread and working at night as a minister of the gospel. Paul was being neither merciless nor impatient when he instructed the Corinthian Christians

to let the lazy members go hungry. No indeed. He was simply reminding them of God's governmental command to work, the command which they had *heard* and *seen* manifested in their midst. Even those who had failed to comprehend his oral teachings were accountable for the working example Paul had set before them.

There is no excuse for laziness in either the natural or spiritual realms. Every able bodied person should be occupied with some form of work. If we are out of a natural job, we should rise early in the morning and seek employment at every possible place. A lazy man is choosy about what he does and how much he earns, whereas, a hungry man will do any honest labor in order to earn bread for his table. When we go out with a hungry man's spirit, showing by our works that we are believing God to make a way for us to obey His command to work, God will, if necessary, create a place for us to work.

Many people who would never dream of missing a day's work, naturally speaking, go for weeks and sometimes months without turning a spiritual finger. Rather than work in their prayer closet and in God's Word, believing Him until He feeds them with bread convenient for their spiritual growth, these church members lie back in their beds of fleshly ease and indifference, waiting for the preacher or some other Christian to furnish them with spiritual nourishment. Beloved, there is no honor in being a spiritual parasite-one who lives off the life of another without making a useful or adequate return. If we hope to attain spiritual maturity in the Lord Jesus Christ, we must show by our zealous works that we are hungry for the bread of truth,

3. Commanded to have Stature

In all things shewing thyself a pattern of good works: in doctrine shewing uncorruptness, gravity, sincerity (Titus 2:7),

The governmental power of God's Word commands us to have full stature of good works. The Greek word translated *pattern* in this verse is the same one used in Hebrews 8:5 to describe the stature of the Heavenly Tabernacle which served as a pattern, or blueprint, for the Mosaic Tabernacle: "Who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, that thou make all things according to the *pattern* shewed to thee in the mount." When Moses looked on the Heavenly Tabernacle, he saw the seven pieces of furniture, as it were, in the living stature of Christ. Upon descending from the mount, he shared his vision with the people, who set to work building a natural tabernacle which bore the form and resemblance of the heavenly one. In like manner, Paul admonished Titus to have a full stature of good works and principles of God's Word laid in his heart so perfectly that others could see a living example of mature spiritual truth at work.

Every parent knows how earnestly little boys particularly try to prove that they have grown in stature. They never seem to tire of comparing muscles, racing to see who can run the fastest or who can climb the highest. Yet almost mysteriously, these actions cease when the boy becomes a man. No longer does he feel constrained to exhibit his strength simply for the sake of proving his manhood, for he is confident that his stature speaks for itself. Likewise, those who possess mature stature in the spiritual realm are content to wait until the Bridegroom reveals their strength and power to the world. In the meantime, it is discernible in their good works of love, joy, peace, mercy, sincerity, surrender and obedience, gentleness, faith, longsuffering, goodness, humility, and temperance.

4. Commanded to Have Good Conversation (Good Behavior)

Who is a wise man and endued with knowledge among you? let him shew out of a good conversation [behavior] his works with meekness of wisdom (James 3:13).

The governmental power of God's Word commands us to have good conversation, or good behavior. People will not believe what we say about the realities of God unless they see the evidence of some visible works in our lives. Our inward and outward right attitudes toward God and His Headship in our lives are a form of good works. Spiritual babes have no problem praising God when all is going well, but it takes a measure of heart believing to produce praise for God's headship when that headship permits a miserable situation to enter our lives. In times of adversity, our behavior shows whether or not we truly believe that all things, including painful ones, work together for our good and for God's glory. Even sinners who may not be inspired immediately to start building a spiritual stature of truth in their own hearts will have to glorify God when they see us manifesting a good attitude toward God and right conduct toward all men.

G. GOD THE FATHER SENDS JESUS CHRIST TO INSPECT WORKS

Before any Old Testament sacrifice was offered to the Lord, it had to pass a scrutinizing examination of the priest because only the best of the fowls, the flocks, and the herds had the privilege of feeling the Lord's holy fire change them into a substance capable of ascending into God's nostrils as a sweet smelling savour. The Levitical priesthood furnishes the foundation for our understanding of the ministry of Jesus Christ who has been made a priest forever after the order of Melchisedec. Jesus never bestowed this honor upon Himself; it was promised to Him by His Father back in the ages of eternity and was brought to the performance stage after the Son's resurrection from the dead. As God's eternal High Priest, Jesus Christ has the responsibility of inspecting all of our works, our sacrifices as it were. There is no danger of Jesus passing the wrong judgment on these works, for He already has proved by His life and by His death that He is the perfect sacrificial Lamb. The record of Jesus' ministry to the seven churches in the second and third chapters of the Book of Revelation shows Him carefully inspecting the works of each church. Since this portion of God's Word is the subject of my book *Jesus Christ, the Resurrected King*, we shall use just a couple of scriptures here to support the fact that Jesus does examine our works.

And unto the angel of the church in Smyrna write; These things saith the first and the last, which was dead, and is alive; I *know thy works*, and tribulation, and poverty, (but thou art rich) and I know the blasphemy of them which say they are Jews, and are not, but are the synagogue of Satan (Revelation 2:8,9).

And to the angel of the church in Philadelphia write; These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth; I *know thy works*: behold, I have set before thee an open door, and no man can shut it; for thou hast a little strength, and hast kept my word, and hast not denied my name (Revelation 3:7,8).

We chose these two particular churches because they are the only ones whom Jesus did not openly rebuke. Although the church of Smyrna had among her assembly some blasphemous Jews who belonged to the synagogue of Satan, Jesus was able to accept her works. Why? Because Smyrna had sufficient sincere members to overrule the unbelief of the blasphemous members. She had some who had learned by growth how to live in the cold, icy waters of the Laver (typifying the waters of the Name, Death, and Life of Jesus Christ flowing out of the revealed Word of God). These members lived in humility and stayed down in death until the Lord separated them from the fleshly zeal which strives to exalt itself prematurely by putting works above love for the Bridegroom. When they went out to work, they did so with the resurrection life and glory of new Bridegroom love ruling over their works.

The church of Philadelphia also was plagued by blasphemous Jews of Satan's synagogue. Yet Jesus Christ accepted her works because a group of believers had joined together and learned by growth how to live within the Ark of the Son's fiery headship. As the consecrated church of Philadelphia stayed under His headship, the fire burned away the dross of fleshly ambition to make herself known to man. Then the Bridegroom promised her an open door into the King's bridal chamber of love. The works begotten while her heart was joined in marriage union with the heart of her spiritual Bridegroom were pure holy works; therefore they were able to pass the close inspection of the High Priest. Beloved, there is nothing wrong with working as long as the true children called works are subordinate to our love for our spiritual parent, Jesus Christ.

In this point of study we have seen that good works are governed by the will of God, which is manifested in the following sevenfold manner.

- A. GOD GOVERNS THE SEASONS
- B. GOD PREPARES A PLACE FOR THE WORKS WITNESS TO WORK
- C. GOOD WORKS ARE KNOWN UNTO GOD
- D. GOOD WORKS ARE TRIED OF GOD
- E. GOOD WORKS ARE ORDAINED OF GOD
- F. GOD COMMANDS US TO PRODUCE GOOD WORKS
- G. GOD THE FATHER SENDS JESUS CHRIST TO INSPECT WORKS

We are now ready to discuss the next major point of truth related to good works.

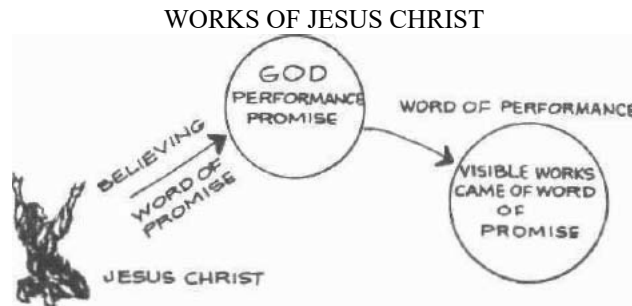
VI. PROMISE ABOUT GOOD WORKS

Promise is the invisible side of God's covenant; the visible side is called performance. Those who espouse their hearts to the invisible seed of promise of God's Word are not fastening their faith on some unsubstantial, mysterious, chance-happening. God has smitten His thigh seven times as a demonstration that He will use all the procreating powers of His Name, or nature, to assure that His Word of performance will be made visible. There is no doubt, then, that there will be a fulfillment of every promise concerning good works.

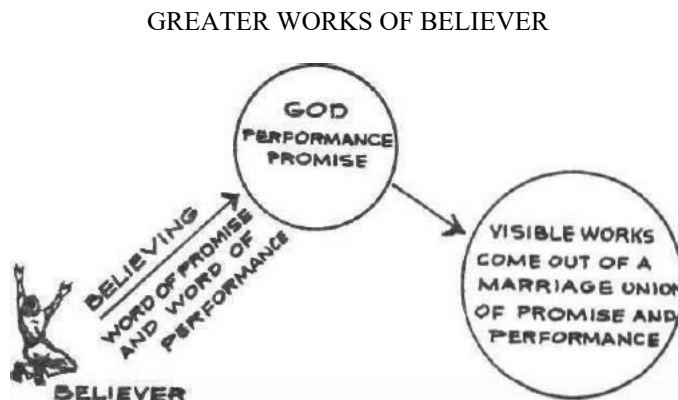
A. GREATER WORKS PROMISED TO BELIEVERS IN CHRIST

Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father (John 14:12).

The promise of doing greater works than the works of Jesus Christ is hard for the carnal mind to accept, but it is a true promise nevertheless. Jesus worked all of His great and mighty works out of the promise side of the covenant which God had made concerning the Melchisedec Priesthood. He was not joined personally to the Word of performance until after His resurrection from the dead.



As believers, we work not out of just the promise as Jesus did, but out of the promise *and* the performance, for the Word of promise and the Word of performance are now one in Jesus Christ. Each time we claim one of God's promises, we already have a confirmation that the performance will be along shortly. Jesus Christ, who has been made High Priest after the order of Melchisedec, witnesses by His personal presence in our hearts and by His omnipresence in the world that His Father is faithful to work until every detail of His invisible promise is brought into visibility. The immutability of God's covenant Word makes it possible for our works of believing to be greater than Jesus' works because our faith does not rest on the promise alone, but it now can be joined to the faith of the living Word of promise *and* performance.



B. GOOD WORKS ARE PROMISED TO ACCOMPANY GODLY APPEARANCE

In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not

with broided hair, or gold, or pearls, or costly array; But (which becometh women professing godliness) with good works (1 Timothy 2:9,10).

Good works are promised to accompany godly appearance. Although this promise is made specifically to women, it does not exclude men, for the spirit part of every human being is feminine in nature. We know, too, that the promise applies to all persons, male and female, who choose to lay their human wills down in the surrendered position in relation to God's divine will that they, in turn, might be a part of the Bride of the Lord Jesus Christ.

Failure to understand the twofold nature of a godly appearance is the cause of much division among God's people. Some Christians go to great lengths to prove their belief that a godly appearance is outward and, therefore, discernible to the physical eye. With equal fervency, other Christians contend that outward dress has nothing to do with godliness, that it is entirely inward and spiritual. While both of these viewpoints have a measure of truth, neither possesses the whole truth. According to God's Word, a godly appearance is outward and inward.

The part of the scripture mentioning modest apparel, broided hair, gold, pearls, and costly array deals with outward godliness. Let us pause to say that broided hair is not speaking of simply braided hair. It was an eastern custom for the women to braid their hair with ribbons of gold or ropes of pearls, or to add them to other parts of their dress in order to attract the attention and admiration of others. Although hair and dress styles have changed considerably since Paul's day, women continue to add a multitude of decorations to their hair and to their person.* The Apostle Paul knew that people should never be more conscious of our clothes (or, in our day, the lack of them), our hair style, or our person than they are of Jesus Christ who lives within our hearts. That is why he admonished the women to dress modestly and simply -*modestly* so that others would be inspired to respect and follow their example —*simply* (not extravagantly or elaborately) so that others may not be stirred to envy and jealousy and so that men might not be tempted to lust after them.

The part of the scripture mentioning shamefacedness and sobriety deals with inward godliness. The word *shamefacedness* means with downcast eyes to show bashfulness toward men or modesty, awe, or reverence toward God. Married and unmarried godly women do not look upon men or upon God with bold, wanton eyes. The fact that they possess some heart-joining with the humility of their position is evident in their downcast eyes which witness that they are in subjection to God's supreme headship and His method of passing it down to them through Jesus Christ and, in turn, through their natural husbands. Although unmarried women have the privilege of receiving the headship directly from Christ Himself, the godly ones approach single and married men with the same respectful appearance as they offer to the Lord. They are not constantly casting about with lustful, unrestrained eyes.

The Greek word *sobriety* means soundness of mind, i.e. sanity or self-control, soberness, sobriety. The word *godliness* means devoutness, piety, godliness; it comes from a word meaning worshipper of God.

Since sobriety is the opposite of drunkenness, perhaps we should consider briefly what drunkenness is. A naturally drunk person is one who has entered into the spirit of drinking so completely that he surrenders his faculties of self-control over into the hands of strong drink. He thinks what the wine tells him to think; he says what the wine tells him to say, and he behaves according to the dictates of the wine. In one sense, the person is out of his mind. Until he becomes sober and regains his self-control, his vision is too blurred by wine for him to see anything in its true perspective. The same principle applies in the spiritual realm. Spiritual drunkenness is the result of drinking of the deceitful wine of one's own fleshly powers. The more deeply a person drinks, the more enflamed his heart becomes with the thought of his own greatness. Instead of humbling himself as all mortals must do if they hope to attract God's eyes, the poor drunk fool becomes more and more convinced of his own worth, until at last he reaches the state of total spiritual insanity which causes him to revel in the lie of his fleshly powers rather than in the truth that he is a man and not God. There is no promise that good works will accompany a drunken appearance. But by contrast, they are promised to accompany the appearance of a godly woman (naturally or spiritually speaking), for she has been sobered up, as it were, by drinking long and deeply from the Spirit of Truth as it flowed out of God's revealed, living Word. While the spiritually drunk Christian is too blind to see the truth, the godly person is worshipping God for His headship, for His nature, for His power, for all the things which make God who He is. The good works of humility inside of the hearts of godly persons work their way out into their appearance, their words, and their actions toward God first and then toward their fellowmen.

C. REWARD PROMISED FOR WIDOWS WHO HAVE RECORD OF GOOD WORKS

Let not a widow be taken into the number under threescore years old, having been the wife of one man, Well reported of for good works; if she have brought up children, if she have lodged strangers, if she have washed

the saints' feet, if she have relieved the afflicted, if she have diligently followed every good work (I Timothy 5:9,10).

God made provision in His Word for widows by allotting them quarters around the house of God. Anna is an example of such a widow. She was in the temple, serving the Lord with fastings and prayers night and day (Luke 2:36-38). Since the lives of these women were expected to contribute to the worship and praise of the entire church, none could be accepted unless they met the conditions. A woman had to be a widow in deed (that is, one who had no sons or relatives to care for her), and she had to have a record of good works to her credit. These works included training her children up in the way of the Lord, showing hospitality to strangers and to the saints, and performing acts of mercy to the afflicted. A widow whose good works testified that she had done all of these things was promised a reward. No more would she have to go in and out as other members of the church, but she lived so near that it could be said that God's house was her dwelling place.

Again, all of us, including the men, can claim the spiritual side of this promise. In order to become a widow in the spiritual sense, we must follow Jesus Christ out to Calvary's Cross, where through crucifixion and death our human wills are separated from the deceitful poison of sin, the first husband of the human will. When a part of our will first comes up with resurrection life, it is a widow, as it were. It is no longer joined to the flesh, but neither is it prepared for the intimate and complete surrenders required of the Bride of Jesus Christ. There is no reason, however, for despondency at this point. If our will has sufficient good works of believing to its credit, the widowed part has the promise of being taken into the Lord's church where it can learn by gift the sweet pleasure of being in subjection to the Heavenly Bridegroom's will. As it lives in the Lord's house, the widowed will becomes more and more enraptured with Jesus and His will, until one day it will cry to know the delight of marriage union by growth.

Exceedingly great are God's promises to believers, to the godly, to the widows who have good works. Greater still is His mercy and faithfulness to perform these promises so that we might know Him theoretically through His Word and Spirit and experimentally in the daily course of life. How foolish, then, are the people who choose to reject Jesus Christ and His works witness to them.

VII. CONDEMNATION FOR REJECTION OF GOOD WORKS

If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father (John 15:24).

Great is the condemnation for rejecting Jesus Christ. Until God sent His Son into the world to be a living works witness of His love and mercy toward sinners, hatred against God's Word and Spirit witnesses was buried in the invisible realms of these self-righteous Pharisees' hearts. But their sin was not yet imputed to them, for it was not yet visibly manifested in a form which they could see and repent for. However, instead of repenting of the hateful attitudes which boiled up and out of them as Jesus worked mightily in their midst, they chose to harden their hearts and reject Him—not once, but countless times. By their own works of rejection, they manifested the enormity of their inner loathing for God's person and for His ministry to them through His Word, His Spirit, and His living works witness. Though God is full of mercy and willing to forgive sinners who come to Him with a contrite heart, asking to be forgiven, He cannot forgive those who refuse to acknowledge their sins against Him. The condemnation, then, for rejecters of God's works witness is that they are left in their sins until they personally come to the place of repentance. For example, when the nation of Israel rejected Jesus Christ, the Lord left them in their sins and turned to the Gentiles. Down through the years, individual Jews have repented at the Cross of Calvary and received forgiveness for their sins of rejection, but as a nation, Israel still bears the guilt and shame of unforgiven sin. Pardon will not be theirs until they look upon the One whom they pierced, repent, and accept Him as their Saviour.

Beloved, God's forbearance with sinners goes far beyond what the carnal mind can perceive. Yet we do not have to come such a hard way as Israel has come if we learn the secret of early acceptance and repentance. The moment we accept Jesus Christ, He immediately begins a new work in our hearts. Then it becomes our daily pleasure to magnify the Father for His great love which He manifested by sending His only Begotten Son into this world. Acceptance of Jesus Christ brings forgiveness of sins and unlocks the eternal spring of effervescent praise which will forever bubble out of every redeemed heart.

In this chapter we have studied the doctrine of the Father-Mother God. We learned that the purpose of His good works was to push man to a place of acceptance or rejection of the works witness. We saw the power of good works;

they attract the eyes of the King, purchase reward, transport invisible faith to visible faith, and provoke others. The origin of good works showed that they are born out of the womb of mercy and that they are born through peculiar people. We learned that the description of good works is confidence in God's supreme headship. We learned that good works are governed by the will of God. We saw the promise about good works, and we saw the condemnation for rejection of good works.

•B. R. Hicks, *Revelation Book One, Jesus Christ the Resurrected King*, Jeffersonville, Indiana, (1973), pp. 67,68.
*B. R. Hicks, *And...God Made Woman*, Jeffersonville, Indiana, (1973).

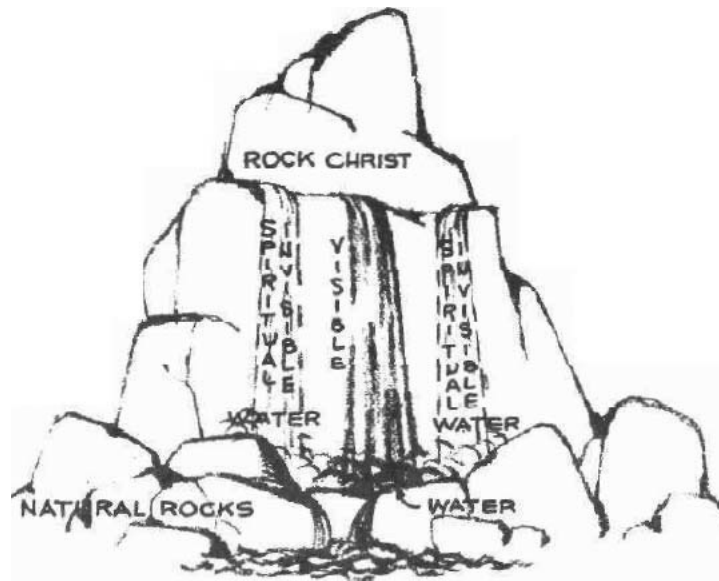
CHAPTER SEVEN

THE WORD REALM OF GOD

The Word realm of God is identified in the New Testament by the name Christ. Man has never fought over the name Jesus, for this was the name of the Saviour's humanity. Anyone could see that Mary had given birth to a manchild whom she called Jesus. The problem started when the people ascribed deity to this child by calling Him *Christ*. Although we mentioned in an earlier chapter the scriptures revealing the identity of Christ, we shall review them in order to establish the foundation for a more detailed study of Him.

Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; And were all baptized unto Moses in the cloud and in the sea; And did all eat the same spiritual meat; And did all drink the same spiritual drink: *for they drank of that spiritual Rock that followed them: and that Rock was Christ* (I Corinthians 10:14).

Before the man Jesus ever appeared in a body of flesh, the eternal Rock called Christ poured out His water which had power to sustain life in the natural and in the spiritual realms. The Israelites' natural thirsts were abated when the invisible water out of the spiritual Rock flowed down and was made visible on natural rocks. However, just a few out of the great multitude who drank of this water had the eyes of understanding to discern the invisible spiritual water of life that accompanied the natural water and had their thirst quenched in the spiritual realm. And these few were the ones who survived the wilderness experience and crossed over Jordan to possess their promised inheritance. All the rest of the original group who left Egypt perished in the wilderness, not because there was some deficiency in the water, but because they failed to drink in faith.



Moses revealed the identity of the Rock when he said: "Because I will publish the name of the LORD: *ascribe ye greatness unto our God. He is the Rock*, his work is perfect: for all his ways are judgment: *a God of truth* and without iniquity, just and right is he" (Deuteronomy 32:3,4). The Rock, Christ, is a God of truth, or a God of Word. Centuries passed before Christ, the living Word of the eternal God, became physically joined in the womb of the Virgin Mary to the humanity seed of Jesus.

Another scripture supporting the truth of Christ's existence before the birth of the man Jesus is seen in I Peter 1:10,11:

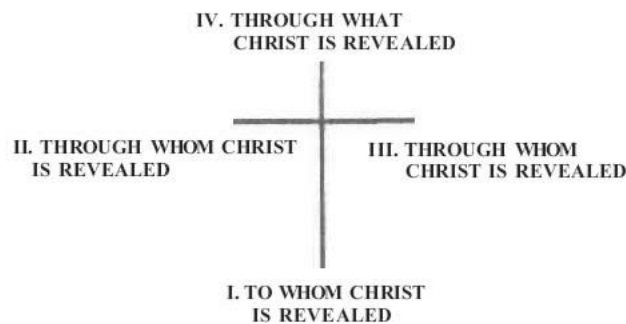
Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you: Searching what, or what manner of time *the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ*, and the glory that should follow (I Peter 1:10,11).

Christ, the Rock, the Word of Truth, was in the Old Testament prophets who foretold the sufferings which would be experienced when He became joined to the physical body of Jesus and together they would carry our sins to Calvary's Cross. Not until after His death, burial, and resurrection did the man Jesus become eternally joined with the Christ.

Therefore let all the house of Israel know assuredly, that *God hath made that same Jesus*, whom ye have crucified, *both Lord and Christ* (Acts 2:36).

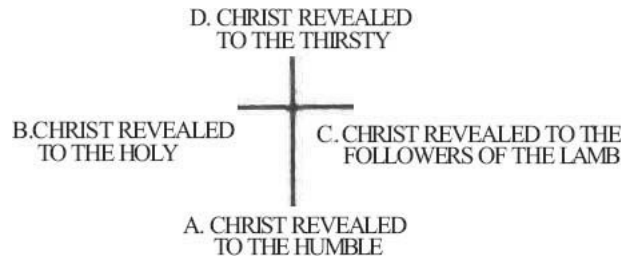
Through His humility which allowed Him to be made flesh, or man as it were, Christ made it possible for man to be made God. The Name of Jesus and the Name of Christ are now one, for Jesus has been exalted, glorified, deified and, therefore, worthy to be joined to the eternal Godhead. If this were not true, then we would be guilty of worshipping a man—a deed strictly forbidden in God's Word. Every prayer to Jesus, every word of praise and act of worship directed to Him, instead of redeeming us, would heap more and more guilt and sins upon us. But praise God, we are not guilty of man-worship. In obedience to God's written Word, we come to God now through Jesus Christ who as the God-man is the mediator between God and man. "For there is one God, and one mediator between God and men, the man Christ Jesus;" (1 Timothy 2:5).

Not all of the Israelites had seeing-eyes to look past the natural water on the visible rocks and behold the spiritual Rock which poured out its life-giving water for them. Not all of the people in Jesus' day were able to see through His flesh and recognize the eternal Christ within. In like manner, not all of the people now who read God's written Word are able to perceive the invisible water of the living revealed Word of Christ and to drink in faith of the Rock's satisfying power which is able to quench every thirst known to man. Since God's Word tells us that God is no respecter of persons, we know that He did not indiscriminately anoint a select group to see the invisible Rock which followed Israel while blinding the eyes of all the rest of the people. Neither did He darken the understanding of all but a few people in the days of the Begotten Son's earthly journey. There is a definite reason that the revelation of Christ was given to some and not to others. In the Word of God is a large stature of truth pertaining to the Christ, The four points of the stature are: 1) the revelation of Christ, 2) the power of Christ, 3) the suffering of Christ, and 4) the glorification of Christ. Since the volume of this material constitutes a book within itself, we shall limit our discussion to the first point which is the revelation of Christ.



I. TO WHOM CHRIST IS REVEALED⁵⁵

Since we know that God does reveal the invisible Christ to some people, there must be something special about these individuals which causes the Lord to remove the scales of ignorance from their inner eyes and open their understanding. Again God's Word is faithful to show the heart attitudes of those who see Christ.



A. CHRIST REVEALED TO THE HUMBLE

And there were in the same country shepherds abiding in the field, keeping watch over their flock by night, And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid. And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord (Luke 2:8-11).

The humility of the shepherds was manifested in the following fourfold manner.⁵⁶

1. Same Country

The fact that the shepherds all lived in the same country gave them the special degree of unity which exists among the members of a nation. Although the people fight among themselves, they will lay aside their personal differences and come together as one man to war against their common foes. As Hebrews, the shepherds shared a national unity; as Israelites, they shared the same faith in the God of Abraham. Thus, they possessed at least a measure of outward unity in the natural and in the spiritual realms. What keeps nations and individuals from having unity and peace? Pride. Anywhere there is pride, there is also disunity. A proud heart strives to project its own revelation, its own views, and doctrines, as it were, regardless of how much contention is aroused by these unsolicited opinions, whereas humility knows how highly God values unity. A truly humble heart is willing to go to any depths or heights, any length or breadth in order to maintain the unity. We know, then, that for the shepherds to live peacefully together in the same country, they had to humble their hearts, acknowledge the needs and rights of the others, and be willing to withhold their own opinions for the sake of unity.

When God beheld their unity, He sent an angel to reveal who Christ was and where they could find the One who had power to work in them inward peace and good will toward men. We deceive ourselves if we think that God will reveal the living Word of Christ to us before we have humbled our hearts sufficiently to gain a measure of outward unity and harmony. A person who engages in constant verbal battles against his family, his supervisor, or his circumstances of life has not yet learned the basic humility lessons of how to keep the unity. It is unnecessary for us to go seeking a revelation of Christ, beloved. If we diligently seek to maintain the outward unity where God has placed us, He will, if necessary, send an angel to reveal the whereabouts of the living Word who will teach us how to achieve inward unity.

2. Lowly Occupation

The shepherds' occupation was a lowly one. In comparison to some city jobs, theirs was a boring and lonely existence. Yet the shepherds did not despise the calling which God had placed on their lives. They accepted the fact that their position offered no opportunities of advancement into the king's court. They also accepted the small pay, the long hours, and the weeks of separation from loved ones in order to feed the sheep which had been entrusted to their care. Had they gone forth in the strength of their own might, the endless rigors of a shepherd's life would have caused them to face the days with bitter rebellion or in trembling dread. But these men, possessed with no visions of their own grandeur and realizing that their flesh was not endowed with the substance to endure the hardness of their calling, they sought God with lowliness of mind until He empowered them with cheerful fortitude to bear the sufferings of their occupation.

God loves a lowly mind, for it is a teachable mind. Many mighty men in Israel looked for the Messiah, but they expected Him to come in great glory and exaltation. These men lacked the lowliness of mind which would have

allowed them to believe the news that the Christ had been born as a babe in a manger in the insignificant town of Bethlehem. They would not have accepted a Christ who did not come as they thought He should come. That is why the angel was sent to the shepherds. God knew that they possessed the humility to believe and accept truth in its humility form.

Strong fleshly powers are hindrances in the spiritual realm. The Apostle Paul told the Corinthian Church that not many mighty men (self-sufficient men) were called to walk the crucified way with Jesus Christ.

For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; And base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are: That no flesh should glory in his presence (I Corinthians 1:26-29).

In no way does this scripture imply that God chooses ignorant people so that He by comparison might appear great and mighty. Indeed not. God is the creator, the giver, and the energizer of all mental faculties of all men, from the genius to the fool. Even persons with small minds can be mighty in their own thinking. Only a lowly mind willingly waits for God to fill it with His thoughts and show His way. Only a lowly mind willingly lays aside its own preconceived ideas so that it might accommodate the Christ, the revealed, living Word of truth. If we would see Christ, we must realize that He is revealed to minds which are humble and lowly toward God and willing to fill a lowly place if that is His will.

God taught me to use this principle very early in my Christian life, although I did not realize what I was doing at the time. From the moment I gave my heart to Jesus Christ, I had a desire to do something for God in spite of the fact that I knew nothing about serving God, I was straight out of the night clubs where I had led an all-girl's dance orchestra. I still painted my fingernails red, my mouth red, and my eyes black, but I wanted to work in the church. They told me very plainly that I could not use my music there because of my appearance. If I had been strong in the power of my own might, I would have used that reproof as an excuse to return to the night clubs. But praise God, He already had given me a measure of lowliness of mind. Instead of leaving, I asked if there was something else I could do and offered to wash and wax the piano and chairs. When they agreed to let me do that, I said, "I'll take that occupation." Immediately I put my red-tipped hands into a pail of water and went to work sprucing up the church. Though I had plenty of pride in other areas, I had some lowliness before God which let me do anything that needed to be done, and to do it as unto the Lord. My willingness to do the lowest job in the church is part of the reason that He has given me the revealed Word.

Be willing to do anything you are asked to do for God and do it as unto the Lord, realizing that He visits those in the lowly occupation with an invitation to look upon Christ the Lord. Not everyone was privileged to view the humility of Jesus Christ as He lay in Mary's arms, but a few lowly shepherds were in a position to see the love light shining out of His eyes.

3. Abiding in the Field

The shepherds were abiding in the field. Abiding speaks of faithfulness. While other men were turning their responsibilities over to hireling shepherds, these men were out in the heat of the day, tending their own sheep. If they had not had some faithfulness in their hearts, some of them might have decided to take off at the time scheduled for the birth of Christ. Imagine the remorse they would have felt upon returning to learn that they had missed the angelic visitation and the revelation which he brought. Without faithfulness, they might have missed the opportunity of a lifetime.

One of the hardest things in the world to do is to get people to be faithful to their respective posts of duty over a period of time. For example, you can have a revival in the church, and for a week or two the crowds will be good and excitement will run high. However, as the weeks wear into months and the fire of first love cools, the numbers steadily dwindle down to the faithful ones who come rain, shine, sleet, snow, revival or no revival. Remember, the Bride of Jesus Christ is called and chosen and *faithful*. Her faithfulness is not just *revival-fire faithfulness* either. She is faithful to her Bridegroom and to His will when the heat of testing and trials is burning. She is faithful in the midst of excruciating pain and suffering. The Bride is faithful, and she is full of faith-faith in the goodness of His headship, faith in the purity of His nature, faith in His power to bring good out of a painful situation, faith in His ability to teach her every single lesson she needs to learn as His Bride, faith in His rules of conduct to guide her

through impossible places, faith in His methods of operation which are higher than hers, faith that He desires the best for her in everything He allows to cross her pathway. The mature tree of faith, or confidence, in God cannot grow in our hearts unless we let the Lord plant the seed of faithfulness which will abide through the heat of the day, for without this measure of faithfulness, we will not be around to receive greater revelations of Christ, the revealed Word of truth.

4. Watchful in the Night

The shepherds possessed the class of faith, or faithfulness, which kept them alert and watchful through the night. It is more difficult to watch at night than it is in the day season, even naturally speaking. What is clearly seen in the light as a bush being blown by the wind may appear in the darkness to be a wolf moving in to destroy the sheep. Sounds, shapes, movements are all distorted in the night. True discernment is exceedingly difficult, for reality seems changed. Fear becomes an ever-present companion. The shepherds would have fled if faith in God's keeping power had not grown in their hearts until it was like the mighty white horse of faith, ridden by the Bride of Jesus Christ. Mounted on the strong horse of faith, as it were, the men were watching their flocks when the angel appeared in great glory to tell them of the Christ. Though the shepherds may have told others about their angelic visitor and the glories they beheld while looking upon the Christ child, they could not have imparted the feelings of this blessed time. The cowardly ones who ran when the darkness came missed the personal experience of seeing and feeling what the humble, faithful shepherds saw and felt in the night season.

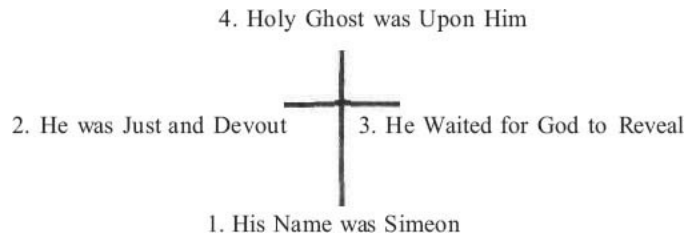
If we want to see Christ, the revealed Word of God, there are some conditions to meet. We must be in unity with God's will, not striving or rebelling against God's headship in our lives. We must have a lowly mind toward God, willing to do whatever He calls us to do. We also must be faithful in the day seasons and in the night seasons to perform what He has called us to do. These are not impossible conditions to meet, beloved. The shepherds met them before the Seed of Promise was made visible. Certainly we can meet them now that we have Jesus Christ, the Word of promise and performance, living within our hearts.

B. CHRIST REVEALED TO THE HOLY

The Greek word *holy* means sacred, physically pure, morally blameless, or (religiously) ceremonially consecrated, most holy, holy one or thing, saint. It comes from a root word meaning *awful thing*, or in other words a thing filled with awe or capable of inspiring awe (reverential fear and respect) in others. Because of his holy life, Simeon was counted worthy to see the Christ within the baby Jesus.

And, behold, there was a man in Jerusalem, whose name was Simeon; and the same man was just and devout, waiting for the consolation of Israel: and the Holy Ghost was upon him. And it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ, And he came by the Spirit into the temple: and when the parents brought in the child Jesus, to do for him after the custom of the law, Then took he him up in his arms, and blessed God, and said, Lord, now lettest thou thy servant depart in peace, according to thy word: For mine eyes have seen thy salvation, Which thou hast prepared before the face of all people; A light to lighten the Gentiles, and the glory of thy people Israel. And Joseph and his mother marvelled at those things which were spoken of him. And Simeon blessed them, and said unto Mary his mother, Behold, this child is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against: (Yea, a sword shall pierce through thy own soul also,) that the thoughts of many hearts may be revealed (Luke 2:25-35).

These few verses record enough information about Simeon to show us why God considered him a holy man.⁵⁷



1. His Name was Simeon

During the Old Testament dispensation, the tribe of Simeon encamped on the south side of the Tabernacle where the invisible rays of the Golden Candlestick in the Holy Place shone out over them, giving them wisdom, understanding, and knowledge to distinguish between the voice of God's Word and Spirit and the voices of the flesh and the Devil. In scripture, names reveal the nature of a person or thing. The name *Simeon* comes from a root word meaning to hear intelligently and obey. We know that Simeon possessed the ability to recognize and obey the voice of God because when God's Spirit directed him to go to the temple, he went there. The Bible gives no indication that the Spirit outlined all the reasons why he should go or all the blessings he would receive if he went. But Simeon obeyed, for he was well acquainted with the voice of the Spirit and His manner of working here a little and there a little until the full revelation is unfolded. It is vitally important for us to have the nature of Simeon worked in our hearts, for it is this quality which allows us to follow the leading of the Spirit until He brings us to the full stature of the revealed Word of truth-the Christ.

2. He was Just and Devout

The words *just* and *devout* unveil other reasons why Simeon was chosen to receive the revelation of the Christ. The word *just* means equitable in character or act, innocent, holy, just, meet, righteous. In other words, Simeon loved justice; he loved righteousness and was willing to pay the price of dying to his flesh in order to be made righteous, just, holy. The Greek word for *devout* means taking well (carefully) i.e. circumspect, pious, devout. We understand, then, that Simeon walked circumspectly before God, taking all that he knew of God's Word into careful consideration before acting; he walked with God as the central focusing point of his life. Many people fail to receive greater revelation from God's Word simply because they are not just or devout. Unless we love justice truth, unless we are willing to exchange the sins of our flesh for the righteousness of God, unless we are willing to walk in the light of the Word which has been revealed to us already, we cannot expect God's Spirit to lead us to where we can see and hold the living Christ in our bosoms.

3. He Waited for God to Reveal

It had been around 400 years since the writings of the last prophecies of the Old Testament. Yet in spite of God's long silence, Simeon waited for the consolation of Israel. Here we see his confidence in God's written promises to send the Messiah and in His spoken promise that Simeon would not see death until he had seen the Lord's Christ; we see, too, Simeon's willingness to wait patiently for the visible performance of the Word. Patience is not a virtue of the flesh. As a matter of fact, flesh finds it exceedingly difficult to be patient while waiting for a red light to change or for a bus to arrive, not to mention how it behaves when called upon to wait for an invisible thing to be made visible. Simeon was not ruled by the flesh. He acknowledged his flesh's inability to bring God's Word of promise to birth and waited long and patiently, keeping his spirit right toward God until it was God's time to bring him to the temple to see the Christ.

These scriptures should be very encouraging to anyone who has ever received a promise from God's Word. If we follow Simeon's example of patiently waiting on the Lord, there will be a day that the Spirit will direct us to the living fulfillment of that promise. Then we will be able to see, feel, and handle the visible Word of performance. Hallelujah!

4. Holy Ghost was upon Him

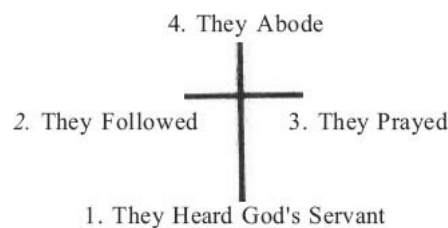
Although the promise of the personal presence of the Holy Ghost had not yet been given, He was in the world by His omnipresence. And He was with Simeon in a special way, for the Word teaches us that the Holy Ghost was *upon*

him. The word *upon* means superimposition (i.e. to place or lay over or above something), over, upon, rest on. Thus, we understand that the headship of the Holy Ghost was over Simeon's headship. Simeon's holiness did not originate in his flesh; he was holy because the Holy Ghost was upon him. As the Holy Ghost used Simeon's head as a resting place, as it were, the holiness of God's own Spirit flowed down over him and made him holy. Imagine, beloved, how much greater is the sanctifying power of the Holy Ghost now that He, having come to fill human hearts, works from within to burn out our unholy thoughts and desires. As surely as we offer our heads and hearts as a resting place for the Holy Ghost, just that surely will He work in our minds and hearts until they are holy, clean, and prepared to receive new revelations of the Christ.

C. CHRIST REVEALED TO THE FOLLOWERS OF THE LAMB

Again the next day after John stood, and two of his disciples; And looking upon Jesus as he walked, he saith, Behold the Lamb of God! And the two disciples heard him speak, and they followed Jesus (John 1:35-37).

There is a stature of truth showing how these two disciples of John the Baptist became followers of the Lamb.⁵⁸



1. They Heard God's Servant

The two disciples heard John the Baptist say of Jesus, "Behold the Lamb of God." Their hearing had to go beyond the physical senses because their physical eyes saw the same thing that all other men saw—a lowly carpenter's son; their physical ears heard what everyone else heard—an unknown human being teaching and preaching God's Word. The Bible teaches us that "faith cometh by hearing, and hearing [cometh] by the Word of God" (Romans 10:17). If the disciples had not had their spiritual hearing sharpened to the sound of truth, the word of repentance given to them by John, their inner ears would not have picked up the true sound of the bleating Lamb. Since His cry of humility does not easily penetrate dulled carnal ears, we know that the two disciples had been listening well to the words of God's servant, John the Baptist.

2. They Followed

In order to follow the Lamb, the disciples had to leave John, the man whose witness had brought them the greatest revelation they ever had heard. Furthermore, John had to be willing for this separation, or he would not have told them of One who was greater than he. When people first become believers, they very frequently remain more joined to the evangelist, pastor, or friend who led them to salvation than they are to the Lord. This is normal for a season, just as it is normal for babies in the natural to cling to their mothers. But the mother who continues to foster the total-dependency relationship after her child passes infancy cripples that child emotionally. He never can be a fully mature individual until the invisible umbilical cord is severed. It is the same in the spiritual realm. As long as Christians remain joined in their spirits and souls to the individual who led them to salvation, these areas of their beings cannot become joined personally to Jesus Christ. As spiritual parents, we cannot impart our spiritual experiences in the Word to our children. All we can do is to witness to them about the things in God which we have seen and heard. Each child must experience Christ for himself. It is our responsibility to keep pointing our children to the Lamb of God until they establish with Him a relationship which is not dependent on us. We must be willing as was John, for our ministry to them to decrease that the ministry and stature of Jesus Christ might increase in their hearts. This does not mean that our spiritual children must lose respect for us in order to grow. To the contrary, their love and appreciation will increase as they become rightly related to Christ and find themselves maturing spiritually in Him. Seeing Christ, the revealed Word of truth, in greater measure involves a willingness to accept new separations and new joinings all along the way.

3. They Prayed

When Jesus turned to ask the two disciples their reason for following Him, their reply was, in a sense, a prayer because it expressed their hearts' desire to know the Lamb better. Jesus was a "nobody" as far as the world was concerned, so they could not have been looking for glory and honor when they said, "Rabbi [Master], where dwellest thou?" Had Jesus placed greater emphasis on quantity (numbers) than He did on quality (perfecting of the saints), He might have passed them a business card, as do many modern day ministers, with the address of when he would be preaching next and gone quickly on His way. Instead, He said, "Come and see." In so many words, He told them, "Keep following me. Keep trusting me. Let me lead you, and you will see revelations of God's Word which you never dreamed of seeing. I will show you Word which will perfect you, Word which will teach you how to grow in spiritual stature until you reach maturity in God." The two disciples who prayed to know the Lamb better came away from His dwelling place with the revelation that this Jesus was, indeed, the living Christ in flesh. If we would see Christ, the living Word of truth, our desire and our prayer must be to know Jesus, the humble, crucified Lamb.

4. They Abode

Because they were hungry to know more truth, these disciples did not feel that Jesus' dwelling place was too humble for them; neither did they come with the hurried spirit which so many Christians have when coming before the Lord. Scripture tells us that they abode with Jesus. The Greek word *abode* means to stay (in a given place, state, relation or expectancy), abide, continue, dwell, endure, be present, remain, stand, tarry for. It is clear from this definition that in addition to abiding with Jesus in the natural sense, the disciples stayed in a spiritual state of expectancy, enduring whatever discomforts and inconveniences which may have accompanied Jesus' humble way of life that they might hear what He had to say. There is an old adage which says "familiarity breeds contempt." It may apply to many people but not to Jesus. The longer you know Him and the better you know Him, the more you love Him and the more you want other people to meet Him. This was certainly true as far as these disciples were concerned. The Bible gives no details of what Jesus talked about during their visit. Yet we know that they heard and saw something which opened their inner eyes to see and understand that He was the Christ. This revelation inspired them with great zeal to share their experience with others. Going immediately to tell his brother, Simon, Andrew said, "...We have found the Messias, which is, being interpreted, the Christ" (John 1:41). His words must still have been anointed with a great glory of the revealed Word of God, for they sparked a desire to see the invisible Christ in the heart of Simon who had not yet met Jesus, the visible one. Many Pharisees looked for the Christ to come in glory, yet they never saw Him in Jesus. Why? Because the Christ is not unveiled to power-hungry, glory-hungry hearts. We see Christ as the disciples of John first saw Him-by following the crucified Lamb all the way to His humility dwelling place at Calvary's Cross. It takes this time of gazing by faith into the face of the suffering, bleeding, mortal, humble Lamb to prepare our hearts for the illumination of the beautiful, glorious, profound, infinite humility of the Christ of God.

D. CHRIST REVEALED TO THE THIRSTY

Now Jacob's well was there, Jesus therefore, being wearied with his journey, sat thus on the well: and it was about the sixth hour. There cometh a woman of Samaria to draw water: Jesus saith unto her, Give me to drink. (For his disciples were gone away unto the city to buy meat.) Then saith the woman of Samaria unto him, How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria? for the Jews have no dealings with the Samaritans, Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water. The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water? Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle? Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again: But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life. The woman saith unto him, Sir, give me this water, that I thirst not, neither come hither to draw, Jesus saith unto her, Go, call thy husband, and come hither. The woman answered and said, I have no husband. Jesus said unto her, Thou hast well said, I have no husband: For thou hast had five husbands: and he whom thou now

hast is not thy husband: in that saidst thou truly. The woman saith unto him, Sir, I perceive that thou art a prophet. Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship. Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. Ye worship ye know not what: we know what we worship: for salvation is of the Jews. But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. God is a Spirit: and they that worship him must worship him in spirit and in truth. The woman saith unto him, I know that Messias cometh, which is called Christ: when he is come, he will tell us all things. Jesus saith unto her, I that speak unto thee am he. And upon this came his disciples, and marvelled that he talked with the woman: yet no man said, What seekest thou? or, Why talkest thou with her? The woman then left her waterpot, and went her way into the city, and saith to the men, *Come, see a man*, which told me all things that ever I did: is *not this the Christ*. (John 4:6-29).

The meeting at the well did not happen by chance.⁵⁹ While still in Judaea, Jesus said that he must needs go through Samaria. That is, He was constrained to go there. What force, then, bound Jesus to take this particular trip? What force drew Him to this city and to this well at the sixth hour of the day? It was the drawing power of a heart thirsty to know God better. Though the woman may have been unable to identify her own heart's thirst as being a thirst for greater truth, Jesus Christ, the living Word of truth, picked up her yearning cry afar off. With arms of mercy, Jesus reached out and drew her into a conversation about what she thought was natural water. Soon, however, the topic moved from the natural realm into the spiritual realm, the origin of her real thirst. With salty words, Jesus added fire to her already thirsting soul as He spoke of the satisfaction found in the invisible water of God's Word. The longer Jesus talked, the greater became the woman's thirst. Anyone possessing lesser insight than Jesus would have classed her as being hopelessly carnal, for her conversation revolved around natural water. But Jesus evidenced no discouragement as He told her of a source of water which was infinitely more satisfying than the water in Jacob's well. "Sir, give me this water, that I thirst not, neither come hither to draw," she said. Her words at this point were a mixture of natural thirst and spiritual thirst because she did not yet have the necessary light to distinguish between natural, visible water and spiritual, invisible water. This confession, though not yet purely spiritual, was now openly manifested in a form which the woman had to reckon with and finally acknowledge as being more than a natural thirst. As long as the spiritual thirst remained down in the invisible realms of the heart, the Devil or her own flesh might have deceived her into thinking that satisfaction could be found in some visible waters of pleasure. But not now. Once the heart knows that its thirst cravings can be quenched with nothing less than living water out of the Rock, called Christ, that heart begins consciously searching for the true water.

Beloved, every human heart is unconsciously thirsting for the living water of truth. Although Christ has a satisfying portion for each man, He does not reveal Himself to a heart until it begins consciously seeking to know Him. This does not damn those who have not yet discerned the desire for truth in their hearts to a Christless existence, for He will go out of His way and even create situations to bring the deep longings of the heart up to the conscious level. Jesus had this purpose in mind when He went to such great lengths to expose the secrets of the woman's heart. He worked to bring her to a place of openly confessing her thirst for more than natural water, more than natural pleasure, and more than what she presently had in God.

Let us pause briefly to correct a misconception which many people have been taught about the character of this woman. She was not a harlot or morally corrupt person, as many ministers say. To the contrary, she was a well respected woman in the city. If what Jesus had said about her personal life had been common gossip among all the men, they would not have accepted and believed her testimony concerning Christ. Jesus' words referred to the woman's fidelity to the Old Testament levirate law. This law demands that if a man die, leaving no child to inherit his name and portion in Canaan's Land, that the dead man's brother (or brothers if necessary) would take his widow and raise up sons.

If brethren dwell together, and one of them die, and have no child, the wife of the dead shall not marry without unto a stranger: her husband's brother shall go in unto her, and take her to him to wife, and perform the duty of an husband's brother unto her. And it shall be, that the firstborn which she beareth shall succeed in the name of his brother which is dead, that his name be not put out of Israel (Deuteronomy 25:5,6).

The Samaritan woman was a widow who had been taken by four of her husband's brothers in an effort to raise up sons to inherit the promised land. The man whom Jesus said was not her husband was her husband's fifth brother

who because of his youth, or because of parental denial had not yet been joined to her in marriage.

We see in the life of Tamar an example of the workings of this law (Genesis 38:6-30). Tamar's husband was Er, Judah's oldest son. Er's moral wickedness caused the Lord to slay him, leaving Tamar childless. Onan, the brother of Er, complied outwardly to the law, but instead of raising up children to bear his dead brother's name, he rebelliously spilled his seed on the ground. For his unnatural act and for his stubborn refusal to honor God's law inwardly and produce a son to carry the supernatural seeds of the Saviour's humanity and divinity, Onan also was slain by the Lord. Fear that his youngest son would sin as his brothers had done caused Judah to withhold his third son from marrying Tamar after he reached marriagable age. What on the surface appeared to be an open act of deliberate adultery was in fact the visible manifestation of Tamar's thirsting desire to see God's law fulfilled. Through Tamar's willingness to face shame and death (the judgment pronounced for adulteresses) a way was made for the supernatural Seeds of Promise, carried by Judah, to survive and grow. In Phares, one of Tamar's twin sons born of her union with Judah, the invisible seeds of Jesus, the man, and Christ, the Word, continued to mature.

When Jesus mentioned the Samaritan woman's past adherence to the laws given in the Old Testament, He put His finger, as it were, right on the thirsting desire which other men had overlooked. Hidden beneath all of the trappings of conformity to ceremonial formality was an insatiable longing to see the fulfillment of God's Word. It was this thirst which Jesus recognized and honored by revealing to her that He was the Christ, the Word of God in flesh. We deceive ourselves, beloved, if we think that we will accept and love the revealed Word of truth, the Christ, when we have not shown by our lives that we love and are willing to suffer to be joined to the truth we already know.

We have seen thus far that Christ is revealed to the humble, to the holy, to the followers of the Lamb, and to the thirsty. Now let us see by whom He is revealed.

II. BY WHOM CHRIST IS REVEALED

How contrary are the ways of man to those of God. Man is attracted by large, exalted things; God is drawn to small, humble things. Man looks on outward appearances; God discerns the Inner workings of the heart. Man is concerned with quantity; God is interested in quality. It is no wonder, then, that when revealing Christ, God bypasses the mass forms of advertising used by man in favor of word of mouth testimony. Let us see those whom He uses to reveal His living Word of truth.

A. CHRIST REVEALED BY GOD'S SERVANTS

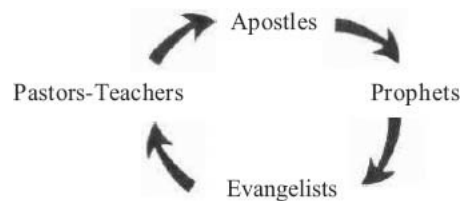
In the beginning was the Word [Christ], and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made. In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not. There was a man sent from God, whose name was John. The same came for a witness, to bear witness of the Light that all men through him might believe. He has not that Light, but was sent to bear witness of that Light. That was the true Light, which lighteth every man that cometh into the world And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth. John bare witness of him, and cried, saying, This was he of whom I spake, He that cometh after me is preferred before me: for he was before me. And of his fulness have all we received, and grace for grace. For the law was given by Moses, but grace and truth came by Jesus Christ. No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him. And this is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou? And he confessed, and denied not; but confessed, I am not the Christ....The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world. This is he of whom I said, After me cometh a man which is preferred before me: for he was before me (John 1:1-30).

God sends His servants into this world to bear witness of Christ. Though John faithfully fulfilled his ministry, not all of the people received a personal revelation of the Christ. Those who despised and refused John's message of repentance from sins were too spiritually deaf to hear when he told them plainly who Christ was. Their inner eyes

were too blinded by pride to recognize truth when it stood in full stature before them.

Since a respectful attitude, both naturally and spiritually, toward God's servants very often is the determining factor as to whether we personally hear the truth and see the living Christ, it is important to know that respect involves more than words. Most people will behave courteously toward any person claiming to be a minister. That is, they will normally refrain from saying or doing things which they know to be offensive. They may also express admiration for his calling and commend the work he is doing. Yet these are not the signs of true respect. Beloved, the people who totally respected John's ministry accepted what he preached, believed it in their hearts, obeyed it, and let it change their lives. They were the disciples who followed Jesus and received a personal revelation of Christ. This is the measure of respect we should show any of God's servants who bring us His Word. The Bible gives a stature of persons especially gifted to minister the Word.

And he gave some, apostles; and some, prophets; and some evangelists; and some, pastors and teachers; For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; But speaking the truth in love, may grow up into him in all things, which is the head, even Christ: (Ephesians 4:11-15).



Beginning in the head realm of the stature of Christ, portrayed by the Ark of the Covenant and the Mercy Seat in the Old Testament Tabernacle, God sets in the apostles first because they have seen the resurrected Lord, walked under His headship, and are called to minister His ruling, authoritative Word. Then He moves in a clockwise fashion, following the movement of the wheel of the Word, to the place of the Table of Shewbread where the prophets minister governmental bread of truth. Next, He sets in position the evangelists whose ministry is to lay the full spiritual foundation of Blood, Fire, and Water pictured by the Brazen Altar and the Laver in the outer Courtyard. Last, but equally important, is the joint ministry of pastors-teachers who have the responsibility of holding up the complete light of truth depicted in the Golden Candlestick.

Inability to distinguish between a gift of ministry and personal stature in God causes much confusion in the Christian world. Upon seeing great gifts operating in a minister's life, untaught Christians expect to find an equal degree of maturity being exhibited in his daily life. Any minister who falls short of their measurement is classed as a hypocrite, if not a deliberate fraud. He is, in their minds, unworthy of their respect. We must realize, however, that a gift is something which God gives to a person to enable him to accomplish a work in God's kingdom. That individual does nothing to earn or merit a gift. It is simply poured down on him from above. Whereas stature pertains to growth and development. No one receives growth in God by gift. Our personal spiritual maturity increases little for little as we press daily toward the mark of the prize of the high calling of God in Christ Jesus. Growth is gradual. We must walk up and down and to and fro in God's Word, for in this way we grow strong enough to practice its principles in our daily lives. It takes praying and seeking God to gain the humility of heart and mind needed to walk under the Son's headship in the night seasons as well as the day. Walking under His headship means that we accept His will for our lives and His judgments concerning our flesh even when His will and verdicts differ from our own. Our fleshly nature decreases as we live at Calvary's Cross with the Crucified Christ; it decreases further as we invite the Resurrected Christ to walk up and down and to and fro through the corridors of our being, burning out what is unlike His own holy nature. We grow to think as He thinks and feel as He feels, beloved, as we eat His bread of truth and let it work holiness and righteousness in our hearts. It is simple, then, to see how a person's gift of ministry may be considerably greater than his personal growth and maturity in Christ.

Gift of Ministry in
The Stature of Christ



Personal Growth in
The Stature of Christ



It is good to know that those who have received a gift of ministry in God's Word can, through humility and crucifixion of the flesh, attain by growth the position they hold by gift. Meanwhile, if God has set before us one of His apostles, prophets, evangelists, pastors-teachers, then we should be respectful of his ministry, open our inner ears to hear what he says, and let it begin changing our lives. If we do this faithfully, there will be a day that we will hear him say, "Behold the Lamb of God," and we will be in a position spiritually to follow the Lamb and receive a personal revelation of the Christ.

B. CHRIST REVEALED BY DEVILS

And the devils also came out of many crying out, and saying, Thou art Christ the Son of God. And he rebuking them suffered them not to speak: for they knew that he was Christ (Luke 4:41).

The devils proclaimed that Jesus was the Christ, but Jesus moved immediately to silence them from speaking further. Why? They knew who He was, and what they said about Him was true. The problem was that they could not speak the truth in the directive will of God, for they already had rejected the Christ and His will in their own lives. It was impossible, then, for them to fulfill the part of God's Word which teaches us to speak the truth in love. They could not impart to others love for the Word, love for the Christ, when in their hearts they hated the truth and refused to have it ruling over them. Anyone receiving the words spoken by the devils would have picked up their hateful attitudes toward Christ. If we learn nothing else, learn this principle. God wants Christ to be revealed through the witnessing of His servants who are living and walking peacefully in His directive will. Learn too that as witnesses, as teachers, as leaders, we cannot speak the truth in a fighting spirit and expect others to love that truth. We cannot make Christ known with a fighting, hateful, devilish spirit. We cannot make the true nature of Christ known outside of the will of God. That is why it is so important to be in the will of God when we are ministering His Word. Given prematurely, outside of God's will, the truth will kill and destroy. But if we are in love with God's will and in love with His Christ when we lift Him up, other people will hear our witness, see a vision of His beauty, fall in love with the truth, and begin marrying their hearts to the Christ.

C. CHRIST REVEALED BY THE HOLY GHOST

Nevertheless I tell you the truth; It is expedient for you that I go away, for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you....Howbeit when he, the Spirit of truth, is come, he will guide you into all truth [the revealed Christ]: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come (John 16:7-13).

Christ is revealed by the Holy Ghost. This does not minimize the importance of the ministry of God's human servants. Yet we must understand that their revelation is limited to outward witnessing of what they have personally seen and heard. They have no power to get down inside of another human heart and cause that person to see and know what they know. It takes the Holy Ghost's witness within a heart for that person to have a true revelation of Christ. Without this inner learning process going on inside of us, we are ever learning *about* Christ, but never come

to a personal, heart knowledge of Him. Praise the Lord that He has given His sweet Holy Ghost to come within our hearts and guide us into an inner knowledge of His revealed Word.

D. CHRIST REVEALED BY THE FATHER

When Jesus came into the coasts of Caesarea Philippi, he asked his disciples, saying, Whom do men say that I the Son of man am? And they said, Some say that thou art John the Baptist: some, Elias; and others. Jeremias, or one of the prophets. He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him. Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven (Matthew 16:13-17).

God the Father reveals Christ to disciples-to those who sit and learn at the feet of His Son, Jesus. Since the disciples lived with Jesus, they saw His mortality as the multitudes never saw it. They were present when His physical strength was exhausted, when He was sleepy, hungry, and thirsty, but they did not let these human frailties hinder them from believing His words of truth. If Peter's attitude had been "Why should I obey what Jesus says? After all He is a man just like me," the Father never would have opened his inner eyes to see the Christ within Jesus. Neither does the Father reveal Christ to people today unless they have learned how to be disciples. If we would see Christ, our hearts must be in the right position, and that position is one of humility down at the feet of Jesus. Until we learn to accept and obey the words of the humble, crucified Son, we are unprepared to believe and receive the revelation that He is, in truth, the exalted and glorified Christ.

E. CHRIST REVEALED BY ANGELS

Part of the ministry of angels is to reveal Christ.⁶⁰ Just before angry Israelites stoned Stephen for his faith and ministry in the name of Jesus Christ, he reminded them that they had received the law by angelic revelation given to the prophets.

Which of the prophets have not your fathers persecuted? and they have slain them which shewed before of the coming of the Just One; of whom ye have been now the betrayers and murderers; *Who have received the law* [principle, law, truth] *by the disposition of angels*, and have not kept it (Acts 7:52,53).

Angels helped to reveal the Christ during the Old Testament dispensation, and this continues to be a part of their work today. The Apostle Paul believed in the power of angels to bring supernatural revelation to man because he had experienced it. Furthermore, he had the wisdom to draw a similar confession out of the Pharisees who were fighting against him.

And there arose a great cry: and the scribes that were of the Pharisees' part arose, and strove, saying, We find no evil in this man: but if a spirit or an angel hath spoken to him, let us not fight against God (Acts 23:9).

Though these Pharisees did not personally believe in what Paul preached, they saw and acknowledged that the message could have been given to him by angelic revelation.

It is important for us to learn to recognize the ways in which Christ is revealed. Sometimes Christ is revealed to us by God's servant, his apostles, prophets, evangelists, and pastors-teachers. Other times He is revealed by devils, by the Holy Ghost, by the Father, or by angels.

III. THROUGH WHOM CHRIST IS REVEALED

Although human beings are involved in one sense in this point of study, there is a distinct difference between the revelation *by* God's servants and *through* God's servants.⁶¹ The revelation *by* comes in humility seed form, whereas revelation *through* comes in exalted, fiery, glory light and life. For example, while preaching on one lesson, I may drop a seed of truth dealing with another complete tree of revelation. In its small undeveloped stage, it is impossible for a person to understand all of the intricate beauties inside of the seed. A foolish man is likely to toss this little seed into the garbage can simply because he fails to understand it. Some may go so far as to call it heresy because the darkness of their own mind does not allow them to perceive truth when it fails to conform to their carnal

doctrines and preconceived ideas. **But** a wise man **will** pick up the little seed, carry it to his prayer and study closet, and cry for God to give him understanding about it. As he prays over the seed and searches the scriptures, he becomes more and more convinced of the true nature of the seed. Then one day his eyes **will** be opened to see clearly what he could not see before. John the Baptist cast out one of these humility seeds when he said, “Behold the Lamb of God.” His disciples did not understand all about the Lamb, but they recognized a true seed and held on to it until the full revelation was unfolded. They received the Word *by* God’s servant.

There are other times that I preach with the Word of God coming out of me like a shaft of life. When this shaft strikes a person, it has power to penetrate *through* his body, soul, and spirit and enter into the middle of his heart. When the life of the Word enters a heart, that person will be leaping and dancing before his conscious mind has had time to understand what he is shouting about, I have personally received revelations both *by* and *through* Jesus Christ. Sometimes He hands me a little seed. Then taking my Bible and concordance, I pray and search until that seed blossoms out to where I can shout about it. Other times, however, the revelation comes *through*. A shaft of light and life streaming from Jesus Christ goes straight, as an arrow, to my heart. While, my soul still has but an inkling of the truth He has spoken, my heart is filled with the light and life of the whole revelation, and I am on my feet dancing before the Lord. In a little while, then, I return to my study to find in God’s written Word the foundational truth to support my shout.

We must learn appreciation for the truth whether it comes to us *by* or *through*. If there were no seeds to plant in our spiritual gardens, there would be nothing beautiful, fruitful, or fragrant growing there. Yet overwhelming discouragement would defeat us before the seeds had time to reach maturity if we never had a demonstration of what the light and life was all about. Certain heights and depths in God’s Word can only be reached when the Word hits our hearts and penetrates through our beings. Without the waves of light and life surging through us, we would have nothing on which to ride, as it were, nothing to lift us into new realms of faith and expectancy in God.

Now let us see through whom the revelation of Christ comes.

A. CHRIST REVEALED THROUGH THE WRITTEN WORD

And many other signs truly did Jesus in the presence of his disciples, which are not written in this book: But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name (John 20:30,31).

Although the scriptures were penned by men, they were inspired by the Holy Ghost, and His light and life flowing out through the written Word is what penetrates through our darkened understanding and causes us to see the Christ. It is so pitiful to hear Christians say that they have no need of the written Word now that they have Jesus living in their hearts. Without God’s written Word to use as a guide and measuring rod for revelation, these people soon are walking in confusion, for the self-prophet and spiritual pride within their own hearts join forces with *the* Devil’s false prophets to lead them away from the truth. Regardless of how long we have been a Christian or how far we have gone in God, we never outgrow our need for His written Word; it is an inexhaustible ocean of truth which can never be passed over.

God’s living Word, Christ, is revealed through His written Word. Anyone could see the man Jesus. But the question was whether He was just the son of Mary and her legal husband, Joseph, or He was God’s only Begotten Son. John said, in so many words, that he wrote not to impress us with his writing skills, but to give us a revelation with life in it. What he and the other authors of scripture have written about the Name of Jesus opens the gateway, as it were, to the golden street of revelation of Christ, and it opens up the secret river of icy humility truth through that street. Unless we read in God’s written Word about Jesus and His Name and obey what we read, our hearts are too full of pride to receive the truth of the living Word of Christ. Written Word is vitally important to spiritual growth in Christ, for through the written Word new facets of light and truth concerning Christ are forever streaming into our hearts.

B. CHRIST REVEALED THROUGH PREACHING

Christ is revealed through preaching of the living Word. Here again human beings are just channels through whom flow the preaching of Christ Himself. Several different Greek words are translated as *preach* in our English Bible, but they all have similar definitions which basically mean to proclaim, promulgate [to make known by open

declaration], declare, preach, shew, speak of, teach. This preaching, then, involves an act of bringing the invisible Christ out into visibility before the people; it means to show by example. It is safe to say that many of the lovely, homiletically correct messages delivered across our land today fall far short of what God considers to be true preaching. Let us see how the ministers of the early church preached.

Then Philip went down to the city of Samaria, and *preached Christ* unto them. And the people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did. For unclean spirits, crying with loud voice, came out of many that were possessed with them: and many taken with palsies, and that were lame, were healed. And there was great joy in that city (Acts 8:5-8).

Philip did not preach some theological truth which he had heard about in God's Word but had not personally tried and proved for himself. Word which makes no living impression on the minister has no power to make lasting impressions on other people's lives. Philip preached what was living in him and what was changing his own life day by day. He preached Christ, the living Word of God, and the entire city was touched. Lives were changed. Devils were rebuked. The palsied and the lame were healed. There was joy in the city because the people received a revelation of the living Christ. The living Word is exciting, beloved. The greatest thing in all the world is to have Christ living in your heart and let Him preach out through you.

The Apostle Paul also faithfully preached Christ wherever he went.

And straightway he preached Christ in the synagogues, that he is the Son of God (Acts 9:20).

Paul's preaching on this occasion was immediately after his conversion. Yet so powerful was his first experience with Christ that Saul, as he was still called, went into the synagogues to share with others the message which had transformed him from a persecutor of Christians into a believer and follower of Christ. Though Paul did not possess at the beginning of his ministry the same degree of revelation as he later attained in God, his messages stirred people because he preached out of what was living inside of him. The message of Christ is pure, unadulterated truth. It is not what man thinks about the Word, it is the Word Himself. When *He* preaches, when *He* is manifested visibly, people cannot remain neutral. They are forced to either accept the truth or reject it. That is why there was usually a revival and a riot whenever Paul came to town. The revival was among the people who accepted the truth and its life as it was preached to them. The riot was caused by those who, after hearing, seeing, and feeling true life, chose to reject the truth and God's servant through whom it had come.

Attending God's house was a custom with Paul. Anyone who has ever traced Paul's life knows that it was something which he did faithfully though his ministry caused him to move frequently. Each time he went to the synagogue, he preached Christ.

Now when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where was a synagogue of the Jews: And Paul, as his manner was, went in unto them, and three sabbath days reasoned with them out of the scriptures, Opening and alleging, that Christ must needs have suffered, and risen again from the dead; and that this Jesus, whom I preach unto you, is Christ (Acts 17:1-3).

Paul and Silas recently had been beaten publicly and thrown in prison in another city.⁶² Such an experience would have furnished many preachers with a lifetime of sermons. But not Paul. Instead of telling the people of Thessalonica about his sufferings and maltreatment in the jail, he preached the sufferings of Christ to them, showing how that Jesus was the fulfillment of Old Testament scriptures—that He was the Christ, the Rock of truth. Knowing that the people must see the invisible Rock which had been smitten for them before they could love Him and begin calling out for more of His living waters, Paul and the other ministers of the apostolic church preached not the dead letter of the Word; instead they opened truth which was quickened and living in their own hearts.

There are many scriptures showing Paul's dedication to minister living Word wherever he went, but let us take just one more to establish the fact that Paul's zeal to preach Christ did not diminish with the passing of time.

When therefore I have performed this, and have sealed to them this fruit, I will come by you into Spain. And I am sure that, when I come unto you, I *shall come in the fulness of the blessing of the gospel of Christ* (Romans 15:28,29).

Years of experience had taught Paul that it was impossible for a minister to lead people further in God than he

has personally walked. That is why he said, in so many words. “I will come to you in full stature of living Word.” Inside of Paul’s heart was mature Word from the Courtyard of spiritual stature, mature Word from the Holy Place, and mature Word from the Holy of Holies. Paul had come a long way from his first preaching experience. He had suffered a lot; he had grown a lot. And his desire to preach Christ had increased along with his stature. He now was prepared to teach and preach Christ from His feet up to His head in whatever measure the Lord desired to reveal to the people,

Paul had one message whether he was preaching to Jews, to Gentiles, or to rulers and governors, and that message was Christ. All through his writings, Paul sought to exalt Christ; his desire was to make the living Word known to others. There is power in preaching Christ. Jesus said, “And I, if I be lifted up from the earth, will draw all men unto me” (John 12:32). Being lifted up on the Cross was Jesus’ key, as it were, to an eternal union with Christ. After He was lifted up, He went down to the grave, to hell, to the pit. Then He came up with resurrection life, and God has made Him both Lord and Christ (Acts 2:36). There is now no separation between the Name Jesus and the Name Christ. If ministers would only learn that the drawing power is in Jesus Christ and not in their fancy sermons or in their personal experiences, the world soon would be a changed place. Our responsibility is to let our lives as well as our words preach Christ. It is His responsibility to draw human hearts unto Himself.

C. CHRIST REVEALED THROUGH THE ROCK

Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; And were all baptized unto Moses in the cloud and in the sea; And did all eat the same spiritual meat; And did all drink the same spiritual drink; for they drank of that spiritual Rock that followed them: and that Rock was Christ (I Corinthians 10:1-4).

Christ was revealed to the Israelites in Moses’ day through the invisible tears, as it were, wept by the whole Rock of God—the Rock of the Father, the Rock of the Word, and the Rock of the Holy Ghost.⁶³ When Moses smote the top of the Rock, invisible tears of pleasure streamed out in such power and force that they split the visible rocks and caused visible water to flow out for the thirsty people to drink.

These invisible tears could not have been shed over the death of Christ, for His death was pictured in the waters of the Red Sea. With the rod (which was engraved with the invisible name of Aaron, the high priest, the name which was written later visibly upon this rod [Numbers 17:1-13]), the man Moses divided the waters of death and led a nation through the midst of the sea upon dry ground. What streamed out of God’s eyes on this occasion? Glory. When God looked out upon the pursuing Egyptians, rays of glory light shot out of His eyes with such force that the chariot wheels of the Egyptians were taken away, making it impossible for the chariots to continue rolling against the will of God. The Egyptians perished in the sea, and the Israelites saw their dead flesh upon the seashore (Exodus 14:16-31). The invisible tears of the Rock at Horeb were tears of pleasure, tears filled with oil and honey (Deuteronomy 32:13) which were shed in happy, prophetic anticipation of the time that Jesus, the man, would die and be resurrected to join the eternal Godhead. Never before had a man been joined to the Godhead. But because the Word, the Christ, was willing to be made flesh, He made it possible for flesh to be made Word. Jesus, the man, lived, died, and was resurrected with His human will married, as it were, to the divine will of Christ. He has been deified and made eternally Lord and Christ (Acts 2:36). Now He is omnipresent and can live in your heart and my heart at the same time. We can eat, by faith, of His omnipresent surrendered, obedient flesh and drink of the omnipresent water out of the living Christ and grow up to be a part of His spiritual Bride. Imagine, beloved, if the joy and delight of the Christ was revealed through the visible tears of smoothness and sweetness, the tears of pleasure, before the man Jesus was born in flesh, how much greater and sweeter are the delights and ecstasies of His tears of oil and honey now that the union of Jesus and the Christ is complete and eternal.

The type and shadow of this matrimonial joining between man and God is seen in the experiences of the nation of Israel. As God’s espoused wife (engaged, but not married), Israel grew into spiritual maturity through the wilderness journey and crossed over Jordan into Canaan’s Land, Beulah Land or married land (Isaiah 62:4), that she might become spiritually joined to Him as His wife. Israel was chosen out from among all the nations of the earth that she might be made one with the Godhead. “And it shall be at that day, saith the LORD, that thou shalt call me Ishi [my husband]; and shall call me no more Baali [my lord]” (Hosea 2:16).

D. CHRIST REVEALED THROUGH THE PRIESTHOOD

But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us. For if the blood of bulls and of goats, and ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God? And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance. For where a testament is, there must also of necessity be the death of the testator. For a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth. Whereupon neither the first testament was dedicated without blood. For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people, Saying, This is the blood of the testament which God hath enjoined unto you. Moreover he sprinkled with blood both the tabernacle, and all the vessels of the ministry. And almost all things are by the law purged with blood; and without shedding of blood is no remission. It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these. For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us: (Hebrews 9:11-24).

Upon His resurrection from among the dead, the Begotten Son was made a priest forever after the order of Melchisedec (Hebrews 7:15-21).⁶⁴ God's Word teaches us that Jesus Christ ever liveth to make intercession for us. This phase of Christ's ministry would be invisible to us were it not for the Old Testament types and shadows of the Levitical priesthood.* We know, of course, that the ceremonial part of the law has been fulfilled. Nevertheless, it is needful for us to study these pictures because through them we see the moral law of Christ which is still in force. When the Spirit of life and light enters into the types, it causes the shadows to flee away, and our inner eyes see living truth as never before. Praise God for all scripture from Genesis to Revelation, for it all helps us to see and understand God better. The Christ of God is revealed through the written Word, through preaching of the living Word, through the visible tears of the ROCK, and through the eternal priesthood of Melchisedec which is portrayed by the Levitical priesthood.

IV. THROUGH WHAT CHRIST IS REVEALED

Basically Christ, the living Word of truth, is revealed through experience rather than theory. What we learn in books about Christ is not sufficiently powerful to sustain us when, as Jesus, we face death (either naturally or spiritually) or when we face hellish circumstances even in this life. We cannot rely on fleshly ideas and opinions when wicked men, devils, and sometimes our own flesh are set in battle array against all that is good, holy, righteous, and true. Neither can we trust our own feelings, for they are subject to frequent change. For example, we feel strong as long as circumstances stay within the bounds of what we consider to be reasonable. Once we lose control of a situation, however, our strong aggressive feelings crumble into a heap of trembling cowardice which may be recognized by our defensive and indecisive thoughts and actions. Theory may fail, but one living experience with Christ will stand as a mighty citadel against all the lies of the world, the flesh, and the Devil. Tirelessly, Christ will proclaim the truth until every knee bows and every tongue confesses that Jesus Christ is Lord, to the glory of God the Father,

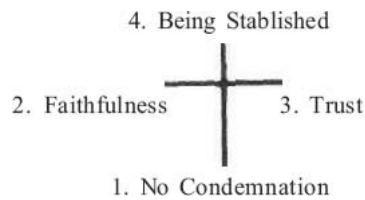
Since experience comes in different forms, it is beneficial to know the various means through which Christ is revealed.

A. CHRIST REVEALED THROUGH CONFIDENCE

And we have confidence in the Lord touching you, that ye both do and will do the things which we command you. And the Lord direct your hearts into the love of God, and into the patient waiting for Christ (II Thessalonians 3:4,5),

Truth is not always apparent immediately. Christ is not always unveiled in the first moments of a dark trial. Without confidence in the Lord (the Master, the Husbandman, the Controller of heaven and earth, the Supreme Authority over all His creation) and in His holy headship, we possess neither the love for God nor the patience to

wait for the Christ to be revealed to us. How, then, do we experience confidence in the Lord? God's Word gives the following stature of truth showing how we gain heart confidence in the Lord.



1. No Condemnation

There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit (Romans 8:1).

In God there is no variableness, neither shadow of turning. God does not promise to receive sinners who come to Him and then change His mind about forgiving us. When we come to the Lord in repentance, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness (1 John 1:9). When God gives us His Word of forgiveness, there is no devil in hell big enough to condemn us. Once we have experienced having our sins changed from scarlet into snow, from crimson into wool, from unrighteousness into righteousness, from death into life, our hearts have confidence that the Lord will not change His mind about unfolding more and more of His revealed Word to us.

2. Faithfulness

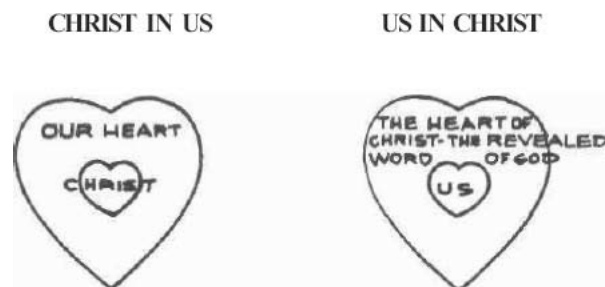
Paul, an apostle of Jesus Christ by the will of God, to the saints which are at Ephesus, and to the faithful in Christ Jesus: (Ephesians 1:1).

For though I be absent in the flesh, yet am I with you in the spirit, joying and beholding your order, and the steadfastness of your faith in Christ (Colossians 2:5).

Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith: (Philippians 3:8,9).

For they that have used the office of a deacon well purchase to themselves a good degree, and great boldness [the Greek word is the same one which is translated elsewhere as confidence] in the faith which is in Christ Jesus. These things write I unto thee, hoping to come unto thee shortly: But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth (1 Timothy 3:13-15).

All of the foregoing scriptures refer to either faith or faithfulness in Christ. As we learn to live *in Christ*, we have a personal experience with His own faith and faithfulness coming through to us. There is a distinct difference between us being *in Christ* and Christ being in us, as the following diagram will show.



As long as the Christ is small in our hearts, we carry Him around with us, as it were. Although the Christ always exercises His faith and confidence in God's headship, nature, and power, our doubts and fears prevent Him from working in perfect liberty. Many promises fail to come to the performance stage simply because we are not in Christ and, therefore, are not in the position to join our faith to the living faith of Christ. Conversely, our confidence in God increases appreciably each time we are lifted up in the Spirit and become small enough to crawl inside of the womb of revelation, inside of the Christ. As our hearts begin to beat as one with His heart, we feel His pulsating, life-giving faith and faithfulness flowing through to our hearts.. All fleshly unbelief is swept away in this overflowing fountain of faith. One heart experience with the living faith of Christ makes us *know* that all things are possible through Christ which strengthens us, though our intellect may not yet understand exactly how He will accomplish the seemingly impossible.

3. Trust

That we should be to the praise of his glory, who first trusted in Christ (Ephesians 1:12).

The Greek word *trusted* means to hope in advance of other confirmation, first trust. This verse, then, applies to trust, or hope, exercised in the invisible promise of Christ. In our threefold being,* hope is the faculty of smell in our spirit realm, A keen sense of smell even in the physical realm is important. In addition to smelling sweet, pleasant fragrances, the nose distinguishes unpleasant odors. Though we may not enjoy smelling spoiled food, for example, our nose very often picks up this information and passes it to our brain before our eyes detect it. In like manner, the nose of our spirit can discern between truth and error. Hope can smell the victory afar off, and it stirs the whole body to wait in eager anticipation of the fulfillment when Christ is revealed in a new way. Hope can perceive and quickly reject the least measure of words tainted by the world, the flesh, or the Devil. Praise God for the living experience of trusting, hoping, in Christ. If we ever have smelled the sweet fragrance of truth, we cannot be deceived by the Devil's cheap imitation of truth. We are fenced in; there is something inside of us that is determined beforehand that it will never settle for less than the pure, true Word of God. Regardless of where we go in this world or how many strange scents we smell, our spirit never rests until it is reveling in the presence of the Christ, the truth.

4. Being Stabilished

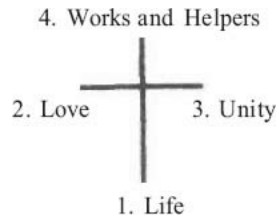
Now he which stablisheth us with you in Christ, and hath anointed us, is God (II Corinthians 1:21).

We experience confidence in God through being stabilished by Him. The word *stabilish* means to stabilize, to confirm, to establish. It traces back to a word pertaining to the foot. We understand, then, that God establishes us at the feet of His Son, Jesus Christ. Without the living Blood, Fire, and Water found in the foot realm of spiritual stature, we have no stability to stand the testings which come against the full mature stature of Christ. If we cannot stand in the low place, beloved, and have confidence in God's Word, there is no way we can stand in the high place. It takes many trips down to the feet of Jesus Christ before our heart learns that our position does not change God in any measure. He is the omnipotent God when we are down in humility and suffering. He is also the supreme God when we are up in exaltation and glory. Once this lesson is learned, our confidence is rooted and grounded in God. We are stabilished firmly in the truth. The Devil's winds of doctrine may blow, but they cannot separate us from the Christ.

We have seen that we experience confidence in Christ through 1) no condemnation, 2) faithfulness, 3) trust and 4) being stabilished. We are ready now to see another way through which Christ is revealed to us.

B. CHRIST REVEALED THROUGH SATISFACTION

The Psalmist, when speaking of the Lord (Jehovah, the revealed Word of God), said, "Thou openest thine hand, and satisfiest the desire of every living thing" (Psalm 145:16). Desire for satisfaction is a powerful force which drives man unmercifully and unrelentlessly from the cradle to the grave. Some people never come to the truth in this life. They never seem to realize that what their heart desires is God and His Word and His will. However, there are some who through the satisfaction of their desires come to know the Christ. Let us look at the stature of truth which shows how God satisfies our desires.



1. Life

Desire for life is deeply rooted within the heart of man. Even when a man's life is miserable or racked with disease and pain, he will go to great lengths to preserve that life. Beloved, God has made a way for us to have life and to have it more abundantly. This way is through Christ.

For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death (Romans 8:2).

Through acceptance of God's provision of Blood, Fire, and Water, we receive forgiveness and cleansing of our sins and come under a new law-the law of the Spirit of life in Christ Jesus. No longer do our poor thirsty hearts have to drink the waste waters of this world. They can be satisfied completely by drinking long and deeply from the fountains of the living Christ, which like an everlasting spring wells up out of the depths of our being and flows out in mighty streams of truth. The more of these waters we drink, the more convinced we become that this is truly satisfying life. A heart which has tasted of the waters of Christ, the revealed Word of God, can never again call the waters of the world, the flesh, and the Devil living or satisfying.

2. Love

Desire for love is another yearning in the heart of man. Yet it is not within man's power to completely satisfy this desire because our subconscious hearts long to know the perfect conquering love of God. Thank God that His supply of true love far exceeds our desires.

Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors, through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, Nor height, nor depth, nor any other creature, *shall be able to separate us from the love of God, which is in Christ Jesus our Lord* (Romans 8:35-39).

Every person longs to be totally desirable to another. We long to conquer and to be conquered. But only in Christ Jesus do our hearts experience the satisfying pleasure of a love so strong that it can conquer all things-including death. Each tribulation, distress, or persecution, for example, gives us another opportunity to experience His love personally.

If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples. As the Father hath loved me, so have I loved you: continue ye in my love (John 15:7-9).

Christ possesses a love which satisfies the heart's desire for fruitful love. We must realize, however, that fruitfulness does not happen instantly or automatically. No natural branch could possibly bear fruit if it moved constantly from one tree to another. In like manner, if our lives are ever to bear the fruit of love which will minister to others, we must abide in His love and suck out, as it were, His sweet lovely nature. If we abide in Christ, the revealed Word of truth, we can live with His love flowing in us and through us.

If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, Fulfil ye my joy, that ye be likeminded, having the same love, being of one accord, of

one mind (Philippians 2:1,2).

Christ possesses love which satisfies our heart's need for comfort, consolation, and solace. Before we can comfort another person in their sufferings, we first must have been comforted (II Corinthians 1:3-6). A heart which has not suffered is a hard, merciless heart. But in sufferings we see new revelations of Christ's mercy and love. Then we are able to share His love and comfort with someone else in their time of suffering.

Another scripture pertaining to the love of Christ is found in II Timothy 1:13.

Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus (II Timothy 1:13).

The love of Christ has a form, a shape, a pattern, and this form is the cross. All truly satisfying love is found in Christ and in His blessed cross. Each time we come to the foot of this cross, we experience new depths and heights of His love. That is what makes this crucified way a romance and a delight beyond all human expression.

3. Unity

Every man has an inbred desire for unity, or oneness. Each person wants his opinions and ideas, his way of thinking, to be accepted. That is why it pleases us to find even one person who shares our viewpoint. Whatever unity this world offers is necessarily rooted in selfishness. People are one with us only so long as it is to their advantage. Therefore, worldly unity cannot bring us the satisfaction for which our hearts crave. But in Christ there is perfect unity, as the following scriptures show.

So we, being many, are one body in Christ, and every one members one of another (Romans 12:5).

To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation (II Corinthians 5:19).

There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise (Galatians 3:28,29),

For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature (Galatians 6:15).

That in the dispensation of the fulness of times he might gather together in one *all* things in Christ, both which are in heaven, and which are on earth; even in him: (Ephesians 1:10).

Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us (II Thessalonians 3:6).

Unity in Christ has two sides. There is an including unity and an excluding unity. It matters **not** what our position or ministry in the body might be, through Christ we can be in unity with the rest of the body. It matters not whether we are Jew or Greek, bond or free, male or female, circumcised or uncircumcised, for we are all one in Christ. The people who know the excluding side of Christ's unity are those who walk disorderly and refuse to be in subjection to God's Word and Spirit. Then those who are in unity with the Lord and with one another are commanded to join together and withdraw their fellowship until the offending one repents and can be restored to unity again.

4. Works and Helpers

We all desire a place to work, to be occupied, and we all desire helpers to work with us. This desire can be satisfied completely in Christ.

Greet Priscilla and Aquila my helpers in Christ Jesus....Salute Andronicus and Junia, my kinsmen, and my

fellowprisoners, who are of note among the apostles, who also were in Christ before me....Salute Urbane, our helper in Christ, and Stachys my beloved. Salute Apelles approved in Christ, Salute them which are of Aristobulus' household (Romans 16:3-10).

For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them (Ephesians 2:10).

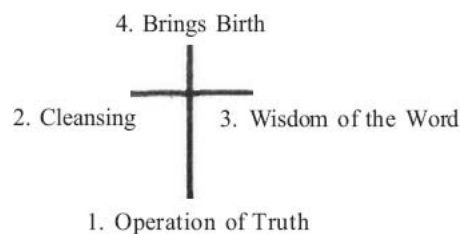
Remembering without ceasing your work of faith, and labour of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father (1 Thessalonians 1:3).

Natural labors, regardless of how difficult they may be, seldom tax more than a small measure of our resources. A job usually is finished with the feeling that we could have done more, or we should have done better. This is because natural work is earthbound and temporal, and we have a capacity to build a spiritual work which will endure the test of eternity. True satisfaction comes when our whole beings, our bodies, our souls, and our spirits, begin this work of believing God to erect the spiritual stature of Jesus Christ within our hearts. Furthermore, Christ sees to it that all along the way we have helpers—people whose lives in one way or another help to perfect our faith in God's revealed Word.

Through experiencing satisfaction of our desire for life, for love, for unity, and for works and helpers, we see Christ.

C. CHRIST REVEALED THROUGH BEING IN CHRIST

Being in Christ means that we live and move and have our being in the revealed Word of God. Our human will no longer is the controlling force. Instead His divine will determines where we go and what we do. When we are in Christ, the Word is operating constantly. Let us examine the stature of truth which shows what is ours through being in Christ.

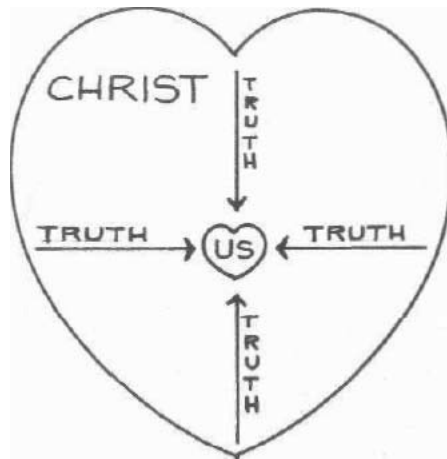


1. Operation of Truth

I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost (Romans 9:1).

For we are not as many, which corrupt the word of God: but as of sincerity, but as of God, in the sight of God speak we in Christ (II Corinthians 2:17).

Paul was in Christ; therefore, he was able to speak the truth. Whether we like to admit it or not, it is impossible for our flesh to speak the whole truth. Apart from Christ, our words are colored in one measure or another so as to always reflect self in the best possible light. But when we get in Christ and come under the influence of His constantly operating truth, His light of truth shines up and down and to and fro in our hearts, showing us exactly how God sees a matter.



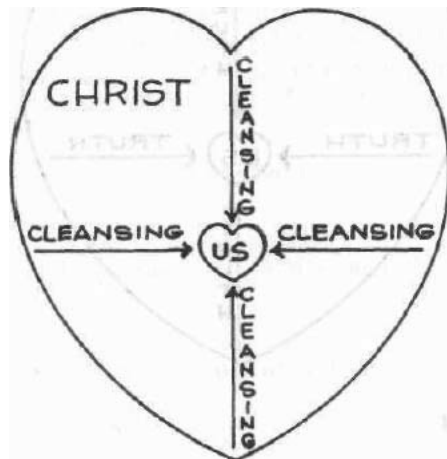
2. Cleansing

Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours: {I Corinthians 1:2}.

But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ (Ephesians 2:13).

Paul and Timotheus, the servants of Jesus Christ, to all the saints in Christ Jesus, which are at Philippi, with the bishops and deacons: (Philippians 1:1).

When we are in Christ, His Word is working constantly to cleanse us, sanctify us, and make us into the saints which we are called to become. Again this cleansing power flows through to us from God's revealed Word. Whether we are up in exaltation or down in humility, whether we are in the *in* pasture feeding on His glorified Word or in the *out* pasture feeding on His crucified Word, there is a never failing stream of cleansing Word in each place to make us holy in His sight.

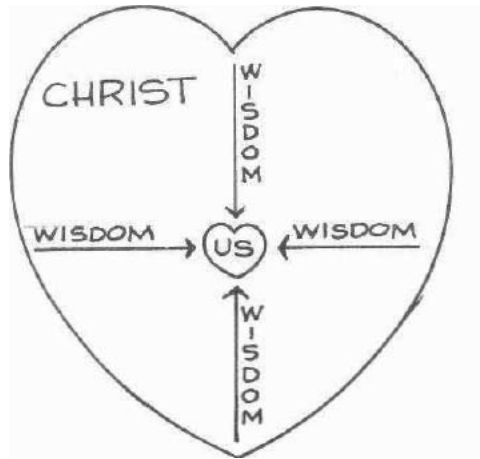


3. Wisdom of the Word

We are fools for Christ's sake, but ye are wise in Christ; we are weak, but ye are strong; ye are honourable, but we are despised (I Corinthians 4:10).

Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus: (Colossians 1:28).

In ourselves we are no match for the enemies which war against our souls. But when we are in Christ, we have the benefit of all of His wisdom. In Him, we are in a position to receive wisdom which is higher and deeper than man's finite wisdom; we can draw from Christ's eternal river of revelation which is broader and longer than any worldly or corrupted spiritual wisdom known to fallen Lucifer.



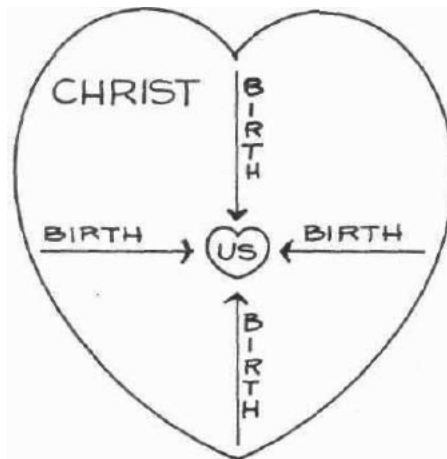
4. Brings Birth

For though ye have ten thousand instructors in Christ, yet have ye not many fathers: for in Christ Jesus I have begotten you through the gospel (I Corinthians 4:15).

Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new (II Corinthians 5:17).

For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature (Galatians 6:15).

When we are in Christ, there is a continual birth process going on.⁶⁵ Every day brings a visible manifestation of new truth, new light, new insight. Each birth opens our hearts to see greater degrees of Christ, the Word of truth. And with each birth comes new life, so that as new creatures we can go forth to explore experimentally the new territory which our inner eyes have been opened to see.



Beloved, Christ is real. He is, always has been, and always will be God. He is revealed through confidence, through satisfaction of our desires, and through being in Him.

In this lesson we have studied the doctrine of Christ and the stature of truth about the revelation of Christ. The stature included the following main points: 1) to whom Christ is revealed, 2) by whom Christ is revealed, 3) through whom Christ is revealed, and 4) through what Christ is revealed. It is a blessed privilege to know Christ. We should praise and magnify God every day for making a way whereby His living Word can be revealed to us personally.

*B. R. Hicks, *Precious Gem in the Tabernacle*, Jeffersonville, Indiana, (1972).
*B. R. Hicks, *The Threefold Nature of Man*, Jeffersonville, Indiana, (1969).

CHAPTER EIGHT

THE SPIRIT REALM OF GOD

The Spirit realm of God is identified in the New Testament by the Name, Holy Ghost. In this day of Holy Ghost visitation, hungry hearts everywhere, regardless of church labels, are experiencing their own personal Pentecost just as the Apostolic Church experienced it. The Church as a whole has been awakened by the *Charismatic Revival* which pertains to the gifts of the Spirit⁶⁶ and the *Glossilalia* which relates especially to speaking in tongues. In order for our personal experience in the Holy Ghost to be properly rooted and grounded, we need to understand what God's Word says concerning the Holy Ghost.

From the standpoint of worship it is vitally important for us to know that the Holy Ghost is a divine person worthy to receive our worship, faith, and love. He is more than a power coming from God; He is more than a gracious influence. The Holy Ghost is our ever-present Parent, Friend, Helper, and Guide. The Bible speaks of the Holy Ghost in the masculine gender. The Holy Ghost of God is not spoken of in the neuter gender. Instead, God uses personal pronouns when referring to the Holy Ghost (John 15:26; 16:7,8,13,14).

If the Holy Ghost was, as some people believe, just a figurative expression of divine energy, it would not be possible for man to have a personal relationship with Him. Furthermore, it would have been unnecessary for God to warn man about his treatment of the Holy Ghost.

Man has been guilty of the following sins against the Holy Ghost:

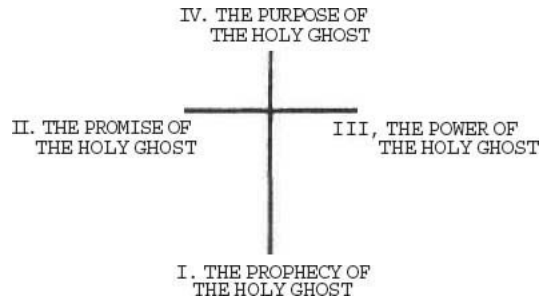
- Rebelled against Him and grieved Him (Isaiah 63:10)
- Done Despite unto Him (Hebrews 10:29)
- Lied to Him (Acts 5:3)
- Blasphemed Against Him (Matthew 12:31,32)

We see from God's own Word that the Holy Ghost is a divine person, being one with the Father and with the Word. The ONE God reveals and manifests Himself through the three offices or persons of the Father, Word, and Holy Ghost. The Holy Ghost possesses the same divine attributes (characteristics) as the Father and the Word. Because He is God, the Holy Ghost is worthy of our worship and adoration, our love and faith, our obedience.

- He is eternal (Hebrews 9:14)
- He is omnipresent (Psalm 139:7-10)
- He is omnipotent (Luke 1:35)
- He is omniscient (I Corinthians 2:10,11; John 14:26; 16:12,13)
- He creates (Job 33:4; Psalm 104:30)
- He imparts life (John 6:63; Romans 8:11; Genesis 2:7)
- He is the Source of Divine Prophecies (II Peter 1:21; II Samuel 23:2,3)

His Name is coupled with God's Name: I Corinthians 12:4-6; Matthew 28:19; II Corinthians 13:14; Acts 5:3,4. It would be impossible to join the name of a finite being with that of Deity; therefore, by joining the Name of the Holy Ghost to the Name of God, the Bible clearly establishes the Holy Ghost as being a Divine Person.

Let us consider the stature of truth about the Holy Ghost.



I. THE PROPHECY OF THE HOLY GHOST

And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: And also upon the servants and upon the handmaids in those days will I pour out my spirit (Joel 2:28,29).

Eight or nine hundred years before the day of Pentecost (Acts 2), the Prophet Joel prophesied that the Holy Ghost would come in a new way. In the Old Testament dispensation, the Spirit of God was active and working; holy men of God spoke as they were moved upon by the Spirit of God (II Peter 1:21). We also read of the Spirit of the Lord coming upon his servants to anoint them for the ministry, for prophecy, and for revelation (Numbers 11:25; 23:3; Judges 3:10; 6:34; 24:6; I Samuel 10:10; 16:13; 19:20). But a new relationship was promised to the New Testament believers. The Holy Spirit was coming to make His abode within the body of the believers.

II. THE PROMISE OF THE HOLY GHOST

Jesus Christ was crucified, dead, buried, resurrected, and seen among men for forty days; then He ascended into heaven (Acts 1:9-11). But before all this happened, Jesus promised the coming of the Comforter, the Holy Ghost.

And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever;...But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you (John 14:16-26).

But when the Comforter is come, whom I will send unto you From the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me: (John 15:26).

Just before His ascension into heaven, Jesus promised again, "And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high" (Luke 24:49). Repeated promises spoken by Jesus filled the disciples with faith and expectancy as one hundred and twenty of them gathered together in the Upper Room. For ten days, they tarried in fasting and prayer, waiting for the coming of the Holy Ghost as was prophesied by the Prophet Joel and promised by Jesus. It was expedient for them that Jesus go away. He alone had the power to promise the coming of the Comforter and the ability to fulfill the promise.

And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance (Acts 2:14).

Notice the details which preceded the coming of the Holy Ghost in the upper room:

1. They were in one accord-in unity of heart and mind.
2. They were in one place-all concentrating on Jesus.

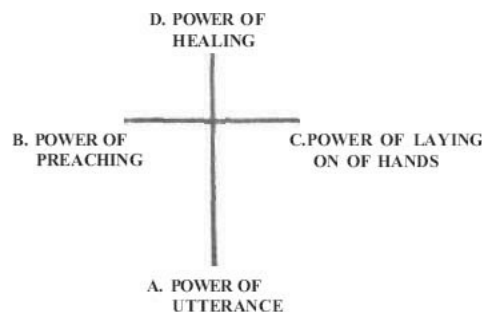
3. They were sitting-resting in confidence, expectant in faith, believing surrender.

The day of Pentecost came. As the visible cloven tongues like as of fire sat upon each of them, the waiting disciples were all filled with the Holy Ghost and began speaking with other tongues as the Spirit gave them utterance.

Not all the people who heard about the Holy Ghost baptism responded in the same way. Some were confounded by what they heard. Some people doubted. Still others mocked and accused the disciples of drunkenness (Acts 2:7-16). The general reaction to the Baptism of the Holy Ghost is very much the same today. People still mock and ridicule. But everyone who has ever had the blessed Holy Ghost speaking through his lips of clay can testify with the Apostle Peter “This is that which was spoken by the prophet Joel.” The ancient prophecy of Joel has been fulfilled. The promise made by Jesus Christ has been fulfilled. The Holy Ghost has come!

III. THE POWER OF THE HOLY GHOST

When the Holy Ghost came, the waiting disciples received power to be His witnesses in the earth. Let us study the stature of the power given to the disciples, for this same power is available to all Holy Ghost filled believers today.



A. THE POWER OF UTTERANCE

And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance....And they were all amazed and marvelled, saying one to another, Behold, are not all these which speak Galilaeans? And how hear we every man in our own tongue, wherein we were born? (Acts 2:4-8).

The first power of the Holy Ghost affects man's tongues. The disciples received a supernatural ability to speak with other tongues as the Spirit gave them utterance when they were filled with the Holy Ghost. Some of the onlooking crowd registered amazement, for they heard these Galilaeans speaking in their own languages. They heard them speak of “the wonderful works of God.”

Looking further into scripture, we see seven different uses for the spiritual gift of speaking in tongues.

1. Praise

Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God (Acts 2:11).

For they heard them speak with tongues and magnify God. Then answered Peter, (Acts 10:46).

We lift our hearts in worship and praise to God, but our learned vocabulary soon proves inadequate to express the love of our hearts. This is when the Holy Ghost begins to roll out of a Holy Ghost filled Christian. Then the heart finds release in satisfying praise. When worshipping in tongues, we bypass the mechanics of thought; our inner heart and spirit finds wonderful release and expression in worship and praise.

2. Intercession

Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered. And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God (Romans 8:26,27).

As He possesses a yielded vessel of prayer, the Holy Ghost sometimes causes the intercessory tongue to flow forth with such rapidity and fervency that it is evident that this is more than asking prayer. The Holy Ghost will use us to pray for needs which are unknown to us through natural means. By yielding ourselves to become vessels through which the Holy Ghost intercession can flow, we can pray “as we ought,” He knows the needs of men’s hearts, and He knows the mind of God.

The Hebrew word for *intercessor* means to impinge (by accident, by violence, by importunity); it also means to come betwixt, cause to entreat, make intercession, entreat, lay light upon, meet together, pray, reach, run. The Greek word for *intercessor* means to intercede in the behalf of another, make intercession for, to chance upon, confer with, to entreat (in favor or against). Both the Hebrew and the Greek words convey the idea of one making inroads into the rights of another. This is exactly what the Holy Ghost does when He intercedes through us. He begins to infringe upon the rights of our carnal self. He entreats God in favor of our spiritual man and takes sides against the fleshly man. Standing in our behalf, He prays for us to possess new territory in God.

3. Travail

He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified.) (John 7:38,39).

Although intercessory and travailing prayer are closely related, there is still a distinct difference. Intercession moves upward as rivers of living water. Issuing forth from the belly from the depths of our inner most being, intercession has great cleansing and sanctifying power. Travail, on the other hand, is a deeper level of Holy Ghost prayer; it moves downward and is likened to the birth pains of natural travail. Travail in the Spirit is necessary to bring things to birth in the Kingdom of God. Through travailing prayer the image and likeness of Christ is brought to birth in us and in others. The travailing ministry of tongues is identified in Romans 8:26 as “groanings which cannot be uttered.”⁶⁷

4. Rebuke

Thou shalt tread upon the lion and adder; the young lion and the dragon shalt thou trample under feet (Psalm 91:13).

And ye shall tread down the wicked, for they shall be ashes under the soles of your feet in the day that I shall do this, saith the LORD of hosts (Malachi 4:3).

Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy; and nothing shall by any means hurt you (Luke 10:19).

On occasion the Holy Ghost comes upon a Spirit-filled Christian to empower him to leap to his feet and begin treading upon the serpent and scorpion powers of the Devil. This physical manifestation is accompanied with a strong rebuke in tongues. Some victories are won through the ministry of rebuke which drives back the powers of darkness and liberates the soul from the bondage of Satan.

5. Messages

He that speaketh in an unknown tongue edifieth himself; but he that prophesieth edifieth the church. I would that ye all spake with tongues, but rather that ye prophesied; for greater is he that prophesieth than he that speaketh with tongues, except he interpret, that the church may receive edifying (I Corinthians 14:4,5).

When a message of tongues and interpretation is given in the church, it is on the same level as prophecy. We

understand, then, that messages are given for the edification of the saints of God, for exhortation, for comfort, and for learning.

6. Spiritual Songs

And be not drunk with wine, wherein is excess; but be filled with the Spirit; Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord; (Ephesians 5:18,19).

The spiritual songs mentioned by the Apostle Paul are the songs the Holy Ghost sings through us in other tongues. Although our natural man does not understand the words to these spiritual songs, we know that they please the heart of Jesus Christ, for the Spirit loves to praise and magnify the Lord. If the Holy Ghost is not singing through us in tongues, we can read a Psalm aloud to Him, or sing a hymn to Him, or simply let the joy bells of our heart ring out their praises to Him.

7. Witness

...and it is the Spirit that beareth witness, because the Spirit is truth (I John 5:6).

The witness of the Holy Ghost is no strange thing in Pentecost. When living truth is spoken through a servant of God, the Holy Ghost will leap forth in verbal exclamation to bear witness to the truth. Speaking for Himself, the Holy Ghost faithfully says "Amen," as it were, to confirm the Word spoken by a person who possesses a personal joining or union with the truth of God's Word.

B. THE POWER OF PREACHING

Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know: Him, being delivered by the determinate counsel and fore-knowledge of God, ye have taken, and by wicked hands have crucified and slain: (Acts 2:22,23).

The second power of the Holy Ghost fills men with supernatural ability to preach. The Apostle Peter, filled with the power of God's Spirit, boldly preached the resurrection message to the skeptical multitude. What a difference the Holy Ghost made in the life of the disciple who once denied his relationship with Jesus Christ. Immediately after being filled with the Holy Ghost, Peter fearlessly declared who Jesus was: "A man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you...Him ye have taken, and by wicked hands have crucified and slain." The Holy Ghost imparted power to preach the Word.

Before leaving them, Jesus prophesied of this experience for His disciples, telling them that they would receive power to be witnesses for Him after the Holy Ghost came upon them (Acts 1:8). Peter received the promise of the Holy Ghost from Jesus, Himself, and had personally experienced it. Now he was in a position where he could promise the same experience to others (Acts 2:32,33,37-39).

C. THE POWER OF LAYING ON OF HANDS

Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John: Who, when they were come down, prayed for them, that they might receive the Holy Ghost: (For as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus.) Then laid they their hands on them, and they received the Holy Ghost. And when Simon saw that through laying on of the apostles' hands the Holy Ghost was given, he offered them money (Acts 8:14-18).

They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover (Mark 16:18).

The third power of the Holy Ghost affects man's hands.⁶⁸ Real servants of God have the supernatural authority and power to impart to others, by the laying on of hands, some of the Holy Ghost anointing which is on them. There is a great need for more Holy Ghost filled preachers who, anointed with the power of the Holy Ghost, will use their

hands to minister to others as the Spirit of God directs.

D. THE POWER OF HEALING

Now Peter and John went up together into the temple at the hour of prayer, being the ninth hour. And a certain man lame from his mother's womb was carried, whom they laid daily at the gate of the temple which is called Beautiful, to ask alms of them that entered into the temple; Who seeing Peter and John about to go into the temple asked an alms. And Peter, fastening his eyes upon him with John, said, Look on us. And he gave heed unto them, expecting to receive something of them. Then Peter said, Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk. And he took him by the right hand, and lifted him up: and immediately his feet and ankle bones received strength. And he leaping up stood, and walked, and entered with them into the temple, walking, and leaping, and praising God (Acts 3:1-8).

The fourth power of the Holy Ghost is miracle working power, God anoints the human hand of Holy Ghost filled people to minister with the gifts of healing and miracles to the sick and afflicted.⁶⁹ It is God's perfect will to heal when the spiritual conditions are met. However, there are some exceptions to this rule. In Paul's case he was left with a thorn in the flesh because of the abundance of spiritual revelation given to Paul. God did not miraculously remove the thorn; He used it to keep Paul humble and dependent upon Him. At times when no great spiritual revelation is in question, some people still do not receive their healing. God's infinite knowledge allows Him to see how quickly some people would forget God and completely turn their backs on Him if they received their healing. In such cases, God permits Satan to afflict people in order to keep them serving Him.

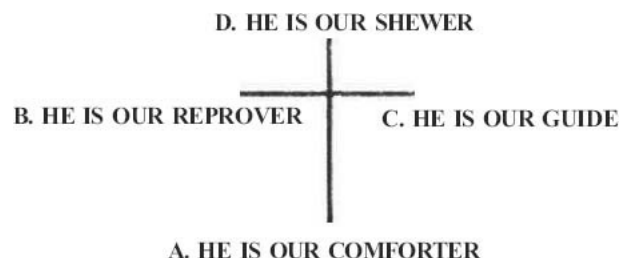
Although a person may be used by God to exercise the gift of healing, God never places the human vessel in control of the power of the gift of healing. We have no power to heal unless the Lord releases that power in us and through us. When God wants it to flow, He will cause the holy, divine healing power to flow out through His servants' hands.

God's sovereign control of the gift of healing is seen in Paul's life. Paul possessed and exercised the gift of healing. "And God wrought special miracles by the hands of Paul: So that from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them" (Acts 19:11,12). On another occasion, the gift of healing was in operation when the serpent fastened itself upon Paul's hand, he shook it off into the fire without suffering harm. He prayed for the man who had the bloody flux, and God healed him. Yet Paul wrote of having to leave another brother behind because of his sickness (II Timothy 4:20). It is also a well known fact that Paul, himself, had an eye affliction. He mentioned that writing an epistle with his own hand was a laborious task because of his affliction.

God is sovereign over this matter of healing; God, not man, controls the power of the Holy Ghost gifts. The gifts of healing and miracles are God's provision for supernatural physical healing and deliverance.

IV. THE PURPOSE OF THE HOLY GHOST

The purpose of the Holy Ghost falls into the four-point stature of truth.



A. HE IS OUR COMFORTER

Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you (John 16:7).

The first purpose of the Holy Ghost is to be our Comforter. When Jesus was upon the earth, He was confined to a mortal body which in turn, limited Him to being in one place at a time. The Comforter, the Holy Ghost of God, can be everywhere at one time. The word *Comforter* means intercessor, consoler, and advocate. The Holy Ghost has come to console and comfort us. We do not walk alone, for we have the Paraclete, the one called alongside to help, the Heavenly Helper. When speaking of His departure, Jesus promised that He would not leave His disciples bereaved, parentless, or orphans.

And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever: Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him; but ye know him; for he dwelleth with you, and shall be in you. I will not leave you comfortless: I will come to you (John 14:16-18).

B. HE IS OUR REPROVER

He that reproveth a scorner getteth to himself shame: and he that rebuketh a wicked man getteth himself a blot. Reprove not a scorner, lest he hate thee: rebuke a wise man, and he will love thee (Proverbs 9:7,8).

And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: Of sin, because they believe not on me; Of righteousness, because I go to my Father, and ye see me no more; Of judgment, because the prince of this world is judged (John 16:8-11).

The second purpose of the Holy Ghost is to reprove us. Reproof is a comfort to the spiritual man. The Holy Ghost has not come to comfort our fleshly nature. He comes to reprove and expose it for what it is. The word *reprove* means to convict, to convince, to confute, to admonish, and to tell a fault. The Holy Ghost reproves in three ways:

1. Reproves the World of Sin

He will reprove the world of sin “because they believe not on me”—on Jesus Christ. We need to understand the difference between the convicting power of the Holy Ghost and the accusing power of our own conscience. The Holy Ghost does work along with man’s conscience, but His special ministry is to convict the world of their sin of not believing on Jesus Christ. Conviction of the sin of unbelief in Jesus Christ leads sinners into true repentance. Then as we go on for God, the Holy Ghost will convict us of the many attitudes and dispositions of our flesh which are unlike Jesus Christ and are, therefore, a personal offense against Him.

When King David saw his sin, he did not say, “Oh God, I have sinned against Uriah.” He cried “My sin is ever before me. Against thee, thee only, have I sinned, and done this evil in thy sight...” (Psalm 51:3,4). That is what the Holy Ghost shows us. Before we cry from the bottom of our heart in real repentance, we must see our personal offense against Christ. Then comes the forgiveness and the carrying away of the thing.

2. Reproves of Righteousness

And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory (I Timothy 3:16).

The Comforter will also reprove, convict, convince, confute and admonish the world of righteousness. The world will be convinced of the righteousness of Jesus Christ “Because I go to my Father; and ye see me no more.” Jesus Christ’s righteousness was established by His resurrection from the dead. Because He was without sin, the grave could not hold Him; it had no claim upon Him. Jesus came forth in His glorified body and ascended into heaven. This is proof that He was without sin. He was righteous.

There are always unbelievers who will taunt us, saying, “How do you know that He rose from the dead? Were you there?” It is not our responsibility to prove the resurrection; that work belongs to the Holy Ghost. When He begins to work with a human heart, sooner or later that individual will be convinced that Jesus Christ was holy and righteous and that He did ascend unto the Father. The Holy Ghost is the one who does the convincing.

Another way the Holy Ghost convicts the world of righteousness is through God’s people. When the world sees

the righteousness of Jesus formed in the believer, the believer becomes a visible evidence of the reality of Christ's righteousness. After seeing Jesus Christ and His righteousness in a believer, the world is convicted. Some become believers and are saved. However, those who refuse to accept the righteousness of Christ as a covering for their souls usually turn their wrath loose on the believer who brought such Holy Ghost conviction to them.

3. Reproves of Judgment

The Holy Ghost will also reprove of judgment because the prince of this world IS judged. Praise God! This fact alone should revolutionize our lives. When Jesus Christ died upon Calvary's Cross, He bruised the Serpent's head, and all things were put in subjection under His feet. How many of us act like we really believe this when we are suffering an attack of the Devil? Whenever our judgment fails to agree with the Word of God, we must go to our knees and pray until the Holy Ghost reproves us for our ignorance and blindness. Our unbelief needs to be reprov'd until we know and believe that the prince of this world HAS ALREADY BEEN JUDGED! The Serpent's head is right under the crucified heel of Jesus Christ. Fallen Lucifer is already defeated.

We know there is power in the Blood of Jesus, but that Blood does not work for us until we accept it and believe it. The same principle is true here. The fact that Satan has already been judged will not work for us unless we accept it and believe it. It is time we take our stand in the precious blood-bought victory of Jesus Christ!

Remember, God has given the Holy Ghost to be our Comforter, and also our Reprover. The Holy Ghost is the One who reproves the world of sin, of righteousness, and of judgment.

C. HE IS OUR GUIDE

I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come (John 16:12,13).

The third purpose of the Holy Ghost is to be our Guide. During His earthly journey, Jesus' personal ministry was confined to a few because His humanity confined Him to a physical body. Not so with the Holy Ghost. He is the Spirit of truth, and Jesus IS the truth. The Spirit will lead into ALL truth, guiding us into the full revelation of the stature of Jesus Christ. We cannot find our way up in that stature without His direction. We need Him to lead, guide, and quicken the truth to us. After His resurrection from the dead, Jesus Christ has been made omnipresent; therefore, He is no longer limited in His outreach and influence.

The word *guide* means a conductor, a leader, a teacher. As our Conductor, the Holy Ghost is right by our side to take us by the arm and assist us along the way. As our leader, He goes before us to show the way. As our teacher. He explains, reveals, and quickens truth and knowledge to us. Praise Him for giving us the blessed Holy Ghost who leads and guides us into full spiritual stature in Jesus Christ.

D. HE IS OUR SHEWER (Shower)

Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come (John 16:13).

The modern spelling of the word *shew* is show, which means to announce in detail, rehearse, to report. Whenever our spiritual vision becomes blurred or confused, we must wait on God until the Holy Ghost comes forth to show and announce in detail the way.

Some portions of God's Word need to be rehearsed in our ears. The fact that we have heard a truth many times before does not mean we have actually learned it in our heart. (Spiritual pride is what causes us to resent the rehearsal of a lesson, a sermon, or a truth). The Holy Ghost rehearses many things to us, for this is part of His ministry as the Shewer.

The Holy Ghost also brings us a report of places in God where we have not yet walked. Knowing our need, the Holy Ghost will lift us up by vision, by revelation, by dream, or by the quickened Word of God to catch a glimpse of what is ahead. With a Holy Ghost vision before our eyes, we are ready to press on in God. New love fills our hearts and new desire makes us willing to pay whatever price is necessary to be joined to our Bridegroom in a greater way.

What a precious gift was given to us on the day of Pentecost! That which was prophesied by the Prophet Joel, and that which was promised by Jesus Christ came to indwell the believer's heart. The Holy Ghost came to baptize

with power and fire from on high. He is our Comforter, our Reprover, our Guide, and our Shower. What glorious spiritual provision has been made in the person of the Holy Ghost for all Christian believers. How grateful and respectful we must be to the precious Holy Ghost, the third person of the trinity of God. We must take care lest we sin against the Holy Ghost by resisting Him, by grieving Him, by quenching His presence and power, or by blaspheming Him, which is the unforgivable sin. The word *blaspheme* means to slander, detract, injure another's name, speak reproachfully, ridicule, belittle, degrade, evil speaking, railing, vilify. Beloved, the Holy Ghost is the executor of the will of the Godhead, He is the only One who has the ministry and the authority to draw us to God. If we blaspheme Him so that He departs from us, it is impossible to renew us again unto repentance.

For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, And have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame (Hebrews 6:4-6).

Verily I say unto you, All sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme: But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation: (Mark 3:28,29).

The Holy Ghost draws us to God, reveals the Lord Jesus Christ, leads and guides us into all truth, and walks along side us as our unfailing companion and friend. Let us rejoice in this, God's great gift to us. Let us love Him honor Him, respect Him, and obey Him.

In this chapter we have studied the doctrine of the Holy Ghost. The material covered the prophecy of the Holy Ghost, the promise of the Holy Ghost, the power of the Holy Ghost, and the purpose of the Holy Ghost.

CHAPTER NINE

GOVERNMENTAL DIVISIONS WITHIN THE GODHEAD

It is hardly possible to study God's Word without noticing the frequent use of the number twelve or multiples of that number. Perhaps the most obvious use of this number is seen in connection with the New Jerusalem, described in the twenty-first chapter of the Book of Revelation. There we read of twelve gates of pearl which bear the names of the twelve tribes of the children of Israel, the twelve angels at the gates, the twelve foundations engraved with the names of the twelve apostles of the Lamb. Each of the four walls of the New City are 144 cubits or 12×12 . Throughout God's Word, the number twelve refers to the governmental power and authority of God. Since the New Jerusalem is the Lamb's wife, who during her lifetime on earth grows to full maturity in her spiritual Bridegroom, Jesus Christ, it is no wonder that her eternal dwelling place reflects the fact that the fulness of His governmental power and authority has been worked into her, both inwardly and outwardly.

Because the subject of God's governmental power is a separate study in itself, we can do no more at this point than introduce the scriptures showing the division of these powers within the Godhead. The word *division* in no way implies that there is a schism or discord within the Godhead. Certainly not. Scripture clearly establishes the perfect unity, or oneness, of God (Romans 3:30; Galatians 3:20; I John 5:7). Yet at the same time it also establishes that it is within God's power to separate Himself into a trinity of Father, Word, and Holy Ghost.

For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one (I John 5:7).

Our hearts can perceive the full scope of God's oneness only as the eyes of our understanding become enlightened to know what the Father is like, what the Word is like, and what the Holy Ghost is like. Recognizing man's need to examine the parts before grasping the whole, God makes further separations within each realm of the Godhead so that we might readily discern His governmental powers which flow out from the Father, the Word, and the Holy Ghost. These distinctions within each realm of the Godhead are called *Glory*, *Word*, and *Spirit*.¹⁰ Let us view them as they exist within the Father, the Word, and the Holy Ghost.

I. GOVERNMENTAL DIVISIONS WITHIN THE GLORY, OR FATHER REALM OF GOD

Basically, the Father realm is the Glory realm of God. But the Father is not just Glory; He also is a Word and a Spirit. Scripture shows that the Father's governing powers flow out through His Glory, His Word, and His Spirit.



A. THE GLORY OF THE FATHER

Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by *the glory of the Father*, even so we also should walk in newness of life (Romans 6:4).

The Father possesses governing power over death, hell, and the grave. Leaving the splendors of heaven, the Glory of the Father descended into the depths of the pits of hell and darkness in order to make a way for His Son to

be resurrected from among the dead. Through the reigning humility power of His resurrection life and Glory, the Father invested in the Begotten Son His upward and downward Glory. By exercising the authority, might, and aggressive energy given to Him, the Son Jesus (whose soul remained joined even in death and hell to Christ, the Word) leaped over the encircling walls of death and hell with resurrection life and stopped on earth just long enough to comfort the grieving Mary Magdalene before He ascended into the Holy of Holies in heaven where He placed His Blood on the Mercy Seat to make eternal atonement for sinful man. Then He returned to the earth to live for 40 days as a visible witness of the Father's resurrection power and glory.

B. THE WORD OF THE FATHER

Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour. Father, glorify thy name. *Then came there a voice from heaven*, saying, I have both glorified it, and will glorify it again. The people therefore, that stood by, and heard it, said that it thundered: others said, An angel spake to him (John 12:27-29).

The Father has a voice; He spoke out of heaven to His Son. We must conclude, then, that the Father governs through His Word as well as His Glory. It is interesting to notice how differently people reacted to hearing the Father's voice. Some said that it sounded like thunder-some thing far off, perhaps a little frightening but still inanimate. Since the Father's voice made no conscious impression on their dulled senses, it meant nothing to them personally. Any efforts to share this experience with others would have been limited to vague generalities. They might have said, for example, that the Father spoke with loud crackling sounds, or with long, low rumblings, but they could not have repeated even one of the Father's Words.

There were some others whose senses were sharpened enough to perceive that the sound was more than thunder. They could recognize that a supernatural language was being spoken, but they could not properly identify it as coming directly from the Father or distinguish the meaning of His Words. There was just one person living close enough to the Father to recognize His voice and accept His promises. That person was His Son. When the first group had forgotten the experience with the thunder, when the second group had forgotten the supernatural language, the Son was down in hell believing that His Father was going to perform every Word of His promise. By clinging to the governing power in the Father's humility Word of promise, Jesus ruled in the lowest hell over every oppressive force of the world, the flesh, and the Devil which stood to resist the truth. In three days He stepped over into the visible performance, for the Father glorified His Name with resurrection life. Beloved, until we hear the Father's Word, we cannot believe it in our hearts. Until we believe in the governing power of the Father's humility Word, we cannot expect to see the visible performance of His promises. This joy and delight belongs to those who live with their hearts joined in a love relationship with the Father, for this is the only relationship which puts us in the proper position to hear intelligently the Word of the Father.

C. THE SPIRIT OF THE FATHER

But when they deliver you up, take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak. For it is not ye that speak, *but the Spirit of the Father* which speaketh in you (Matthew 10:19,20),

The Father is an omnipresent Spirit; therefore, He is not limited as is man by a corporeal, or physical material, body. As an omnipresent Spirit, the Father manifests His governing power over the most distressing, complex situations by working from within the hearts of His believing children. In the crucial moment, He energizes them with a gift of His own humility wisdom which far surpasses the wisdom possessed by the unregenerated.

II. GOVERNMENTAL DIVISIONS WITHIN THE WORD, OR CHRIST REALM OF GOD

Basically, the Word realm of God is, of course, Word, or Rock, or Christ. Since the Word is God (and God is one and three), the Word also is Glory and Spirit and also can speak or has a word too.



A. THE GLORY OF THE WORD

In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God,...And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth (John 1:1-14).

The Word possesses governing power over ignorance and darkness of this world. When the Word was made flesh, man was privileged to look upon His humility Glory as it was reflected in the face of the only Begotten Son, Jesus. By joining His human will to the will of Christ within Him, Jesus gained the governing power He needed to sit on the throne of humility all the days of His earthly journey.

B. THE WORD OR VOICE OF THE WORD

The woman saith unto him, I know that Messias cometh, which is called Christ: when he is come, he will tell us all things, Jesus saith unto her, I that speak unto thee am he....And many more believed because of his own word; (John 4:25-41).

The Word, the Christ, is living. Therefore, He is well able to speak for Himself. When the living Word goes forth, He governs by taking authority over the powers and rulers of darkness which keep men ignorant of the truth. Once the light of God's revealed Word, the Christ, breaks through the cloud of ignorance surrounding a human soul, that person must then make a clear choice to love the truth or reject it. The person who rejects the truth from ruling over him in this life cannot return to the degree of ignorance he knew before truth was revealed to him. Each step away from the truth leads into greater realms of darkness.

C. THE SPIRIT OF THE WORD

Searching what, or what manner of time the *Spirit of Christ* which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow (I Peter 1:11).

Before the person of Christ came in the physical body of Jesus, His omnipresent Spirit was in the Old Testament prophets, prophesying of the sufferings and the resurrection glory which He would later know experimentally through His union with mortal flesh. If Peter had been mindful of what Christ's Spirit had revealed through the prophets, it would have governed over his ignorance which caused him to rebuke Jesus for speaking of His soon coming sufferings and death. Peter would have known that Christ had to suffer in order to enter into the glories promised to Him. In like manner, much of our own ignorance is brought under subjection to the truth when we heed what the Spirit of Christ has revealed through the writers of holy scripture and what He reveals today through His anointed servants.

III. GOVERNMENTAL DIVISIONS WITHIN THE HOLY GHOST REALM OF GOD

The Spirit realm of God is called in the New Testament by the name *Holy Ghost*. The Spirit, like the Father and the Word, is Glory, Word, and Spirit.



A. THE GLORY OF THE SPIRIT

Not that we are sufficient of ourselves to think anything as of ourselves; but our sufficiency is of God: Who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life. But if the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not stedfastly behold the face of Moses for the glory of his countenance; which glory was to be done away: *flow shall not the ministration of the spirit be rather glorious? For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory* (II Corinthians 3:5-11).

The Spirit governs over His natural and spiritual creation so that we can be restored to the oneness of relationship we once knew with God. When writing to the Corinthians, Paul reminded them of the Glory which belonged to the Old Testament dispensation, speaking particularly of the covenant given to Moses. The law written in stone was just a type and shadow of the living Word which later came in flesh, yet the Spirit of Glory was on it. The intensity of the overshadowing Glory of God's Spirit permeated the skin of Moses' face and caused it to shine so brightly that the people feared to look upon his unveiled face. "How much greater then," said Paul, "is the glory of the Spirit upon the New Testament covenant, the living covenant,"

Few men were privileged to look on the glory overshadowing the written Word in the living tabernacle. Only Peter, James, and John were present on the mount of transfiguration when Moses and Elijah came to speak with Jesus Christ. The disciples saw the face of Jesus Christ shine as the sun and His raiment became white as light (Matthew 17:2-17; Mark 9:2-8; Luke 9:27-36). So dazzling was the experience that Peter wanted to build three tabernacles—one for Jesus, one for Moses, and one for Elijah. Peter's fleshly plans were interrupted, however, as the Father, governing out of His bright Glory cloud, said, "This is my beloved Son, in whom I am well pleased; hear ye him" (Matthew 17:5).

B. THE WORD OF THE SPIRIT

Then the Spirit said unto Philip, Go near, and join thyself to this chariot (Acts 8:29).

God's Spirit can speak; He is Word. We would know this from the experience of the 120 in the upper room if there were no other scriptures. On the day of Pentecost, the Holy Ghost came speaking in tongues and magnifying the wonderful works of God. There are many other scriptures, especially in the Book of Acts, which show that the Spirit spoke and bore witness to God's will for the apostolic church. For example, as the church at Antioch fasted before the Lord, the Holy Ghost said, "Separate me Barnabas and Saul for the work whereunto I have called them" (Acts 13:2). He told Philip to join himself to the Ethiopian's chariot. He told Peter while he was on the housetop that Cornelius' messengers were coming and that he should go with them. The Holy Ghost, speaking through the Prophet Agabus, told of the sufferings awaiting Paul if he went to Jerusalem.

Some people let their fears of being led into a false doctrine rob them of the experience of being led by the blessed Holy Ghost. But, beloved, there is no reason to fear God's Holy Ghost if we are humble of heart and willing to walk softly with Him. Remember that the nature of the Spirit is one of subjection and submission to God's Word. His revelations will never lead us away from His Word. The truth bears examination. God's Word teaches us to try the spirits to see whether or not they be of God. If a person has received a revelation from God's Spirit, the principles for such a revelation can be found in the Word of God. If a revelation cannot pass the test of the

scrutinizing light of the Word, it is not a true revelation, and we are not to follow it. Conversely, if heeded, the voice of the Spirit will govern over our flesh and will lead us to prayer, to the Word, to obedience, to true humility before God.

C. THE SPIRIT OF THE HOLY GHOST

And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you (John 14:16,17).

Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you....I have yet many things to say unto you, but you cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth; for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come (John 16:7-13).

Before telling the disciples that they would be filled with the Holy Ghost power to be witnesses (Acts 1:8), Jesus told them that the Spirit of truth would come to lead and guide them into all truth. The reason for this is seen in the Greek definition of the word *witness*, which means martyr. Before we get to the place that our lives are living witnesses of the full stature of truth, we must submit to being led by the Holy Ghost one step at a time. Without the leading of the Spirit, we can never find the humility way from the Brazen Altar in the Courtyard of spiritual stature up to the Ark of the Covenant in the Holy of Holies. People hear the witness of one Holy Ghost-filled life much faster than a multitude of words with no life in them.

Up to this point we have seen the ninefold division of the Father, the Word, and the Holy Ghost. The Father is Glory, Word, and Spirit; the Word is Glory, Word, and Spirit, and the Holy Ghost is Glory, Word, and Spirit. Now we are ready to view the threefold unity of God which completes the governmental number twelve.

IV. THE UNITY OF GOD'S GOVERNMENTAL POWERS

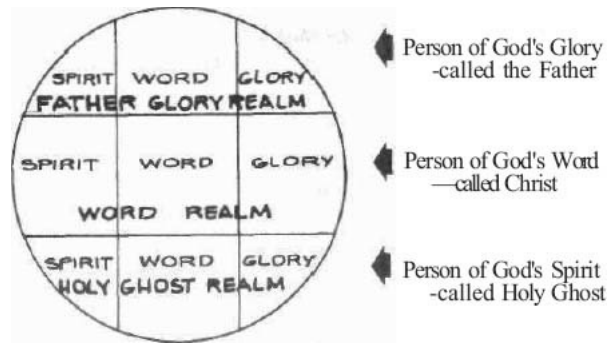
God is one and He is three. Though He can separate Himself according to His own pleasure, there is a sense in which He is never separated. He is eternally Glory, Word, and Spirit. When the oneness aspect of God's governmental powers is involved, the Bible uses the expression *the Glory of God*, *the Word of God*, or *the Spirit of God*. Let us look again at the finished drawing of the divisions of governmental power, for herein is hidden the oneness of God's Glory, Word, and Spirit.

THE TWELVEFOLD DIVISIONS OF GOVERNMENTAL POWER

When we count the outer divisions of God, we find three divisions.



When we count the inner divisions of the Father, the Word, and the Holy Ghost, we find the number nine.

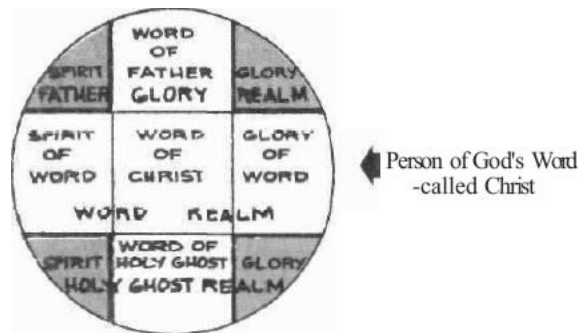


When we add the three and the nine together, we see the number twelve, the perfect governmental number.

A. THE UNITY OF THE WORD

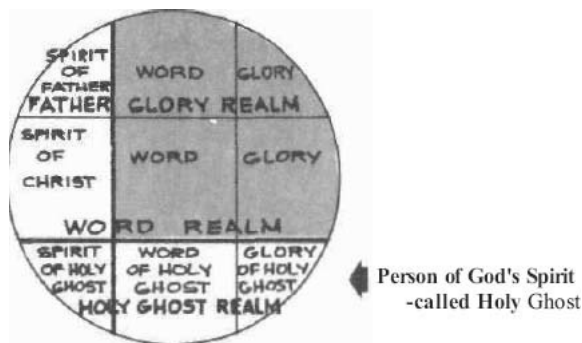
The most easily recognized unity is the unity of God's Word. In the drawing, the person of the Word, the Christ, occupies the central, horizontal position. But this is not all the Word there is in the Godhead. We already have seen that the Father and the Holy Ghost also are Word. When the Word of the Father and the Word of the Holy Ghost is joined to the Word and the person of the Word (Christ), we see the governing power of the complete Word of God. It takes vertical Word and horizontal Word to form this unity which is called *the Word of God*. We see now the true origin of the cross. The Word of God in the Godhead is laid out in the form of the cross.

THE WORD OF GOD



Moses called the Rock (Christ) a God of truth. "He is the Rock, his work is perfect: for all his ways are judgment: a God of truth and without iniquity, just and right is he" (Deuteronomy 32:4). We know, then, that the complete Rock of Truth, or the complete Word of God, is made up of all the Word running from south to north and from east to west.

B. THE UNITY OF THE SPIRIT



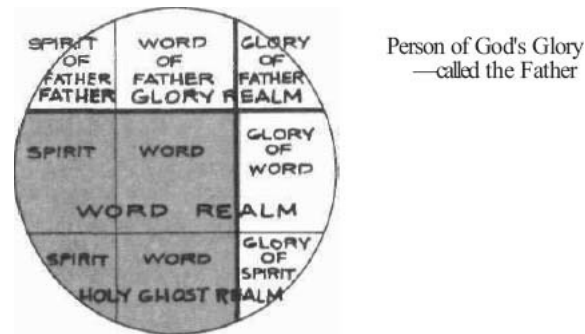
Although the cross is less apparent here than in the Word realm, it is, nevertheless, present. The person of the

Spirit, the Holy Ghost, is seen in the horizontal position in the lower third of the circle. Naturally He is Spirit, but the Father and the Word also are Spirit. When the Spirit of the Father and the Spirit of the Word are joined to the Spirit and person of the Spirit (Holy Ghost), we see the governing power of the complete Spirit of God. There is horizontal, surrendered Spirit, and there is vertical, authoritative Spirit. We see an example of God's Spirit coming down at the baptism of Jesus.

And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw *the Spirit of God* descending like a dove, and lighting upon him: (Matthew 3:16).

The Spirit of the Father and the omnipresent Spirit of Christ (the part not limited or confined to the physical body of Jesus) joined together with the Spirit and person of the Holy Ghost Dove and came to rest upon the Begotten Son of God. God's Spirit was given without measure to Jesus; that is, He received the fulness of the Spirit of the Father, the Spirit of the Word, and the Spirit and person of the Holy Ghost because He had within Him the fulness of God's Word. The Spirit of God lights upon the Word of God. If we want more of God's Spirit operating in our lives, we must allow more of His Word to grow to maturity in our hearts.

C. THE UNITY OF THE GLORY



Once our inner eyes are opened, the cross in the Glory realm of God is clearly seen. The person of God's Glory, the Father, fills the horizontal position in the upper third of the circle. There also is vertical Glory of the Word and the Spirit. The governing power of God's complete Glory, then, is seen when the Glory of the Word and the Glory of the Spirit come together with the Glory and person of the Father.

The most striking example, as we already have mentioned, of the fulness of God's Glory is seen in the New Jerusalem.

And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will shew thee the bride, the Lamb's wife. And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God, *Having the glory of God*: and her light was like unto a stone most precious, even like a jasper stone, clear as crystal (Revelation 21:9-11).

When John saw the New City, the Lamb's wife, he saw God's Glory light streaming out like the clear, crystal light of a jasper stone. In eternity, God's governmental power and light will continue to shine out of the Bride in its clear, unmarred beauty because her body, soul, spirit, heart, and will are in complete subjection to her spiritual Bridegroom.

What is this complete governmental power? It is the ninefold divisions of God's Glory, Word, and Spirit plus the three unities of His Glory, Word and Spirit. Nine and three added together make God's governmental number twelve which is used repeatedly in connection with the New Jerusalem. During her earthly journey, the Bride came under the complete governmental authority of God's Word, Spirit, and Glory, not by force but by the free choice of her human will. Through humility and crucifixion of her flesh, she grew to spiritual maturity in Jesus Christ, and through marriage union with Him attained by growth the fulness of God's governmental powers.

In this chapter we have studied the doctrine of the governmental division within the Godhead. We saw the governmental division within the Glory, or Father, realm of God; the governmental divisions within the Word, or

Christ, realm of God; the governmental divisions within the Spirit, or Holy Ghost, realm of God; and the unity of God's governmental powers.

This book has covered the following subjects:

- The Witness of God's Existence
- The One Godhead
- The Wheel of God's Being
- Names of God
- God's Outflow to Man
- The Father-Mother Realm of God The Word Realm of God
- The Spirit Realm of God
- Governmental Divisions Within
the Godhead

Beloved, we serve an infinite, all-powerful, all-knowing God who will be unfolding Himself in the ceaseless ages of eternity. We understand, then, that the chapters of this book can do no more than bring into focus a few of the drops out of the countless streams of revelation about God. However, we must not despise them because within them are hidden the seeds of the basic principles by which God operates. Spirituality is not counted by how much knowledge we accumulate in our heads about God. True spirituality is based on what our hearts know. So if we will allow these little drops of doctrine to soak down into the ground of our hearts, they soon will begin to work miracles in our lives. We will find ourselves being softened and changed daily into the likeness and image of the Lord Jesus Christ. Praise His precious, wonderful Name. Now and in eternity we can praise and magnify the living God for every drop of truth which He has ever given to us out of His Holy Word.

-The End-

COMPLETE OUTLINE

Chapter One - WITNESSES TO GOD'S EXISTENCE

- I. THE WITNESS OF CREATION
(Outward and Visible)
- II. THE WITNESS OF MAN'S OWN CONSCIENCE (Inward and Invisible)
- III. THE WITNESS OF JESUS CHRIST
- IV. THE WITNESS OF THE WRITTEN WORD OF GOD
- V. THE WITNESS OF OUR PERSONAL EXPERIENCE WITH HIM

Chapter Two - THE ONE GODHEAD

Chapter Three - THE WHEEL OF GOD'S BEING

- I. THE RIM OF GOD'S WHEEL
 - A. THE BODY
 - B. THE SOUL-MIND
 - C. THE SPIRIT
- II. THE SPOKES OF GOD'S WHEEL
 - A. THE SENSE OF SIGHT
 - 1. The Sight of the Body-Eye
 - 2. The Sight of the Soul-Imagination or Thought
 - 3. The Sight of the Spirit-Faith
 - B. THE SENSE OF TASTE
 - 1. The Taste of the Body-Mouth
 - 2. The Taste of the Soul-Reason
 - 3. The Taste of the Spirit-Prayer
 - C. THE SENSE OF SMELL
 - 1. The Smell of the Body-Nose
 - 2. The Smell of the Soul-Conscience
 - 3. The Smell of the Spirit-Hope
 - D. THE SENSE OF HEARING
 - 1. The Hearing of the Body-Ear
 - 2. The Hearing of the Soul-Memory
 - 3. The Hearing of the Spirit-Reverence
 - E. THE SENSE OF TOUCH
 - 1. The Touch of the Body-Hand
 - 2. The Touch of the Soul-Affection
 - 3. The Touch of the Spirit-Worship
- III. THE HUB OF GOD'S WHEEL
- IV. THE AXLE OF GOD'S WHEEL
- V. THE NATURE OF GOD'S WHEEL-Hot and Cold
- VI. THE TURNING OF GOD'S WHEEL

Chapter Four - NAMES OF GOD

I. GOD'S PRIMARY NAMES

- A. GOD (Elohim)
- B. LORD (Jehovah)
- C. Lord (Adonai)

(Enemies dispossessed by heart union with the name of the Lord include: the Kenites, the Kenizzites, the Kadmonites, the Hittites, the Perizzites, the Rephaims, the Amorites, the Canaanites, the Girgashites, the Jebusites.)

- D. Lord JESUS CHRIST

II. GOD'S COMPOUND NAMES

- A. JEHOVAH-JIREH—the LORD will Provide
- B. JEHOVAH-RAPHA—the LORD that Healeth Thee
- C. JEHOVAH-NISSI—the LORD our Banner
- D. JEHOVAH-SHALOM—the LORD our Peace
- E. JEHOVAH-RA-AH—the LORD my Shepherd
- F. JEHOVAH-TSIDKENU—the LORD our Righteousness
- G. JEHOVAH-SHAMMAH—the LORD is There

Chapter Five - GOD'S OUTFLOW TO MAN

Chapter Six - THE FATHER AND MOTHER REALM OF GOD

- I. THE PURPOSE OF GOOD WORKS
 - A. ACCEPTANCE OF WORKS WITNESS
 - 1. Good Works are to be Seen and Glorify the Father
 - 2. Good Works Bear Witness that One has been sent by the Father
 - 3. Good Works Bear Witness of Jesus Christ
 - 4. Good Works Bear Witness in the Church
 - 5. Good Works Bear Witness in the World
 - B. REJECTION OF WORKS WITNESS
 - 1. Rejection by Cities
(Revealed Pride in Human Hearts)
 - 2. Rejection by Churches
(Revealed Offense and Unbelief in Human Hearts)
 - 3. Rejection by Individuals
(Revealed Persecution in Human Hearts)
- II. THE POWER OF GOOD WORKS
 - A. GOOD WORKS ATTRACT THE EYES OF THE KING
 - B. GOOD WORKS PURCHASE REWARD
 - C. GOOD WORKS TRANSPORT INVISIBLE FAITH TO VISIBLE FAITH
 - D. GOOD WORKS PROVOKE OTHERS
- III. THE ORIGIN OF GOOD WORKS
 - A. GOOD WORKS ARE BORN OUT OF THE WOMB OF MERCY
 - B. GOOD WORKS ARE BORN THROUGH PECULIAR PEOPLE
- IV. THE DESCRIPTION OF GOOD WORKS
- V. GOOD WORKS ARE GOVERNED BY THE WILL OF GOD
 - A. GOD GOVERNS THE SEASONS
 - B. GOD PREPARES A PLACE FOR THE WORKS WITNESS TO WORK
 - C. GOOD WORKS ARE KNOWN UNTO GOD
 - D. GOOD WORKS ARE TRIED OF GOD
 - E. GOOD WORKS ARE ORDAINED OF GOD
 - F. GOD COMMANDS US TO PRODUCE GOOD WORKS
 - 1. Commanded to Distribute and Communicate
 - 2. Commanded to Work if we Would Eat
 - 3. Commanded to have Stature
 - 4. Commanded to have Good Conversation
(Good Behavior)
 - G. GOD THE FATHER SENDS JESUS CHRIST TO INSPECT WORKS
- VI. PROMISE ABOUT GOOD WORKS
 - A. GREATER WORKS PROMISED TO BELIEVERS IN CHRIST
 - B. GOOD WORKS ARE PROMISED TO ACCOMPANY GODLY APPEARANCE
 - C. REWARD PROMISED FOR WIDOWS WHO HAVE RECORD OF GOOD WORKS
- VII. CONDEMNATION FOR REJECTION OF GOOD WORKS

Chapter Seven - THE WORD REALM OF GOD

I. TO WHOM CHRIST IS REVEALED

A. CHRIST REVEALED TO THE HUMBLE

1. Same Country
2. Lowly Occupation
3. Abiding in the Field
4. Watchful in the Night

B. CHRIST REVEALED TO THE HOLY

1. His Name was Simeon
2. He was Just and Devout
3. He Waited for God to Reveal
4. Holy Ghost was Upon Him

C. CHRIST REVEALED TO THE FOLLOWERS OF THE LAMB

1. They heard God's Servant
2. They Followed
3. They Prayed
4. They Abode

D. CHRIST REVEALED TO THE THIRSTY

II. BY WHOM CHRIST IS REVEALED

A. CHRIST REVEALED BY GOD'S SERVANTS

B. CHRIST REVEALED BY DEVILS

C. CHRIST REVEALED BY THE HOLY GHOST

D. CHRIST REVEALED BY THE FATHER

E. CHRIST REVEALED BY ANGELS

III. THROUGH WHOM CHRIST IS REVEALED

A. CHRIST REVEALED THROUGH THE WRITTEN WORD

B. CHRIST REVEALED THROUGH PREACHING

C. CHRIST REVEALED THROUGH THE ROCK

D. CHRIST REVEALED THROUGH THE PRIESTHOOD

IV. THROUGH WHAT CHRIST IS REVEALED

A. CHRIST REVEALED THROUGH CONFIDENCE

1. No Condemnation
2. Faithfulness
3. Trust
4. Being Stablished

B. CHRIST REVEALED THROUGH SATISFACTION

1. Life
2. Love
3. Unity
4. Works and Helpers

C. CHRIST REVEALED THROUGH BEING IN CHRIST

1. Operation of Truth
2. Cleansing
3. Wisdom of the Word
4. Brings Birth

Chapter Eight - THE HOLY GHOST

I. THE PROPHECY OF THE HOLY GHOST

II. THE PROMISE OF THE HOLY GHOST

III. THE POWER OF THE HOLY GHOST

A. THE POWER OF UTTERANCE

1. Praise
2. Intercession
3. Travail
4. Rebuke
5. Messages
6. Spiritual Songs
7. Witness

B. THE POWER OF PREACHING

C. THE POWER OF LAYING ON OF HANDS

D. THE POWER OF HEALING

IV. THE PURPOSE OF THE HOLY GHOST

A. HE IS OUR COMFORTER

B. HE IS OUR REPROVER

1. Reproves the World of Sin
2. Reproves of Righteousness
3. Reproves of Judgment

C. HE IS OUR GUIDE

D. HE IS OUR SHEWER (Shower)

Chapter Nine - GOVERNMENT DIVISIONS WITHIN THE GODHEAD

- I. GOVERNMENTAL DIVISIONS WITHIN THE GLORY (OR FATHER) REALM OF GOD
 - A. THE GLORY OF THE FATHER
 - B. THE WORD OF THE FATHER
 - C. THE SPIRIT OF THE FATHER
- II. GOVERNMENTAL DIVISIONS WITHIN THE WORD (OR CHRIST) REALM OF GOD
 - A. THE GLORY OF THE WORD
 - B. THE WORD (OR VOICE) OF THE WORD
 - C. THE SPIRIT OF THE WORD
- III. GOVERNMENTAL DIVISIONS WITHIN THE SPIRIT (OR HOLY GHOST) REALM OF GOD
 - A. THE GLORY OF THE SPIRIT
 - B. THE WORD OF THE SPIRIT
 - C. THE SPIRIT OF THE HOLY GHOST
- IV. THE UNITY OF GOD'S GOVERNMENTAL POWERS
 - A. THE UNITY OF THE WORD
 - B. THE UNITY OF THE SPIRIT
 - C. THE UNITY OF THE GLORY

