

SEVEN KEY TRUTHS

FOUNDATIONAL PRINCIPLES FOR THE NEW TESTAMENT CHURCH

ROBERT C. EWING
& GLENN EWING

Seven Key Truths

Foundational Principles for the New Testament Church

Robert Ewing & Glenn Ewing

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"For though ye have ten thousand instructors in Christ, yet have ye not many fathers..." (1 Corinthians 4:15). Brother Robert Ewing was more than a teacher of the Word to me; he was the one that the Lord used to shape my spiritual walk. I had been a believer for more than 17 years before I met Brother Robert, and I had a desire to serve God, but I was also very entrenched in legalism. My legalism caused me to be very cautious of Brother Robert the first time I met him. (Grace and legalism are like oil and water.) Although he recognized the spiritual battle going on within me, he continued to pray for me for an entire year until we met again. By that time, the Lord had done a work in my heart that prepared me to hear the things that the Lord had taught Brother Robert. After several hours of hearing Robert expound upon the Word, the legalism that I had carefully built up for those many years began to crumble as a greater revelation of God's grace began to illuminate my heart. That first Bible study evolved into a study that lasted six days, ten hours a day. During that time the presence of God was so strong that I felt as though I had never really understood the Bible before. As I meticulously took notes for those six days, Brother Robert never needed to refer to one written note but just taught directly from the Bible.

That was the beginning of my relationship with Brother Robert. Over the next eight years as I visited him in Texas or he visited me in Canada or as I accompanied him on several trips to Europe, my walk with Christ deepened.

Even a greater impact to me than his teachings was observing his consistent and total devotion to the Lord. I had never met someone so totally committed to Christ before that time. God used him to nourish and guide me spiritually. He truly had an apostolic anointing and knew how to be a spiritual father.

Howard Katz
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The 7 Key Truths are not a sidetrack away from God's word, but instead are seven Biblical main truths. As a church we have been blessed in applying them to both our personal life and to the church life. It is wonderful to experience how these teachings help us understand what we read when we open the Bible and enable us to find answers to any personal problems as well.

Daniel Moser
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Berne, Switzerland



I had the privilege of meeting Brother Robert in 1971, and God was gracious in allowing me to have very close fellowship with him. During the last five years of his life we studied the Bible side by side, day after day. I can truly testify of Brother Robert's example of a real sacrificial love for others in meekness and humbleness. That was always the greatest and most outstanding of all of his gifts and talents. It is my personal opinion that this was the reason that the Lord opened so many doors up to him all over the world and also why God granted him so much grace to understand the real meaning of the Scriptures in depth.

Although he always claimed that he didn't understand everything (which is true, of course), he did receive through the actual revelation of the Holy Spirit keys to help solve problems of the different misinterpretations of the truth that have divided the body of Christ for so many years. I truly believe that examining and receiving these 7 Key Truths with sincerity of heart while putting away all prejudiced mind sets will continually open our spiritual understanding in order to be able to build up sound doctrine and be able to learn how to rightly divide the Word of God.

Eleazar Mendoza
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During my early years as a Christian, I had great struggles with insecurity concerning my salvation. It seemed that Satan used certain scriptures that caused me to doubt. After Robert and Glenn Ewing had shared on this for some time, God helped me see that the difficult passages in the Bible were, almost without exception, speaking about sanctification, not justification. This realization set me free and I have been free from those battles ever since. As Robert used to say, "Justification and sanctification are like the two rails that a train runs on. When you have both, then there is REST." And I fully agree.

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PREFACE

As executor of the estate of Robert Ewing, I have been asked to write the preface for this new edition of *The Seven Key Truths* by Robert Ewing, revised and edited by Eleazar Mendoza and team.

I will address several issues which we felt it wise to clarify for the readers and students of the enclosed valuable teachings. It was Robert's desire that these truths, which comprised the core of his church building and foundation laying ministry, be made available to all who hunger for a closer walk with Jesus Christ.

To those who closely observed Brother Robert's manner of life, it was evident that these were not merely teachings but inspired revelations from God's Word that Robert prayerfully studied and which, by practical application, had become part of his life and ministry.

He taught that these truths should never be seen as 'an end' in themselves, or as a substitute for any part of the Bible, but merely keys given to open a clearer understanding of the Scriptures.

He taught that if the three cardinal principles of:

1. The Love of God, which covers a multitude of sins, leads us to repentance and enables us to avoid condemnation in our relationships and,

2. The Headship of Christ, which produces meekness and humility and delivers us from the tendency to desire to lord over the flock, while maintaining a servant's attitude and,
3. The Effectual Working of the Holy Spirit, Who leads us into all truth and guides us in our daily walk and calling,

were operating in us and our local churches, we would be successful and continue to grow in God's Grace.

Who is it that the author and those who have labored over this revised edition seek to glorify?

The Lord Jesus Christ. Colossians 1:18b... "in all things He might have the preeminence."

And who is responsible for the publishing of this revised edition?

Robert personally commissioned Howard Katz, Eleazar Mendoza and Brad Kenyon to work together with a team, to see that this material and other books be revised as needed, translated, published and distributed. This work is done in obedience to this vision and commission.

The fulfillment of this commission continues with the publishing of the periodical "The New Testament Grace Counselor", the working together of an international team of ministries providing fellowship and accountability for local churches in many countries, and the publishing of this and other compilations of Robert Ewing's work.

What was the motivation for the revision of The Seven Key Truths book, and what has been added?

While this material has been previously published in a limited way and in various forms, it was clear that there was a need for a thorough revision for the sake of readability and clarity. We have made every effort to maintain the author's original intent, and have accomplished this through much prayer, researching Robert's files and consulting ministers who were familiar with Brother Robert's life and teachings. This revised edition will be the basis for translation into other languages, as God provides the means.

Three teachings by Brother Robert have been added to this edition: "Redemption", "Verses Rightly Placed" and "Christ's Twelve Temple Visits showing the Soul Structure".

When was this work originally published?

As previously mentioned, these truths have been published in various forms over the last 30 years, most recently as a paperback version in 2000. Since God continued to reveal and clarify these truths to Brother Robert over the years, it was appropriate to incorporate some of his later understandings.

Where did Brother Robert wish these truths to be directed?

To all believers and local churches interested in learning and experiencing more of the faith and practice of the New Testament doctrines and their practical application in our lives and in our families today.

How will the work of publishing Robert Ewing's teachings and writings be continued?

This work will continue by faith, as the Lord provides the means (Philippians 4:19).

These words are sent forth with the desire that they will edify the Body of Christ and continue to bear fruit "until we all come in the unity of the faith, and of the knowledge of the Son of God"... (Eph 4:13) for the glory of our Lord Jesus Christ until He returns for His Bride.

Brad Kenyon
Atlanta, Ga.
Spring of 2006

If you would like to know more about this ministry or receive the New Testament Grace Counselor via e-mail or post, please contact us at: eleazarm1@hotmail.com

A black and white photograph of a man with his arms raised in a gesture of triumph or joy, standing in a field with trees in the background. The man is smiling and wearing a light-colored shirt. The background shows a line of trees and a fence. The text "ABOUT THE AUTHOR" is overlaid on the image.

ABOUT THE AUTHOR

Robert C. Ewing

1926 - 2001



Robert Ewing was born in Waco, Texas, on February 4, 1926, in a family of Presbyterian extraction. His father, Glenn Ewing, had received the vision for divine order in the meetings at the Old Methodist Camp Grounds which took place yearly in Waco; later on, he received the baptism in the Holy Spirit in September of 1929. In 1943, Glenn accepted the pastorate of a church so small that sometimes he preached only to the empty pews. Nonetheless, he remained faithful to the vision, preaching about the baptism in the Holy Spirit and divine healing.

Robert experienced salvation at five years of age and received the infilling of the Holy Spirit on his eighth birthday. When most children his age preferred to be playing outside, Robert spent hours reading Bible stories first, then later the Bible itself.

During his childhood and youth, he had many humbling experiences due to his stuttering. When he was 18, the dean at the university where he was studying told him, "I would not be a preacher if I were you!" Robert answered, "Thank you, I would not be a preacher either if it were me. But the things that are impossible with men are possible with God. He will make a way where there is no way."

During those days, not even the "full gospel" churches believed in the offices of the apostle or prophet. They also didn't believe in the supernatural gift of prophecy. They believed that prophecy was simply an anointed sermon. But God had revealed to Robert that this gift was still in operation, therefore he sought for it in prayer over a period of two years, until the Lord in His grace gave it to him. Then, something surprising happened. Before he began to prophesy, he couldn't speak without stuttering, but every time the Spirit gave him a prophecy, he could speak it out with great ease and calmness.

God had also shown him that the ministry offices of the apostle and prophet are still necessary for the laying down of the church foundation. This

was confirmed in 1946 when Anderson Jardine, an Anglican bishop whom God had called to the apostolic ministry, visited his father's church. Among many other signs that God performed to confirm His word through the apostle, the Spirit spoke by prophecy saying, "There is a stutter in your midst. I have a work for him to do...but first I must heal him. And I will heal him now if he will come forward and have the elders lay their hands upon him." Robert went and since then he never stuttered.

Bishop Jardine had the vision of building the church according to divine order. By way of his teachings many changes took place in the local church. The name was changed to Grace Gospel Church, and they began to preach that Jesus saves, heals, baptizes with the Spirit and is coming soon. God used that local church to spread the vision of the New Testament Church model in many places of the world.

That same year, Robert was called by way of prophecy to the prophetic ministry. God permitted him to see the coming to pass of many predictive prophecies, including some in seemingly impossible circumstances, because when prophecy comes from God it has creative power.

The Lord brought many youth from all directions to be trained under Brother Glenn's ministry and many were sent out to mission fields to bring in the harvest, carrying with them the message of God's grace and the vision of the pattern for the New Testament Church.

Since the list of trained ministers under him would be quite long, here are mentioned only some of them. Philip Stanley went to Japan for more than 20 years and later entered an international prophetic ministry. Ray Jennings ministered with great success as an evangelist in India and Pakistan. Bobby Martz worked in Haiti and in the Philippines. Wayne Crooke went to Indonesia, Hong Kong and Taiwan. Earl Kellum and Daniel Brymer went to Mexico.

For 22 years, the local church published a newspaper called "The Texas Grace Counselor" in which the teachings of Glenn and Robert Ewing were published, revealing God's divine order for the church; but before Robert went to be with the Lord, he retook his father's idea and restarted the publishing of articles and teachings through what is now called "The New Testament Grace Counselor."

Also, two annual meetings were begun in the same grounds of the old Methodist Holiness Campground, whose name was changed into Grace Gospel Campgrounds.

Glenn Ewing was known as an example of a mature apostolic ministry for the gospel he preached and the grace by which he lived, for his patience and his passion in training and sending missionaries, and also for the supernatural signs of the power of God in his life.

After many years of collaborating in the local church, God also called Robert to an apostolic ministry to raise up new works in the United States, Mexico and Canada.

Many of these churches continue serving according to the model shown in the Antioch church, raising up and sending out ministers consecrated for the mission field, as he learned from "Dad" Ewing, who always encouraged the young men to go out into the white harvest as soon as they could minister,

and to testify of the full grace of God in Christ Jesus. He never tried to keep them for his local church.

God has answered their prayers and now we are actually seeing New Testament type churches raised up in Europe, including the former communist countries. For many years, even before the fall of the Berlin Wall, Robert visited the believers in the underground churches, bringing Bibles and teaching them in the ways of the Lord. After the fall of the Wall, God continued opening doors, not only in ex-communist countries, but also in the European Community and in the north of Africa.

In 1966, God spoke that He was going to visit the youth in a special way and led Robert to publish "*Campus Fellowship*", a magazine dedicated to students, which was first published six months before the beginning of the youth movement known as the "Jesus Revolution". God reached many university students by means of the magazine. It was an important way to spread the many revelations that the Lord gave him concerning divine order and the Seven Key Truths. After his father's death in 1979, Robert took over the camp meetings, besides traveling to many countries throughout the world ministering to churches and pastors. His apostolic ministry was recognized by many churches not only in the United States, Canada and Mexico, but also in Europe, Africa, Asia, and Central America.

The Lord called Robert C. Ewing into His presence on September 12, 2001, one day after the attack on the Twin Towers in New York City. In the midst of the terrible confusion of those days, Robert went to his heavenly home in the same manner in which he lived, with peace and rest in his heart, always trusting in the Divine Providence and desiring to be a part of the Lamb's Bride, the Church of the New Testament, glorious and without spot or wrinkle.

His life was an example in every way. He loved God above all things. He also loved people with all his heart. Nothing brought greater passion to his heart than to share Jesus with a child in the street or any adult that he might meet on his many journeys. He loved people and showed it in a thousand ways. To him no divisions existed because of culture or denomination.

These Seven Key Truths comprise the main pattern that was revealed to Robert¹ which would enable a christian to open and to understand the Scripture without falling in apparent contradictions (2 Tim 2:15), and to edify churches with a proven solid foundation "*Till we all come in the unity of the faith, and of the knowledge of the Son of God.*" (Eph 4:13). We pray that the Holy Spirit will anoint you to receive and enjoy them with many more, who, with a sincere heart, are learning and practicing them all over the world. We also pray that these truths will bring a continual revival to your lives and churches as it does to others. May this continue until we "*be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord*" (1 Thes. 4:17).

(1) Included in this volume are a few articles written by Robert Ewing's father, Glenn Ewing, which are identified with his name. All other articles were written by Robert Ewing.

INTRODUCTION

A young brother in the local assembly in Waco, Texas, kept asking God to give him understanding as to what he should study. He realized that many Christians were "majoring" on minor truths, thereby missing the effect of most of God's Word.

One Sunday night, after praying around the altar, the Holy Spirit spoke these words quite strongly to his ear: "There are seven key truths. When a person or an assembly understands and appropriates these truths, they can go anywhere and face any emergency; and I will give them the victory. One of these truths is the meaning of the Tabernacle; another is the understanding of the spirit and the soul. About the same time when man was dividing the atom, I was teaching the group here how to divide the spirit from the soul. Just as one is so important to man's material progress, the understanding and applying of the other is equally important to his spiritual progress".

Very happy, this brother arose and determined, as Mary of old, not to mention these things to anyone, but to merely ponder them in his heart. Ten minutes later, while talking on the front porch to some new converts, still another young brother, with his face glowing, interrupted him, and said, "God has just shown me that He has seven key truths. If one understands them, one could open the Bible at any place and properly explain its meaning. One of these is the Tabernacle Truths; another is Spirit and Soul Truths!" Now, the miracle of it was that in the pastor's message, not one word was said that could make anyone even think about such a thing.

It was too much for the first brother to keep quiet. Since I am that first brother, I am passing a further explanation on to you. We cannot do these seven truths justice by only mentioning them. They are also divided into their seven parts. The Seven Key Truths that God revealed to us are the following:

- 1. The Divine Order (Tabernacle) Truths** – They show a picture of how Christ Himself came to fulfill all the Law and the Prophets in God's Divine Order. This truths set a pattern for the individual (righteousness) and for the Church as a whole.

2. **The Rest Message** – The Rest of Faith deals with appropriating the many promises while we rest in faith (Heb. 4:1).
3. **The Overcoming Truths** – These are seen in Christ's Life Pattern. One of the approaches to this is "The Seven Calls of the Spirit" in the life of Christ.
4. **The Calvary Message** – Calvary's seven covenants based on the seven sufferings seen in Isaiah chapter 53, and His benefits, as seen in Psalm 103:3-6.
5. **Dominion Message** – Just as a policeman has legal dominion over his captive, so is this message (Gen. 1:26). We see authority in his badge, but he has to enforce it with his club - one is through authority, the other through ability.
6. **Threefold Salvation** – For a Triune Creation.

A. Justification (past tense due to new birth) gave us deliverance from the eternal penalty of sin (hell).

B. Sanctification (mostly present tense, and deals with fellowship) delivers us from the power of sin on a daily basis.

C. Glorification (*"Now is our salvation nearer than when we believed."* Rom. 13:11) will deliver us from the presence of sin (2 Cor. 1:10).

Just as the Holiest of Holies of the Tabernacle can only be occupied by the High Priest, the spirit of man is its Holiest of Holies and can only be occupied by Christ, our High Priest. An unbeliever's spirit is empty; when he feels that vacancy, he seeks in vain to fill it with pleasures. When this void is truly filled in the believer, the spirit is as *"the foundation which remains sure,"* Christ, the inner man that is born of God and cannot sin (1 Cor. 3:11 and 1 Jo. 3:9).

The soul, unlike the spirit, can sin and is like the first room entering the Tabernacle. There is a daily work that must be done in it - one of "renewing." Our soul is like this room, which housed three pieces of furniture, namely, the table that held the bread, the candlestick for the light, and the incense altar for the incense. The intellect holds God's Bread, the will is to shine the light, and our emotions send forth sweet incense of worship from our heart. Keep in mind that the soul is a mental, social, and emotional being.

While the spirit is God-conscious, the soul, by nature, is self-conscious or self-centered. Since we are made in the image of God and are all part of the human family, the soul is also sociable, and "others-conscious." This is seen in how Adam longed for a *"help meet for him,"*

and shows how important right relationships with others are for the soul. Sanctification makes it God-conscious as well, conforming it daily to Christ's perfection. The body is world-conscious; it is the tabernacle that houses the spirit and the soul (2 Pet. 1:14).

When a person understands the threefold salvation, past, present, and future, then he will understand otherwise seeming contradictions. For instance, 1 John states that *"we shall be like Him"* (3:2). Then, below that, and permeating through the rest of the chapter, it shows that we are being made like Him (3:2b-3). Later, in 4:17, God already considers us to be like Him. This is so because *"as He is, so are we in this world."* One deals with our reborn spirit, justification; the next with sanctification of our soul; and the last with glorification of our body. Much more could be added here, but for the sake of the present theme we will go on to the next truth.

7. Dispensation Truths – The overall picture of time and its prophecies fulfilled. These truths reflect God's progressive revelation of Himself to mankind.

Following the Spirit's guidance, one afternoon was spent dividing each of Paul's "Church Epistles" into their various themes. It was discovered that these "Seven Key Truths" were contained in each epistle. They must be important. If His gospel is what we are to be judged by and established by (Rom. 2:16), then the Spirit should quicken these to us. We need to study them and seek the Spirit's revelation of them, just as a student would before his final exam in college.

The first key truth, **Divine Order (Tabernacle)**, understood and applied, places us in His Will. The second, **Rest**, gives proof that we are in His Will. The third, **Overcoming**, gives us the protection of His Will. The fourth, **Calvary**, gives the peace of His Will. The fifth, **Dominion**, gives the power of His Will. The sixth, **Salvation**, shows the threefold purpose of His Will. The seventh, **Dispensation**, reveals the preeminence or supremacy through His Will. Joseph and Daniel were elevated to the throne by interpreting dispensation truths correctly. Wisdom's sevenfold ministry is executing these key truths (Pr. 9:1-3).

God taught Israel these truths. At Sinai God gave them the Tabernacle Truths (Ex. 25:8). Israel's wilderness journey under the Cloud was God's way of teaching them Rest under the most adverse circumstances (Is. 63:14). The Overcoming Truths were practiced when they overcame Canaan. The Calvary Truths, redemption from the oppressor, were seen in Judges. The Dominion Truths were seen in the expansion of the Kingdom under the kings. Jesus, "Yeshua" or "Salvation," and His witnesses, even today, have declared Salvation Truths to Israel. One day Israel will understand the "plan of the ages" (God's Dispensations), and their part in it, *"when they look on Him Whom they have pierced"* (Zec. 12:10). *"Even so, come, Lord Jesus"* (Rev. 22:20).



CHAPTER ONE
THE DIVINE
ORDER TRUTHS

THE DIVINE ORDER TRUTHS

THE TABERNACLE TRUTHS

*Place us in God's will by His positional grace (Romans 5:2)
Ex. 25:8; Eph. 2:22; Heb. 3:1-6; Jas. 4:6-7a*

"Thy way ... is in the sanctuary" Ps. 77:13

| TYPE | REPRESENTATION | DIVINE ORDER FOR: |
|----------------------------------------|-----------------------------------------------------------------------------------------------------------------------------------|-----------------------------------------------------------------------------------------------|
| A. BRASS ALTAR EX. 27:1-8 | Pictures the cross and its ways | Individual discipline Lk. 14:27; Heb. 13:10 |
| B. BRASS LAVER EX. 30:17-21 | Pictured by the washing of hands and feet | Cleansing of walk and Service Eph. 5:26 (washing = laver in Greek) Jn. 17:17; Jas. 1:23 |
| C. TABERNACLE BUILDING EX. 26 | It was: 1) doing the right thing; 2) at the right time; 3) in the right way and 4) with the right help (Ex. 40:16) | Building Mat. 16:18; 1 Cor. 12:28; Eph. 2:20-22 |
| D. TABLE OF SHEWBREAD EX. 25:31-40 | Bread = Truth, placed on the table hot and rightly divided | Doctrine 1 Cor. 5:8; 2Tim. 2:15 |
| E. GOLDEN CANDLESTICKS EX. 25:31-40 | As branches are extensions of the shaft, so are proven ministries of Christ | Church government Eph. 4:11; Phil. 1:1; 2 Sam. 21:17 |
| F. INCENSE ALTAR EX. 30:1-10 | Spirit and Truth, pictured by the coals of fire and the dry Incense placed on the altar | Worship Jn. 4:24 |
| G. ARK OF THE COVENANT EX. 25:10-22 | Ark dwelt under Shekinah glory. | Glory 1 Sam. 4:21-22; Heb. 9:5 |



There is a great desire over the land now to find the source of everything. Scientists delve into the atom. *"He made known His way unto Moses, His acts unto the children of Israel"* (Ps. 103:7). Moses prayed, *"...shew me now Thy way [lit. ways] that I may know Thee, that I may find grace..."* (Ex. 33:13). To show him His ways He gave him the pattern of His sanctuary. His "ways" are like tributaries that lead into knowing Him who is the Way.

Paul tells us repeatedly that the tabernacle reveals New Testament lessons - *"See... that thou make all things according to the pattern shewed thee in the mount"* (Heb. 8:5). Let us notice this pattern. Timothy was told to *"Hold fast the form [lit. - outline, pattern] of sound words"* (2 Tim. 1:13). Here, we can only observe a limited portion. Yet, we see enough to detect a pattern, and each of these aspects of the Tabernacle will show the different phases to, or facets of God's Divine Order.

- A. The Brass Altar
- B. The Brass Laver
- C. The Tabernacle Building
- D. The Table of Shewbread
- E. The Candlestick
- F. The Incense Altar
- G. The Ark of the Covenant

HOW DO THESE SHOW GOD'S DIVINE ORDER?

A. **The Brass Altar** shows divine order for individual discipline (Ex. 27). Individually, we need to receive God's grace to discipline ourselves in conformity to His Will. How do we do it? Notice the following points that take us to the source of grace for self discipline:

1. The onlooker would see that the altar was in the heart of the blood bath. The sinner offered the sacrifice at the gate, and the blood was

SEVEN KEY TRUTHS

sprinkled around the altar—making the "arms" of the cross. It was not until the priest washed himself at the laver, close to the tabernacle door, that the blood marks were washed from his feet (Lev. 1:3). The altar speaks of Calvary. The individual comes to the heart of God when he comes to Calvary.

2. Without a sacrifice the sinner could not come to the altar. Neither can we come into God's presence without Christ as our Substitute.
3. The brass altar consisted of two things. The grating, which was the base, and the altar, made of hard desert wood overlaid with brass, which was around the base. The grating pictures the Cross of Calvary because it held Christ, the true sacrifice. The desert wood pictures Christ in His humanity, for He was *"as a root out of dry ground,"* and He bore our judgment (brass typifies judgment). The grating, which also held the sacrifice, came halfway up the altar, thus making the sacrifice upon the grating to literally be "in the altar." Indeed, when God sees us in the sacrifice, He sees us "in Christ." As for our standing, we are equal to Christ (just as righteous as He is) when He sees us in the sacrifice offered. This grating was equal in height to the mercy seat, a type of Christ now in heaven, since "propitiation" literally means "mercy seat" (Ex. 25:10; 27:5; Rom. 3:25).



We cannot live on past consecrations. We need to constantly get rid of the filth and impurities of the flesh that are burnt when we confess our sins at the altar.

4. A daily sacrifice was offered. We are to present our bodies as a living sacrifice (Rom. 12:1). This does not speak of hurting or doing any kind of harm to our bodies as a sacrifice to Him; this means we have to separate a special time to present our bodies in prayer and worship before Him on a daily basis.
5. The fire was never to go out, nor should we quench the Holy Ghost (Lev. 6:13; 1 Thess. 5:18-20). Murmuring and lack of praise will quench the Spirit.
6. No blemished offering was accepted. Our prayers (1 Pet. 3:7), our ministry, and ourselves must be free from ill will, self-interest, or any defiling thing. God's fire falling upon our sacrifices, which speaks of His presence coming down in our personal time with Him, shows His acceptance of them.
7. There were ash pans to carry the ashes out to a clean place —this must

THE DIVINE ORDER TRUTHS

be done in our lives on a regular basis. We cannot live on past consecrations. We need to constantly get rid of the filth and impurities of the flesh that are burnt when we confess our sins at the altar.

8. There were other instruments of the altar (shovels, basins, forks, and fire pans) - God has instruments of discipline: some are corrective judgments while others help us to stay disciplined.
9. The altar was foursquare - Calvary speaks of the fullness of God's love. His full surrender for us should also mean our full surrender for Him. Otherwise, where is His Lordship?
10. The altar with its instruments was to be covered and borne on the shoulders of the priests in the journey. *"Come, take up the cross and follow me"* (Mk. 10:21). We are not to broadcast our cross, but keep it as unto the Lord, so that His glory alone can be seen.

B. **The Brass Laver** shows divine order for the priest's walk and service. We are the priests now (Ex. 30:18; Rev. 1:6; 1 Pet. 2:15).

1. This brass laver was made from the mirrors of polished brass of the women (Eph. 5:26; Ex. 38:8; Js. 1:23). The Word is our mirror, and the whole body of Scriptures provides us with light so that we may see ourselves and wash our walk and service (the laver was for feet and hands). *"Be ye clean, that bear the vessels of the Lord"* (Is. 52:11).
2. It meant death to minister before washing. We minister death if we are not clean before God (Ex. 30:20).
3. Brass speaks of judgment. The brass laver shows that sometimes, when we are waiting for a Word to be fulfilled in us, it will test our walk until it is fulfilled. We see this in the life of Joseph (Ps. 105:19).

DIVINE ORDER FOR BUILDING:

1. Doing the right thing
2. At the right time
3. In the right way
4. With the right help



C. **The Tabernacle** shows four points of divine order for building.

1. Doing the right thing – it was the sanctuary.
2. At the right time – in Israel's case, starting a new nation in the fulfill-

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ment of the time.

3. In the right way – by obeying God's will in explicit details.
4. With the right help – Bezaleel with his helper, Aholiab (type of Christ and the Helper, the Spirit) supervised the "body ministry" (all Israel helped).

These principles are like four legs to a table; therefore, if any one is lacking, it causes unbalance and, consequently, unrest and failure. In other words, you do not expect a vase to rest safely on a table whose legs are not equal on all sides. Balance produces rest.

The execution of these four points depends on two things, the Spirit and the Truth. If you are ministering God's Word, His truth, you are doing the right thing. If you are obeying it, you are going about it the right way. If you are allowing the Spirit to lead you, He will make you sensitive to the right time, and though it may take some Spirit empowered intercession first, eventually He will raise up the right help.

Paul, the *"wise master builder,"* shows these four working principles as divine "guidelines" for himself in 2 Cor. 2:11-13. After saying that, *"we are not ignorant of his [Satan's] devices"* (literally: "very well thought up plans"), as a wise master builder he immediately illustrates the four legs. "Leg" number 1: he was doing the right thing, *"furthermore, when I came to Troas to preach Christ's gospel."* Then, "leg" number 2 was put into place; it was the right time, God's time, *"...and a door was opened unto me of the Lord"*. Then, "leg" number 3 was put into place: we know he did it in the right way, in obedience to God's will, from the background passage of Acts 16. However, "leg" number 4, the right help, was missing: *"I had no rest in my spirit, because I found not Titus my brother: but taking my leave of them, I went from thence into Macedonia."* Then, "leg" number 4 was put into place: Titus came to him in Macedonia (2 Cor. 7:5, 6). It was there, in Philippi, that God built up a fine work, because Paul had each of these four legs in balance. He knew better than to be trapped by Satan by building just a three-legged table that could be knocked down, losing the contents resting on it, and thus bringing discredit to God's name.

We also see these basic points for building in Rom. 15 and 16. He was doing the **right thing** when he said, *"Through mighty signs and wonders,...I have fully preached the gospel of Christ"* (15:19). He was moving **at the right time** when he said, *"But now I go unto Jerusalem... When therefore I have performed this, and have sealed to them this fruit, I will come by you into Spain"* (Rom. 15:25, 28). Several verses show that he was doing it in the **right way** by not building on another man's foundation (v. 20); by coming *"in the fullness of the blessing of the gospel of Christ"* (v. 29); by soliciting their intercession (v. 30), and by coming unto them *"with joy by the will of God"* (v. 32). The fact that "leg" number 4, the **right help**, was already waiting for him at Rome, is seen in all the wonderful helpers mentioned in chapter 16 immediately following.

Perhaps if any of these "legs" needs clarity, it would be the third, that of doing it in the right way. The others are almost self-explanatory. This "ta-

ble leg" itself automatically breaks down into four parts of its own. Notice the four verses used for it, *"...Lest I should build upon another man's foundation."* He had resolved to do it the right way, so that **right relationships** would be maintained. A builder can get a house half way built and then, if there are wrong relationships with either the one he is building for, or those he is building with, it will come to a stalemate.

Next, his coming *"...in the fullness of the blessing of the gospel of Christ"* suggests **right resources**. A builder may have right relationships, but if he gets the house half way up and runs out of resources, whether financial or tools to build, it will come to a standstill. This has happened in many churches. God's tools, His grace and His nine gifts of the Spirit, have been supplanted by man's sufficiency and programs, so that God could no longer build with them.

Next comes an exhortation for them to *"...strive together with me in your prayers to God for me."* These are the **right covenant rights** as we claim the promises. The builder could have the building half way built, and some one could come by claiming that the title is false, and that the property belongs to him instead.

Lastly, he was coming to them *"...with joy by the will of God..."* that he may *"...be refreshed"* with them. This meant that a builder might not have enough skill to build in the right way and miss out on the **right results**.

The nine fruits of the Spirit, when manifested, cause us to have right relationships. The nine gifts of the Spirit, when manifested, cause us to have the right resources. The nine beatitudes, when manifested, allow us to claim the right covenant rights. As we obey the nine-point "great commission," it will give us divine skills to come up with the right results.

Incidentally, the nine-points to this are found in Matt. 28:19-20, *"Go ye... make disciples of all nations... baptizing them in the name of the Father, and of the Son, and of the Holy Ghost... teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway..."* Additionally, the five signs of Mk. 16:17-18, complete the great commission: *"And they went forth and preached everywhere, the Lord working with them, and confirming the Word with signs following"*—right results automatically followed.

The tabernacle was the right thing, God's sanctuary. It came at the right time, when they were separated unto God. It was built in the right way, *"as God commanded Moses,"* and with the right help.

Whereas the above show the principles of divine order for building, 1 Cor. 12:28 shows how the pattern for building is carried out progressively. Since the foundation is laid first, we see the foundation layers listed first, which are apostles and prophets. Then, before building begins, someone must come around with the measuring rod in his hand to confirm the exact position for each new stone. That is why the teacher is third on the list. Next, the walls are erected, representing New Testament evangelism, which calls for miracles and gifts of healing. Then you have the heavy girders, beams and supports, picturing *"helps and governments."* Finally, the building is embellished and made fit for dwelling. That is done by the nine gifts of the Spirit, which are for *"edification"* (literally "for building up").

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The fact that only "tongues" is mentioned, and is last in the list, does not mean that it is least important; in fact, it is the "trigger" for all the gifts. The church in Ephesus exemplifies this pattern.

The church is like a beehive, which has normal, progressive courses. God, under abnormal conditions, gives the hive a special functional grace to continue, when this order has been tampered with. He also does the same for his local churches. For example, let us consider the case of a church that was not built on the foundation of an apostle. God can extend a special grace to refashion and remold the church. Just because the church hasn't had the advantage of laying the apostolic foundation early on, does not mean that God cannot, by giving it special grace, refashion and remold the church to become one *"after His own kind"* (Gen 1:24-25). However, such a group, like the potter's marred vessel being remolded on the wheel, must be especially submitted to the five fingered hand of the Master (Eph. 4:11).

D. Coming in from the east into the front room of the tabernacle, we find that **The Table of Shewbread** shows divine order for doctrine (Ex. 25:23, Lev. 24:5-9). The bread was:

1. Unleavened – So must our doctrine be.
2. In twelve cakes (not eleven) – *"Man shall live ...by every word"* (Matthew 4:4).
3. Set in order – *"rightly dividing ..."* (2 Tim. 2:15).
4. Placed on a table of four legs – The table speaks of Christ, for it is through Him that we have the Word to feast on, and four Gospel writers uphold Christ.
5. Enclosed on this table by two golden crowns – Any doctrine not within the bounds of the Spirit and the Word is unlawful.
6. Anointed with frankincense – Worship or praise keeps it from getting dry.
7. Called literally "presence bread" – When the truth is digested it makes Christ a part of us.
8. Placed on hot – The Scriptures were given by "inspiration" of the Holy Spirit; and they still need to be given out that way (2 Tim. 3:16).
9. Illuminated by the candlestick light – We need anointed ministry in order to interpret the Scriptures.
10. Eaten on the Sabbath – Sabbath means "rest." Just as Christ fed the five thousand when they sat on the green grass, so we must be at rest to digest His words.

E. **The Golden Candlestick** shows divine order for church government (Ex. 25:31-40). Church government has been left in the hands of the Holy Spirit, represented by the candlestick of pure gold. Christ said, *"I am the vine, ye are the branches,"* and the central shaft from which all the branches originate speaks of the Spirit's work in carrying out the headship of Christ (Jn. 14:18). The seven lamps speak of the seven spirits or the seven expressions of the one Spirit (Is. 11:2), which reflect Christ. Romans 12:6-8 gives a representative list of seven ministries, which each church needs. As we can see, it is the Holy Spirit and not the minister who is in charge of God's government in the local church. So it is only through those who are called and that wholeheartedly submit to the Holy Spirit's ruling, that God's real government is established in the local assembly.

1. Although one talent of gold was its weight, dimensions are not given. "One" speaks of God, and He will be just as big in the local church as we allow Him to be.



God will be just as big
in the local church as we
allow Him to be

2. The entire candlestick was made of sixty parts, including the oil (1), snuff dishes (2), snuffers (1), and oil dishes (1). There was its base (1), bowls (22), flowers (9), knops (9), lamps (7), and branches (7, including the shaft). Scripturally, "sixty" speaks of righteousness. The Hebrew letter *Samech* which stands for the number 60 represents support; the outer court of the tabernacle was supported by 60 pillars, and righteousness supports our christian life. Also Paul, the apostle to the Gentiles uses the word righteousness (Greek: "dikaiosune" Strong's 1343) 60 times in writing to the Gentile churches. Divine church government is a model of His righteousness in action, and is carried out by His grace. Sixty is the product of five times twelve, five being the number of grace, and twelve of government.
3. The bowls (22) were *"like unto almonds."* Since almonds were the first trees to blossom, and that in the winter, we see why the Hebrew word "almonds" means "watch, alert." Their blossoms are pure and white. The bowls picture fullness, and since there were twenty-two of them, it is not surprising that the New Testament speaks of twenty-two things we can be filled with.
4. The nine knops represent the gifts of the Spirit (1 Cor. 12:8-10). A knop is an ornamental upper column supporter, and the gifts are to establish us in the heavenly realm (Rom. 1:11). The Hebrew word means "ornaments," and the gifts are to adorn the bride (Gen. 24:53;

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- 1 Cor. 1:7).
5. The nine flowers, which speak of the savor of Christ, show the importance of the nine fruits in church government. It is interesting that following the fruit recorded in Galatians 5:22-23, the context shows how to cultivate each fruit. For example, Galatians 6:2 shows how to cultivate love.
 6. The candlestick was made of one piece of gold, with many varied parts. This shows that we break church government order if we each try to build a kingdom for ourselves; thus breaking the unity of the Spirit. "Our" ministry is not ours, but His. We are one with the whole and with Christ.
 7. The gold was "beaten work." The church should only officially recognize a ministry that has been proven. Notice there is no wood or human element in it. This means that in order to be used by the Holy Spirit to bring God's government in the church, the minister has to die to himself first.
 8. The lamps burned only at night (Ex. 27:20-21; 30:7-8). They needed fresh oil continually. After saying *"ye are light in the Lord,"* Paul admonishes us, *"Be ye being filled with the Spirit"* (Eph. 5:18 literal) —The early church practiced daily prayer hours. When the millennial dawn comes, we will need no lamps in heaven.
 9. The candlestick had snuffers to trim the wicks and snuff dishes to keep the trimmings (Ex. 37:23). This suggests that when testing true ministries, God is faithful to keep them, even as our tears are bottled in heaven (Ps. 56:8). The trimming can show the importance of church discipline as well.
 10. There were golden tongs (Ex. 25:38). If any of the trimmings fell to the ground, fleshly hands were not capable of picking them up. Divine order is broken when we attempt to handle a saint during testing or discipline, with anything other than the golden tongs of God's love.
 11. There were oil vessels (Num. 4:9). There is a need for prayer meetings and praise times, in order to draw from God's reservoir, with the purpose of becoming "stored up" with the anointing. Without these "oil vessels," the lamps soon stop shining.
 12. On Israel's journeys, the candlestick and utensils were covered with a cloth of blue, placed in a badger skin covering, put on a bar, and carried on the shoulders of the Kohathites. The world only sees the external badger skin, nothing of beauty in us, but oh, what riches are within! —The true church often lacks outward beauty (2 Cor. 4:7; Is. 53:2). However, *"the government shall be upon His shoulder"* (Is. 9:6), and by the rod of the Spirit it is borne along.

F. **The Incense Altar** shows divine order for worship (Ex. 30:1-20, 34-38).

1. The altar, upon which the incense was placed, was the hard, decay free, desert wood, overlaid with pure gold. Christ, who was both Son of man and Son of God, is the basis for all of our worship.
2. The altar, like the rest of the tabernacle, was annually sprinkled with blood —only through the blood is the way made into God's presence.
3. This was the piece of furniture closest to the Holy of Holies; yet not directly within it, and although not within it, it belonged there (Heb 9:4 the word "censer" means "altar," but also refers to the top part of the golden altar that was taken inside the Holy of Holies once a year (Lev. 16:12-13). This shows the Christ-centeredness of worship, for this altar was before the ark, with the veil between the two.
4. The dry incense powder, when in contact with the fresh coals of fire from off the altar, filled the whole house with its cloud. *"They that worship the Father must worship Him in spirit and in truth"* (Jn. 4:24). When this type of worship exists, sparked off by the Spirit, the whole atmosphere is charged.



No "soulish" worship can substitute for the divine connection with God that worship "in the spirit" gives us.

5. When Aaron lit the lamps at evening or trimmed them at morning, then the incense was to ascend. When we start any witness for Christ, or are being trimmed by any test, we need to spend much time in worship (Acts 12:5).
6. No strange fire was to be set on the altar. No "soulish" worship can substitute for the divine connection with God that worship "in the spirit" gives us. Neither can any misdirected zeal or wild fire of strange spirits share in this worship without ministering death to the worshiper (Lev. 10:1).
7. This altar, like the other one, had four horns. True worship has power in it (horns denote power).

Although the tabernacle comparison is to help us locate and define divine order, let us remember that the whole Bible is full of this teaching. For example, Deuteronomy 16:21 tells Israel that they are not to do as

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the heathens, and have extra worldly attractions such as "groves" (decorated trees to attract worshippers to their worship). God's wrath fell on Israel's kings more for this than almost anything else. There should be no special entertainment or personalities advertised as "drawing cards" to true worship, for then the congregation would not be worshipping God with pure motives.

- G. **The Ark of the Covenant** shows divine order for glory (Ex. 25:10-22; Lev. 16:2). First, let us look at glory. His glory is so great that it takes a fourfold kingdom to reveal it. From creation to Sinai, the Patriarchal era, God's kingdom showed the glory of His Name —a glory of fame. From Sinai to the cross, God's kingdom showed the glory of the Word —a glory of fruitfulness (for the Word is "seed" and brings forth fruit). From Calvary through this grace age, God's kingdom has been showing the glory of His life —a glory of favor. From the visible coming of Christ through the millennium, there will be the glory of His presence —a glory of fellowship.
1. With the above in mind, we see how the ark shows His glory. Actually, the ark itself shows forth the glory of His name (1Chr. 13:3-6). Its first two contents, the commandments and book of the law, picture the glory of His Word. The pot of manna together with Aaron's rod that budded and brought forth fruit, along with the blood sprinkled mercy seat, picture the glory of His life (and His life laid down for us). On the other hand, the pillar of the cloud, wherein the Lord dwelt between the cherubim, shows the glory of His presence. What glory He has for us!
 2. The ark, a picture of Christ (Col. 2:3; Rom. 3:25, "propitiation" is literally "mercy seat"), was the central thing in the camp, and the guide in the journey. God's glory comes when we give Him all the glory, by letting Him be our center and guide.
 3. The ark alone was in the Holy of Holies. God guards His glory jealously. *"My glory I will not give to another"* (Is 42:8).
 4. The ark's two staves to be borne by the Kohathites, were never to be taken out (Christ is ever ready to move with His people). These speak of two things that cannot be separated from God's glory —the Spirit and Truth. These must be borne by anointed priests. There are anointed principles that must be set in both the individual and assembly if they are to bear the glory. Bearing the Spirit staves, as it were, must be the two brothers "Consecration and Manifestation" (or the fruit of the Spirit and the gifts of the Spirit). On the other side, bearing the truth staves must be the brothers "Know the Word and Do the Word," for Paul says *"If a man strives for masteries, yet is he not crowned, except he strive lawfully"* (2 Tim. 2:5). This balance is necessary for God's glory, as stated in the Scriptures (2 Thess. 2:13-14). The Corinthian church had "Brother Manifestation" but lacked "Brother Consecration," so Paul put 1 Corinthians 13 in between chap-

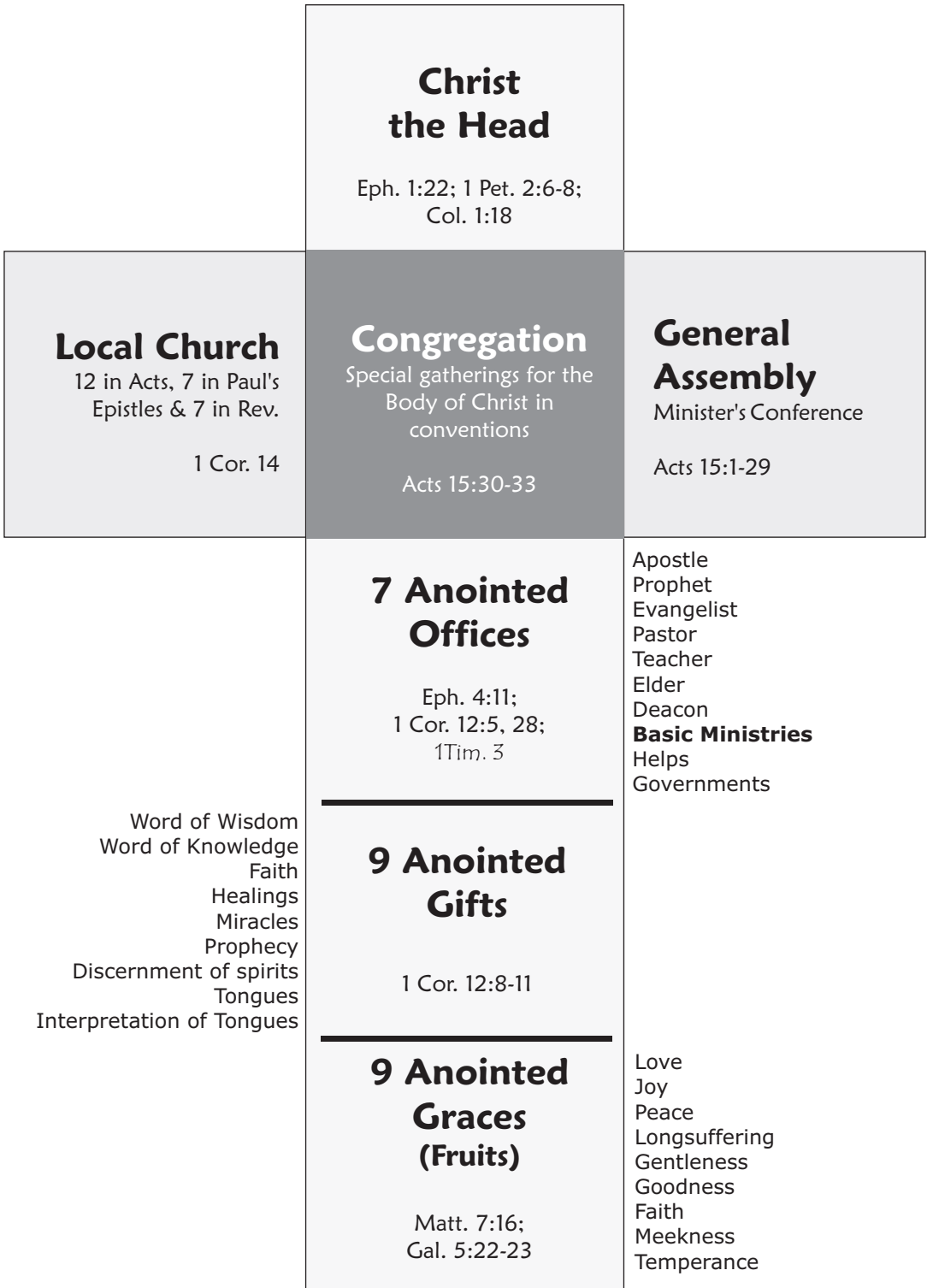
ters 12 and 14.

Honey is a picture of God's glory. Not only is it sweet, but it is full of vitamins and enzymes. It consists of two ingredients —the nectar, representing the Spirit, and the poison of the sting, representing the letter of the Word that kills. Commercialized honey has been subjected to 120+ degrees of heat. Although it is sold as honey, looks and tastes like honey, it has lost the vitamins of honey, and the enzymes have been "killed." Beloved reader, God's divine order for His glory cannot be commercialized under the high pressure of religious merchants, but must be obtained straight from the Beekeeper (Christ)!

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Divine Order for Church Government



DIVINE ORDER FOR CHURCH GOVERNMENT

A. **Christ is the Head of the Church** – Eph. 1:22; 1 Pet. 2:6-8; Col. 1:18. With the Holy Spirit as administrator (Jn. 14:25-26; 16:13-14).

B. **Three expressions of Church assembling.**

1. **The Local Church** – The local gathering together of the saints. The 12 main churches in Acts are: Jerusalem (ch. 2-7), Samaria (ch. 8), Damascus (ch. 9), Caesarea (ch. 10), Antioch (ch. 11 and 13), Philippi (ch. 16), Thessalonica and Berea (the twin churches, as a double portion, ch. 17), Corinth (ch. 18), Ephesus (ch. 19), Troas (ch. 20), Tyre (ch. 21) and Rome (ch. 28). Other examples are the 7 churches in Paul's epistles and the 7 churches in Revelation.

2. **The Congregation** – The general gathering of the Body of Christ in conventions (Acts 15:30-33); the last one will be in heaven with the Great Supper.

3. **General Assembly** – The gathering of church leaders from different local churches (Acts 15:1-29).

C. **Anointed Offices.** Although independently described below, none of them is to operate isolated or without being accountable to others. As an example of this we see the ministry of the apostle Paul; he first submitted the gospel he was preaching to James, Peter and John (Gal. 2:1-10). Later on with Barnabas, they were sent by the church in Antioch and when they came back they reported everything they had done (Acts 13:3; 14:26, 27). Another example is found in Acts 15 where there was a question regarding the law and the Gentiles, both Paul and Barnabas came to the apostles and elders at Jerusalem to submit the matter to them. It is also important to mention that ministerial relationships that include the exercise of authority have to be developed and mutually confirmed by the leading of the Holy Spirit.

1. **Apostle** – Lays foundational truths, establishes new assemblies, is enabled by the Lord Jesus Christ through a specific call of the Holy Spirit and operates within the realm and authority of that calling. Together with the apostolic team, the apostle maintains church order and doctrine working through the local church leadership (2 Co 10:8; 13:10), also providing accountability to the local pastor and elders, *"not that we have dominion over your faith, but are helpers of your joy"* (2 Co. 1:24 KJV). He can also confirm pastors, and with the input of the local pastor, ordain elders and deacons in the local assemblies.

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His ministry is backed-up by supernatural signs and wonders, and imparts gifts of the Spirit by the laying on of hands. His main duties are prayer and the ministry of the Word. He is meek, humble and sacrificial. Paul, Barnabas, Andronicus, and Junia are examples of New Testament Church apostles (Rom. 16:7).

- 2. Prophet** – Works together with the apostle to lay foundational truths and to establish new assemblies. Foresees future events, exhorts and confirms the brethren, judges prophecy and proves the prophet's spirit in the local church. He has a special anointing to move in the spiritual realm and is an example of suffering, affliction, and patience. Prayer and worship are his main duties. We find Silas and Agabus named among the New Testament prophets.
- 3. Evangelist** – Has an outreach ministry and a love for sick and lost souls. His main calling is to preach salvation with the help of supernatural signs and wonders, as seen in Philip's ministry in Samaria. He must maintain a strong relationship with the apostles so they can continue the establishment of the believers in a local church. He must have a home church where he is accountable and can receive prayer and spiritual support. The evangelist not only ministers to the lost, he also has a ministry in the local church encouraging and training the saints to reach the lost.
- 4. Pastor** – Feeds the flock of the Lord, counsels and leads the believers in the way of the Lord, discerns false ministries, watches for the souls of the saints and will give account for them. For the church's health and his own protection he must remain accountable to an apostolic team and submit to them any major decision that would affect the life and doctrine of the local church. The pastor also seeks the counsel of the local church eldership in order to direct the church.
- 5. Teacher** – Receives the doctrine from the apostle and breaks it down so the saints can understand it and live accordingly. He does research for biblical material to enrich the teaching of the doctrine and helps the pastor of the local church to develop the spiritual growth of the believers.
- 6. Elder** – A ruling elder helps the pastor in the overseeing of the local church and in taking care of spiritual matters. His delegated authority in the local church is to look out for the edification of the church. He also teaches the believers by word and example. The elders are considered the backbone for the local New Testament church.
- 7. Deacon** – Carries on God's government over natural things in the local church. He performs physical duties to supply for the natural needs of the church. As Stephen was, this ministry requires the fullness of the Holy Spirit, wisdom and faith.

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- 8. Helps** – Is a basic ministry in the church that includes but is not limited to: prayer, music, singing, cooking, giving, and serving.
 - 9. Governments** – This is a lesser government ministry, whose purpose is to keep control and accountability of the different areas of the church like the Sunday school overseer and teachers, secretary, and treasurer.
- D. **The nine anointed gifts** – All of these are given and are supernaturally operated by the Holy Spirit through the faith of the believer (1 Cor. 12:8-11).
- 1. Word of wisdom** – Spoken or unspoken revelation gift (of His wisdom) for decisions on things we say and do and places we go in order to fulfill His purpose and plan.
 - 2. Word of knowledge** – Spoken or unspoken revelation gift, that supernaturally shows facts about people, places, things, or circumstances, past or present.
 - 3. Faith** – Super-anointing of faith for believing for miracles; the word of authority over natural laws; the creative word of God in operation.
 - 4. Healings** – The Holy Spirit's anointing through the believer to work supernatural healings of any kind of sickness, disease, infirmity, or abnormal body conditions.



All may receive the gift of prophecy,
but not all are called to the
Prophetic ministry

- 5. Miracles** – Supernatural wonders outside the realm of healing, like the restoration of members of the body or overruling the laws of nature, such as raising the dead, walking on the water or the multiplication of loaves and fish.
- 6. Prophecy** – God's channel to speak to His people. It is the testimony of Jesus and is given for edification, exhortation, and comfort. While all may receive the gift of prophecy, not all are called to the prophetic five fold ministry, since this one is an authoritative ministry in the church as explained above.
- 7. Discerning of spirits** – Ability to discern or distinguish between the working of Satan and the work of the Holy Spirit; ability to name evil spirits and to reveal people's attitudes.

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- 8. Tongues** – God's messages to the church in tongues other than the spoken language - These tongues are for a sign to the unbelievers when interpreted by the gift of interpretation of tongues and are separate from speaking in tongues when receiving the baptism of the Holy Spirit or worshiping or praying in tongues.
 - 9. Interpretation of tongues** – Divine ability to interpret messages brought through the gift of tongues so that the message may be understood.
- E. **The nine anointed graces** – The characteristics of the Spirit of Christ within us, developed by the Holy Spirit in our lives.
- 1. Love** – See 1 Cor. 13 for the sixteen characteristics of love
 - 2. Joy** – Complete satisfaction, and contentment despite outer circumstances
 - 3. Peace** – Rest; relaxation; freedom from tormenting thoughts, worry, and fear
 - 4. Longsuffering** – Patient endurance; putting up with others' faults with joyfulness
 - 5. Gentleness** – Usefulness; having a tender touch; not harsh; tamed (kindness)
 - 6. Goodness** – Manifesting that which is helpful and edifying to others
 - 7. Faith** – Faithful; steadfast; faith to be kept
 - 8. Meekness** – Strength and courage under control, coupled with kindness, mildness, humility, and discipline; not defending ourselves; adjusting to any situation; the ability to be lead
 - 9. Temperance** – Masters desires and passions; does not overindulge in anything; manifests self-control; abhors evil



CHAPTER TWO
THE REST
TRUTHS

THE REST TRUTHS

*Proof that we are in God's will by the
Peace of His grace (Romans 1:7)
Heb. 3.-7-4.-16; Ps 37; Mat. 11:28*

7 WAYS TO ENTER GOD'S REST

A. FAITH IN GOD'S WORD

Heb. 3:19; Ex. 12:28;
Heb. 4:3; Heb. 11:28

B. CEASING FROM SELF EFFORT

1 Pet. 5:7; Ex. 6:6;
Heb. 4:10; Ex. 14:14

C. LIFE IN THE SPIRIT

Heb. 3:13; Ex. 17:12;
Gal. 6:2; Phm. 7

D. HARMONY THROUGH BODY MINISTRY

1 Thes. 5:12-13; Num. 8:5-26;
Heb. 13:17; Ex. 36:1-4

E. SUBMISSION TO CHRIST'S MINISTRIES

Matt. 11:29; Deut. 11:11-15;
James 1:4; Jer. 6:16

F. GROWTH

James 1:4; Jer. 6:16

G. RECOGNIZING THE LORD'S PRESENCE

Deut. 12:11-12; Ps. 132:13-14;
Heb. 4:13-16; Jn. 6:21

7 SOURCES OF UNREST

- A. *Unbelief; Condemnation*
- B. *Self-Effort; Cares*
- C. *Spiritual Frustration*
- D. *Discord in Relationships*
- E. *Pride; Rebellion*
- F. *Immaturity*
- G. *Fears*



What is "rest"? Paul said, *"None of these things move me"* (Acts 20:24). That is rest. The Shunamite woman, in spite of her son lying dead, confessed, "It is well." (2 Kings 4:26). Her eyes were on the promise, not on the circumstances. That is rest. Paul and Silas could sing in the midnight jail. That is rest. Christ never spoke of His own sufferings while on the cross, but interceded for us. That is rest.

Whenever God's people learn to rest, God works. For as we rest, God works; but as we work—in self-effort, in anxiety, in struggling instead of trusting—God rests. Daniel rested in the lion's den. The Hebrew children rested in the fire. Even those who died as martyrs did so in rest, and look how God worked to multiply the seed sown.

Rest has three general aspects for the believer:



As we rest, God works; but as we work—in self-effort, in anxiety, in struggling instead of trusting—God rests

1. **Rest for the Spirit** *"Come unto me, all ye that labor and are heavy laden, and I will give you rest."* (Mt. 11:28). We received this rest when we came to Christ and our spirits received Him.
2. **Rest for the Soul** *"Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest for your souls."* (Mt. 11:29) We receive this rest when our souls submit to Christ's yoke of love on a daily basis.

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- 3. Rest for the Body** *"Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them"* (Rev. 14:13).

HOW CAN WE ENTER INTO THIS REST?

There are seven areas in which Christians can be out of rest. For each one, however, God has provided the solution. If we are willing to meditate on His Word and discipline our "thought life" to conform to His Word, we will enter into His rest. Let us prayerfully study each of these areas. The fullness of God's revelation comes as we turn to Him and allow Him to reveal it to us. The following is only an outline:

- A. Faith in God's Word.** Israel did not enter into their Canaan rest because they limited God. *"Yea, they turned back... and limited the Holy One of Israel"* (Ps. 78:41). "Limited" here literally means "horizon." They tried to push God into their little five-sense box. All the time He was wanting to lift them up through faith in His Word into the "large room," that throne room in the heavenlies. Faith in the Word brings rest (Heb 4:2-3). Many believers seek the secret of rest. Sadly, however, throughout their lives, they never enter into the fullness God has intended for His people. What stops us from entering into this rest? Hebrews 3:18-19 tells us Israel could not enter into His rest because of unbelief. Unbelief holds many Christians in the grip of fear and anxiety and stops them from receiving victory.
- B. Ceasing from Self-Effort.** Next we see that clinging to our own problems and not ceasing from our own works of self-effort or worry, hinders rest in our lives. In other words, whoever holds on to the pole of self-effort, trying to "help" God, will never catch hold of the pole of rest, for they are too far apart. Righteous Job believed that God blessed him on the basis of his good works, and held fast to his own righteousness. He almost died, and finally let his righteousness go, which pictures what we need to do when we come to Calvary. Then he realized it was only by grace, and rest came to him (Job 27:6; 33:24). Others, through worry, hold on to their problems. *"Casting all your care upon Him, for He careth for you"* (1Pet 5:7). God does not have problems (Heb. 4:10). When David was loaded down with cares in the wilderness, he learned a secret. He would begin praising God instead of murmuring, and what could have seemed to be a problem became actually just a fiery test. The fire burned only that in him which needed to be burned, and the gold came through purified.
- C. Life in the Spirit** is a secret of rest. *"For with stammering lips and another tongue will He speak to this people. To whom He said, This is the rest wherewith ye may cause the weary to rest; and this is the refreshing: yet they would not hear"* (Is 28:11-12). *"Thou, O God, didst send a plentiful rain, whereby thou didst confirm thine inheritance, when it was*

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weary" (Ps. 68:9). This rest comes when our lives are continually full of the Holy Spirit (Eph. 5:18-20). Speaking in tongues leads us to yield ourselves to the leading of the Holy Spirit, which enables us to enter into His rest (Ro. 8:6).

- D. Harmony through Body Ministry** brings rest. As long as a square peg is trying to fit into a round hole, it feels uncomfortable. Each member of the Body of Christ has a particular ministry (1 Cor. 12:25-27). When a member finds his or her place in Christ's body, then he finds rest. If a bone out of joint could talk, it would say "AMEN!" to that.
- E. Submission to Christ's Ministries.** Rest comes through submission, foremost to Christ's Lordship, and then to an extension of that, His ministries (Heb. 13:7, 17). It is obvious to say that when a sheep submits to a good shepherd who knows where the green grass is, that rest eventually awaits him.
- F. Growth** brings rest. Imagine a haphazard teenager in a jalopy, racing down the road, skidding around the corner on two wheels, then screeching to a stop outside your house. He jumps out, bangs the car door shut, and approaches the house where you are standing in the doorway. He stops and stands nervously shifting from one foot to the other. Someone might say, "Give him time and he will mature". In the spiritual realm, this time of growth can be hastened or slowed depending upon our decision to follow Christ wholeheartedly (Mt. 11:29). Some areas in a believer's character may be more like a poorly built structure that needs to be torn down altogether and rebuild. These people can only find rest through true growth in grace (2 Pe. 3:18).
- G. Recognizing the Lord's Presence** brings rest. Christ said, "*Be of good cheer; it is I; be not afraid*" (Jn. 6:20) when the disciples—who were in the midst of the stormy night with the boat almost capsizing—thought he was a phantom coming to them on the water. The storm ceased. There was rest. "*In ALL thy ways acknowledge Him, and He shall direct [make straight] thy paths*" (Proverbs 3:6). "Make straight" infers that they were crooked before.

GOD'S REST

Now let's turn the table. We've been speaking about how God ministers rest to us. Now we will see that He also desires US to minister rest to Him.

How can we do that?

He tells us to love Him with all of our "*heart, soul, mind, and strength*" (Mk. 12:30). Since we are made in His image, He also has His heart, soul, mind, and strength. Let's see how this relates.

In the "rest chapters" of Hebrews 3 and 4 (overlapping into ch. 5) we find four things that give Him rest:

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1. His House (His Habitation) He. 3:1-6; Ps. 132:14-15; Isa. 18:4; 66:1; Acts 7:49; 2 Cor. 12:9.
2. His Promised Land, Canaan (His predestined calling) Ps. 95:11; He. 3:7-4:3.
3. The Seventh Day – Sabbath Rest (Rest of Satisfaction) He. 4:4-13.
4. The Aroma of the Sacrifice. *"Sweet savor [aroma] of His rest"*. He. 4:14-5:18; Gen. 8:21, etc. The word "sweet" comes from the root word that literally means "to rest."

We also find that they give, respectively, rest to His heart, soul, mind, and strength.

1. God sets His heart upon His house of rest (2Chron. 7:16.), *"..that My Name may be there for ever"*.
2. God sets His soul upon the real "promised land," which are those areas of our soul that have been submitted to Christ's lordship. *"Behold My servant, whom I have chosen; My beloved, in whom My soul is well pleased"* (Mt. 12:18). A father who lives a pure life enjoys seeing his own character and traits in his son.
3. We, as human beings, are *"fearfully and wonderfully made,"* to show that *"marvelous are His works"* (Ps. 139:14). God could not rest until man, the last of His works, was made. His mind had engineered the crown of His works, and then He rested on the seventh day. Satan, knowing this, and wishing to bring unrest to God's mind, attacked man's mind with *"Has God said?"* (Paul warns the Corinthians against the same thing in 2 Cor. 11:3).
4. God manifested His strength in the greatest sacrifice ever made, that of His beloved Son, the Lamb of God, crying out on the cross *"It is finished."* That sweet aroma arose to the very presence of God to bring Him rest from all the transgressions of human kind. He manifested His omnipotence when He brought Jesus out of the grave after the atonement for sin was totally fulfilled. This was accomplished when Jesus' soul suffered for three days and three nights in the lowest pit (Ps. 18).

MINISTERING REST TO GOD

1. God's great treasure chest in Christ is the Church. Since our hearts are His treasure chest and God finds rest when His church fulfills His purposes or treasures, we do not want to do what several of Judah's kings did. Under pressure, they took treasures from the temple and gave them to the enemy. May we keep what God gave the early

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Church and not let any one remove those ancient landmarks placed by Christ and the apostles, *"Whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end"* (He. 3:6). This rest is maintained by (1) the Headship of Christ, including His apostolic oversight, and (2) being in right relationship with our High Priest, who gives us hope to persevere unto the end, in joy. (1) For not only is the corporate house, the Church, His house of rest, but (2) also, individually, we are the temple of God (1 Cor. 6:19).

2. We give God rest in His soul, by letting Him still see in us His anointed Son, in whom His soul is still well pleased. The same Father, Who was pleased with His Servant, is still pleased with Him in us, when we walk in God's predestined *"good works, before ordained that we should walk in them"* (Eph. 2:10). In other words, our sacrificial walk of obedience before Him, claiming His promises against spiritual enemy opposition, gives rest to the Father's soul. We see that the Israelites, who, through unbelief, were disobedient to these promises, did not enter in. We see, throughout Acts, that the early church obeyed *"the promise of the Father"* (Acts 1:4-5) immediately after salvation. They obeyed by receiving the Holy Spirit in a supernatural way. It is possible to cross from wilderness living to the entrance of Canaan living by obedience in this area but to still fall short, like the two and one-half tribes who still settled on the east side instead of on the promised west side of the Jordan River. May we possess all the promises, which *"in Him are yes, and in Him Amen, unto the glory of God by us"* (2 Cor. 1:20). Another of those promises is Phil. 4:19, *"But my God shall supply all your need according to His riches in glory by Christ Jesus."* We see that the double portion application of His Rest here is (1) our soul being right with Him, and (2) walking in predestined works.



We give God rest in His soul, by letting Him still see in us His anointed Son, in whom His soul is still well pleased

3. The third "My Rest" is the rest that comes when we cease from our own works. Many Christians have begun in Canaan, but instead of letting God finish His work of maturing them, either because of legalism or because of being at ease through spiritual laziness, they have never allowed the "Alpha" to be their "Omega." They are like the Corinthians and the Galatians, who were content to be like the Hebrew believers to whom Paul was writing, *"For when ... ye ought to be teachers, ye have need that one teach you again which be the first principles.."* "First" denotes that there are other truths that

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God meant should follow, such as those seven key truths that Paul was teaching them.

This third "My Rest" means that we, on our part, are to let the sword of the Word do a deep work of cutting out wrong desires from us. This is what Israel failed to do by not ridding themselves of all the Canaanites, who became like thorns in their sides afterwards. What rest the Father enjoys, however, when we let patience do its perfect work, that we may be lacking nothing! (James 1:4).

This third "My Rest;" ceasing from our self efforts on the seventh day, is also a double portion rest. For the "seventh day" also has a double significance. We know that Peter says, *"one day is with the Lord as a thousand years, and a thousand years as one day"* (2 Pet. 3:8). Therefore, the prophetic application of this "My Rest" is that, those who do allow a deep work of sanctification to be finished within them, will rule and reign one thousand years with the Lord, when He returns later, with all His saints, to possess the kingdoms of the world. We are already heirs of God as believers (of His eternal life and heaven), but we are also *"joint-heirs with Christ, if so be that we suffer with Him"* (Rom. 8:17).

4. The fourth rest is the "sweet aroma" or literally the "aroma of rest." The first use of this is when Noah and his family built an altar after the flood, from which ascended this aroma of God's rest (Gen. 8:21). We also see our High Priest in Hebrews officiating in His office. His ministry is to offer up the Sacrifice that along with its aroma sends rest up to God. This Sacrifice, Jesus Christ's earthly life, speaks of *"the weakness of God"* that *"is stronger than men"* (1 Cor. 1:25).

This rest also has a double portion application. (1) First, Christ, in Heb. 5:7-8, *"offered up prayers and supplications with strong crying and tears,"* thus learning *"obedience by the things which he suffered."* Gethsemane could be called the match that set off the fire at Calvary. We come to God not by our own merit, but through the sacrifice of Christ, which makes us acceptable. (2) Second, the same love that dwells in Christ, dwells, in measure, within us. When we let our selfishness be burnt up on the cross in daily living, our suffering for him and our worshiping Him is a sweet aroma to Him (Heb. 13:15-16). *"Let my prayer be directed before you as incense"* (Ps. 144:2). Paul shows the contrast between these two double-portion applications in Eph. 5:2-7. For, after showing us about Christ being our sacrifice with His sweet aroma, he warns us of the stench of an unsanctified life that could prevent this aroma from ascending heavenward from us. The stench mentioned are: fornication, all uncleanness, covetousness, filthiness, foolish talking, and too much jesting. Instead, we should send up the sweet aroma of thanksgiving.

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FULLNESS OF REST

Paul defines "fullness," in terms of perspective, as *"breadth, length, depth and height"* (Ephesians 3:18-19). This concept would be incomplete, except that *"God is love,"* and His love fills these dimensions.

1. In rest, we enter into the *"breadth"* of the fullness of God, which encompasses many people.
2. In rest, we enter into the *"length"* of the fullness of God, which gives us the ability to follow the path of righteousness and to endure through a long span of time.
3. In rest, we enter into the *"depth"* of the fullness of God, which speaks of the inner penetration it makes into our personal lives.
4. In rest, we enter into the *"height"* of the fullness of God, ever bringing us up into the extent of His heavenly presence, even through spiritual warfare, if necessary.

A review of Hebrews 3:1-6 shows these dimensions:

1. After speaking about God's Name being glorified in the Church among the many children given to Him (the Son), the author speaks of the Church as comparable to a building. When you face a building, you automatically view its breadth. Solomon's temple, one of the great wonders of the ancient world, was very wide. In the future, Ezekiel's temple will be much wider. Just like the Universal Church, the greater its circumference, the greater its scope in reaching greater numbers for Christ; for new individual stones, or believers, are being multiplied and added to it.
2. The Canaan rest was goal-orientated. It was their goal for forty years as they journeyed in the path of righteousness (right relationships) in the wilderness. Those who fell were victims of their own unbelief of God's Word. They never finished the divine *"length"* of right living. Joshua, Caleb, and the new generation believed God and showed God's length in their lives. They heeded the *"Today ...harden not your hearts"* warning.
3. This third *"My Rest"* speaks of *"depth"* in the Christ-life. When we work (in self-effort), God rests. However, when we rest (in His life), God works, but not until we cease from our anxious self-effort. This rest penetrates the depth of our being. That is why the most skillful exercise of the high priest's ministry is mentioned to describe it. *"Let us then exert ourselves to enter into that rest, so that none may fall on account of such disobedience as they exemplified; for the word of God is living, effective and sharper than any two-edged*

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sword. It penetrates even to the dividing line of soul and spirit, of joints and marrow." This refers to the skillful cutting of the knife into the bone joints to get the marrow —God's portion. *"...and is skilled in judging the heart's ponderings and meditations"* (He. 4:11-12, Berkeley's version). Oh, the profoundness of this dimension! The depth of His life penetrates us by the Word.

4. Height comes last. *"Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our confession"* (v. 14). He is as Melchizedek, priest of the Most High God. Those sweet aromas from Christ's sacrifice for us, as well as those from our sacrifices for Him, ascend heavenward to bless the courts of heaven and lift us up into His presence.

LOVE IS THE BOND OF PERFECTION

It truly will bind us to His rest.

1. *"You shall love the Lord your God with all your heart"* —Love in Adoration: After ten days of that kind of love in the Upper Room, at Pentecost God began sending them abroad to evangelize many souls —Oh, such breadth!
2. You shall love Him *"with all your soul"* —Love in Affection: It is needed if we are to remain loyal and stay on the Way (Acts 11:23) —Oh, such length!
3. You shall love Him *"with all your mind"* —Love in Attitude: Without it, there are too many stones in our mind that hinder God from digging deep within us. —Oh, such depth!
4. You shall love Him *"with all your strength"* —Love in Action: It is needed in order to pour out sacrificial acts before God so that (as in those Old Testament feasts in which many sacrifices were given) God's Presence lifts us up into sweet communion with Him —Oh, such height!

I AM THE DOOR

Jesus shows the way to fully enter into this rest. How do we enter? Through the Door, the legal entrance into the REST, which is pictured by the veiled entrance to the Holy of Holies (to be technical, the veil's 4 silver sockets, Ex. 26:32). The rent veil —His slain body— was the result of His Calvary experience. Below the veil were these 4 hidden silver sockets; silver picturing His redemptive work for us, which is the legal basis for entering His rest (Ex 26:32).

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1. The Rest of Habitation —(The Church is His habitation) Acts 7:49. On what legal grounds can we, Christ's Body (the Church), come before the Father? According to Psalms 139:14-16 (KJV), when God saw His seed, Jesus, in hell, He was looking at His Body, the Church, as a baby being formed in its mother's womb. In Isaiah 53:10 we literally read, *"When thou shalt make His soul sin, He shall see His seed,"* even in hell. *"He shall prolong His days,"* speaks of the resurrection that opened up His rest for His Church; God's creative will is fulfilled.
2. The Rest of Canaan – Heb. 4:3. The rest of the heavenlies: His "orbit" or righteous will for us. Rest is the product of submission and of entering into His righteous will. For us to legally (righteously) be able to enter His rest in the heavenlies, His soul had to be like the scapegoat, wandering in the wilderness, dying its slow, tortuous death for us. "Die" means to be "cut off," as seen in Isa. 53:8a. "Deaths" is plural in verse 9. Our death went to hell with Jesus so we could go into the heavenlies. God's foreordained works for us are mentioned in Ephesians, which repeatedly speaks of our standing *"in the heavenlies,"* even here and now. We are to walk in the rest of justification and its realities.



Rest is the product
of submission and of
entering into His righteous
will

3. The Rest of the Finished Work – The Rest of Satisfaction: Isa. 53:11 shows that *"He shall see of the travail of His soul and shall be satisfied."* Without His finished work, all our specific works would be useless. As we pour ourselves out as a sacrifice into the many details of His specific will for each of our lives, we bring God rest.
4. The Rest of the Millennium and Our Portion in It – The Rest of Completion and Joy. In Isa. 53:12 the "spoil" that Christ receives as First Born, He passes on to *"the strong,"* the ones who will reign with Him during the Millennium. How can He do this? *"Because He hath poured out His soul unto death."*



CHAPTER THREE
THE OVERCOMING
TRUTHS

THE OVERCOMING TRUTHS

*The protection of God's will by His overcoming grace
(2 Corinthians 12:9)
Phil. 3; Heb. 5:11 - 6:20; Rev. 21:7*

7 CALLS OF THE SPIRIT

| The Calls of the Spirit | In the life of Christ | In the life of the disciple | The purpose | What He does with us | The "overcomer" blessings in Rev. 2, 3. |
|-----------------------------------------------------|-----------------------|------------------------------------------|---------------------|----------------------|--------------------------------------------------------------------------------------------------------------------------------|
| A. Call to Salvation | Matt. 2:15 | 1 Thes. 4:7; 2 Cor. 6:17 | Holiness | Woos | To eat of the Tree of Life |
| B. Call to Responsibility (before God & man) | Lk. 2:49-52 | 1 Cor. 1:9; 3:9 | Fellowship | Proves | No hurt of the second death |
| C. Call to Anointed Priesthood | Lk. 3:21-22 | Gal. 5:13; 1 Pet. 2:5; 2 Cor. 3:17 | Liberty | Endues | To eat of the hidden manna & a new name |
| D. Call to Overcome Temptation | Lk. 4:1-2 | 1 Pet. 2:21; 3:9 Col. 3:15 | Suffering and Peace | Bruises | Power to rule & the Morning Star |
| E. Call to Anointed & Proven Ministry | Lk. 4:14-19 | Phil. 2:22 Acts. 13:2 Jn. 21:17 | Special Ministry | Uses | Clothed in white raiment & not to blot out his name from the book but to confess it before His Father |
| F. Call to Abundant Life | Jn. 12:24 | Jn. 10:10 Col. 1:5-6 | Life Eternal | Renews | A pillar in the House of God and a threefold Name on him: a) God's, Name b) New Jerusalem's Name c) Christ's new Name |
| G. Call to the Throne | Acts 1:10 | 1 Thes. 2:12; 2 Thes. 2:14 | Kingdom & Glory | Moves | To sit with Christ in His throne |



THE SEVEN CALLS OF THE SPIRIT

The Spirit called Christ to a higher realm on seven different occasions. Since He is our example (1 Pet. 2:21), we too are to follow the pattern, and allow the Spirit to lead us in the bloodstained path. Naturally, there may be a certain amount of "leeway" in how the seven calls come to us in contrast to how they came to Christ.

A glimpse into Christ's life will help us locate ourselves as to exactly where we are in God's calendar for our individual lives. We need to remember several things when we see how Christ followed these divine calls so easily.

First of all, His delight was not to preach or anything else, no matter how good it seemed to be; but what is stated in Psalm 40:8, *"I delight to do thy will, O my God"*.

Another secret of growth was that, although He was in a hard, spiritually "dry" environment all His life, He did not let the hardness of others harden Him. *"For He shall grow up before Him as a tender plant, and as a root out of dry ground"* (Is 53:2).

Now, let us see the calls:

A. The Call to Salvation (not only justification but sanctification also by **coming out of the world**). This was the first call that the Lord Jesus responded to when He was called to come out of Egypt (Mt 2:15), and it is also the first call of the Spirit that we must respond to.

B. The Call to Responsibility came next:

1. Before men (his earthly parents)
2. To do the work the Father had planned (Luke 2:49-52). His Father's business was in the Father's Temple where, at the age of twelve, He was ministering to the temple leaders. This call is also our second call. Of course, this call includes our responsibility to follow Christ in our daily walk now that Egypt has been left behind. Look at Andrew who, as soon as he found Christ, felt responsible to bring his brother Peter to Christ.

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- C. The Call to Anointed Priesthood** came at the river Jordan where the Holy Spirit descended upon Christ at the age of thirty (the same age Israel's priests were anointed for the priesthood) (Lk 3:21-22). This call basically represents the receiving of the Holy Spirit for service. It often has an inherent call to a special ministry. Let us consider David, who was anointed by Samuel to sit on the throne, but had to go through a proving period before entering the fullness of his particular ministry. That is why the following call is important.

David was anointed by Samuel
to sit on the throne, but had to go
through a proving period before
entering the fullness of his
particular ministry



- D. The Call to Overcome Temptation** is the fourth call (Lk 4:1-2). This is a "proving ground" call, as it were. For *"Many are called"* —to a ministry, as in call number 3— *"but few are chosen."* Why only a few? Because they never pass this particular "grade" or call. In Christ's life, this came during His forty days of temptation (Lk. 4:2). He passed the test because He hid the Word in His heart and was led by the Spirit. Thus, He was able to continue on to the fifth call.
- E. The Call to Anointed and Proven Ministry** (Lk. 4:14-19). Christ's anointed ministry lasted three and one-half years. He was the chief apostle, prophet, evangelist, pastor and teacher, elder, deacon, government, and help (He still is; and when we enter this fifth call, He is still pouring out His life-ministry through us). We might say that these calls are like a child's building blocks. Entering these progressive calls of service for Christ does not relieve us from the responsibility of previous calls. Christ was severely tempted in the desert immediately before His three and one-half years of ministry, and continued being tested throughout this period.
- F. The Call to Abundant Life**, the sixth call, was constituted by the death, burial, and resurrection of Christ. *"Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit"* (Jn 12:24). In one way, this call is like the fourth call repeated and intensified, except that there is the additional aspect of the resurrection.
- G. The Call to the Throne** (Acts 1:10) is seen in Christ's call upward to sit *"on the right hand of God"* (Mk 16:19). Since the Spirit is to give us a taste of the glory to come (Eph 1:14), God wants to empower us to sit on the throne and take full dominion over the adversary; while we are waiting on the real call upward. When we get to the place where, in daily experience, it is *"no more I, but Christ liveth in me"* (Gal. 2:20), we will experience this throne-room living.

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These calls are not limited just to the individual, for God has issued the same calls to the church. God divided the church age into periods, pictured by the churches of Revelation 2-3, in which the church is receiving these calls. For example, the Laodicean church receives the call to the throne, as it is last. *"To him that overcometh will I grant to sit with me in my throne..."* (Rev. 3:21).

In the Old Testament as well as in the New Testament, a case or fact was proved by two or three witnesses (2 Cor. 13:1). God's desire is to have a pattern church of today, just as He had one in Acts, to prove His grace to all. These pattern churches also follow along the line of the "seven calls." First notice the "early" Church's calls:

- A. The Call to Salvation.** After Calvary and the resurrection, Jesus called the apostles to salvation when He breathed upon them and commanded them to receive the Holy Spirit (Jn. 20:22-23).
- B. The Call to Responsibility** came through the Great Commission (Mt. 28:19-20; Mk. 16:15-18). This call also called them unto the upper room first (Acts 1:4, 13).
- C. The Call to Anointed Priesthood** came at Pentecost (Acts 2:1-4). This call was prefigured in Israel's Sinai, where God called them to be a nation of priests (Ex 19:6).
- D. The Call to Overcome Temptation** came through the dispersion, due to persecution (Acts 8:1).
- E. The Call to Anointed and Proven Ministry** came immediately after the preceding call, *"Therefore they that were scattered abroad went everywhere preaching the word. Then Philip went down to... Samaria..."* (Acts 8:4-5).
- F. The Call to Abundant Life** came as God raised Paul up with his abundant life message and ministry of grace, as seen in his three missionary journeys (Acts 13-19).
- G. The Call to the Throne** perhaps has its great climax in the martyrdoms under Nero that followed the persecution. Meanwhile, Paul's example of "throne-room living" is seen in his journey to Rome and the epistles written en route.

Now, notice the progressive calls repeated under different circumstances in this last "Pattern Church," in which we may have a part. Of course, we must begin at the Reformation because the root of these calls goes back to that time:

- A. The Call to Salvation** came out of the mouth of the reformers as they called God's people out of Babylon to a genuine salvation by grace, not by works. Of course, God is still calling His people to be saved and to

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come out of the world. We are not saying that these calls cannot be repeated to God's children now, but we are looking at the "over-all" picture.

- B. **The Call to Responsibility** was seen particularly in the 19th century, both in the great missionary activities (toward men) and in the old-fashioned "waiting meetings" of the original "Holiness" people, where they waited (toward God) for power. They were in their upper room in those days and felt responsible to get God's preparation.
- C. **The Call to Anointed Priesthood** came simultaneously as the Pentecostal downpours came upon these waiting disciples the world over and the Pentecostal groups emerged.
- D. **The Call to Overcome Temptation** came as Communism, persecutions, and world wars arose without and, in many cases, divisions within, amidst God's children. (Remember, only those who stay full of the Holy Spirit and who have the pure Word come through this stage.)
- E. **The Call to Anointed and Proven Ministry** came immediately after the preceding call, as God's true servants went everywhere preaching the Word with *"signs following."*
- F. **The Call to Abundant Life**, which has its precedent in Paul's three missionary journeys and in Christ's death, burial and resurrection, can be summed up by the three "remnants" that God is raising up today. These can be seen in a prophecy God gave us in 1948. I shall quote:

"These are the days that are comparable to the time of Gideon. Now, like unto then, I am raising up my three remnants, one out of another. Now I am bringing forth My Presence Remnant, but many shall stop and be satisfied here. Then, in the pre-tribulation days ahead, I shall bring forth My Peace Remnant. Because they are anchored in My Word, they shall have a faith that shall receive anything from Me. They shall walk up the street of gold in My city, for they are worthy. Then shall I bring forth My Power Remnant through whom I shall do exploits that the world has never seen nor heard. These are My Gideon's army, saith the Lord."

"These are the days that are comparable to
the time of Gideon. Now, like unto then,
I am raising
up my three remnants,
one out of another..."



When that prophecy came, we had to take it by faith. At that time the move of God began when Israel became a nation, and God's revival came in its purity like an avalanche down from Canada, across the land.

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Hungry hearts were going to conventions where there was no mixture of the flesh with the Spirit, but God's presence was over everything. However, it is one thing to enjoy the presence of the Lord in such meetings but totally another thing to go back to the local church, with its problems, and keep the peace of God. It takes the Word in our heart to remain in that state. Though we may have the right revelation, and thereby have peace, it is still another thing to have the visitation of the Spirit in great power.

This end time power remnant is seen pictured in David's three remnants, as man sees it (with all its faults, etc.). There we see David's "presence remnant," the nobles of Judah, who enjoyed His presence as friends. Then, there were those who were so faint, they abode by the brook Besor (or in Hebrew, "Cool Brook" - the revelation is refreshing), they are the "peace remnant." However, his "power remnant" were those rugged fellows who pursued the enemy until the spoils were gained. Sadly, some showed a selfish spirit and did not want to divide the spoil (1 Sam. 30:9-26). That is why we say that the endtime remnants are seen as man sees them. Man sees all the faults, and many who identify themselves with the power remnant of God are not really in His power remnant.

- G. The Call to the Throne** shall be heard by the overcoming Bride (Lk. 21:36, Phil. 3:11, 2 Thess. 1:11, Heb. 9:28, Rev. 3:10 - all these verses are conditional). Meanwhile, the Church in general must be purified by three and one-half years' tribulation. In Israel's journey through the wilderness, the tribe of Judah went up first. Then, after a great space, the others followed (Num. 10:5, 14); but they all got to Canaan.

These calls can be followed in a local assembly too, as seen in Antioch. Notice the following references: Acts 11:21, 23, 26, ("Christian" or "little Christ" means he must have had the call to the anointed priesthood, for "Christ" means "anointed"). All three of Paul's missionary journeys began at Antioch. Antioch, instead of Jerusalem, starts coming to the front. History records many martyrs from Antioch late in an age of materialism. May we have ears to hear the call of God's Spirit.



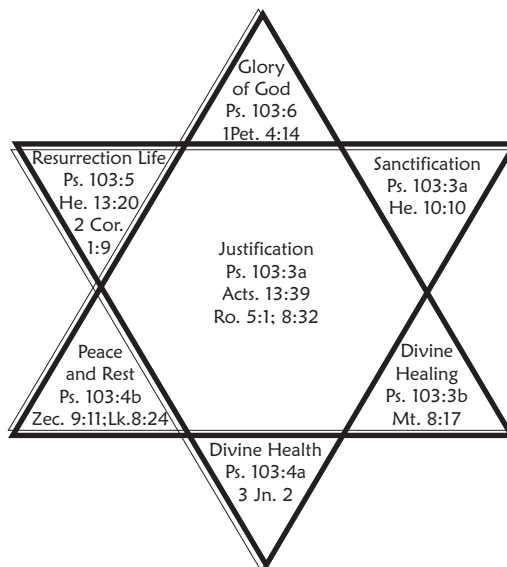
CHAPTER FOUR
THE CALVARY
TRUTHS

THE CALVARY TRUTHS

*Give the peace of God's will by His redemptive grace (Ephesians 1:7)
Heb. 9-10; Mark 10:33-34*

7 SUFFERINGS OF CHRIST Isa. 53:4-7

| SUFFERING | REFERENCE | TYPE OF |
|------------------------|-----------------------------------------------------------------------------------|---------------------------------------------|
| A. STRICKEN | Gethsemane Mk. 14:32-34 | EMOTIONAL, grief, stricken |
| B. SMITTEN | Judas and mob Mk. 14:43-52 | SHOCK Zec. 13:7 |
| C. AFFLICTED | Peter and High Priests Lk.22:54-65 | HUMILIATION Heb. "brought low" |
| D. WOUNDED | Sanhedrin and false witnesses Lk. 22:66-71; Mat. 27:5 | PERSONAL Zec. 13:6; Pr. 25:18 |
| E. BRUISED | Sleepless night before Roman officials Lk. 23:1-25; Dan. 2:40 | CIRCUMSTANCES "Weary" lit. "Bruise" Lk.18:5 |
| F. CHASTISEMENT | His scourging, bearing cross, crucifixion Lk. 23:16; 22-46 | INJUSTICE punished as a criminal |
| G. OPPRESSED | His soul bore unimaginable anguish in hell Mat. 12:40; Ps. 16: 10a; Ps.18; Ps. 88 | SUPERNATURAL both God's wrath and Satan's |



SEVEN
COVENANT
BENEFITS



THE SEVENFOLD COVENANT OF CALVARY

By Glenn Ewing

God's redeemed saints, who have gone on to glory, fill heaven with their happy redemption songs. One is recorded in Revelation 5:9, *"And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God, by thy blood out of every kindred, and tongue, and people and nation."*

Calvary, the source of this redemption has cast its prophetic shadow back into the lives of the early patriarchs. Holding their newborn sons, they prophesied, showing the life their sons would live, and they named them accordingly. In all of their names, a letter from Jehovah's name identified the bearer as a child of God. Jehovah gave to Himself seven compound names to denote the full sevenfold redemptive work of His Offering at Calvary. Each of the following names sets forth a covenant work of Calvary:

| | | |
|------------------|------------|-------------------------------|
| Jehovah-Tsidkenu | Jer. 23:6 | The Lord is our Righteousness |
| Jehovah-Raah | Ps. 23:1 | The Lord is my Shepherd |
| Jehovah-Rapha | Ex. 15:26 | The Lord that Healed thee |
| Jehovah-Nissi | Ex. 17:15 | The Lord is my Banner |
| Jehovah-Shalom | Judg. 6:2 | The Lord is Peace |
| Jehovah-Jireh | Gen. 22:14 | The Lord will Provide |
| Jehovah-Shamah | Ez. 48:35 | The Lord is There |

Understanding this great salvation, the Psalmist David wrote in Psalm 103:1-2, *"Bless His holy name... and forget not all His benefits."* Later, the Prophet Isaiah in his wonderful 53rd chapter, sets forth the seven sufferings of death (the word death is plural in Hebrew, Is. 53:9) as Jehovah *"laid on Him the iniquity of us all."*

"Surely He hath borne our griefs, and carried our sorrows: yet we did esteem Him..."

- A. Stricken
- B. Smitten of God
- C. Afflicted
- D. Wounded

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- E. Bruised
- F. Chastened
- G. Oppressed. (Isa. 53:4-9)

At Calvary, the Jewish Messianic Yeshuah, cried as He died, *"It is finished"*.

The Apostle Paul, seeing many Christians neglecting the full benefits of Christ Jesus' redemption, wrote to warn us in Hebrews 2:3, *"How shall we escape, if we neglect so great salvation?"* God's entire creation of heaven and earth and life upon the earth are prophetic.

Memorials of His Sacrifice: The sixty constellations of stars that form the lunar and solar Zodiac, retell each year this wonderful story. Each spring all nature rehearses this greatest of all stories. Even in national Israel's history, all their national commandments, laws, ordinances, and feasts were but figures of better things to come in redemption.

We see the very present shadows of Calvary's sevenfold redemption, all back through the Adamic race. Even the earliest patriarchs had to perform seven acts in worship as God met them only at the sacrifice. Their offering would have been in vain if they had failed to obey God in laying their hands upon the head of their sacrificial lamb. As they had to look forward to the cross as far as we now look back to it, their acts of obedience were also acts of faith. In laying their hands on the substitutionary sacrifice they knew it was but a substitute for God's Lamb, the one that Abraham prophesied in Gen. 22:8, even as God's Messianic Son-Lamb was a substitute for each of us. As the sinner laid hands upon the little lamb about to die in his place, he first had to CONFESS his sin and need, IDENTIFY himself with the sacrifice, then PROFESS his faith giving finality to God's Word.

Jesus became God's Scapegoat,
bearing all of our sins and going
down into the lowest hell



At Calvary, Jesus our Lord fulfilled every ceremonial ordinance of Israel. He not only gave His physical life in the shedding of His blood; but His soul, which did not die on the cross. He became God's Scapegoat, bearing all of our sins and going down into the lowest hell. In Psalm 88 we see the Soul of Christ in terrible torment, dying in the place of the body and soul of every believer. In Psalm 139:15-16, we see the Church conceived in the lowest hell, in His sufferings. Also, we see that hell was conceived in the highest heaven, in the heart of Lucifer (Ez. 28:12-19 and Isa. 14:9-17). Paul saw this scene of Christ going down (Eph. 4:8-10), and David saw it in the 68th Psalm.

Jesus came in His earthly ministry to live the Pattern Life for His church. He reached forward by faith, even as Abram, to claim and possess the sevenfold ministry of deliverance of Calvary. This He did even before He went to the cross. By the same faith, every Christian has reached back to Calvary and laid hands on God's Lamb through confession, thus receiving the impartation of eternal life.

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Then came the Apostle Paul, preaching the Gospel based on the finished work of Calvary. He composed the Seven Bible doctrines that flow from Calvary. They are found in Hebrews 6:1-2, and are the following:

- Doctrine of Christ
- Repentance from dead works
- Faith toward God
- Baptisms (a) of regeneration in the spiritual Body of Christ, (b) of the Holy Spirit and fire, and (c) of the believer in water
- Laying on of hands
- Resurrection of the dead
- Eternal judgment

The seven benefits of Calvary that composed the Apostle's Doctrine, the assembly ground of the early apostolic Church, are: Justification, Sanctification, Divine Healing, Divine Health, Rest of Faith, the Resurrection Life, and Christ's Glorification. As we examine these seven benefits of Calvary, which give the believer full Dominion over all things that now hold him or her in subjection; notice that the first comes Justification and then comes Sanctification.

- A. Justification.** The first gives deliverance to the human spirit (pneuma) from the guilt of sin, while the second gives our soul (psuche) or mental life deliverance from the power that sinful habits have over us. Justification brings repentance and indwelling of the Spirit of Christ, who recreates our human spirit into a new sinless creation, *"Whosoever is born of God [our spirit] doth not commit sin, because he is born of God."* (1 John 3:9). Justification gives security to the believer's spirit (1 John 5:18), together with thirty unconditional promises, such as, *"And I give unto them eternal life; and they shall never perish"* (John 10:28-29). This gives the born again believer in Christ, a Work of Grace from Calvary that assures an eternal standing in the family of God, just as you have an eternal standing as a member of your household because of your birth and blood. Paul refers to our perfect standing as our being "in Christ." Martin Luther, the Catholic priest, walking on his bleeding knees (even as is sometimes seen in Mexico today) was striving to suffer in penance, and thus stay saved or redeemed. Then, God spoke to him, *"The just [justified, those already redeemed] shall live by faith"* (Heb. 10:38). The New Birth in Christ is once for all; but Sanctification, the second work of Calvary, is progressive.
- B. Sanctification.** As we examine the second ministry of deliverance, sanctification wrought by Christ Jesus for us at Calvary, we see it as setting oneself apart to God. This is the work done through our soul or mental life. With the Law of the Mind having its sovereign will of choice, we find a need of deeper consecration to continue our walk in the spirit, and not in the flesh (Rom. 7:23). Therefore, awakening to our need of deeper spiritual life to overcome the Adamic Nature of sin within, we reached back to Calvary by faith and claimed our earnest of inheritance, the clothing of our lives by the Holy Ghost, which was our Lord's last

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promise and prophecy (Acts 1:8). This work of Calvary is imperfect in us until we reach maturity in Christ. We begin in the babyhood state, and as we obey the 700 commands of the New Testament and enter into the power of the many promises, we grow spiritually as the Christ-Life is fully formed within. Therefore, our **STANDING** (spirit) is eternal, but our **STATE** of growth (soul) varies as we obey or disobey the Word of the Lord. As we climb this invisible Mountain of Calvary to claim our inheritance in Christ and drink from the fountains of Life, we find many stones of unbelief, which must be cast out. After Pentecost, the Holy Spirit desires to set some of the nine spiritual gifts of 1 Corinthians 12:8-10 in our Spirit-filled lives. He appoints some of the men into the five ministry offices of Ephesians 4:11, as Christ builds His New Testament Church in His Divine Order. After Pentecost, we wash our minds constantly with God's Word.

- C. Divine Healing** for soul and body is the third of the springs of Calvary every believer in Christ can drink from. There is very little preaching on Calvary in modern churches, and the Laodicean churches have filled this well of life with many stones of unbelief. Our churches taught us what unbelief we have, namely, that the days of miracles are over and that it is not God's will to heal sick bodies; some even teach that it is unscriptural. We can cast these stones of unbelief out by examining the Life ministry of our Pattern Jesus, who healed the sick and sent His disciples forth, commanding them to do the same. The Apostle Paul was still practicing Divine Healing in Acts 28:7-9. The Apostle Matthew interprets Isaiah 53:4-5, in Matthew 8:17, *"Himself took our infirmities and bare our sicknesses."* Christ bestowed the ministry of healing as a gift on the New Testament Church. It is also part of the "Great Commission," as stated in Mark 16:17-18, *"And these signs shall follow them that believe: In My Name shall they cast out devils; ... they shall lay hands on the sick, and they shall recover."* This is a command with promise. Many thousands of us, in the past fifty years, have been swept up the mountain of God to the very seventh position of Calvary's glory. However, being spiritually ignorant of the full benefit of Calvary's covenants, the devil drove us back down; but now, we are climbing with determination to contend for our birthrights and inheritance. If you can see your individual illness in Jesus on the cross, then you will soon be delivered; but if you testify the illness is on you, instead of on Him, you suffer on.
- D. Divine Health.** Now, let us examine the fourth deliverance of Calvary's seven covenants, which is divine health for soul and body, even as we have for our recreated spirit. Let us pull up our stakes and move our tents to higher ground. Here, you will find the well of divine health filled with stones of doubt, fear, uncertainties, and unbelief. The average church has failed to meet the need of the people, and no assembly can go higher than its pastor can. In the law of impartation, when Old Covenant people laid hands on their sacrifices, they reckoned with God solely upon His Word. We, on the other hand, have to reach back to Calvary in our faith, reckoning with God solely upon His Word, to get a clearer understanding of this deliverance. Let us look back into Israel's

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sacrifices, which were memorials of Calvary, and examine their Peace Offering. This sacrifice had to always be by fire (speaks of the anointing that breaks the yoke). It provided daily peace, a lull in the times of storms. Hands were laid on the sacrifice and all the chastisements of the people were transferred, by faith, upon the lamb. Even before Israel entered Canaan, they began a daily sacrifice, offering one lamb in the morning and one in the evening; and so, a lamb was always burning in a fire on the altar that never went out. The Prophet Isaiah knew this deliverance and wrote, *"The chastisement of our peace was upon Him"* (Isa. 53:5). Then again, he wrote, *"Thou wilt keep him in perfect peace, whose mind [consciousness] is stayed on Thee: for he trusteth in Thee"* (Isa 26:3). Today, thousands of Christians are vexed and tormented with mental and physical disturbances. You can impart, by faith, all your chastisements of peace back upon the dying Lamb of God at Calvary.



When you work in your worries,
fears and uncertainties of life, God rests; and
when you rest, He works

- E. The Rest of Faith**, which is the Rest of God, is the fifth well of Calvary's living waters. In the preceding "Peace" deliverance, it brought lulls in the storms of life, but this Rest of Faith keeps you at rest even through all storms and trials of life, much as the sparrow hiding in the cleft of the mountain rests as a storm breaks without. Paul found this rest and cried, *"None of these things move me."* Jesus found that rest and was calm even through the crucifixion and death. Let us reckon by faith with Paul, *"Ye are dead, and your life is hid with Christ in God"* (Col. 3:3). You must find rest in each of these seven positions of Calvary or you cannot climb and possess any higher levels. It is so important that Christians find Rest in their justification or they will never be able to contend for and hold any higher experiences of Calvary for very long. Here, we find The Rest of God. When you work in your worries, fears, and uncertainties of life, God rests; and when you rest, He works. Every insect, fowl, and wild animal lives continually in the presence of its enemies and yet has rest. You can also, for Christ within, *"sealed until the day of redemption"* (Eph. 4:30), secure your rest when you believe. Your consciousness is your waking faith; and your conscious reckoning of where your disturbance is, in you or in Christ, determines the result. *"For by thy words thou shalt be justified, and by thy words thou shalt be condemned"* (Matt. 12:37). Again, the Lord offers you rest in another command with promise. *"Come unto Me, all ye that labor and are heavy laden, and I will give you rest"* (Matt. 11:28).
- F. Resurrection Life** is the sixth fountain of eternal blessings for the children of God. Most teaching has the believer look forward to the coming of the Lord, when our bodies will be quickened in resurrection, without considering that there is Resurrection Life for every believer NOW. Jesus set forth this truth, a truth to live by. *"Except a corn of wheat*

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fall into the ground and die, it abideth alone" (Jn. 12:24). Here, the resurrection life of Calvary sets forth its order, in death, burial, and resurrection. Even the lowly caterpillar must be willing to give up its life as a caterpillar, buried in its cocoon, before resurrection life performs the miracle and brings it forth as a butterfly. At the time of our regeneration we gave up our old life, reckoned it crucified with Christ, and buried it, that He might live His Resurrection Life daily in us. When you find any worldly or sinful habits reappearing in your life, you have loaned yourself to the devil. He then lives his life in you, through the revived Adamic nature, and unless you judge this sin with repentance, you will be chastened in corrective judgment. We find the Apostle Paul, pressing deeper into this resurrection power when he exclaims, *"That I may know Him, and the Power of His Resurrection"* (Phil. 3:10).

- G. Glory.** Now we examine the seventh and crowning ministry of Calvary, the Glory of our risen Lord. Ezekiel 8-9 speaks of Israel's four profanations, which caused God's glory to be lifted from their national life: a) of God's Holy Temple, b) His Name, c) the Priesthood, and d) laity. Because of the same four profanations in the individual's life and the assemblies, the glory of the Lord has departed. Year after year, through the centuries, the faithless masses of God's people continue to compass the Mountain of Calvary, but never press up to it to contend for the seven wells of life and positions of inheritance. In 1 Peter 5:4, God has set forth a reward of glory in which He crowns the life of the full overcomer in Christ. On Mt. Sinai, Moses entered into the glory of God. On Mt. Carmel, the Prophet Elijah saw the glory of God come down. Jesus took three of His twelve disciples, who had a deep enough consecration, up the Mt. of Transfiguration to behold Him in His glory. As darkness covered the cross of Calvary and our dying Lord, God shook the earth; and Christ's crucifiers trembled in the presence of God's glory. The Apostle Paul pressed deeper into this crowning glory, through the sufferings of Christ and cried, *"That I may know Him... and the fellowship of His sufferings"* (Phil. 3:10).

Now we are entering the last watch of the Lord as we cross the last and seventh frontier of this Church age. The Spirit calls us to come up higher and contend with the enemy at the seven water holes of Calvary, that we might possess the heights of God. Let us contend for the faith of the Apostles' Creed and of the Seven Covenants of Calvary: That alone can give us the full rest of the overcomer in Christ. Let us remember that they are set in divine order for dominion, that we may have dominion victory over all that has taken dominion over us, and that God's first covenant with man of Genesis 1:26-28 might be fulfilled in Christ's body. The seven covenants are the following: Justification (for the spirit), Sanctification (for the soul), Divine Healing (for the body), Divine Health, Rest of Faith, Resurrection Life, and Christ's Glorification, that Christ might be fully formed in our lives.

"Sanctify yourselves: for tomorrow the Lord will do wonders among you" (Jos. 3:5).

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Editor's note:

In order to better understand this truth that teaches us what Jesus left for us to enjoy, having suffered all things in our stead to earn for us such a great salvation, and to make it correspond with its mention in the New Testament, we have renamed this article as "The Sevenfold Covenant of Calvary". This is because the New Testament talks of only one new covenant, which rightly divided into seven perspectives through this teaching, will open our eyes to understand the broad scope of this truth. You'll also find in the article that some concepts are dealt in not only one but two or more of the benefits of Calvary, like peace, justice, abundant life, etc., Which is correct, because all the seven benefits of Calvary are intertwined under the better covenant to give us the fulness of them (Heb. 8:6,16; 9:15). You'll then find the word benefit instead of covenant for each one of the sections of this study.

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CALVARY'S PATH OF LIFE

When God desires to show us the fullness of one of His attributes or truths, He gives us a comprehensive four-fold view of it, as in the four dimensions of Ephesians 3:18:

- A. The over-all picture of its domain; the scope of it
- B. The process or "path" that it takes in its progressive steps
- C. The fruit that it produces, particularly deep within our souls
- D. The eternal glory of God that results

The following four words sum up these four dimensions:

- A. "**Principality**," as it were, or scope
- B. "**Process**"
- C. "**Product**" (its personal work)
- D. "**Praise**" received from God at the Judgment seat of Christ, as we present it to God as having been worked out in our own lives.

Before we look at Isaiah 53, let us review what we mean by "The Path of Life." There are 7 steps in all.

Once, in a 3-month study of Psalm 119, God opened up to me one of the reasons why several different words are used for seemingly the same truth. These words show the truth to us in a comprehensive way:

1. "*Law*" (torah) gives us the **VISION** of truth, for "law" embraces the whole code of duty.
2. "*Testimonies*" give us the experience (just as it says), or **TESTIMONY** of it.
3. "*Ways*" (darakim = trodden paths) are designed to give us the **WAY** or principles of truth.
4. "*Precepts*" (charges of truth) are actually designed to give us the right **MESSAGE** that we personally need.
5. "*Statutes*" (ordinances decreed with legislation sanction) serve to make these principles or these truths imparted to us, by parental charges, to be something habitual in us. In other words, to make them become truth's **MINISTRY** to us.
6. "*Commandments*," "*judgments*," and "*ways*" are all designed to show **LIFE** in us, to us, and through us. His commandments are to be written within us and not just from without. Incidentally, commandments are directions issued with paternal authority. "Judgments" are judicial sentences or verdicts directed to correct our lifestyle. "Ways," here in Hebrew, is "orach" or "customary paths" (speaks of customs or traditions that can be good, 2 Thes. 2:15), in contrast to the previous word "ways," which is "derekim," meaning "prescribed lines of conduct." Life in us reflects our nature. Life to us develops our character, and life through us shows our influence.
7. There are four words which are translated "Word," (2 directly, 2 indirectly). These are: (1) "davar," meaning the expression of God's mind

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and will, (2) "imrah," a word communicated orally, (3) "bin," understanding, and (4) "emunah," faithfulness, truth, the constancy of God's law. These four show us the **WILL OF GOD**: The creative, righteous (or moral), specific, and ultimate will of God.

The great revelation of Isaiah 53 actually begins with Is. 52:13, for verse 13 shows such divine exaltation (resulting from Calvary), the divine height of Calvary's "**praise**." Verse 14 shows the lowest depth, or the "**product**" of the humiliation of His person (especially in the original, where it shows that He was not even recognizable in his appearance (body), or in his form (soul)). Then, in verse 15, we find the broad outreach of the divine "**principality**" of Calvary, or divine breadth. Now let us see in chapter 53 the "**process**" of the divine length of Calvary:

- A. The Consciousness or VISION of Calvary is seen in the first part of verse 2, *"For he shall grow up before Him as a tender plant, and as a root out of dry ground."* He became conscious of His Father's twofold vision of Him at Calvary, reaching up (the plant) and down (the root). Now, in the last part of this verse, it shows man's consciousness or vision of Him, *"for they saw no appearance of beauty in Him."* What, in the Father's eyes was "tender" and "deep," in the eyes of man was "ugly" and "unattractive."
- B. The Crisis or TESTIMONY of Calvary is seen in His growing up before men, verses 3-4a. "Despised" means, "to hold in contempt, disdain;" "rejected" means, "to cease following as a shepherd." He boldly passed this test, and came forth with a clean testimony (1 Pet. 2:23).
- C. The Care or WAYS (principles) of Calvary is seen in verse 4. He "bore" our griefs and sorrows (can be translated sicknesses and pains). This principle of Calvary became part of Him. To suffer for others is God's way to reach people's hearts; this attitude makes them realize God's care for them.
- D. The Crucible or MESSAGE of Calvary is seen in His seven sufferings in verses 4-7a. Principles born within us, when obeyed, teach us lessons of truth; in other words, they give us a MESSAGE. Each suffering denotes a different pressure and has a different meaning in the original, each completely distinct from the other.
- E. The Cure or MINISTRY of Calvary, as seen in verses 5-6. Point 3 emphasizes the act of bearing the load, whereas here, the cargo (what is borne as result) is emphasized. His ministry consisted of taking away our "transgressions," our "iniquities," and whatever vexes our peace, including physical afflictions. He remains in this ministry of deliverance. We previously saw that the principles, when obeyed, become the Good News Message in us, which begins operating in and through us, giving us the MINISTRY of Calvary to deliver the oppressed into God's liberty.

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- F.** The Center or LIFE of Calvary, as seen in verses 7b-9. (Acts 8:33, in the old Septuagint version reads, *"In his humiliation his judgment was taken away: and who shall declare his generation? for his life was taken from the earth"*). First of all, knowing that life comes through giving up one's life for God, He gave up, in a real sense (and in the substitutionary sense of the word), His spiritual life by being made sin for us. This is pictured in verse 7 by the lamb going to the slaughter and the sheep being sheared of its wool, picturing Christ's righteousness, which He gave up that we may have it. Secondly, He gave up His natural or soulish rights as well. It was the "human rights" of any man to have justice; but in His humiliation, even that was taken from Him. Although Pilate admitted to finding no fault in Him, because of popular pressure exerted against him he punished Jesus as if He were worse than a cruel criminal. Thirdly, Christ gave up His physical life. *"He was cut off out of the land of the living."* His life, as it is ministered in, to, and through us, produces abundant LIFE, the true life of Calvary, making us His true disciplined ones or servants.
- G.** The Crown or the WILL of God in Calvary expressed in verses 10-12. Remember that God's glory is fourfold (as seen in His four theocracies; The Patriarchs, the Law, the New Testament Church, and the Millennium). Because of this, God's will is also fourfold, for there is a close bond between the two. When God's will is fulfilled, God's Glory is manifested. His fourfold glory has been defined as the Glory of His Name, His Word, His Life, and His Presence.

His will consists of His creative, His righteous (moral), His specific (that is, "Shall I do this or shall I do that?"), and His ultimate will.

- a.** His Creative Will, involving Resurrection, is seen in verse 10 ("pleasure" means "will"). He gave His life as an offering for sin, then he resurrected with an everlasting life to see His seed.
- b.** His Righteous Will is seen in verse 11; God's righteousness was satisfied by the travail of Jesus' soul. Through the knowledge of it, we have justification.
- c.** His Specific Will is seen in verse 12a. Jesus Christ gets His specific portion allotted to Him.
- d.** His Ultimate Will is seen in verse 12b. Jesus Christ divides His portion with the "strong."

We have followed the path of Calvary life throughout chapter 53, like following a river. This last point has, as it were, four forks in it, which usher this great river into the vast ocean of Eternity. For while we saw that "Life" was the last bend in the river, here we see that "Life" finally becomes God's inward law within our hearts and that it becomes the most natural thing to do God's will (Phil. 2:13).

"But let patience have her perfect work, that ye may be perfect and entire, wanting nothing" James 1:4.

REDEMPTION

THE SLAVE IN NEED OF REDEMPTION

Why do we need redemption? The slave on the slave block knows why. There are many such slaves there today who do not realize it, however. For through Adam's transgression the whole human race was "sold under sin" (Ro. 5:16; 7:14). Notice what we inherited from him as seen in Genesis 3.

We inherited:

1. Condemnation of sin (v. 7)
2. The wrong Course of sin (v. 8, must walk apart from God)
3. The Curse of sin (vs. 10-14, fear, etc., enters in)
4. The Conflict of sin (v. 15)
5. The Crush of sin (v. 15)
6. The threefold Chastisement of sin (vs. 16-19)
7. The Captivity of sin (v. 23).

THE SACRIFICE PROVIDES REDEMPTION

"My son, God will provide Himself a lamb... (Gen. 22:8). Look at this great Sacrifice as seen in Lev. 7:37. "This is (1) the law of the burnt offering, (2) of the meat (meal) offering, (3) and of the sin offering, (4) and of the trespass offering, (5) and of the Consecration" (when the priest offered himself, especially the high priest), (6) "and of the sacrifice of peace offerings". This summarized the preceding chapters, but chapters 11-16 give us the fourfold (7) law of cleansing (the one affected by sin and death had to offer himself outside of the camp for cleansing). These show the seven sufferings, respectively, seen in Isaiah 53 and mentioned later.

THE SPRINGS GIVE LIFE OF REDEMPTION

The seven covenants of Calvary are like the seven springs of life that Ponce de Leon looked for. For, due to sin's condemnation, we need His (1) Justification covenant. Due to Adam's steering us into the wrong walk, the wrong course, that of sin, we need His (2) Sanctification covenant. Due to the curse of sin we need His (3) Healing covenant (for there was no sickness before the curse). Due to the continued conflict between Satan and humanity, between the serpent's heel and "her seed", we need Christ's (4) divine Health covenant. This includes not only continued victory, when daily applied by faith, over plagues that Satan hurls against the human race, but also victory over the old man (Satan's seed) by the inner man ("her seed", Christ within). Due to the bruise and crush of the serpent in the form of cares, pressing circumstances of a godless civilization, we need the atonement and redemption. Before the death angel we need the (5) Rest of Faith covenant. "None of these things move me" (Acts 20:24). Because of the chastising hand of death, both in childbearing (Gen. 3:16), in daily living, and in death itself, we need the (6) Resurrection Life covenant. Mothers, you have covenant rights to expect free delivery in childbearing. In 1 Tim. 2:15 "saved" is "sozo", "to keep

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sound” and is also translated elsewhere as “healed”. When we are passing through hot summer time we need to follow Paul's example (2 Cor. 1:8,9) and claim resurrection life. “I can do all things through Christ who strengthens me” (Phil. 4:13). While some are mistakenly claiming a “no die” body now, we can with Paul wait for “the redemption of our body” (Rom. 8:23). Because sin led us into captivity away from God's glory presence, we need the (7) Glory covenant whereby His Kingdom can radiate here on earth.

No doubt the reader has drunk from some of these living, radiant streams in the form of these covenants. Personally, God quickened the sixth covenant to some of us in certain experiences in Mexico. Particularly, there was one whole weekend in the lower jungles when seemingly everything went wrong. The story is too long to tell except that God brought the most glorious victories out of it. Despite only four hours sleep that weekend (or little otherwise either), despite the terrible confusion in the nationals' convention (which God turned into glorious peace), despite wild animals around at night, despite the tropical storms which threatened to keep us in, despite demons crying out in services (which were rebuked), despite a young Indian threatening my life, alone, down a beautiful blue tropical river (but, through love God gave dominion) and many other things, God gave proof that these covenants work. Not only the weekend but the prolonged trip was full of such experiences. A move of Truth and divine order began in that one weekend which slowly but surely has been covering all Mexico ever since.

THE SUFFERING BEHIND REDEMPTION

We are all “unprofitable servants” even if we could cast the sycamore tree into the sea (Luke 17:6,10). For unless God gets more out of us than He initially put into the cost paid for “unprofitable servants”. The Blood of that cost was accompanied with the untold as seen in Isaiah 53.

He was:

1. Stricken (touched)
2. Smitten of God
3. Afflicted (brought low)
4. Wounded (pierced)
5. Bruised
6. The chastisement of (for) our peace was upon Him
7. He was oppressed (exactd upon) (Is. 53:4, 5, 7)

We do not claim that these sufferings begin to be limited to the following comparison, but see how they compare. At Gethsemane we see Him “stricken” with intense feeling for all mankind. “Stricken” denotes intense emotional suffering (for instance, “grief-stricken” or “conscience stricken”). The heart couldn't pump the blood out fast enough so that He sweat as if it were great drops of blood. Then at midnight the verse was fulfilled, “I will smite the shepherd and the sheep will be scattered” (Matt. 14:27). For then they were scattered, but not until the mob came with all manner of staves to smite Him, nor until Judas smote Him with a kiss. Then he was brought low, “afflicted”, as Simon dragged his name into the dust in those pre-dawn hours at the high priests' palaces. Scripturally, there is more said concerning

affliction of soul than of body, and while Christ may have had the latter here, he certainly had the former. Next, as dawn came and we find Him being judged in the Sanhedrin, we find Him being "wounded in the house of His friends". For Proverbs say "the words of the talebearer are as wounds..." and that the false witness is a sword (Prov. 18:8, 25:18) and "many false witnesses came" (Matt. 26:60). Next came Christ's whipping, cross bearing, and crucifixion, all of which made him look like a public criminal for He was being chastised for us (Luke 23:22). Lastly, while His body lay in the grave, His spirit being in Paradise (Luke 23:43), His soul became the scapegoat that went to hell for us (Ps. 86:13, Ps. 88, Eph. 4:9). Psalm 88 describes the greatest oppression the universe has ever seen, or will ever see.

Christ says, "I am the Bread of Life" (John 6:35) and He also was the wheat behind that bread (John 12:24). This means that He experienced the suffering that the grain of wheat goes through.

1. For the oriental sower grips the grain tightly in his hand as he reaches into his white waist border pocket and scatters it. What a picture of how Christ must have felt when His soul was "stricken" in Gethsemane!
2. Next he treads on it. Like this grain Christ was "smitten".
3. With a sharp, cutting plow it is covered into the ground (Ps. 129:3, John 12:24). He was "afflicted" or "brought low".
4. After it grows up, the sharp sickle cut it – "wounded" .
5. Then it's threshed, trodden down on the floor – "bruised" .
6. Then it is made one by (a) sifting it (throwing it into the air and fanning it), (b) grinding it between two millstones into meal, and (c) kneading the dough (by pushing, pulling it, rolling a rolling pin over it , and adding leaven, it takes on shape). What a triune picture of Christ's chastisement for us as He was whipped (the divine fan, Lk. 23:22), bore the cross, and was crucified.
7. Then it is placed into the oven – "oppressed". "Thou wilt not leave my soul in hell" (Acts 2:27).

The Church is like a loaf also (1 Cor. 10:17) with the sufferings involved. Notice those last two sufferings and compare them with the last two of the fruit of the Spirit, meekness, self-control or temperance. Sufferings are teachers if we profit by them. In God's kneading trough He teaches us pliability or meekness. In His oven, as the fire burns out the impurities, He teaches us self-control.

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THE SOURCE OF REDEMPTION - ATONEMENT

Atonement makes provision for redemption as it is its legal groundwork. Man has his "red-tape" necessary in freeing someone. God has His, the Blood—what a contrast! Atonement signifies "covering", whereas redemption signifies "freeing". One hides you, the other turns you loose. There is part in us that needs to be hid, there is part in us that needs to have free expression.

Atonement at Calvary was a once for all judicial reckoning on the Father's part but it has present implications. Before Calvary the annual day of atonement kept suspending the sentence of death until One could come who could effectually "take away the sin of the world"—that's redemption. There was no redemption of sin before Calvary, but of houses, lands, animals, etc., which merely pictured redemption. We remember the story of Ruth and how Boaz had the right to redeem because he was kin and he was able. Perhaps the greatest picture of redemption in the O.T. was that of Israel's Passover. That pictures a truth, that redemption is by the blood—the first Passover—, and also by the Spirit—their passing over under the cloud—. But the redemption by the blood (when the death angel passed over) was merely the result of the blood covering, or atonement. For that was the groundwork as far as the Father was concerned. Judgment is the dividing line between atonement and redemption. Before the death angel passed judgment, it was a covering only. But afterwards, it was redemption. Again we say that while atonement at Calvary was a once for all affair, it still has present implications. For although the basic judgment, that which canceled our sin nature as a legal existing being (and thereby assuring justification) is a past judgment (like Pharaoh, Satan has no legal claim to us now) still as for our daily state, God is judging the present reality of our sin nature (sanctification), and one day will judge us for our service (glorification, 2 Cor. 5:10). "He breaks the power of canceled sin and sets the prisoner free".

The three Hebrew words for "atonement" show five pictures:

The first word, "kaphar" (or kophar, "pitch") means "to cover". It presents the first picture, since "pitch" is synonymous, and it is that of the ark pitched with pitch (Gen. 6:14). What is covered is hidden from sight.

The second word is "machah" or "to smear over and so erase a record". So therein is the second picture, substance smeared over a book, hiding the record of the offense. Also the third picture is that of clothing, covering the person of the wearer (seen in Neh. 4:5). The fourth picture, still using "machah" is seen in Isaiah 44:22, where the cloud hides earth from the one above it.

The third word is "mercyseat" (Ex. 26:17, used 27 times) which itself makes the fifth picture, as it hides the enraged law. (In Rom. 3:25 "propitiation" literally means "mercyseat").

In closing, these three words show what three things are covered:

1. *Kaphar* hides the wood—our old, hard natural life.

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2. *Machah* hides us from sin. But since sin is threefold there must be three pictures of this word.
 - a. Sin is an act —His eraser blots it out.
 - b. Sin is a nature —so His clothing hides it.
 - c. Sin is a state of being (since sin means "to miss the mark", a state we're all guilty of, 1 John 1:8) so our earthly limitations are hid from heaven's gaze.
3. *Kapporeth*, Christ our mercyseat (covered with the blood, Rev. 19:13), our propitiation, has satisfied and hid us from the divine wrath of a just law whose wrath is aimed not at the sinner but at sin in the sinner.

This teaching can be cold, calculated theory only. Or it can be warm, living reality. It depends on whether we see ourselves as the one redeemed by the Blood of our Lord, and that from so great a slavery. And remember, once the slave was brought off the slave block, no one ever had a right to fool him into slavery again. As redeemed, "Let us stand fast in the liberty where-with Christ hath made us free."

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CHAPTER FIVE
THE DOMINION
TRUTHS

THE DOMINION TRUTHS

*Give the Power of God's Will by His Reigning Grace (Romans 5:17, 21)
Gen. 1:26; Heb. 11; Luke 10:19*

DOMINION OVER A 7-FOLD KINGDOM

| A. Dominion Over Demonic Kingdom | Mk. 16:17b; Lk. 10:17 |
|----------------------------------------------|------------------------------|
| B. Dominion Over Self Kingdom | Mk. 16:17c; Js. 3:8 |
| C. Dominion Over Animal Kingdom | Mk. 16:18a; Lk. 10:19 |
| D. Dominion Over Chemical Kingdom | Mk. 16:18b |
| E. Dominion Over Sickness Kingdom | Mk. 16:18c |
| F. Dominion Over Space Kingdom | Mk. 16:19; Lk. 24:51 |
| G. Dominion Over Angelic Kingdom | 1 Pet. 3:22 |

7 CHANNELS OF DOMINION

1. *Blood* – Rev. 12:11
2. *Truth* – John 8:32
3. *The Holy Spirit* – Acts 1:8
4. *Love* – Rom. 12:20
5. *Submitted will* – James 4:7
6. *Name* – Acts 3:16
7. *Praise* – Acts 16:25-26



GOD'S RESTORED DOMINION

In prehistoric times, the great Elohim, Creator of the heavens and the earth, made a prophetic announcement that came to pass and contains a revelation for us today. God records this strange prophetic statement in Genesis 1:26, *"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 every creeping thing that creepeth upon the earth."* Then He continues in verse 28, *"And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over... every living thing..."*

In the fullness of time God's word came to pass; and Adam appeared in the finished paradise, in full possession and dominion over all fowls of the air and every beast of the field. They were made to pass before him, and with his God-given divine knowledge and wisdom, he named each one (Genesis 2:19-20). All of God's wonderful creation moved at the command of Adam's word of authority, for God had subdued all things unto him except Adam's own life. Here is where mankind lost one of God's greatest inheritances to the human race, for Adam failed to subdue himself; and through the sin of disobedience, he betrayed the human race and lost man's dominion over all of God's creation.

God had demanded complete obedience so that His divine order would not be broken, but Satan defeated Adam just as he is still defeating the Laodicean church through the "willful transgression of, or the lack of conformity unto, the will of God," which constitutes sin. Satan approaches the present-day Laodicean organizations of man as he did Adam with the question, *"Hath God said?"* (Genesis 3:1). The questioning of God's Word or commandment causes us to doubt, in our hearts, the interpretation of the true meaning of God's Word. This brings forth the evil fruit of mental reasoning, out of which comes man's intellectual interpretations of spiritual truth. This is the primal cause of the divided body of Christ in the earth today.

Today we observe, on every hand, an incomplete obedience as is seen in King Saul's life when he spared the heathen King Agag and the best of the sheep after the battle (1 Sam. 15:1-15). We also see partial obedience as church systems hold partly to God's Word and partly to the tradition of the

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elders (Mt 15:2). God means every word He has spoken, and we cannot appease Him by partial obedience. Anything short of obedience means God's anointing power is lifted, and man is left with the dead letter of the law.

SEVEN STEPS TO RESTORE DOMINION

A. Total Obedience

The Bible is filled, on the one hand, with true characters who fully obeyed and lived overcoming lives, and on the other hand, with men and women who failed to possess their rightful inheritance because of a lack of total obedience. In Noah, we find a man of God who fully obeyed and suffered in full obedience building the ark exactly by God's dimensions. In return for the full obedience, God gave Noah back that lost gift, dominion over God's creation; and when the ark was ready, Noah exercised his God-given word of authority. He spoke the word, and the animals came two by two into the ark. Then, with the same word of dominion, Noah spoke peace and caused the animals to be at peace together during their long sojourn during the flood. Moses fully obeyed God's Word also. He built the Tabernacle in the wilderness; and God gave him dominion over circumstances, over environments, and over his enemies in the wilderness. This return to full obedience restored God's divine order wherein God released His full grace; out of the cloud fell ten thousand tons of manna every day for food and out of the rock that Moses struck flowed a river. It was full obedience in the face of suffering and death that gave dominion to Daniel in the lion's den when his word sealed the lion's mouths. With this restored dominion, the three Hebrew children walked in the flaming furnace without hurt and Joshua took authority over the sun and cried, *"Sun, stand thou still."* What man lost through the disobedience of Adam, he has regained through the obedience of God's Son, the Messianic Jesus. *"Though He were a Son, yet learned He obedience by the things which He suffered"* (Heb. 5:8). We have no record of Jesus performing any miracles until after His baptism in the Holy Spirit at the river Jordan. Having emptied Himself—not of divinity—but of the power of divinity, Jesus became subject to all temptations, as is any Spirit-filled man, yet He was without sin. He went forth under the mighty anointing of God, the same that rests upon any Spirit-filled life that is lived in full obedience. With restored dominion over the earth, Jesus spoke the word with authority and took dominion over all manner of sicknesses, afflictions, circumstances, and environments. Having overcome the world, the flesh, and the devil, He had dominion over the very things that have taken dominion over God's people today as a result of breaking divine order through disobedience. Jesus fed the five thousand miraculously, walked on water, spoke and caused the fig tree to wither, and held mastery over all of God's creation. By His death on the Roman cross and by His resurrection, Jesus took dominion over death and purchased for us the highest

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calling of God, the same calling the Apostle Paul pressed toward (Phil. 3:14). Now, as every overcomer in Christ presses his way back through the labyrinth of man's lifeless creeds and dogmas, he is rediscovering the old boundaries marked by the claim stakes that Paul drove into God's promises. We are finding our way back to the promise of dominion that God gave to those who would be in His image and after His likeness.

B. Assurance of the Promises

Our first step is total obedience, which restores God's divine order of worship and government. The second step is to prove to ourselves that this power and dominion over all the distempers of life is for the Spirit-filled believer now. The man-organized and man-ruled churches of today are teaching us unbelief, denying the apostolic experience of Pentecost as the early church experienced it, telling us that the days of miracles are over, and saying that apostles, prophets, and prophecy have all passed away. They take out the miraculous, leaving their thousands of followers with unpracticed revelations or doctrines. Christians want to know if this authority of dominion is for them today. Yes it is, and we see it in scores of the most precious promises of God in the New Testament. When a Christian has a pressing need, he can choose one of the precious promises of God and try to apply it to his need. We all know that our deliverance is in the promise, but many are unable to appropriate it to their lives. Their shallow consecration will not release enough of God's anointing to make God's Word work deliverance for them.



Much of the church today is standing, as ancient Israel stood at Kadesh Barnea, viewing the Promised Land from a distance, yet unable to enter and possess it because of unbelief

Let us examine just a few of the promises. Understanding these benefits of Christ's finished work at Calvary, holds the secret of our having dominion now. In Philippians 4:19 we read, *"But my God shall supply all your need according to His riches in glory by Christ Jesus."* This promise working in your life will give you full dominion over every problem and need. Then in Luke 10:19 we read, *"Behold, I give unto you power... over all the power of the enemy: and nothing shall by any means hurt you."* You need a workable, practical faith to release that promise to give you authority and dominion over all that has dominion over you now. Read Mark 11:22-24 and believe that this dominion is for you now,

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purchased as a spoil of Calvary for every one of God's blood-washed children. Believe our Lord's promise of John 14:12, *"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"*. Much of the church today is standing, as ancient Israel stood at Kadesh Barnea, viewing the Promised Land from a distance, yet unable to enter and possess it because of unbelief. *"Having seen them [these promises] afar off, and were persuaded of them, and embraced them"* (Heb. 11:13). Yet many will die without receiving the promise. So, *"Let us therefore fear, lest, a promise being left us of entering into his rest [of faith], any of you should seem to come short of it"* (Heb. 4:1).

C. Understanding the Laws

We have seen that our highest calling in Christ gives us dominion over the world, the flesh, and the devil, as we enter into full obedience and the assurance of the promises. Now we will study the third step by examining the operational laws of God through which victory flows. God's word of creation set everything that is seen into its place, but it is His operational word, by His Spirit, that maintains those created things in their respective places throughout the centuries. Our sun, moon, and earth appeared at the creative word of Elohim, but His Spirit, who maintains His word or will in motion, has kept them circling in their orbits ever since. Everything God has made continues on through His operational law.

There are physical laws, mental laws, and spiritual laws. The Apostle Paul enters this study in Romans 5-8, where he shows us in progressive revelation the first cause of the conflict within our lives. Within us, the natures of Adam and of Christ are struggling for the privilege of control. The power of decision is in the hands of our human will, thus we become the servants of the nature to which we yield. Adam's nature of inbred sin entered our lives through genes or carriers of heredity by physical transference from generation to generation. Christ's nature entered through the new birth by spiritual regeneration, and we became a new creation. Paul shows that spiritual victory comes to the believer only as the old Adamic nature is kept in the death state through faith.

In the seventh chapter of Romans, the apostle shows us the confusion in the worldly Christian's life as these two natures (with the flesh as the testing ground for the soul) strive through the four laws God has set in every believer's life.

The four operational laws are:

1. The law of sin and death that originated in sinless Eden because of Adam's disobedience.
2. The law of the mind (consciousness), which is the deciding factor of our human will and intelligence, choosing which of these three other laws will govern our life each day.

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3. *"The law of the Spirit of life in Christ Jesus, [which] hath made me free from the law of sin and death"* (Rom. 8:2). This law was originated in the sufferings of Calvary and will deliver the believer from all dominion of the world, the flesh, and the devil as he learns how to stop one law and how to set the other in motion. This is achieved through the fourth operational law.



Our assembly has had no need to pass a collection plate or ask anyone for money. It has had abundance of finances for all needs through an offering box placed on a table at the back of the church

4. The law of faith. Some Christians have found dominion over sickness and affliction through the study of the laws of healing that run throughout the Bible, yet they often fail to have dominion on the laws of supply. For that reason, many have faith for miracles of deliverance for the body and soul in great revival meetings but have to cry and plead for finances to carry on their ministry. If they would carefully study the laws of supply that flow from Jehovah-Jireh, the Lord of Supply, and as they have the laws that flow from Jehovah-Rapha, the Lord who heals, they could have dominion over their finances. Our assembly has proven this and has had no need to pass a collection plate or ask anyone for money in several years. It has had abundance of finances for all needs through an offering box placed on a table at the back of the church. When we, as Spirit-filled Christians, fail in obedience to take dominion over something, it becomes a judgment curse instead of a blessing and takes dominion over us. Stop for an instant and think. What do you have dominion over, and what has dominion over you? Paul proclaims, *"...walk not after the flesh [carnal life] but after the Spirit"* (Rom. 8:1). Here, he wants us to know that our victory or defeat depends on which law our mind allows to operate within us. When we worry, fear, hate, envy, or become jealous or greedy (all of these mental distempers being sin), we instantly set in motion in our life that law of sin and death which begins its work of death through sickness and affliction. For this reason, many good people who worry year after year, have set in motion the law of sin, which in turn sets in motion their own slow, suicidal death, revealed later in rheumatism, paralysis, high blood pressure, arthritis, and other chronic afflictions.

We often see the laws at work in our church services when we pray the prayer of faith over some sick believer, and the prayer of faith instantly

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stops the motion of the law of sin with its sufferings, and the believer walks forth free from pain. However, if later he fears or disbelieves that he has been healed; that sin instantly sets in motion, once again, the law of sin with its death.

D. Be Patient

"Cast not away therefore your confidence [consciousness of deliverance], which hath great recompense of reward. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise" (Heb. 10:35-36). Here we see the important place the law of the mind, or consciousness, plays in controlling the laws of faith, sin, and life in Christ within us. Your faith is the law that moves the law of the Spirit of life in Christ Jesus which has made us free from the law of sin and death (Rom. 8:2). If you can fully believe and live in the consciousness of this law of life, which flows from the Spirit of Christ within the believer, then you can be delivered now. This belief delivers you from the penalty of sin, which is sickness and sufferings. Do not allow the devil to keep you fooled, but act upon this truth of DOMINION, which our Christ's finished work of Calvary has purchased for you. Another factor that will assist you in setting the proper law in operation in your life for total dominion over the distempers of life that have ruled over you is being able to understand the dividing of the soul from the spirit within you. When scientists were struggling to divide the atom and get powers form within it, I was struggling to understand the division of man's soul life from his spirit or inner man because I knew that in this truth there was power for God's righteousness. The Apostle Paul shows that the spirit and soul are separate (Heb. 4:12 and 1 Thess. 5:23). The mental life is the soul-life, the seat of man's emotions, affections, and feelings. It is the place where our intelligence and human will, with their God-given privileges, are located. The word "soul" comes from the Greek word "psuche" and deals with the mental or psychic part of our life. Our spiritual life is centered in the heart of our being, in our inner man or human spirit. The word "spirit" in Greek is "pneuma." With the heart or spirit, man believes unto salvation. Out of the heart or spirit are the issues of life. Calvinists see the salvation of the spirit, which is justification by the blood, and Arminianists see the salvation of the soul-life, which deals with sanctification and cleansing by the Word of God. We gain dominion through knowledge and not through confusion; so we need to know the power of the grace of God through the finished work of Calvary, to seal the recreated spirit of the believer. *"...whereby ye are sealed unto the day of redemption"* (Eph. 4:30). John saw the dominion of Christ within the believer's sealed spirit, and wrote in 1 John 3:9, *"Whosoever is born of God doth not commit [practice] sin; for his seed remaineth in him: and he [spirit] cannot sin, because he is born of God."* John repeats this concept in 1 John 5:18. This helps us know that the indwelling Christ has dominion over sin as far as our spirit is concerned,

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but our privilege of choice determines the consecration and sanctification of our soul and its law of the mind.

If the fruits of our life show the works of the flesh, we should re-examine the principles of our life in the light of 2 Peter 1:5-10, where God sets forth the principles for faith. Spiritual principles will form habits of faith, which in turn will create an atmosphere in our heart or spirit, an atmosphere of rest and of faith, through which God's Word is able to take dominion over all hurts of life.

E. Knowing Your Position of Adoption

This brings us to our next step of dominion over the earth, the air, and the sea; the dominion given by God to Adam, which Jesus restored to the believers. Deliverance comes through knowledge of the "Assurance of the Promises." The Apostle Paul, moving on deeper into the eighth chapter of Romans, pictures a beautiful place of dominion of the overcomer in Christ. In Romans 8:18-23, Paul shows us our purchased place of adoption. Being a Hebrew, Paul was familiar with the life of the early patriarchs. He knew the first born son was always the priest of the home and that he also received a double portion of the inheritance of the father. The other sons, who had been born into the home, could be placed into equal, legal rights of inheritance as the firstborn by adoption (Gen. 48:5, 8-20). Thus, we see that the Father and the Son, the firstborn Jesus, agreed at Calvary to place us into the family of God by adoption. As a result, we have an equal share with Jesus the first born in all His vast inheritance. Thousands of born-again sons do not know they are placed by adoption into a place of dominion with Christ and continue to live as servants, serving the very creation God desires to place them over. In ancient Israel, men born of the house of Aaron, of the tribe of Levi, were priests. However, they could not serve at the altar until they were anointed for service.

Our Lord's three primal ministries, out of which flow all others, were those of creation, redemption, and restoration. There was a period of time for each, and we are now in that time of restoration. After seeking out the other avenues of restoring our lost dominion over the earth, let us return to the law of faith. A simple matter of faith that will help us appropriate the promises of Calvary is the faith of childhood. In Isaiah 11:6, we are told that, *"a little child shall lead them,"* and in Mark 10:15, our Lord shows us that the way into the kingdom of God, with its truth, is to become as a small child. Therefore, let us remember the words of the ancient poet who said, "Turn back O time again, turn back in thy flight, and make me a child again, just for tonight." Even as Adam, all pass through the age of innocence. God does not impute sin on a small child. In our childhood we played our games by visualizing, and everything was very real to us. Let us visually believe that Jesus is standing in front

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of us now and, with childlike faith, we can actually see Him and hear Him say, "You are delivered now; go free." When the elders come to pray over us, according to James 5:14, we can exercise childlike faith and see Him and hear Him speak words of faith through the elders. We can feel His nail-pierced hands as the elders lay their hands upon us. Now, with childlike, visualizing faith, we can hear Him say, "Arise, take up thy bed and walk." Thus, we have dominion over our affliction.

F. Identification

Now, having taken five steps toward our complete restoration of the God-given dominion over all that God granted Adam, let us take our sixth step in awakening our consciousness to the legal rights of our full inheritance in Christ, through our identification with Him. In Ephesians 5:30 we read, *"For we are members of His body, of His flesh, and of His bones."* Can you believe this statement of fact? Then you must realize that it is still the same Christ, with the same dominion over all things that He exercised in ministering through His earthly physical body. You must also realize that He still holds dominion over all things, exercising His authority through us, His body, His flesh, His bones, and His members now on earth. Just as God breathed of His eternal Spirit into the still, lifeless body of Adam, making him become a living soul; so He has done to every person in the earth. This measure of the eternal in past prehistoric ages, was a part of the great omnipotent Spirit of Elohim. Paul endeavors to help us see our identification in Christ before the world was formed. He does this by reminding us in Hebrews 7:9-10, that God saw and recognized Levi, the unborn grandson of Abraham, as being present. God saw him, hidden within the life of his grandfather Abraham, when Abraham paid tithes to Melchizedek. If God could see Levi many years before he was born, hidden within the life of Abraham, why should we think it strange that God foreknew, through divine foreknowledge, all who would be born on the earth who would, of their free will, choose the Messiah as their Savior? God did foreknow them and wrote their names in His Book of Life before the foundation of the world.

Those of us who, of our free will, received Christ, were predestined, as a company, to be a body through which His Spirit would administer and take dominion over the earth. Paul saw every believer hidden in the life of the Spirit of Christ when Jesus went to the cross. He wrote, *"I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life [of dominion] which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me"* (Gal. 2:20). We are awakening now to our power through sonship and are bringing our state of growth up to our standing; for all have one standing in Christ through the blood, but some have different states. Some are in the babyhood state, some in childhood, and some have matured in Christ.

G. Take Dominion

We have now arrived at the seventh dispensation (or seventh period) of the church-age, the Laodicean period, and time is quickly running out. God's Word has prophesied that there will be a church body prepared for Christ to do exploits of faith. There must be this seventh remnant of overcomers for Christ to take dominion through, *"That He might present it to Himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish"* (Eph. 5:27). Our Lord always has much to impart through the body He chooses to use, and His gathering body of overcomers, coming out of man's orders and human headship, is forming into a body filled with and led by the Holy Spirit.

Our Lord Jesus Christ has restored His dominion over the world, the flesh, the devil, and over all suffering through the ministering of His own life, divided into the five ascension gifts of the apostle, prophet, evangelist, pastor, and teacher (Eph. 4:11). He still ministers victory with the enablement of His nine spiritual gifts (1 Cor. 12:8-10). God is moving by His Spirit to bring His remnant body forth, out of the sleeping Laodicean church; and He is proving His miracle word of dominion by His miracle work of deliverance. *"Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect [matured] man, unto the measure of the stature of the fullness of Christ"* (Eph. 4:13). As you come into a oneness of Spirit by returning to your first love in Him; you can expect to move forward into divine order, not only of unity of the Spirit, but also of unity of the faith or revelation of Christ and the fullness of His grace.

"Rise ye up, take your journey, and pass over the river Arnon: behold, I have given into thine hand Sihon, the Amorite, king of Heshbon, and his land: begin to possess it, and contend with him in battle ...And the Lord said unto me, Behold, I have begun to give Sihon and his land before thee: begin to possess, that thou mayest inherit his land"

Deut. 2:24, 31

"Ye have compassed [circled] this mountain long enough" (Deut. 2:3). "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth"

Acts 1:8

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SPIRITUAL WARFARE

Israel pictures the Church (1 Cor. 10:1-6). Both collectively and individually, we can draw lessons from Old Testament history. For instance, the crossing of the Red Sea speaks of Christ's death for us; but the crossing of the Jordan pictures our death to self for Him. This is particularly experienced in our receiving the Holy Spirit. Then we are initiated into a higher realm of living, as was Israel.

New power means new enemies. For example, an atomic age means atomic enemies. While Israel had overcome Egypt, a type of the world, and the Amalekites in the wilderness, a type of the flesh; now they must overcome the devil. When Christ was filled with the Holy Spirit, immediately He was led by the Spirit to overcome Satan. Until He actually met Satan in combat, the value of His new power and weapons could not be seen. Of course, the Spirit alone without the Word, would never have conquered Satan. Nor will the believer conquer Satan if he rests only upon an experience of the Holy Spirit and has no time for the Word. God has given us both the Word and the Spirit.

Paul says of Satan, *"...For we are not ignorant of his devices."* (2 Cor. 2:11). Our purpose here is to see just what Satan's devices are. To arrive at our answer, we shall compare the seven tribes of Canaan with the satanic spirits mentioned in the New Testament.

There are armor pieces listed in Ephesians 6. We shall find that each weapon is for our defense against the particular kind of evil spirit that it matches. *"Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places"* (vs. 11-12).

Ephesians 6 should especially be applicable to us today since all of this armor is needed for "the evil day." We are living in a space age of flying missiles and of enemy spy satellites. "Wiles" in Greek means "the traveling over," and "darts" literally means "missiles." We might add that the greatest death ray of all will be the final, literal appearing of Christ when the antichrist will be consumed by the sword of His mouth, and all flesh will melt at His presence (Rev. 19:15; Zec 14:12).

Notice the comparisons between the tribes of Canaan and evil spirits. Joshua 3:10 lists the names of the tribes, to which we add their meanings:

- A. Canaanites: Low, flat; from *kana*, which means to bend the knee, hence to bring into bondage.
- B. Hittites: Descended from Heth, whose name means terror, fear.
- C. Hivites: Village, small town; from *chavvah* or living place (Note the similarity to a hive of bees in the English language).
- D. Perrizites: Rustic, inhabitant of the open country.
- E. Girgashites: Creator of habits; lit.: dwelling in a clay-like soil.
- F. Amorites: from *amar* which means to say; associated with the sense of publicity and prominence.
- G. Jebusites: Inhabitants of Jebus, which means trodden down.

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Now notice the evil spirits of Satan recorded in the New Testament Epistles, and see how the armor of Ephesians 6 counteracts these spirits:

A. The Spirit of Bondage

"For ye have not received the **spirit of bondage** again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father."

Rom. 8:15

No wonder God gives us the **truth** as weapon number one (Eph. 6:14). *"...ye shall know the truth, and the truth shall make you free"* [from bondage]. We can be bound by physical, mental, and spiritual bondage, which includes being bound to the letter of the Word without the Spirit.

B. The Spirit of Fear

"For God hath not given us the **Spirit of Fear...**"

2 Tim. 1:7

Fear aims at the heart. *"Men's hearts failing them for fear..."* (Lk. 21:26). Therefore, God gives us the **breastplate of righteousness**. Perfect love casts out fear, so love also is part of this breastplate (1 Thess. 5:8).

C. The Spirit of Slumber

"(According as it is written, God hath given them the **spirit of slumber**, eyes that they should not see, and ears that they should not hear;) unto this day."

Rom. 11:8



Israel only wanted an earthly, material kingdom, not a spiritual one. They had commercialized the very house of God

This spirit was on Israel because they only wanted an earthly, material kingdom, not a spiritual one. They had commercialized the very house of God as a result of this spirit (Lk. 19:45). It is obvious enough that the Canaanites and the Hittites, due to their name, picture the spirit of bondage and the spirit of fear. However, how is this spirit of slumber pictured by the name "Hivite," meaning "small town"? What is more conducive to slumber than slothfulness or having nothing to do? A small town would have less activity than a big town; and a man's own home, or "living place" (the root word for Hivite), would be the natural place for the spirit of slumber, for there is his place of rest. Many foreign ministe-

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rial students come to the U. S. for training; and because of material comforts, this spirit of slumber hinders them from returning to their countries. This shows how the spirit of slumber is a spirit that seeks the best for a person, along material lines. Two instances in the Scriptures concerning the Hivite tribe, show this. One is in Genesis 34; the other is in Joshua 9, where the Hivites of Gibeon sought alliance with God's people for their own self-interest. Both of these accounts came after God's people had won a great victory. After God has used a person, Satan wants him to "coast" on the blessings; so he will begin to slumber. We must maintain our feet constantly shod with **the preparation of the gospel of peace**, and thus be encouraged by the signs and wonders following. This shuts the door to this spirit of slumber.

D. The Spirit of the World

"Now we have received, not the **spirit of the world**, but the spirit which is of God; that we might know the things that are freely given to us of God."

1 Cor. 2:12

God has not given us the Spirit of the World. This spirit is a rude, coarse, divisive spirit of hatred (Lk. 6:22; 1Jn. 3:13). The Perrizite or "rustic" tribe pictures this spirit. Rustic has a slightly different meaning than rural, in that it also can mean "rude, coarse." The Hebrew word comes from "perez," meaning, "to separate." The spirit of the world in a church will cause carnal divisions. God grant that we hold the **shield of faith**, for it is our faith that overcomes the world (Eph. 6:16; 1Jn. 5:4). "Overcome" and "conquer" are the same words in Greek. Just as Israel conquered the Perrizites, we are to overcome the spirit of the world.

E. The Spirit of the Mind

"And be renewed in the **spirit of your mind**"

Eph. 4:23

Paul says, "*be renewed in the spirit of your mind*", or in this case, in our attitude. This suggests that our attitude can be good or bad, Christ-like or satanic. For all practical purposes a satanic attitude is just as harmful as any of the other satanic, personal spirits. Such an attitude operates bad habits. This is portrayed in the very meaning of Girgashites, "dwelling in a clay-like soil," as when Jesus answered to Peter, "*Get behind Me, Satan! You are a stumbling block to Me; for you are not setting your mind on God's interests, but man's*" (Matt. 16:23 NAS). Man was created from and is compared to clay. He who sets his mind on man's interests becomes a "creator of habits" and is in opposition to God's will. Of course, Satan, as an angel of light, can give us some "high and lofty" reasoning, which can produce habits that are moral, yet not

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spiritual. This when applying 2 Corinthians 10:4-5 is important, because our weapons are not carnal. God's protection against an unrenewed "spirit of your mind" is a mind renewed by the hope of salvation, which is the placing on of the **helmet of salvation** (Eph. 6:17; 1 Thes. 5:8; 1 Jn. 3:3). The helmet is in three parts, even as our salvation is.

F. The Spirit of Antichrist

"And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that **spirit of antichrist**..."

1 John 4:3

This is a spirit that uses the tongue and likes to be conspicuous, as seen by the context of 1 John 4:3. The meaning of "Amorites" is a clear type of this spirit. Remember, when Israel neared Canaan, Sihon and Og, both Amorite kings, tried in vain to stop them from entering. Usually, when someone begins to hunger for the Holy Spirit and spiritual Canaan, this evil spirit will get into his good friends and, through their tongues, will try to dissuade him. When this spirit moves upon a person; instead of praising, he enters into mockery, lying, blasphemy, jesting, and all the other sins of the tongue (Eph. 5:4). This evil spirit is three-fold (Rev 16:13-14). The **sword of the Spirit** is the "rhema," or spoken Word of God. Since the Word is the weapon Christ uses against the antichrist, it should also be our weapon against the spirit of antichrist (2 Thes 2:8; Rev. 19:15).

G. The Spirit of Error

"We are of God: he that knoweth God heareth us; he that is not of God heareth not us. Hereby know we the spirit of truth, and the **spirit of error**."

1 John 4:6

John says that this spirit causes a person to refuse to hear Him who has the spirit of truth (1 Jn. 4:6). This reminds us of the Jebusites, who despised David's authority. In 2 Samuel 5:7, we see David taking Mt. Zion away from them. Spiritual wickedness in high places characterizes this "Spirit of Error." "Error" in Greek means, "straying, roving (as a tramp)." By implication, in the Bible, a person who has strayed is called "an impostor, deceiver or misleader." Just as a person can stray in any of four directions, so there are four basic types of error. These are:

1. **Error of Vision** (Is. 28:7) will make dim God's will for service in the body of Christ and thereby ruin one's ministry (Pr. 27:8).
2. **Error of Doctrine** (Mt. 22:29) is erring from the Word. This will spoil one's message.
3. **Error of Living** (2 Pet. 3:17) is erring from the way of holiness. This will cause some to miss the mark of being in Christ's image.

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- 4. Error of Spirit** (Is. 29:24; Heb. 3:10) is erring from true worship and will make one miss the moving of God's Spirit when all others around are being blessed.

We might notice that this spirit of error, as typified by the Jebusites, high on Mt. Zion, manifests itself in two seemingly different things: a) a highly centralized organization, or b) an independent "air." Just as Joab was made captain of David's army to lead in a fight, so today God is raising up leaders in His army who have overcome this spirit of error. Joab had to pass through a deep moat before scaling Zion's walls; similarly, God must work great depths into our hearts before we can fully overcome this spirit; it is painful, but it is worth it. When God got the Jebusites out of Zion, He could fulfill His heart's desire to bring all Israel to that sacred place. It is hard to bring this spirit of error to total death, as seen in the Jebusites' long stay at Zion; but God has the answer. We are to exercise the **secret weapon of intercession** for the body of Christ; and therefore, be missile bases for God against Satan. We should pray, primarily, for Paul's message to be fully known (Eph 6:18-20). "*Do not err, my beloved brethren*" (Js. 1:16).

By way of review, notice the results of yielding to the influence of these satanic spirits:

- A. The Spirit of Bondage** aims to bow us down under its yoke
- B. The Spirit of Fear** aims to break us down by violence, confusion, and fear
- C. The Spirit of Slumber** aims to settle us down by lowering standards
- D. The Spirit of the World** aims to burn us down with its fiery darts
- E. The Spirit of a Wrong Mental Attitude** chains us by its habits
- F. The Spirit of Antichrist** aims to cut us down with its tongue
- G. The Spirit of Error** aims to tread us down by imparting a false loyalty

Do not forget that God commands us to invade these enemies with fire (Deut. 12:3).

"Put on the whole armour of God, that ye may be able to stand against the wiles of the devil."

Ephesians 6:11

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CHAPTER SIX
THE SALVATION
TRUTHS

THE SALVATION TRUTHS

Give the 3-fold purpose of God's Will by His saving grace (Acts 15:11; Titus 2:11-12)
Heb. 11:40-12:17; Luke 19:10; Heb. 2:3

THREEFOLD SALVATION FOR A TRIUNE CREATION

| | SPIRIT | SOUL | BODY |
|-----------------------------------------------------------|--------------------------------------------------------------------------------------------------------------------------------------------|------------------------------------------------------------------------------------------------------------------------------|--------------------------------------------------------------------------------------------------------------------------------------|
| 7 Phases for for each Area Of Salvation | Justification Rom. 3:28; 4:5 1Jn. 3:9; Tit. 3:5-7 | Sanctification Jn. 17:17; Acts 26:18 Phil. 2:12-13; Rom. 15:16 | Glorification Rom. 13:11; 1Jn. 3:2; 1 Cor. 15 |
| A. Deliverance from: | Penalty of sin Jn. 5:24; Rom. 6:23 Rev. 20:15; 2 Cor. 1:10a Ecc. 3:14; Jn. 3:16 | Power of sin Acts 1:8; Gal. 5:16 2 Cor. 1:10b; 1 Cor. 15:31 | Presence of sin Deut. 32:24; 2 Pet. 3:7,10; 2 Cor. 1:10c |
| B. Three Baptisms Eph. 4:5; Heb. 6:2 | Baptized in the body of Christ by the Holy Spirit 1 Cor. 12:13 | Baptized with the Holy Spirit by Jesus Christ Lk. 3:16; Jn. 7:38; Acts 1:4-5; 2:4 | Baptized in water by God's ministers Acts 8:38 |
| C. Three Witnesses 1 John 5:8 | BLOOD of Jesus in testimony to God the Father Luke 22:20; Rom. 8:16; Eph. 1:14 | SPIRIT of God in testimony to believer Rom. 8:16; Eph. 1:4 | WATER testimony to the world Acts 8:12; Acts 18:8; Rom. 1:16 |
| D. Relationship to God | In our spirit we have a sure standing as sons Jn. 1:12; Gal. 4:6 | In our souls we are in a constant growth state Mat. 13:23; 1 Pet. 2:2; Heb. 5:11; 6:6 | Our bodies are God's temple presented as a living sacrifice. Rom. 12:1; 1 Cor. 3:16; 2 Cor. 6:16 |
| E. The Five Senses | Faith, Hope, Love, Fear of God (True Worship), Intuitive Knowledge (Revelation knowledge) 1 Cor. 13:13; Heb.12:28; Jn. 4:24 | Reason, Imagination Affections, Memory Conscience Mark 2:8; 1 Chron. 28:9; Ps. 145:7; 1 Pet. 3:16; Rom. 12:10 | Sight, Hearing, Taste, Touch, Smell Mark 3:10; Mat. 6:22; 2 Sam. 18:12; Prov. 24:13; Song. 7:8 |
| F. Sphere of Activity | Through our spirit we are <i>God-conscious</i> 1 Cor. 2:11-12; Ga. 5:16 | Through our soul we are <i>Self-conscious</i> Gal. 5:17; Ps. 13:2 | Through our body we are <i>world-conscious</i> Nu. 13:27-33; Mat. 14:30 |
| G. Comparison to the Tabernacle 1 Cor. 10-11 | Symbolized by the Holy of Holies in the Tabernacle Heb. 9:3-4 (A dwelling just for Christ) | Symbolized by the Holy Place Heb. 9:2 (Sanctification daily) | Symbolized by the activity of the Outer Court Ex. 27:16-18; Rev. 19:8 2 Cor. 5:1; 2 Pet. 1:14 (Our daily service to God) |



SPIRIT, SOUL, AND BODY

PART ONE

DEFINED AND CLARIFIED

Next to God himself, man must be the greatest mystery, for he was made in His image (Gen. 1:26). Ignorance about man's constitutional makeup is not God's fault, however, for the Bible is full of the words, "mind," "heart," "soul," and "body." In fact, the Hebrew and Greek words (leb, lebab, and kardia) for "heart" are used exactly 1000 times.

What importance does this have? Just as a driver would also benefit from being a mechanic when his own car breaks down, we can greatly benefit from an understanding of these words. Perhaps one main benefit comes by knowing which verses apply to the spirit, which to the soul, and which to the body. The Arminianists and Calvinists would fulfill Christ's prayer for unity if they understood this (John. 17:23). Instead, they fight one another, each with their biblical basis, to prove their point. One proves an "eternal standing," and the other proves a "daily need for salvation". If only they would discern that one position applies to the spirit and the other to the soul, then they would see that what they each believe is simply two different sides of the same coin and that each substantiates the other. However, "Part One" of this series deals not as much with this aspect, as it does with defining who we are. Of course, we are not presuming that anything we say will define us exactly; but at least God will give us a glimpse into ourselves.

"I will praise thee; for I am fearfully and wonderfully made" (Ps. 139:14). Just as the dividing of the atom is important to man's material progress, so the dividing of our being, as seen in the Scriptures (and the application of that knowledge), is important to spiritual progress. For centuries man was incapable of splitting the atom, but now look at the potential this new knowledge has accomplished.

Are not spirit and soul the same? No, they come from entirely different words in both Hebrew and Greek. The words for "spirit" (*ruach*, Hebrew, and

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pneuma, Greek.), suggest a strong blast of wind, while "soul" (*nephesh*, Hebrew, and *psuche*, Greek.), suggest a gentle breath. We get the word "pneumatic" tires from "pneuma."

In the Bible they are often differentiated (1 Thess. 5:23; Heb. 4:12; Lk. 1:46). If the two words are synonymous, then there is no difference between this corruptible body and the glorified, incorruptible one. For, *"It is sown a natural [same word as soulish] body; it is raised a spiritual body"* (1 Cor. 15:44).

The difference is also seen in Christ's own ministry, particularly in his death. When the body lay in the grave, the soul descended into "the lowest pit" of hell and His spirit, which He had committed into the Father's hand, went into Paradise—all at the same time. Isa. 53:10, 11; Ps. 88; and Acts 2:27 are only a few of the many verses which speak about His soul going to hell, having become the sin offering for us. His dying words to the thief were, *"Today shalt thou be with me in paradise."* There were ranks in paradise, just as there were different cities of refuge in the Old Testament. The fugitives in the Old Testament themselves are a picture of souls in paradise. They had to abide in captivity in those cities until the death of the high priest, and then they were liberated (Num. 35). God, who is rich unto all that call upon Him, must have had many call upon Him as they repented on their deathbeds when Noah's flood swept over them. It could be that they formed one of those compartments in paradise, for Christ's Spirit went and ministered unto them (1 Pe. 3:18,19). Christ had to divide spirit, soul, and body in his death, in order to fulfill the three different types of the Day of Atonement (Lev. 16). His body had to be the sin offering goat that shed its blood on the altar. His soul had to be the scapegoat that carried the sin away into the lonely desert, where it died a lonely death; His Spirit had to be the part of Him that was the High Priest offering up these sacrifices. Hebrews 9:14 literally speaks of Him as our High Priest, *"Christ, who through [HIS] eternal Spirit offered himself without spot to God."* The fact that His soul died for us is also seen in Isa. 53:9, where, literally, "deaths" is in the plural. Oh, what love!

The body is world-conscious. The soul is basically self-conscious, but through the five physical senses it is also world-conscious. The spirit, when such an approach is not blocked by unbelief, is God-conscious. The Bible shows that we live in the "carnal" (fleshly), "natural" (soulish), and "spiritual" realms. The soul is the real "ego;" it is our personality and by nature, soulish or "natural." *"But the natural [soulish] man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned"* (1 Cor. 2:14). Does this then leave the soul completely out of God's plan? Not necessarily, because it is like a plot of ground, *"Ye are God's tilled land"* (1 Cor. 3:9, lit.). The natural underbrush covers it until it is tilled. Then the seed (the Word) is planted. Later, the rain (the Spirit) descends; and with the cultivation of the cross in our lives, up comes a fragrant garden, a place for God to dwell in.

There are two words for "life" in the Bible; one means natural life (*nephesh* in Hebrew, and *psuche* in Greek), and the other means eternal life (*chaiyim* and *zoe*). While the physical body only has *psuche* life (Rom. 8:10), the spirit only has or is capable of having *zoe* life. There is not even one Bible

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reference that states that our spirit either sins or goes to hell. However, there are references to the immortal soul and body going there (Job 33:28; Isa. 38:17; Matt. 10:28). *"The spirit shall return unto God who gave it"* (Ecc. 12:7). "Spirit," like the word "flesh," has a dual meaning. Mostly, it refers to a person's attitude (to be discussed later). Examples of this are: "vexation of spirit," "he has a mean spirit," or "he has a good spirit". A contrast between the figurative and literal meaning is found in 1 Corinthians 5:5 (literal) and 2 Corinthians 7:1 (figurative).

When God made man, He placed the personal spirit room within him to be reserved only for Himself. Not even demons enter the spirit room. They savor the soulish realm, *"not the things that be of God, but those that be of men"* (Matt. 16:23). God will not enter the spirit room unless we request it. Once we invite Him in, He will fill the whole house with His presence. If some of these statements seem a bit challenging, the reader is invited to patiently put off judgment; until he has read the whole book.



Justification gives us eternal
life and a permanent standing
in the house of God, sanctification
gives us an inheritance

"Thou shall love the Lord thy God with all thy HEART, SOUL, MIND, and STRENGTH" (Lk. 10:27; Matt. 22:37; Mk. 12:30). May we be so in love with God that the totality of our lives becomes a burnt offering, placed upon the altar (Lev. 1:8-9). The "fat" pictures our heart (Ps. 119:70), the "inwards" picture our soul, the "legs" picture our strength, and the "head" pictures our mind.

The HEART is the center and "springboard" of Life's Principles (including the "laws" of Rom. 6-8).

The SOUL is the Personality of one's life (one's nature, will, intellect, emotions, and the ego with its individual traits). The Word often refers to a person as a soul (*"eight souls,"* 1 Pet. 3:20). The soul has a set of five senses. We see this in the rich man whose soul was in hell (Lk. 16:23-24). The soul has desires and basic drives, such as security and attention (see "7 Soul Drives" ahead under "The Soul Set"). While man has studied the *psuche* or soul (psychology), he is ignorant concerning the subconscious part of man, which, besides including the deeper part of the soul, also includes the spirit. God offers the best information for study on this subject, for He made man and has had much experience with him.

The MIND consists of the faculties of life or Life's Practice. In particular, this includes the five soul senses: conscience, memory, reason, imagination, and affection. In Ephesians 4:17, *"vanity of their mind"* means "uselessness of their mind", which God considers a terrible sin. *Dianoia* or "mind" is a contraction of *nous*, mind or will, and *dia*, prefix that denotes a channel of an act. Thus, it should be "something thought through," involving the faculties.

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The STRENGTH is the character produced by all the rest. It is Life's Product.

- The heart is like a treasure box. It is **WHAT A PERSON HAS**
- The soul is **WHO HE IS**
- The mind is **WHAT HE DOES**
- The strength is **WHAT IS PRODUCED**

The heart is compared to the earthly heart, a core or center (by its name) and also to the making of cakes (by its original Hebrew word). It is likened to an observatory or covered place (Job 38:36); reins (Ps. 7:9; Rev. 2:23); fat (because of its richness) (Ps. 119:70; Lev. 1:8); a well (Prov. 20:5; John 4:14); breasts (Nah. 2:7); a treasure (Matt. 12:35); ground (Matt. 13:19); a dwelling place (Eph. 3:17), and a writing tablet (Heb. 8:10).

The soul is compared to a gentle breath (by its original words), a bird (Ps. 11:1; 124:7), the belly (Ps. 31:9; Prov. 26:22), chambers of the belly (the soul has unlimited possibilities or chambers), a panting hart (Ps. 42:1), a weaned child (Ps. 131:2), a thirsty land (Ps. 143:6), a watered garden (Jer. 31:12), the back (Isa. 51:23), a goat (Isa. 53:10), sheep (1 Pet. 2:25), and a ship (Heb. 6:19).

There are six words used for "man"; four are in the Old Testament, and two are in the New Testament. God is a most excellent teacher, so He uses the most excellent object lessons. We are not taking too much liberty if we compare the individual believer to the tabernacle (or temple), because the Scriptures repeatedly do this (Jn. 2:21; 1 Cor. 3:16; 2 Cor. 5:1-4; 2 Pet. 1:14). After all, the purpose of the tabernacle was to be a sanctuary for God to dwell within; so, actually, it can picture whatever is His sanctuary in the New Testament, which includes Christ and the Church.

The tabernacle is a trinity. There is the outer court, an oblong sanctified yard, with an east entrance. Within it, is the tabernacle with its two rooms. Paul calls the first room (twice as large as the inner one) the "sanctuary," while the foursquare inner room is the "holy of holies" (Heb. 9:2, 3). The outer, earthly court may be compared to our "outer man," the body; while the tabernacle building itself, being in the "heart" of the court, would, roughly speaking, compare to our "heart". Just as it has two rooms, the "inner man" of our heart consists of our soul, which is like the sanctuary room, and also of our spirit, the holy of holies, where only the high priest (type of Christ) could enter, and this only on the annual Day of Atonement. Paul tells us that this represents a *"once and for all"* event (Heb. 9:12). Christ dwells in the holy of holies of heaven, and also within His holy of holies within us. He can be in both places by the Spirit.

Our *"once and for all"* Day of Atonement occurs when He enters our hearts. Just as no flesh could work on that feast day, neither can we, for our salvation is *"Not of works, lest any man should boast"* (Eph. 2:9).

Three things in the holy of holies picture Christ in our spirit. We understand, in writing this, that we cannot build doctrines upon Old Testament types. However, we know they are illustrations of New Testament truths, and therefore valid (Rom. 15:4; 1 Cor. 10:11; Gal. 4:24; Col. 2:17; Heb. 10:1). What are these pictures of Christ? First, we have seen that the high priest

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pictures Him; second, that the Ark of the Covenant pictures Him; and third, that within the pillar of the cloud, which rested over the mercy seat of the ark (Lev. 16:2), was the angel of the Lord, who was Christ in the Old Testament (Ex. 14:19; Dan. 3:25, 28; Acts 27:23; 1 Cor. 10:4). *"A threefold cord is not quickly broken"* (Ecc. 4:12). God's love cord, which binds our spirit to Him, is a threefold one.

From the above, what practical truth can we apply to our lives? Christ in us, like the high priest, has *"once and for all"* given us, since our "Day of Atonement," a POSITIONAL RELATIONSHIP. The ark, with its valuables, picturing the riches of Christ available to us, shows that Christ in us gives us a PROVISIONAL HEIRSHIP. If our soul appropriates the hidden riches of Christ's wisdom, righteousness, sanctification, and redemption, it will lack nothing (1 Cor. 1:30). The manna, Aaron's rod, the law, and the mercy seat picture these. The angel of God within the pillar of the Holy Spirit cloud portrays Christ in us, *"the hope of glory,"* who gives us PERSONAL FELLOWSHIP.

The contrast between the ministry in the two rooms is a picture of the ministry of God within your spirit and your soul. Incidentally, the tabernacle pictures a cross. The high priest entered the holy of holies, and just stood before God. It was His responsibility, because *"It is finished"*. Our Justification before God is a finished work. "Justification" means declared righteous. "Declared" means a legal, judicial sentence pronounced on our behalf; it does not mean an experience based on our feelings. In our "sanctuary," or soul room, we are responsible to cooperate and walk daily with the high priest, for the high priest walked daily with his sons, as they offered up the daily sacrifice and ministered to the sanctuary furniture. They trimmed the candlesticks, placed fresh incense on the altar of incense (not to be confused with the brass altar in the outer court), and placed fresh bread on the table each week.



When God made man,
He placed the personal spirit room
within him to be reserved
only for Himself

While justification—a finished work on Christ's part—is pictured by the inner holy of holies' ministry; sanctification—"set apart" and "made clean"—is pictured by the daily walk in the sanctuary room. To be "set apart" involves a walk. If you are at one place and want to "set yourself apart" to another place, you ordinarily walk to it. While justification gives us eternal life and a permanent standing in the house of God, sanctification gives us an inheritance (something more than a gift) and develops our state of growth (Rom. 6:23; Col. 3:24; Acts 20:32; 26:18). The following three Greek words denote stages of growth in God's family: "teknon," usually translated little children, "paidion" or adolescents, and "huios," matured sons. In a family, they all have the same standing but are in different states.

We must qualify the statement that the high priest's holy of holies ministry pictures justification by saying that one of the three phases of sanctifica-

tion was incorporated into justification. We are sanctified by the blood and set apart in relationship to our standing. We are also sanctified by the washing of the Word (Jn. 17:17), and this is usually what is meant by sanctification. It sets us apart as far as our state is concerned. The third phase is that of being sanctified by the Holy Spirit (Rom. 15:16, etc.), who sets us apart as far as service is concerned. In the normal experience, this is when we, as in Acts, receive the baptism in Holy Spirit after salvation (the Old Testament priests could not serve until oil was placed on them). The new birth occurs when we accept Christ's offering of Himself for us, and the shedding of His blood. From that moment *"we are sanctified through the offering of the body of Jesus Christ once for all.... For by one offering He hath perfected forever them that are sanctified"* (Heb. 10:10, 14). We might add that it was not just our spirit that was sanctified once and for all because the high priest pictures a complete sanctification when he sprinkled not only the mercy seat, but also the tabernacle and all the furniture therein. Our entire being judicially stands *"complete in Him"* (Col. 2:10). The high priest placed the oil over all the tabernacle parts, picturing the completeness of our baptism in the Spirit (Baptism means to be immersed). Later, there were many times when the glory of the Spirit either fell upon the sacrifice or filled the sanctuary, because there is "one baptism" but many fillings. Paul wrote to the Corinthians, who seemed very unsanctified in their walk, but calls them *"sanctified in Christ Jesus"* (1 Cor. 1:2).

A glance at the tabernacle shows that the outer court was surrounded by a white linen wall seven and a half feet high. This is a picture of our actions, which should be so white and pure that they lift Christ up high. The bride is adorned with *"fine linen, clean and white; for the fine linen is the righteous acts of the saints"* (Rev. 19:8, Weym). The only entrance into the outer court faced east. In the same way, we must always face the east, "with the sun rising", so that we might receive more light from God. The brass altar, used for sacrifices, was just inside the outer court. Next, made out of the mirrors of the women, was the brass laver with its foot. The laver held the water with which the priests washed before serving.

Beyond the laver was the tabernacle building itself, with its four coverings. The top covering was made of badger skin, showing God's habit of housing His greatest treasures in obscure appearances. This was true of Christ, who was born in a manger, and of His present day ministries, who do not lift themselves up. It is also true of His churches where He is the head, for they want all the glory to go to Him. Within the eastern entrance (the only door of the tabernacle) you see the table of shewbread to your right on the north side, the seven lamps protruding from the candlestick to your left, and the golden incense altar before you, just this side of the veil. We have already mentioned the ark within the holiest of holies.

In the next section, we will examine each of the parts of the tabernacle, and see how they picture us individually. Such questions as, "What are the laws of our being?" will then be searched out.

God showed Moses the pattern, while on the mount. In the same way we must be "on the mount" when shown God's pattern for us, whether collectively or individually. May the reader take these lines seriously and before

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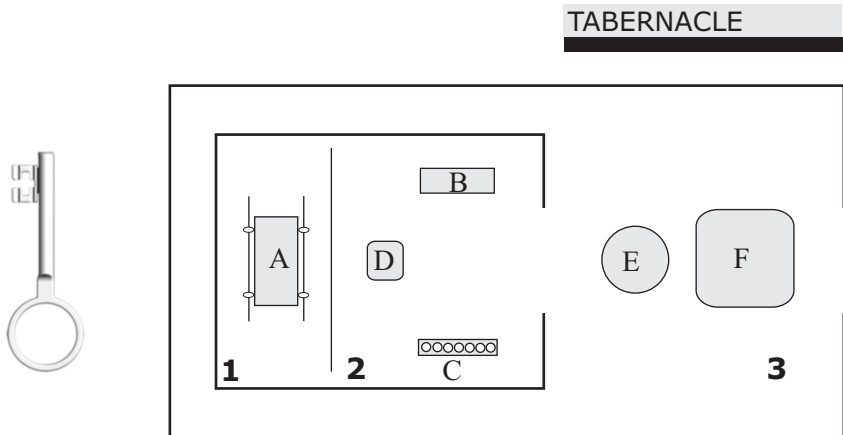
reading this series on spirit, soul, and body, make sure that he is "on the mount" and prepared to receive it by the Spirit.

PART TWO

THE TABERNACLE: GOD'S PHOTO ALBUM

Christ was the divine tabernacle in which deity dwelled. *"And the Word was made flesh, and dwelt [tabernacled] among us, (and we beheld His Glory, the glory as of the only begotten of the Father,) full of grace and truth."* (Jn. 1:14).

This chart of the tabernacle may seem simple, but it overflows with boundless riches because, in a sense, Christ's photo is in it; the Churches' photo is in it; and the believer, who is to be like Him, may also see his picture therein. We are presently concerned with the individual believer's picture.



For the benefit of those who have not studied the tabernacle pieces in detail, we will review the parts in the chart. The tabernacle was in an open "outer court" (3), which always faced east. In this outer court were two items, the brass altar (F), and the brass laver (E). The priests washed their hands and feet therein before and after ministering at the altar, where the sacrifices were laid. The first room, called the "holy house," had five pillars holding the front door screen. In this room (2) was the table of shewbread (B), upon which twelve unleavened loaves rested until each Sabbath, when they were eaten by Aaron and his sons, the priests.

The sevenfold candlestick (C) was on the south side; its lamps were trimmed and filled in the morning and lit in the evening. The incense altar (D) belonged in the inner holy of holies (1), *"the holiest of all; which had the golden censer [altar]."* According to the Hebrew Mishna, it was loaned to the holy house due to its daily use. This fact is verified by Paul in Heb. 9:2-4, where "golden censer" refers to "golden altar," according to reliable scholars.

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Paul also speaks of only two pieces of furniture in the front room: "*Wherein was the candlestick, and the table.*" "Wherein" denotes location, but "which had" denotes possession.

The holy of holies contained the Ark of the Covenant. Four pillars held up the veil that separated the two rooms. A fifth, heavenly pillar, protruding from the cloud of the Spirit above, rested over the mercy seat, which was the lid over the ark (A).

There were four coverings overlaying the tabernacle, which overlapped the walls. They were made of forty-eight boards, ten cubits high (a cubit is one and a half feet), overlaid with gold, like the furniture pieces. Only the outer court pieces were made of brass, (the laver was pure brass), and the candlestick within was of pure gold.

That the tabernacle and its sequel, the temple, are types of truths that concern us today is beyond question to anyone who knows the Bible. Their purpose is to be "*a sanctuary; that I may dwell among them*" (Ex. 25:8). This is a picture of us as individuals. Thus, the tabernacle is a type not only of Christ, or the church, but also of us individually. Paul, Peter, and Christ bear witness to this (Jn. 2:19; 1 Cor. 3:16; 2 Cor. 5:1-4; 2 Pet. 1:14)

If the tabernacle pictures Christ, and if "*grace and truth came by Jesus Christ*" (Jn. 1:17), we can expect to see these balanced therein. Indeed, that is so, for the furniture is made up of three sets of twins. They are "grace and truth" twins. The brass altar, where the blood of the sacrifices was shed, pictures grace; the laver pictures the cleansing of the truth. Literally, Christ cleanses His Church by "*the washing [laver] of water by the Word*" (Eph. 5:26). The table of shewbread, inside, balances with the candlestick. In contrast to the brass altar, where grace is shown as "unmerited favor"; here it is pictured as "divine sufficiency," for the oil supply continued daily. Then, we see the Ark of the Covenant, wherein was the law and manna (truth); and in contrast, the golden altar pictures prayer or praise, by which grace is stored up.

In fact, let us see Christ Himself in the tabernacle; since He is in the believer, who is a picture of the tabernacle. John lists Christ as being seven "I AM's":

"I AM the Bread of Life" (Jn. 6:35). We, as priests, eat of Him, our "shewbread," or Presence bread. "*It is most holy unto Him of the offerings of the Lord made by fire*" (Lev. 24:9). It was taken from the people (v. 8), and was covered up in golden dishes until the time to eat it. We minister truth one to another; and it must come by revelation, it must be uncovered.

"I AM the Light of the World" (Jn. 9:5), and yet He says: "Ye are the light of the world" (Matt. 5:14). There is no contradiction, because He shines through us. This is pictured by the candlestick.

"I AM the Door" (Jn. 10:9). He is the rent veil that we may come boldly unto the throne of grace (Heb. 10:20).

"I AM the Good Shepherd" (Jn. 10:11). As such, He is pictured by Aaron the high priest.

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"I AM the Resurrection and the Life" (Jn. 11:25). He is seen as the Angel of God who stood in the pillar over the mercy seat and who, on rising up with the pillar, caused Israel to rise up until they came to Canaan. He finally led them across the Jordan, remained about one week, and then appeared as the Captain of Jehovah's host.

"I AM the Way, the Truth, and the Life" (Jn. 14:6). He is pictured by the ark, which led Israel (it always remained under the angel), and by the items in it (the Law, the hidden manna, and Aaron's rod that budded and bore fruit), and by the Blood sprinkled on the mercy seat.

"I AM the true Vine" (Jn. 15:1). We are to abide in Him. Just as a true vine shelters, here we see Him pictured by the four coverings: 1) The outer badgers' skins picture His body (actually made of many dead badgers, who once lived in the earth). When He gave His personal body, it multiplied into many more. 2) The rams' skins dyed red picture His blood. *"It is the blood that maketh an atonement [covering] for the soul"* (Lev. 17:11). 3) The eleven-curtained, goat-hair covering is a picture of His soul given to us. Goats speak of humanity. Remember, it was the scapegoat that pictured His soul's death in the time of Atonement. 4) The ten-curtained, white, embroidered, linen layer with colored cherubim therein, which acted as both a foundation for all the other coverings and as the ceiling of the tabernacle. It was, in fact, called "the tabernacle." We *"are complete in Him"* because He has given His complete self for us. If He had withheld one part of Himself, then that particular part of us would not have had its surety before the Father. Since the Father sees the final end, He sees us as if we were already glorified (Rom. 8:29, 30); He effortlessly reckons Christ's life as ours (Col. 3:4).

There are three pictures of our spirit, soul, and body in the tabernacle. We have just mentioned one of these three sets and seen that the Father sees us *"accepted in the beloved."* Now we will see the next two sets. The world sees us in the same way as foreigners would have seen the tabernacle and its rooms as they passed by. They could not have seen inside the rooms, but they could tell that there was an "outer court" (this would picture the body), and they could see the exterior, upright walls that housed the two rooms. The front "holy house" pictures our soul and the most holy place our spirit. The world today, looking from the outside of God's creation, cannot, through human wisdom, divide between spirit and soul. Thus, the triune layout of the whole structure represents the world's limited picture of us individually. Do we see ourselves as a trinity? Is this shown in the tabernacle? Yes. Now we will see how we are recognized by our triune ministries.

The brass altar upon the brass grating pictures our body upon the cross (brass speaks of judgment). Since the altar itself is basically wood, which speaks of humanity, and is in the outer court, which speaks of our body, it represents some part of us. Romans 12:1 speaks of our bodies having a ministry of sacrifice.

The soul, in its ministry and as we see it, is pictured by the candlestick; and the spirit, in its ministry of worship, is pictured by the golden altar. This is no contradiction to the usual explanation which follows: in this front or "soul"

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room, the table of shewbread represents our intellect, which is to hold God's unleavened bread, the candlestick represents our will; and the altar represents our emotions. To the contrary, it is an enlargement of our understanding on these three.

Since a look at the soul's ministry, as pictured by the candlestick, will be more detailed, let us first look at the golden altar. It is not hard to believe that our spirit has a ministry of teaching the soul how to worship, but what may be new is that the incense altar pictures this. Would this contradict the view that the personal spirit itself does not sin; but that it is the "attitude" in the soul, often termed "spirit," that is liable to sin? No, for *"that which is born of the Spirit is spirit"* (Jn. 3:6), and *"Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God"* (1 Jn. 3:9). In fact he *"keepeth himself, and that wicked one toucheth him not"*. (1 Jn. 5:18). That seed is incorruptible, produced by the incorruptible Word (1 Pet. 1:23). Paul speaks of our spirit praying when we pray in tongues. This forms part of that sweet incense (when it is Christ centered) that rises from the incense altar (1 Cor. 14:14; Eph. 6:18; Rev. 8:3). Since God is love and *"he that is joined unto the Lord is one spirit"* (1 Cor. 6:17), there is deep emotion in the regenerated spirit. That the spirit is a rational being and, by its link with divine union, tapped to the infinite, is seen in the literal rendering of 1 Cor. 2:11 *"For what man knoweth the things of a man save the spirit of [that] man which is in him?"* By the five spirit senses—faith, hope, love, fear of God (true worship) and intuitive knowledge (revelation knowledge)—, and through the nine gifts of the Spirit, God provides channels to benefit our souls from the spirit's limitless storehouse.

God gives us love tongs to prevent us
from picking up another brother's fallen
testimony with critical fingers



The soul's ministry, as seen in the candlestick, is an intricate ministry. Look at the twenty-two *"bowls made like almonds"* (Ex. 25:33). The Word shows that we are to have the "fullness" of twenty-two things. There are nine "knops" (ornamental columns) and their "flowers." Space does not allow us to say too much, but I would like to mention that this gold was once mixed with another metal (alloy); so was our soul, until it became renewed to be as His soul (gold speaks of the divine nature). The special vessels that come with it are the tongs (tweezers), snuff-dishes (apparently to hold the trimmings), and oil vessels. God gives us love tongs to prevent us from picking up another brother's fallen testimony with critical fingers; snuff-dishes to give us hope, that we may carry our tests patiently; and faith that we may lay hold of the oil.

If there were no lamps, the purpose of the candlestick would be void. The seven lamps picture the will in our soul. For the will is not a faculty in itself; it is, on the one hand, the expression of one's desire and, on the other

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hand, the carrying out of the mystery of His will and purpose (Eph. 1:9). We have seen that the word for the complete mind, which constitutes all our intellect (*nous*), and all our mental faculties, is *dianoia*. This consists of the five senses of reason, memory, imagination, conscience and affections. However, the will of the soul is expressed in the phrase, "put your mind together" or "make up your mind"; for when the soul does this, it has the above collection of seven faculties—or soul drives—to carry out its desires.

The soul itself grows, just as the base of the candlestick "grows" higher, as it enlarges and branches out like a tree. There are basic "drives" or desires (for security, attention, etc.) that make these branches; but they can only find full satisfaction as they hold up the lamps, full of the Holy Spirit, shining for Christ. In fact, it is He shining through them and performing His will.

We must train our will, by the Spirit, to line up with the Word. Authority is invested in our will. We set our whole mental machine in motion in order to perform what we will to do. Satan revealed himself through his five "I will's", so God cast him out (Isa. 14:12-14). While our will is this sevenfold mental machine (the lamps), it originated from the soul (the candlestick) "*doing the will of God from the heart* [*psuche* in the original Greek]" (Eph. 6:6).



Sometimes a civil war rages in the members...
When we are "weak-willed" concerning the things of God

The soul's sense of touch (affection) is the activity of the emotions. The flesh can substitute false emotions too. The soul's sense of taste (reason) is the intellect operating upon our soul. The Hebrew word *taam* is used interchangeably for "taste" and "reason."

Except when substituted by Satan or some church group, the soul's sense of smell (conscience) is the Holy Spirit operating upon our soul to give us discernment between good and evil. Memory is the ear of the soul and picks up voices in our soul from the past.

Imagination is the eye of the soul and unlike our limited definition of it, the old Hebrew and English words alike carry its true meaning. It visualizes unseen objects for the soul and forms the soul's desires into definite purposes, inspiring us until these are realized. Since imagination is the soul operating upon itself to fashion it and its mental faculties as it desires; imagination can be compared to the central shaft of the candlestick, out of which come all the others. David set the Lord always before himself, that he should not be moved (Ps. 16:8).

This aforementioned combined activity of the soul is "the law of the mind." When the soul submits to sin's nature, it is called "the law of sin and death"; or, when submitted to Christ's nature, it becomes "the law of the Spirit of life in Christ Jesus"; or, when submitted to the supernatural Word, it is called "the law of faith."

Sometimes a civil war rages in the members (Rom. 7:23). This occurs when we are "weak-willed" concerning the things of God and do not set all our faculties firmly towards the goal of His purpose, which should be to follow

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Christ. In fact, although we have already mentioned that *nous* means intellect and that *dianoia* means the complete mind, still there is a third main word for mind; and it suggests this very thought, that of setting one's mind, inclining it to do a definite act. The "nous" acts like a sifter or a clearing-house to sift out all the conscious thoughts that it considers unimportant, and to put the others into the soul.

The combined activity of our mental faculties, when armed together, gives strength. This also is the impersonal "spirit" or attitude that needs cleansing (2 Cor. 7:1).

Where are the above four laws pictured in the tabernacle? Aaron, the high priest, pictures the "*law of the Spirit of life in Christ Jesus.*" Eleazar, his son who had oversight of the entire tabernacle and furniture (Num. 4:16), pictures the "law of the mind," which is first responsible to Christ, but also has responsibility over our daily walk. Ithamar means "Coast of palms"; palms picture victory, and a whole coast of them pictures a whole series of victories. Since faith is the victory (1 Jn. 5:4), it is evident that Ithamar, Eleazar's brother, pictures the "law of faith." As has been said, these laws steer one into four different realms. They are like car gears. The law of sin can only make one backslide—to go in reverse. The law of the mind places our being into the mental realm; the law of the spirit of life, into the spiritual; and the law of faith, into the supernatural, where the Spirit operates in power. The "law of sin and death" is pictured as the sin offering upon the altar in the process of being consumed by fire.

When the law of sin operates upon the candlestick lamps of our being, upon our seven mental faculties, we manifest the sins listed in Proverbs 6:16-19. These "*are an abomination unto Him [of His soul]*". However, when the law of the Spirit of life starts playing the strings of life's heart, we have the harmony of 2 Peter 1:5-7.

In closing, we will compare life to a garden with us as the keepers. God furnishes the right seed (the Word), the rain (the Spirit), and the cross in our lives with which to plow. What are the garden instruments? Here again is where the five soul senses are important; for the five senses, in their relation to Calvary, are pictured by the five brass tools or instruments mentioned in Exodus 27:3 (the pure brass altar grating itself, pictures the cross). The five senses, as they are filled with the Spirit, have already been shown to be pictured by the candlestick.

Now we will see their relationship to the Word, the bread, depicted in Numbers. 4:7 where the senses are pictured as "*the dishes, and the spoons, and the bowls, and covers to cover [or pour] withal.*" Their purpose was to aid in preparing and eating the shewbread. "Dishes" speak of imagination, for in it we do place the Word as we visualize and feast on it. "Spoons" are like the memory sense; which digs into the subconscious, the lower layers of our being and digs up the hidden manna. The "bowls" (from the root word "to make clean") are like the conscience, "*Holding the mystery of the faith in a pure conscience*" (1 Tim. 3:9). There are no more vessels, so where is "reason" pictured? Reason in Hebrew (*taam*) is synonymous with taste; so reason is pictured by the tasting of the bread. Lastly, the affections are represented by the burning incense that kept the bread warm.

PART THREE

PRACTICAL APPLICATION

Knowledge can supply facts, but only wisdom can apply them. May the reader ask God then, for His Spirit of wisdom.

At the beginning of this chapter we wrote about spirit, soul, and body. Later in the chapter we wrote about us being pictured in God's photo album, the Old Testament tabernacle. Now let us see the practical benefits that such understanding gives. What are some of the practical benefits derived from such a study?



Knowledge can
supply facts,
but only wisdom
can apply them

REST is one. We have seen scores of people, including ourselves, enter into rest just by receiving these basic truths. Is it any wonder that just as the crescendo is in music, so we find Hebrews 4:12 culminating the message of rest? It speaks of another practical benefit *"For the word of God is quick, and powerful, and sharper than any two edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart."* A mechanic is efficient because he understands how an engine works and, therefore, saves much time. Human psychology deals with human behavior in an attempt to help solve the basic problem of all, man himself. God's Word gives the full answer to this, however. We have previously discussed the ministries of our five soul members (Rom. 7:23). If we see what member is out of God's will, then we can efficiently deal with that. Some allow Satan to borrow their imagination; but if they knew what was going on, they could quickly stop it. Imagination (ability to visualize), reason, affection, conscience, and memory should all pull together.

UNITY is a result of seeing these truths. Christ's prayer in John 17, *"that they all may be one,"* is answered when, by the unity of the Spirit, we are drawn together; and then, by the unity of Truth, we are kept together. *"Can two walk together except they be agreed?"* (Amos 3:3). Truth always lies in balance. The so-called Arminianists and Calvinists are looking at two sides of the same great truth of Salvation. One looks at justification and says with Christ, *"It is finished,"* or with Paul, *"Ye are complete in Him"* (Col. 2:10). The other looks at the daily sanctification of our soul and sees that we are being finished or, as Paul prays for Epaphras, *"that ye may stand perfect and complete in all the will of God"* (Col. 4:12). Such seemingly contradictory verses suddenly fit into place, one with the other, when this truth is understood, as we will see later.

UNDERSTANDING, with its by-product of *"full assurance"* (Col. 2:2), comes when we see the overall picture. This results in our understanding one

another. Without it, one extreme is too critical of the other. The legalistic believer will lose, not his convictions, but his condemnation; when grace gives him a gracious attitude toward the weak in the faith. When understanding prevails, Satan cannot keep us under condemnation; although we will still be subject to the Spirit's conviction. As we gain understanding in the Word, we send down roots that will tide us through the storm and cause us to grow. Someone who has always been a babe will grow, maybe for the first time in his life.

We could mention many more results of this balanced teaching, but let us delve further into the area of understanding. As has been said, the Word divides between spirit and soul; and since we are made in God's image, we must also be triune. Paul prayed that we might be "*sanctified*," which means "set apart," in our "*spirit and soul and body*" unto Christ's coming (1 Thess. 5:23). We are not to be like the cook who, after being blindfolded, goes to the pantry and makes a "hodgepodge" of just anything he casually picks up. Even if the ingredients come from the best store, they will cause indigestion. In the same way, many ministers fail to heed the call to rightly divide the word of truth (2 Tim. 2:15) and wonder why the people get "indigestion."

On a certain occasion, as I passed through Phoenix, a little Spirit-filled boy confidentially told me that God gave him many messages—that he could not preach to grownups, because they would not appreciate them. I asked him to share one of them with me. His response was "What are the first and last words of the Bible?" "In and Amen," he finally told me. "You see," he continued, "this shows that the whole Bible is made to be placed in a man." If the whole Bible is given "*that the man of God may be perfect*" (2 Tim. 3:17), and if that man is a triune man, it stands to reason, that some of these verses will deal with the spirit, some will deal with the soul, and others with the body. This is especially true concerning salvation "*Who delivered us from so great a death, and doth deliver: in whom we trust that he will yet deliver us*" (2 Cor. 1:10). **Justification, sanctification, and glorification** describe this three-fold deliverance. Justification results in our deliverance, once and for all, from the eternal penalty of sin (1 Thess. 1:10) through the Blood; which, of course, is the basis for it all. Sanctification is the process of being delivered from the power of sin (habits, temptations) through our daily, holy walk. Glorification speaks of our future deliverance from the presence of sin, at His coming.

Justification is a judicial or legal term, and the pardoned party, who has been acquitted, may or may not have feelings. Sanctification means that we are "set apart" and usually involves a walk. If you are in one door and desire to be "set apart unto" the other door, you must walk. "Walk" denotes our daily experience and our stepping out by faith. We have already seen various aspects of sanctification:

a) We have been "set apart" by the Blood, with respect to our eternal standing. This phase of sanctification, which is incorporated into justification, is also "*once for all*" and leaves us standing perfect in Christ in spirit, soul and body (Heb. 10:10,14).

b) "*Sanctify them through thy truth: thy word is truth*" (Jn. 17:17). This is what is generally referred to as sanctification, and sets us apart with regards to our daily state.

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c) When we were baptized in the Holy Spirit, He sanctified us and set us apart for service (Rom. 15:16) just as the Levites were set apart when they were anointed with oil.

In 1 Thess. 5:23, Paul desires that the saints be wholly sanctified, including their spirit. He knew that, through the new birth, the spirit is made perfect but still needs to be set apart for service and not lie dormant. *"I serve [God] with my spirit"* (Rom. 1:9). Faith, hope, and love are keys to this *"so great salvation,"* in that we are *"justified by faith"* (Rom. 5:1), purified or sanctified by hope (1 Jn. 3:3), and *"polished up"* by love for His coming (1 Cor. 16:22). These are like building blocks, one upon the other, so that divine hope includes faith (Rom. 4:18) and love includes the other two (1 Cor. 13:7).

Salvation, both in the Old and New Testaments, has the thought of being *"set in a safe place."* Many *"saved"* people need to be *"set in a safe place."* We know, by the tense, which verses refer to justification (past tense), which to sanctification (present tense), and which to glorification (future tense). Examples of this are found in Titus 3:5-7, Phil. 2:12,13, and Rom. 13:11. It is not to be supposed that the words, *"spirit, soul, and body"* are mentioned every time the Word refers to them. An example of this is found in 1 John 3:2-3 and 4:17, where, by contrast, it says that we shall be like Him, that we are being made like Him, and, in so many words, that we have already been made like Him; *"Because as He is, so are we in this world."* The word *"as"* is *kathos* in Greek and means alike in every particular. Physically, we shall be like Him at glorification, but now, our soul is being made like Him if it is being purified by hope. However, *"he that is joined unto the Lord is one spirit";* and our spirit, born of God's Spirit (Jn. 3:6), is already like Him. A full-grown High Priest is within our holy of holies. 1 John 3:9 and 5:18 are powerful verses to show that the spirit is sinless and that the wicked one cannot touch it. *"Who-soever is born of God doth not commit sin"* is speaking of even more than just the spirit alone, for it speaks of Christ and the divine nature. Even though we are babes to begin with (1 Pet. 2:2), His divine nature is taking root in the areas of our soul life that we submit to Him.

In fact, according to a literal rendering of 1 Corinthians 3:9, the soul is compared to tilled land. Three things make a good garden: cultivation (hoeing and fertilizing), which speaks of the cross in our lives; the seed, which is like the Word; and the rain, which is like the Spirit, that refreshes dry land. The ground was covered with natural vegetation before it was cut back. Without Christ our soul is *"soulish"* or natural, and *"the natural man receives not the things of the Spirit of God"* (1 Cor. 2:14). Sometimes poisonous plants creep into the soul and it becomes more than just natural; it becomes carnal and *"fleshly."* However, upon submitting to the Divine Gardener, He makes it fruitful and spiritual. May God grant that the Word of God divide the spiritual from the soulish, and manifest the worth of one compared to the other. Whether it is high liturgy or base jazzy religious music, while it may deceive the sensual man, it cannot deceive the Spirit of God.

We are like a camera that is focused upon an object, in this case Christ. The camera must be still. If we stop working for salvation and pull the trigger of faith, we find a full-grown replica of Christ stamped upon the negative, in this case our spirit. However, the negative of our spirit must go through the

dark room, passing through six liquids to develop it, before it can be framed. Indeed, our soul is in the dark room of life and, as noted before, there are seven calls to the throne, the seventh being when Christ comes and we are "framed," as it were, in our glorified body. Justification is the reckoning of divine life to us by the Father. Sanctification is our receiving the life of the Son on a daily basis. Glorification is the revelation, by the Spirit, of the life of the Son through us; not only now (Jn. 15:8), but when He changes our bodies to be like Christ's glorious body.

There are three judgments that particularly concern the individual believer. The first was at Calvary, where Christ *"appeared to put away sin"* for us (Heb. 9:26). The second is going on now, as He judges our sins, *"Now to appear in the presence of God for us"* (9:24). Lastly, at the judgment seat, we shall be judged according to our service, for He *"shall appear the second time"* for us (9:28).

We have already seen that grace and truth are balanced together in our lives. How do they relate to each other? Truth points us to the right way, but grace is God's sufficiency (2 Cor. 9:8), that enables us to get there. We also saw that the tabernacle pictures our heart and that the two rooms in it picture our soul and spirit. The tabernacle consisted of 32 main items, also made up of 32 provisions. Its wilderness journey consisted of 32 stops. Since it pictures the heart, we are not surprised to find that the numerical value, in Hebrew, for heart (*leb*) is 32. The two consonants "L" (lamed) and "B" (beth) mean, in Hebrew, "to teach" and "house or tent." The heart is the house where God reveals His will to man.

Allegorically, we can say that the Hebrew word *leb* pictures the heart as a house where we are taught. Jeremiah saw the heart as a house, or tabernacle, for he said, *"I am pained at the walls of my heart"* (Jer 4:19, literal). We are like a minute universe. Is it wrong to say that we are pictured by the universe? Would not our bodies be pictured by the earth ball? Would not our spirits be pictured by the limitless heavens above the Earth's atmosphere? After all, our spirits are made to have contact with the infinite. The Hebrew word *ruwach*, spirit, can also mean "a region" of the sky. In this case, our soul would be pictured by the atmospheric heavens around the earth. Indeed, our soul is subject to the clouds of life and can become quite moody. Sometimes storms brew also. Nimrod's spirit is alive today, for once again we see man trying to build his towers of Babel by exalting the earthly against the spiritual. Modern science can send spaceships into the ether, and from there send important messages down to earth. How much more should we, in our personal universe, become like John on Patmos, who *"was in the Spirit"* (Rev. 1:10)? Perhaps there are all kinds of parallels here, but space does not allow me to continue. Christ said that the children of this world are sometimes wiser than the children of light. The unsearchable riches of the nine gifts of the Spirit are channeled from our perfect spirit into our soul, with the purpose of perfecting it.

Our spirit has three functions: A habitation for Christ to dwell in, the link between God and the soul through which revelation is channeled, and respiration, *"for the body without the spirit is dead"* (Js. 2:26).

Our spirit was created, for God breathed His creative breath into Adam. Our soul was "made" in the sense that *"man became a living soul,"* "Became"

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and "made" (Isa. 57:16) involve a process that does not stop until death. Physically, Adam was *"formed...of the dust of the ground"* (Gen. 2:7). Isaiah sums it all up when he says, *"for I have created him for my glory, I have formed him; yea, I have made him"* (43:7).

Our spirit yearns to worship God, our soul yearns to walk with God, and our body, if under subjection to the Spirit, will work for God; thus they unite to become a witness for God.

Our spirit originated from above, our body originated from below, and our soul is caught in the middle, becoming a battleground. The outposts that guard the soul are its five senses. Sometimes the soul "has a mind of its own," but is too weak to hold out against two strong forces, and becomes a vassal to one or the other. When the enemy has built its structure there, it must be torn down and cleansed. This process is called sanctification, for only then is the soul set apart to be used by God. Then follows the process of consecration, whereby our new life is built. The Old Testament word for "consecration" comes from the word "to fill, or be full of." As God builds His structure of faith within us, we become a mighty bulwark filled with the fullness of God. The Hebrew word for "faith," "faithfulness," and "truth" is "emunah," and comes from the word "aman," which means, "to build up." Amen comes also from "aman." That little boy, mentioned previously, who combined "In" (the first word of the Bible) with "Amen" (the last word of the Bible), to show that the Bible was to be placed "In a man," was not so mistaken after all! May God give us just such a childlike receptivity! Each new truth that God (not just our intellect), sets in our soul, fills us a little more with the new creation. The first of all truth stones that was set in our heart was faith in what God is and *"that He is a rewarder of them that diligently seek Him"* (Heb. 11:6). God wants His faith structure, His new creation, to fill our whole soul.

On the one hand, in this atomic age, wise, natural men apply natural laws to bring about great wonders; wonders which often end in destruction. On the other hand, God longs to make us wise enough to apply His spiritual laws, which will result in the mighty Church coming forth upon the last great battlefield before Christ comes. These two forces are marshaling all the strength they have. Satan knows that his time is short. Daniel looked forward to this time in history and said, *"And they that be wise shall shine as the brightness of the firmament"* (12:3). The trumpet call is about to sound. When it seems things cannot get better, we are going home. *"Even so, come Lord Jesus"* (Rev. 22:20).

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VERSES RIGHTLY PLACED

ON VERSES USUALLY MISUNDERSTOOD AND TWISTED IN REGARDS TO ETERNAL SALVATION

God's honest child is most desirous of God's best, and of the Truth. There are two different views of salvation, which should not be. One sees an eternal unconditional salvation, the other a conditional salvation. There are sincere souls who love God fervently on both sides. Yet why does each let Satan keep them divided from the rest of the Body? Christ's prayer was that we all may be one (Jn 17:21), and Paul exhorts to endeavor to deep the unity of the Body in the bond of peace (Eph. 4:3). Yet, for years, one refuses to be pliable enough to the Spirit and the Word to see that the other may have some truth, too. Of course, each group is quick to say that the other is wrong. You do not have to tear one down to prove the other. If two children visited the same house, but each only went into one room and they were different; they may fight over the description later. Each may insist that they saw the house the way it is. But we are not to be babies anymore; we are to grow up and see the over-all picture of truth.

"The meek He will guide in judgment" (Ps 25:9). Before anyone reads these lines further, please pray a prayer and ask God that you, too, may be meek and submissive enough, so that if God wants to enlarge your vision of Truth, He could do it, and you won't commit the sin of rebellion. "For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry" (1 Sam 15:23). Some of us know this by experience, for there was a time in our own life that we were diametrically opposed to His Truth. But in His great mercy, seeing our earnest prayer for God's best alone, He overruled our own tradition and supplanted it with Truth.

In our being there are two rooms which represent the spirit and soul. This article shows that the set of scriptures about salvation that are used against each other today are actually speaking how salvation works in each one of the two parts of man's nature. There is a foundation that remains sure and is finished, but also through daily sanctification of the Word (Jn 17:17), there is a daily growth in our soul. And it's our inheritance, not our gift of eternal life, which hinges on this daily salvation or deliverance of our soul.

There are three Aspects of Salvation. Salvation consists of: **Justification**, which is our standing before the Throne; **Sanctification**, which speaks of our state of maturity as we walk right now in our daily life, and **Glorification**, which talks about the fruit of our service, through which He is glorified and with which we will be rewarded at His coming.

As Paul says in 2 Corinthians 1:10: "Who hath delivered us, who doth deliver us, and in whom we trust He shall yet deliver us." The past tense means deliverance from the eternal penalty of sin (1 Thess. 1:10 "Who delivered us from the wrath to come" —Hell). The present tense means that we are being delivered from the power of sin (habits, etc.). The future tense shows that we will be delivered from the presence of sin. Christ on the cross gave us past salvation when we accepted Him, which insures ultimate salvation. Christ on the throne gives us present salvation. And Christ in the air will give us physical, future salvation.

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"Now is our salvation nearer than when we first believed" (Rom 13:11). Someone could have asked Paul; "Paul, I thought you were already saved, what do you mean?" Yes, he was once for all justified, "sealed unto the day of redemption" (not unto the day of backslidings, Eph. 4:30). He was being sanctified (cleansed, set apart and made holy) in his soul life each day. But one day, physically, his body would be saved from the presence of sin.

"Work out your own salvation...for it is God that worketh in you" (Phil. 2:12). Our soul has a conditional salvation. Salvation means "set in a safe place." The conditionals exist in this phase of salvation called sanctification. "Whose house are we, if we hold fast. . ." (Heb. 3:6). This brings on our rewards, good or bad. Incidentally "house" was understood by the Hebrews, to whom it was written, better than to the Gentiles. They were familiar with the twelve tribes' positions around the tabernacle, and that the tribal house of Levi, which was the house of the High Priest, was the closest to the sanctuary. There are far more verses in the Word pointing to the eternal salvation of the believer than to conditional salvation. And if someone tries to get around these very evident scriptures on eternal salvation (John and Romans are full of them), he will find many problems with those verses. But our aim here is not to mention these which directly show the eternal side of salvation, but instead to explain the misinterpreted ones and to see that they do not contradict the other ones.



In Hebrews 6, without doubt, the central theme is sanctification and not justification

Take, for example, Hebrews 6. Most honest hearts have tried to make this chapter speak of Justification. They say that you lose your new birth standing if you apostatize. If the theme was talking of Justification, then such might be seen, but is it? An unprejudiced view will see that here in Hebrews 6, without doubt, the one central theme is sanctification and nowhere justification. Look carefully.

In later centuries man put in the chapter and verse division. Where God actually began the thought of Hebrews 6 is in 5:11, and it is on growth. These Hebrews had been under legalism for so long (see Acts 21:20), that despite their wonderful experiences, they were still babes. Hebrews 5:12 and 13 still picture many saints of today.

But Paul says, "Let us go on unto perfection (full growth)... and this will we do if God permits" (Heb 6:1,3). Now the question naturally arises, "What is it that God may permit?" Following the thought in order to be consistent with it, the answer will be "to fully grow up into Christ."

The Holy Spirit is naturally going to answer this question in our mind. There are those who have come into the full light and have gone along with (for that is what "made partakers," in Hebrews 6:4 means in Greek) the Holy Spirit. If they shall fall away from this high calling of growth, there comes a time when God's Spirit will stop striving with them to grow, this is known as grieving or quenching the Spirit. Without the Spirit to lead one into growth, he will never grow. But it may take months, or even years, for one to come into the full light, that's why we can't judge.

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Satan tries to use this scripture to frighten many honest souls, by twisting it against them, making them afraid they have crossed the deadline. Hebrews 4 shows that in the 40 wilderness years some crossed through the wilderness and some failed because of unbelief. We know that they went to Paradise when they died in the wilderness and not only if they reached Canaan (Moses on the Mount of Transfiguration shows this). So to try to make Hebrews 6 deal with Justification by saying that one can be unjustified, or "un" born again, is not rightly dividing the Word of Truth.

"He that endureth to the end, the same shall be saved" (Mt. 24:13,22). Notice that is the future tense and so deals with physical salvation, as the context clearly shows. In fact, it is clear that it is speaking of the Jewish remnant when their temple was destroyed. One of their questions had been, "When shall these things (temple destruction) be?" Of course, this passage pictures the time of great tribulation, too, when again the Jewish remnant must flee from the antichrist.

What happened in AD 70? Titus led the Roman hordes with their abominable banners of idols around Jerusalem to desolate it. But Josephus tells us the General Titus saw a vision of an army on white horses over Jerusalem. He temporarily withdrew his army, which gave the remnant time to withdraw. Drawing a line between your eternal life and your inheritance will lead you to rightly divide the Word, which we are told to do.

We see this clearly in 1 Corinthians 3, where all believers have the eternal life, their foundation or standing, but not all have the inheritance. "If any man's work (in singular, their life-work, including God's growth work in them) shall be burned, he shall suffer loss; nevertheless he himself shall be saved, yet so as by fire" (1 Corinthians 3:15). Certainly God's children need to be warned about losing their inheritance, and the scriptures are full of such warnings. But when it means inheritance, let us not presume that it means eternal life.

BACKSLIDING

Paul, when speaking of believers going back into sin, does not tell them that they will lose their eternal life, but their inheritance. Ephesians 5:5 proves this out: "For this you know, that no fornicator, unclean person, nor covetous man, has any inheritance in the kingdom of God." In Hebrews 10:30b, we are warned that "God will judge His people." Yet, as is said in Hebrews 12:8, this chastisement itself is a sign that one is a child and not an illegitimate one. That's why (as Jonah found out) the one out of fellowship with God is presently getting more chastisement than even the sinner on earth.

Again in 1 Corinthians 6:10, after going through the list, it says, "shall not inherit the kingdom of God." Those who break their fellowship with God are robbing themselves of the riches of Christ's inheritance. This inheritance includes growth in Christ now (Eph. 1:17-18, Col. 1:27, Col. 2:3). The prodigal son did not lose his position in the home; his standing was permanent. His father's blood was still in his veins. But he did lose his fellowship and his inheritance (Lk 15:11-32).

Next we come to Judas Iscariot. Where in the Word does it say that he ever was a child of God? Nowhere! In fact, in the beginning of Christ's ministry, what is Christ saying of him? In John 6:70, we read "One of you is (not

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will be) a devil." He had just implied, if not said, that Judas believed not (Jn. 6:64). The taproot sin is that of never receiving Christ Jesus as Savior, this is what sends people to Hell. "Of course the devils believe (mentally) and tremble" (Js. 2:19). Even if it was otherwise with Judas, he still died under the Law, for Christ had not yet said, "It is finished." In Hebrews, we see that under grace we have better blood, better promises, etc., than we ever had under law. This brings us to the next thing.

SERVANT VS. SON

"Wherefore thou art no more a servant, but a son" (Gal. 4:7; 5:4). Why? Because, he says, we are not under law but under grace. True, "Ye are fallen from grace" (notice not "out of grace") he told them, for they sought to go back to law instead of that high plane of grace living. Many Christians do the same thing today, but Paul still called them "brethren" nine times. Their standing as God's children was the same (Israel is called "My servant," by contrast; Is 41:8; 44:21).

Now unfortunately, they were not the kind of children that they could have been by allowing grace to operate in their souls. Here Paul was emphasizing that they stood as children in God's sight. Whether we are disobedient or obedient children, that may be a different thing, but they were none the less still in their standing in the household.

Why does he call himself a servant elsewhere? Because, as shown in Malachi 3:17, as sons through love, we can be serving sons. This still doesn't change our position, our standing as children, but deals with our service, which is to be rewarded whether good or bad.



What gives them equal standing in the family is not their works, good or bad, but it is their birth through the father

This helps us to understand the parables of the unfaithful servant and the ten virgins (Lk 12:37-48; Mt. 25:24-30). Since the parables are true, they are not speaking of anyone losing their standing, but of unfaithful service being rewarded; for confusion is an outer darkness, that the rebellious finds his mind in, and is a form of punishment. The "gnashing of teeth" is seen in Psalm 112:10 as something that is possible now.

Three children may be sitting around the same table with Mother and Dad. One is a baby, another is an adolescent, and the other is a young adult. The thing that gives them equal standing in the family is not their works, good or bad, but it is their birth through the father and also his blood in them. But look at the difference in their states.

So it is with God's family. The new birth and Christ's blood has given us all a perfect standing in "Christ. But what a difference there is in the state of growth and fellowship. There is life and that "more abundantly." As a son we have life eternal, but as a disciple, we have abundant life, this latter is why one needs the fullness of the Holy Spirit.

BLASPHEMY AGAINST THE HOLY SPIRIT

Before leaving the Gospels, let us notice one thing about the sin of blasphemy against the Holy Spirit. So many honest believers are held in condemnation, as Satan has told them they have blasphemed against the Holy Spirit because of whatever may have happened in the past. In the first place, there is no scriptural record of anyone who ever had a heart faith in Christ who blasphemed. So we are walking on thin ice to presume that such would be possible.

When blasphemy against the Spirit is mentioned, it always was to the Pharisees and national leaders, whom Christ called "children of the devil." But even if it was speaking to people who have believed on Christ, there is positive proof that this could in no wise effect their eternal standing. For in Matthew 12:32 we read, "And whoever shall speak a word against the Son of Man, it shall be forgiven him; but whoever shall speak against the Holy Spirit, it shall not be forgiven him, either in this age or in the age to come" (NAS). What was "this age?" And what was the "age to come?"

From Christ's perspective, "this age" was the age that He was presently in; the Law Age. "The age to come" was the age that would follow, which is our Grace Age, which is the only logical explanation, because Israel, through their national leaders was guilty of blaspheming against the Holy Spirit. And yet in Zechariah 13:1, immediately after the end of this Grace Age, we read of the fountain that will be open to Israel for sin and for uncleanness. No longer will that curse reside on them.

Another strong indication that this sin cannot be committed by the believer is seen in that it is not recorded in John. All Bible scholars know that John is specifically written to the believer. It must not have been necessary for the believer then. The following is a real "clincher" to confirm the believer's status.

Christ says, in John 3:6, "That which is born of the flesh is flesh and that which is born of the Spirit is spirit." John continues talking about that which is born of the Spirit in 1 John 3:9, "Whosoever is born of God does not commit sin; for His seed remaineth in him: and he cannot sin because he is born of God." Here he is not contradicting 1 John 1:8, which is speaking about the soul—"sin" in the Greek simply means "to miss the mark" so that Paul, comparing himself to Christ says, "I am the chief of sinners" (1 Tim. 1:15)—some mistakenly try to twist this verse to say that it means that if one sins, then he is not born of God. But this absolutely is not allowed by the laws of grammar. In 1 John 5:18, he goes one step further and says that "he that is begotten of God keepeth himself, and that wicked one toucheth him not."

One thing should be mentioned here, and that is that the word "**spirit**" like the word "**flesh**" can be used in a dual sense. "**Flesh**," for example, has both a literal and a figurative sense. In Romans 7:18, Paul says, "For I know that in me, that is in my flesh, dwelleth no good thing." Obviously, he was not referring to the literal flesh, the body, where the Holy Spirit dwells, but he is referring to flesh as being the old nature. The word "**spirit**" can be used in a personal sense, meaning our personal spirit, or in the figurative sense, referring to our attitude. An example of the latter is Ephesians 4:23, "And be renewed in the spirit of your mind." Another example of where spirit would have to mean attitude is 2 Corinthians 7:1, "Let us cleanse ourselves from all filthiness of flesh and spirit." The very fact that "flesh" here is obviously not

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literal but figurative is proof that "spirit" is also figurative. In contrast we find the words flesh and spirit both used in the literal sense in 1 Corinthians 5:5. Paul had just mentioned about physical destruction (1 Cor. 3:16-17) and it is obvious that in 5:5 it is the literal flesh that is destroyed. Therefore it would have to be the literal personal spirit here. "To deliver such a one to Satan, for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus". Blaspheming against the Holy Spirit is definitely a sin, so obviously there is this part of the believer that can never blaspheme or commit any other sin. When the disciples three times disobeyed Christ's command to watch and pray in Gethsemane, Christ did not attribute that disobedience to their spirit, for "the spirit is willing but the flesh is weak."

ON WHOM DOES SALVATION DEPEND?

Some think that by our own will we can lose the new birth and become unborn. What does the Word say on this? In John 1:13 we find that it was not our will —ultimately at least— but God's will that brought us into this new birth, "Which were born not of blood, nor of the will of the flesh, nor of the will of man, but of God." If it's God's will that brought us in, it is God's will that will keep us in. "And this is the Father's will which sent Me, that of all that He has given Me I should lose nothing, but should raise it up again at the last day" (John 6:39). Is our will stronger than God's will?

But how will it be raised up "at the last day?" Obviously this speaks of the Resurrection Day. Paul tells us in 1 Corinthians 15 that there will be ranks in the resurrection. Heaven will not be a glorified democracy nor communism (1 Cor 15:37-42). The Judgment Seat of Christ is for the believer at that time. A thousand years later will come the Great White Throne Judgment, which is distinctly another judgment, which includes all the unsaved (Rev. 20:11).

THE JUDGMENT SEAT OF CHRIST

The Judgment Seat of Christ is pictured in 1 Corinthians 3:11-15, "For other foundation can no man lay than that is laid, which is Jesus Christ. Now if any man buildeth on 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 has 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."

Here we see two believers standing before Christ the Judge. Both have the same foundation. This pictures our perfect standing in Christ and our perfect spirit, which is sinless and which all believers have in common. But notice the contrast between the two. Also notice that "work" is singular, which suggest our total life work.

In 2 Corinthians 5:10 we read, "For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." So the bad works will receive some form of reward as well as the good works.

Man has two things bidding for his will, which determines his rewards. On one side is the sinless spirit of Christ inbred within. On the other hand is

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the “flesh, wherein dwelleth no good thing.” Each day he must determine whether he walks in the flesh or in the spirit. But remember that this, as Abraham shows, determines not our eternal life —our standing— but rather our inheritance. For in the great faith chapter of Hebrews 11 we read in verse 8; “By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went.” Notice that Abraham’s inheritance depended upon his walk of faith, and so it is with ourselves, but our eternal life hinges upon the perfect standing that the blood of Christ has eternally provided.

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“The gift of God is eternal life through Jesus Christ our Lord” (Rom. 6:23). But in contrast, “Knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ” (Col. 3:24). One is a gift and the other is a reward.

Sometimes one fears that an acceptance of the teaching of eternal redemption (a scriptural term, Heb. 9:12) will induce loose living. And if it isn't balanced, it may. But God has not given us a “greasy” grace, but rather a grateful grace. The promise is one of good news, and this induces one to gratitude. Christ says, “A servant abides not in the house forever; but the son abideth ever” (Jn. 8:35). God does not want us to have an unbalanced view.

THE BALANCE

Justification is to be balanced by our daily sanctification. Some people think they are justified by their sanctification (legalism encourages this), other people feel they are sanctified by their justification. You don't start cleaning the fish until you kill him first.

Another incentive towards holiness, which is often misunderstood but is still scriptural, is this: Paul looked for a better resurrection in Philippians 3:11. Most Christians today are not expecting anything more than the resurrection of the whole church going up simultaneously together. Of course, ultimately the whole church will be resurrected, but there are many conditional verses that set forth special conditions for this “out-resurrection” mentioned by Paul in this passage. For that is what the Greek word translated “resurrection” means there. Some of these conditional verses concern the five wise versus the five foolish virgins, and the faithful versus the unfaithful servant.

In Luke 21:36 one reads: “Watch ye therefore and pray always that ye may be accounted worthy to escape all these things that shall come to pass and to stand before the Son of Man”. Paul refers to it as a race in which we are to press forward to the “prize of the high calling” (lit. “the calling upward”) of

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God in Christ Jesus (Phil. 3:13). Since Israel is a type of the church and they had their "better resurrection" (Heb 11:35), why should the Church think it's less than Israel?

When Christ told the five foolish virgins "I know you not," the Greek word is a stronger word than just factual knowledge only. It implies to really know someone subjectively, which implies knowing them intimately, which requires love. 1 Corinthians 8:3 states that "If any man loves God, the same is known of Him."

Faith, Hope, and Love: Faith is necessary for Justification (Rom. 5:1). Hope is the key for purity or sanctification (1 Jn. 3:3). And Love is the key to prepare us if we expect Christ to be our Bridegroom in Glorification (1 Cor 16:22). It is possible to be like the Ephesus Church, to have salvation faith, and yet to have left our first love.

There is a difference between eternal life and the crown of life. God's Word doesn't say "Let no man take thy eternal life from thee," but it does say emphatically "Hold that fast which thou hast, that no man take thy crown" (Rev. 3:11). The promises to the overcomers are listed in Revelation 2 and 3. God's people will come together into the unity which Christ prayed for them, when they begin to have humility to see both sides of the coin of truth instead of just the one side of their present position.

THE EXAMPLE OF BACKSLIDERS

People have a mistaken idea about faith. When Christ told **Peter** that "I've prayed for you that thy faith fail not," he was referring to his time of sifting, when he would deny the Lord (Lk 22:31, 32). If we had been there and judged things by our five senses, imagine our conclusion. We might have thought, "If Peter ever had any faith, he sure doesn't have any now." We could be like the little boy who looks at the ground in the winter and says, "The tulip is no more where it was before", and then next spring is surprised to see it blossoming there again. The life is in the bulb or seed. If Peter did not have faith then, Christ's prayer had gone unanswered, and how could we trust again in Him? But He whose ways are higher than our ways as the heavens are above the earth, could see deeply buried under the mud of Peter's present dilemma, a hidden, strong conviction that Jesus was the Messiah, the Christ. At Pentecost he blossomed again, in full fragrance.

King Saul, the backslider, shows us something similar in the Old Testament. For three times Samuel (and God's Word repeatedly confirms that it was Samuel), was called up from Paradise and spoke to Saul. (This could never happen now, because Paradise is no longer under the earth). Samuel reprimanded Saul severely. He told him "The Lord hath rent the kingdom out of thy hand and given it to thy neighbor, even David, because thou obeyest not the Lord" (1 Sam 28:17-19). But then he tells Saul where he and Jonathan, one of the sweetest characters in the Bible, will shortly be: "And tomorrow wilt thou and thy sons be with me." We know that this is more than a general condition; it is a definite location: Paradise.

What about the "**sow and the dog**" of 2 Peter 2:22? The scriptures never say that either one of these were ever anything else other than being the sow and the dog. The whitewashing of the sow does not change it's inside nature. When Christ came, He gave thorough knowledge of the way of righteousness to those Pharisees. But someone may ask, "How could Peter be

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referring to unsaved people when this word "knowledge" in verse 20 is *epignosis*, or "full knowledge," as in contrast to *gnosis*, or factual knowledge? But the same word *epignosis* is used of mankind in its' depraved condition in Romans 1:28, and again in Romans 3:20, "Therefore by the deeds of the law there shall no flesh be justified in His sight; for by the law is the knowledge of sin." Knowledge alone does not save, it's only by faith.

The next question is, Why would Peter use the word "escape?" Doesn't that suggest that they had been born again? Not if you understand what the Greek word "escape" means. It can also mean "to flee from". Look at how many people flee from lands of oppression, but this does not guarantee that they have all fully escaped.

God's Holy Spirit brings a sinner under conviction. King Agrippa was one. Many a sinner has heard the clear cut gospel call, but often when he goes to the front to receive Christ, they ask him to sign the dotted line and he becomes a member of the church instead of a member of Christ. And like the sow that thought it was washed, he can have a temporary external clean-up job and yet miss salvation itself, and thereby even fool others. In other words, he's like the dog that returns to his vomit, for without a change of heart one can only go so far.

Just before this passage in 2 Peter, mention had been done in 2:17 about "wells" (or "spring") without water; this speaks of someone with a profession of life but minus the possession. Christ said, and we must depend on His words here, that he that believeth on Him shall never thirst, which has to mean that there will always be water deep in the well somewhere (Jn. 4:14). The true well is that of salvation. "Therefore with joy shall ye draw waters out of the wells of salvation" (Is 12:3). But the wells of 2 Peter 2:17 are wells without any water at all.

SANCTIFIED BY THE BLOOD AND BY THE WORD

Before we look at Hebrews 10, since sanctification by the blood is a favorite theme there, let us see the importance of Christ's shed blood. In Leviticus 17:14 it says, "For the life of all flesh is the blood thereof". The word "life" is *nephesh*, which in Hebrew means soul.

Now we understand why Colossians 3:4 says, "When Christ, who is our life, shall appear", because Christ is covered by His vesture which is dipped in His own blood (Rev. 19:13). It is His blood that stands proxy for our soul before God, and this much in the same way as the hidden gold currency stands good for the often times soiled paper currency that is in circulation. So when Christ sanctified us by His blood, He is guaranteeing a righteous standing for our soul before the Father (Remember that there is a difference between our standing and our present state of fellowship).

In **Hebrews 10:10** it says that we are sanctified through the offering of the body of Jesus Christ (that implies His blood, vs 19 & 29) once for all." Once for all is one Greek word *hapax* that means once and for all, which refers to something that is so done as to be of perpetual validity and never needs repetition. This being sanctified by the blood in contrast to daily, progressive sanctification by the Word (Jn 17:17) was concurrent with the new birth. The continuation of this thought is in verse 14, which says, "For by one offering He has perfected forever them that are sanctified". This refers to our perfect standing, received at the new birth.

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Now with this positive background, let us approach **Hebrews 10:26-29**. "For if we sin willfully, after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins [this is the mercy way of escape] but certain fearful looking for of judgment and fiery indignation which shall devour the adversaries [the judgment way of escape]". First of all, what are these "adversaries?" The prodigal son's father loved his son, but one thing he hated was rebellion in his son's soul. That was what was considered by him (the father) to be his adversary. And so it is with God. "God so loved the world". But it is rebellion, especially in his rebellious children, that God considers His adversary.

God has promised that He is going to destroy His adversaries. He invites us to allow Him to do it the easy way, but if we don't, He will do it the hard way. This could be done through sickness, lack of blessings, or even premature death as almost happened in 1 Corinthians 5:5, or as mentioned in 1 John 5:16. But when God gets through, He is the victor and there is nothing but ashes from what once was the enemy in our lives, because sin cannot enter heaven. This is pictured in the law of cleansing of the war spoils (Num 31:21-24). For whereas the soft spoils only required the washing of water to cleanse them; the hard, metal spoils were not cleansed by water only, but also required the purification of the fire. May God keep us soft for him, so that the washing of the Word will be sufficient. After mentioning the worst possible kind of a backslider, in Hebrews 10:29, God still calls him His people in verse 30. "The Lord shall judge His people."

SEEING GOD

Does the Bible say in Hebrews 12:14 "Without holiness (sanctification) no man shall get to heaven"? or "see the Lord?" Peter also speaks of those without certain virtues as being "blind," and nearsighted (2 Pet. 1:9). There are many people who are blind, but this does not mean they are dead, some are very much alive. But the faith vision and perception of His greatness is lost without sanctification. "Blessed are the pure in heart for they shall see God." "See" in the Greek here means "take heed, discern," and the unsanctified ones do not discern God. It is the eye salve of the anointing (Rev. 3:18) that gives clear vision (many Christians without this are blinded to the deeper way). One day their eyes will be opened as eyes of fire will penetrate them at the judgment seat of Christ. It will be too late then to go back and to get more sanctified, their walk is finished, and reward day has already come. They will "be saved as by fire." They were like the "little sister" of the bride whose fountain was sealed up (Song of Sol. 4:12) and not as the Bride who was a fountain of gardens, a well of living waters. It was the bride who saw the groom in his most personal life, not the little sister. It's Christ's sanctification given to us why any of us can ever see God (1 Cor. 1:30).

Not everyone who is saved will inhabit the New Jerusalem. Although all who are saved may have access in and out, Heaven being is a big place and the New Jerusalem only the "capitol" of it. The "liars," those who say Christ is not the Savior (1 Jn. 2:22) and the "dogs," are only going to be able to look from hell and see it from afar, if possible, while the redeemed by the Blood are enjoying it. Incidentally, as soon as John defined who the real "liar" was, he tells us the purpose of the anointing (1 Jn. 2:27), "The anointing is truth, and is no lie, and even as it hath taught you, ye shall abide in Him."

ABIDING IN HIM

There are two meanings in the Word to the phrase **"in Him"**. Perhaps this is best seen in John 15, where it speaks of the abiding branch. It is bringing out the conditional abiding that is up to us. But have you stopped to realize, that hidden below all that, there is an abiding "in Him" that is His responsibility. For that part of the branch in the very heart of the Vine cannot be cut out without cutting the whole Vine in two. That is the foundational part of the branch wherein its standing is; it gives the external branch a standing. But there is a growth part of the Vine, the "in Christ" that is our responsibility, where the fruit is. This is the contrast of two sides of the same coin of being in Christ. The one side is simply the Father's work. Ecclesiastes 3:14 says, "I know that whatsoever God doeth, it shall be forever". This positional "in Christ" is referred to in 1 Corinthians 1:2 and 1:30. Those Corinthians certainly were not sanctified in their daily conduct. Despite that, they were "sanctified in Christ Jesus." "But of Him are you in Christ Jesus who of God is made to us wisdom and righteousness and sanctification and redemption" (1:30). This is positional being in Him, which is the Father's work. The other side of being in Christ is abiding in Him in our daily experience. This is what produces the fruit.

BLOTTING NAME OUT OF THE BOOK

To the Sardis overcomer God says, among other things, "and I will not blot out his name out of the book of life, but I will confess his name..." Malachi had mentioned the "book of remembrance" (Mal. 3:16). But through Revelation it mentions the Lamb's book wherein every justified one is recorded. Always notice three things in the study of the Bible, which form the law of context: **(1)** Who is speaking? **(2)** To whom is he speaking? And **(3)** what is he speaking about?

Here the Lord is speaking, and that, not to just the little local Sardis church, but to the great number of Christians who would live in the Church Age. The seven churches of Revelations 2 and 3 picture the Church Age, divided up into seven periods of time (Rev. 1:1). The early part of the Church Age was the Ephesus period, and during the time of the Reformation it was the Sardis period. What was Satan's main weapon to keep one from being an overcomer then? Papal excommunication of the one that openly confessed Christ. So if we lived back then, what [else] would be the greatest encouragement to us than Christ telling us what He told them? "Let the religious hierarchy blot your name out of their book, but I'll not blot your name out of my book."

Let us have Paul's confidence. He says by the Spirit that we are sealed, not until the day we backslide, but until the day of our redemption (Eph. 4:30). That he is persuaded that He is able to keep that which he had committed unto Him against that day (2 Tim. 1:12). Some think "eternal life" is like a precious jewel that one can either keep or throw away. But it's eternal life in a greater sense than just that. Paul says he had deposited (for that is what "commit" means) this gift into the heavenly bank, so it can't be lost. A sane person would not put in the hands of a baby a very rare jewel. He says in one place we are not only sealed by the Spirit, but we are in Christ, and since He is

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in the Father, this eternal life is in such safe deposit that Satan can't go up and steal it. But in contrast, in 2 Timothy 1:14 he speaks about "That good thing which was committed to you, keep by the Holy Spirit who dwells in us," and thereby be rewarded. So again, it is not our standing or eternal life in Christ we have to hold fast. When He said, "It is finished," He did that. It is our fellowship with Him we are to guard. "Let no man steal thy crown" (Rev. 3:11).

"And if anyone takes away from the words of the book of this prophecy, God shall take away his part from the tree of life, and from the Holy City, which are written in this book." (Rev 22:19 NAS). The word "part" is an inheritance term and is the same word used when the prodigal son squandered his father's "portion." So it is the portion from the tree of abundant living, and not the tree itself that is lost. In Revelation 2:7 the tree is in the midst of the Paradise of God and the fruit is for the overcomer.

Before we leave completely the subject of overcoming, let us remember that just as Israel overcame Egypt, the wilderness, and the Canaanites, so these show three things that must be overcome today. All believers in God's sight (maybe not in man's sight), have positionally overcome the world. For Egypt pictures the world and all of Israel overcame Egypt at the Red Sea. "Whosoever believes that Jesus is the Christ is born of God" (1 Jn. 5:1). "For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God" (1 Jn. 5:4,6).

Then there are those who have overcome the flesh (Gal. 5:16). Finally, there are those who have overcome the devil (Rev. 12:11). Altogether these make up Christ's army, who are "called, and chosen, and faithful" (Rev. 17:14). While we are in 1 John, let us notice another three-fold contrast. (A) In 3:2 "We shall be like Him." The very next verse, 3:3 states, (B) that we are being made like Him. But we see from 4:17, (C) "...because as He is, so are we in this world," or that we have already been made like Him. This could apply to nothing but our reborn spirit. It shows that there is a full-grown Christ therein. He is perfect, and according to this, we've already been made perfect, justified, sanctified and glorified (as also Rom. 8:30 says) for He is such, and if we are as He is, we've been made that too. This is speaking of the Christ born into our spirit, and also of our perfect standing, complete in Christ. But our walk of sanctification, which requires the hope to purify us, is making us like Him now, in our soul life. And one day He will come and then our bodies will be as His, Hallelujah! It is like focusing a camera on a person. Instantly when you snap the picture, there is a full grown replica of the person in the negative. That is like justification. Pulling the trigger of repentance and faith instantly places the full grown Christ into our spirit. Then it is subjected to various chemicals in the darkroom, undergoing a process of developing. This is like our soul in the dark world, as it submits to the spiritual liquids of God's grace. But one day, the Lord will come and our bodies shall be like unto His glorious body. That will be glorification.

THE GRACE COVENANT OF ETERNAL SALVATION

John tells us that not only are we in Christ's hand, John 10:26-29, but at the same time, we are in the Father's hand as well. In fact we are engraved in the palms of His hands (Is 49:16). In olden days the two parties who sealed a covenant shook hands as a token that this covenant could not be broken. Up

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until now God had made six covenants with man, but this one had broken every one. Now He makes this Grace Covenant so that it can't be broken. He made it between Him and His Son, who stood in proxy for us. The Son sealed it, first by His blood, and in this passage of John 10 by the handclasp, and you believer, friend, are right in the middle. "And I give unto them eternal life (any conditions here?) and they shall never (Greek is much stronger, a double negative in the verse, two no's for our one) perish, neither shall any (man is in italics, so not in the original) pluck them out of my hand" (Jn 10:28). Let us receive the gracious words that come from His mouth. Amen. "Thy Word is Truth."

As already mentioned, "**Salvation**" in the context of both the Old Testament and the New Testament, means "to be set in a safe place". This means that there are a lot of people who still need to be "set in a safe place." Salvation in the past tense most always refers to **Justification**. "...He saved us...through Jesus Christ our Savior; that being justified by His grace, we should be made heirs according to the hope of eternal life."

Salvation in the present tense most always refers to **Sanctification**. "...Work out your own salvation with fear and trembling, for it is God which worketh in you, both to will and to do of His good pleasure" (Phil. 2:12b-13). The context immediately following shows he is speaking about Sanctification.

In Romans 13:11, it says, "And that, knowing the time, that now it is high time to wake out of sleep; for now is our salvation nearer than when we believed." He was referring to Christ's coming, **Glorification**, when Christ "shall change our vile body, that it may be fashioned like unto His glorious body" (Phil. 3:21).

"Surely I come quickly. Amen. Even so come Lord Jesus" Revelation 22:20

THE SOUL SET

INTRODUCTION

We find in the Scriptures that the soul is the battleground between the Spirit and the flesh, so that we cannot do the things that we want to do (Gal. 5:17). The outcome of those battles defines whether we become spiritual or carnal Christians.

This subject is extremely important, affecting our eternal life and our rewards in heaven; therefore, we would like to strongly emphasize the need to understand how the "soul system" works in order to obtain victory in every area of our lives.

The Lord has revealed the basic structure of the soul, which we will call "The Soul Set." This structure will show us the different faculties our soul is made of. As we identify them, understanding the way they should behave according to God's Word, and as we submit each one of them to the Lordship of Christ, our spiritual life will develop into maturity.

When we received Jesus Christ as our Lord and Savior, our human spirit was regenerated, or born again, and a full-grown Christ came in to dwell there forever. This means that our spirits are totally perfect since the very first day of our salvation. However, in our souls we have to grow and be transformed into Christ's likeness. That is why most of the New Testament writings deal with the process of raising spiritual babies into mature Christians, teaching them to submit every member of this "Soul Set" to a specific role of Christ. The essence of our Christian life is to allow Christ to fill each one of our soul faculties so that we can grow to become real and true Christians.

Every time we surrender ourselves to obey God's Word by the work of the Holy Spirit, our spiritual life will grow stronger and the flesh weaker. Since this is also true the other way around; we need to be very careful not to give a place to the devil, who uses clever devices through which he constantly tries to make us walk in the lust of the flesh, that he may devour us.

Our human bodies will then reap the benefits of the Prince of Peace ruling in our soul. The covenants of divine healing, health, and resurrection life will freely and continually flow from the spirit, where our Lord in His full power dwells, through our sanctified soul members or faculties to the needy part of our body. Every Christian carries within his spirit the Mighty Healer, but the unbelieving soul hinders the flow of God's covenants to the sick bodies.

God, in order to make us overcomers so that we may receive that double portion of inheritance in His kingdom, is far more interested in healing our eternal souls than our mortal bodies. Thus, through the Father's disciplines and the conviction of the Holy Spirit by the Word of truth, we will learn how to control our Soul Set *"bringing into captivity every thought to the obedience of Christ"* and stirring up the healing process for our souls.

CHRIST'S TWELVE VISITS TO THE TEMPLE SHOWING THE SOUL STRUCTURE

Jesus had a specific purpose each time He visited the temple. In like manner, He now visits our soul with a purpose: to build a temple for His habitation.

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Christ's visits to the Temple picture how Jesus deals with our soul members (or faculties). Each of these visits teaches us what our Lord expects in that area of the soul. Each visit is exemplified by a key word. As we surrender every part of our soul to Christ's rule, our spiritual life will blossom for His glory.

1. The first part of our soul structure is the **Heart**, the treasure chest of our soul. In it we store our desires and what we esteem the most. The issues of life come from our heart (Pr 4:23), and are related to the 12 Biological Principles of life. These biological principles are that every living thing: 1) has received its life from another living being, i.e., life is received; 2) has a response, a reaction; 3) reproduces itself; 4) repairs itself; 5) adapts itself to changes; 6) is made of living cells; 7) grows; 8) has energy; 9) reverses chaos into order; 10) has a protein called DNA, which carries genetic information of the whole body, 11) has an electric charge, and 12) has enzymes that trigger or control biochemical reactions.

The key word for the heart with its 12 principles is **Dedication**, which is pictured in Jesus' first visit to the temple as an infant (Lk. 2:22-38, v. 27). Jesus was Mary and Joseph's free will offering to God just as Isaac was Abraham's offering. This revealed their heart for God. Later, others' hearts were revealed (v. 35): Simeon's heart's desire was to see the Messiah before he died; it was fulfilled. Jesus Christ can fulfill our heart's desires too. It is significant that this visit to the temple followed His circumcision, which was performed at eight days. He had no sin nature (although tempted in all points as we); nevertheless, His circumcision addressed sin and spoke of the cross. Jesus' soul, having been made sin for us (2 Cor. 5:21), took our place and bore our punishment. Therefore, as written in Rom. 6:6, we are to recognize our old man as dead. Just as our Lord arose (picturing God's legal reckoning of us as risen and perfect in Him), so God sees us risen "in Christ" on the throne (Col. 3:3-5). Our sinful nature, in God's sight, was left in hell where it belongs.

Although all Christians will be equal in their standing in Christ at the Judgment Seat, they will be vastly different in their spiritual condition as revealed by their soul life (1 Cor. 3:10-15). Hence, the rewards will vary since they are commensurate with the condition of the believer's heart.

Let's apply the 12 biological principles of our soul's heart as follows: 1) The Author (giver) of life (Acts 3:15) was dedicated in the temple. This pictures surrendering our desires to Him so that our heart becomes His temple. This is the key on how to receive His abundant life. 2) Jesus was God's response to the iniquities of men. We need to respond His way in our heart. 3) The new creation begins to reproduce Jesus' life (Is 53:10) in our soul's heart and brings forth the fruit of the Spirit. 4) Although the sword pierced Him to death, His resurrection life restored (repaired) Him; the process of death, burial and resurrection restores our soul. 5) The Son of God became a man and adapted to this humbling state. We need to learn to be humble. 6) Those tiny cells in His baby body represent the millions of believers who now form His spiritual Body. Our hearts must be in unity with the Body. 7) He grew (v. 40). His Spiritual Body of believers grows now. Our heart is enlarged in our distresses (Ps. 4:1) and becomes a larger habitation for Him. 8) Glory is divine energy

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in action. Simon called Jesus "the glory of Thy people Israel." Bearing Christ's reproach prepares our heart to be a clean vessel where His glory can shine. 9) "Thy salvation" speaks of reversing the chaos into order. When sanctification enters our heart, the chaos that was there is reversed into order. 10) God's master plan (DNA) is carried out through Jesus' life when we allow Him to rule in our heart. 11) His electric charge is seen in Him being a "light to the Gentiles" (v. 32). When our heart shines with the electric charge of the "joy of the Lord," we become the light of the world. 12) His "enzymes" triggered many positive and negative reactions —"the fall and rising of many" (v. 34). When Christ's life flows through our soul's heart, His holy "enzymes" produce the aroma of life among those who are saved and the aroma of death among those who perish (2 Co. 2:15-16).

2. The communication faculty is comprised of the **Five Soul Senses**. These are: imagination, reason, memory, conscience and affections. The key word is **Communication**. Luke 2:41-50 records Jesus' second visit to the temple at 12 years of age. He was both "hearing them (teachers) and asking them". To take part in our "Father's business" it is necessary to communicate using the five soul senses in the right way. Jesus exemplifies this in v. 46:

- 1) Reason – He listens to, questions, and answers the teachers (v. 49).
- 2) Conscience – (v. 46, 47, 49 & 51b).
- 3) Memory – He reminds them of His purpose on earth (v. 41 & 49).
- 4) Affections – His priorities were right because He loved the Father above all (v. 49).
- 5) Imagination – The phrase "My Father's business" reveals the thoughts of His imagination (v. 49; Ps. 18:2). Wrong use of it is shown by Mary in v. 48.

3. Our soul's third faculty (or member) is comprised of the **4 Laws** recorded in Romans. They are:

- A. The law of faith (3:27).
- B. The law of sin and death (7:23; 8:2).
- C. The 7-fold law of the mind (7:23).
This one consists of a) attention, b) attraction, c) decision, d) action, e) possession (being possessed by our choices), f) nature (what we become after walking in our choices) and g) set direction (the point of no return)
- D. The law of the Spirit of Life in Christ Jesus (8:2).

The key word is **Protection**. Jesus' third visit is when He was tempted on the pinnacle of the Temple (Mt. 4:1-11, v. 5; Lk. 4:1-13, v. 9). Since Jesus remained within the boundaries of God's laws He experienced total protection.

The first law we see in action is the law of the mind. This law can work either positively, if we fill our thoughts with God's Word, or negatively, if we yield our thoughts to the devil's lies. Jesus refused to yield His mind

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to Satan, who tried to entice Him as he did Eve. Jesus steadfastly set His mind on God's Word (Lk. 4:8, 12b) and overcame the power of this law. Yielding to the enticement would have brought Him in captivity to Satan. This law of the mind worked negatively in Eve when she was tempted. She didn't remain in God's Word but engaged in Satan's reasoning of what God had said. How did this happen?

- a) The speaking serpent called her attention.
- b) She was enticed (attracted) by the words "you shall be as gods".
- c) She decided in her mind to take the fruit when she considered it.
- d) She acted by taking the fruit.
- e) She possessed it and ate of it.
- f) Her nature was changed as well as her husband's; they received the sinful nature, were ashamed and hid from God.
- g) There was only one direction set for them which was to be cast out of the garden. They lost direct communion with God.

James explains this same process in his letter (1:13-18).

The second law in action is the law of sin and death, which was overcome when Jesus refused to tempt God. If Jesus had succumbed to the law of sin, Satan's nature would have been injected into Jesus' human nature and His entire plan of redemption would have been unsuccessful.

The third one is the law of faith. Faith under pressure = faithfulness. He remained faithful to His Father, honoring Him instead of seeking personal recognition. Worship is living in the realm of faith.

The law of the Spirit of Life in Christ Jesus (Jn. 6:63) is the fourth one. Jesus kept choosing to be led by the Spirit, thus overcoming every temptation.

4. The fourth faculty of our soul is seen in the **7 Soul Drives**. These are our natural desires for:
- A. Self-preservation
 - B. Self-expression
 - C. Security
 - D. Loyalty
 - E. Control
 - F. Three-fold Knowledge – Via experience, mental process and revelation
 - G. Fourfold Acceptance – Via right identity, right criteria, intimate friendship and election

These can be seen in the first cleansing of the temple recorded in John 2:13-22. **Zeal** is the key word.

- A. Self-preservation** – This is seen in the Passover feast and in Jesus cleansing the House. If Jesus had not cleansed it, it would have become as the leprous house that had to be torn down when the leprosy couldn't be removed (Lev. 14:44-45). Jesus had zeal to preserve purity.

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- B. Self-expression** – Jesus went up to Jerusalem and found money-changers in the temple = wrong self-expression. The moneychangers were perverting the expression of worship. Jesus made a whip and rebuked the moneychangers thus cleansing the House. In this ministry of cleansing we see God's self-expression flowing through Him. He had zeal to express only what pleased God.
- C. Security** – Righteousness gives security. Jesus' authority came from the Father who had commissioned Him to do this. Sin and money give false security (Pr. 14:34). Christ offered them real security but they rejected it. His zeal for righteousness kept Him within God's protection.
- D. Loyalty** – His plaited cords, bound together, which He used to drive out these spiritual leeches, speak of the loyalty and oneness He had with His Father. We see the zeal of Jesus' loyalty by His reference to the temple as "My Father's House."
- E. Control** – He drove the moneychangers out of the temple. This passion for right worship contrasts with the disloyalty of the thieves who robbed God's people of their money in the name of religion. Who controls your soul? Money or God? (Mt. 6:24). Jesus showed His zeal for utter dependence on God.
- F. The threefold **knowledge** drive (v. 15-16):**

 - a) Knowledge by experience is seen in His cleansing of the temple. When we have zeal to experience God in our lives, we will remove all hindrances in obedience to Him. This removes confusion.
 - b) Knowledge by reason. Jesus quoted God's word: "the zeal of Your House..." This is in contrast with what the Jews understood Him to mean when He talked about raising up the temple in 3 days. We need zeal for studying God's word and rightly dividing it.
 - c) Knowledge by revelation is seen in His proclamation: "Destroy this temple and in 3 days I will raise it up". He was speaking of His death, burial and resurrection. We need zeal for the deep and secret things of God.

- G. The fourfold **acceptance** drive:**

 - a) Acceptance by identity. This is seen in the same verse that speaks of His zeal (Ps. 69:9). After He quotes this phrase, it reads; "The reproaches of those who reproach You have fallen on Me." Though the Pharisees rejected Him, His Father accepted Him.
 - b) Acceptance by right criteria. The criterion that gave Him acceptance with God was the fulfillment of God's Word. The religious thieves' false criteria were the false religious traditions of which they were slaves. We need zeal to manifest God's word in our lives.
 - c) Acceptance by intimate friendship. Jn. 15:14 "You are my friends if you do what I command you". This defines who God's friend is. We become friends of Jesus and His Father when our inner sanctuary

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accepts the Presence of God and we are obedient to His commands. We need zeal for being pure for Him.

d) Acceptance by election is seen in v. 22. "When therefore He was raised from the dead, His disciples remembered that He said this." This has been passed on to us. We need zeal to stay beside Him until the end, like Elisha with Elijah. Election means walking in and fulfilling His eternal purposes that He had predestined according to His Will; either for Israel or the Church (Ro. cp. 9-11; Eph. 1:1-14). Elected is the one that achieves success in God's sight, so when we are called elected it is because by God's grace we have walked in God's predestined plan for us.

5. Our **intellect, will and emotions** make up our directive faculty. The key word for this faculty is **priorities**. Everything we decide is according to the priorities we have established in our directive faculty; the carnal one says "me first." Jesus' direction was to go up to Jerusalem for the feast (probably Passover) at the temple (Jn. 5:1-18, v. 14) There He met one who had suffered for 38 years. He was one of many infirmed who wanted to be the first to get in the waters. (It was believed that the first to get in after the angel troubled the waters would be healed). Here we see that Jesus interrupted His journey to Jerusalem because His priority was to preach the gospel to the poor. Others might have thought this was a distraction. When our intellect is filled with God's word by meditating on it day and night, our hearts will be full of His compassion for the needy and we will be directed to do His will. The lame man's priority was, of course, to be healed. But when Jesus asked him if he wanted to be healed, the man's intellect caused him to give all kinds of excuses of why that couldn't happen. No doubt discouragement filled his emotions, his will was weak, he was tired of waiting so long and had therefore resigned himself to die in that condition. Jesus healed the man and gave a direct order to his will. When he obeyed by submitting his vain reasoning and hurt heart to the obedience of Christ, healing came. Healing for our directive faculty starts by obeying His word. When Jesus found the man in the temple, He fed his intellect with truth and his emotions with God's fear (5:14), resulting in his will being directed by God's priorities.

6. Our sixth faculty is the **soul's life** that consists of three things:

- A. **Nature** whose key word is **origin** (Jn. 7: 14, 28). The two natures are seen in these passages: that of the unregenerate (Jesus' unbelieving brothers) and that of Christ. Jesus' brothers falsely accused Him of having pride. But Christ consistently demonstrates in this visit to the temple that His origin was from the Father. Later He says in John 8:28, "When you lift up the Son of Man, then you will know that I am He" (literally the "I AM" which corresponds with the Hebrew YHWH). This was a proclamation of His divine nature, characterized by love, which was even evident at the cross. In the six times Christ spoke in chapter 7, the contrast between His nature and man's sinful nature is clear. Our actions tend to originate from our sinful nature. We must learn to live in our new nature. Our actions must have their origin from our Father.

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- B. Character**, which in this case is a double portion. The key word for this is **operation** (the transformation process). Jesus is full of grace and truth. These two elements are needed for the transformation of our soul's character. "Grace and Truth came by Jesus Christ" (Jn. 1:17). Without grace character becomes legalistic. Without truth character lacks the "back bone" to stand under pressure. So we should not be surprised that Jesus' ministry of grace to the adulterous woman precedes His ministry of truth to the proud scribes and Pharisees (Jn. 8:2,13, 20). The grace flowing from Christ's lips is so evident that it does not require further explanation. He shows a merciful heart in His dealings with her, contrasting the critical character of the Pharisees. In the second portion we see Jesus teaching in the treasury. "In the house of the righteous is much treasure; but in the revenues of the wicked is trouble" (Pr. 15:6), "...the fear of the Lord is His treasure" (Is. 33:6). In Mark 10:21 Jesus says to the rich young man, "take up the cross, and follow Me." This shows the contrast between God's and man's treasures. Jesus contrasts this treasure in Mk. 12:41. The poor widow had riches of character, the grace of giving, as well as the virtue of self-denial. The light of Christ's character exposes the darkness of the religious Pharisees' character. When Christ's character operates in our soul, we have heavenly peace and the Holy Spirit's dove alights on us (Jn. 1:32). It is a "must" to abide in His Presence in order to develop Christ's character. "You shall know the truth and the truth shall set you free" (Rom. 8:29-32). A close look at this chapter reveals various treasures to get upon possessing His character. Some of these are: knowing Christ as the "seven I AM's" (v. 28), utterly depending upon Him, hearing the Father's rhema words, having faith, (v. 30, 47), being a disciple, maturity (v. 35), and abiding in His calling. All of these are hidden "riches" (Rev. 5:12) that shine in us like "gold tried in the fire" as Christ's character operates in us by our faith in Him.
- C. Influence**, which is measured by its **outcome**, i.e., the right results (Jn. 10:22-42). In the temple He shows Himself as a model of influence, not according to man's way but according to God's. He comes to the temple in winter for the Dedication where He faces opposition by the religious critics. He speaks of the Good Shepherd's role and how nothing can separate us from being in Him and in the Father's hands with whom we have a blood covenant relationship. He thus teaches how to achieve God's results (bearing fruit for His glory) in the life of the believer. To those whom He had influenced He says, "I AM the door and I AM the Good Shepherd". After this the Jews wanted to stone Him, but He escaped and returned to where John the Baptist first began his ministry of baptism. To man, He appears to have missed out on an opportunity to gain influence among men; nevertheless, He had influence with His Father. Likewise, when we gain influence with God we lose influence with those who do not belong to Him. This tests our desire for the right kind of influence. Those who are God's will gather with us, those who are not will hate and reject us. Every

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time someone has tried to stop Christianity by coming against the "Lamb-like" weak Christians, it has resulted in multiplication of their numbers that increased their sphere of influence, bringing forth much fruit for God's glory. Just as a seed falls into the ground and dies and afterwards brings forth fruit, so we see the tremendous outcome of His influence, even when we are apparently losing influence with those around us.

7. The last of our soul faculties is called **the Four Temperaments**. Here we find Jesus' four last visits to the temple before being crucified. These show how Jesus was moving in the four temperaments of His soul that was submitted to the Spirit.
 - A. Mark 11:1-11 (Mt. 21:1-11; Lk. 19:28-40; Jn. 12:12-19) records Jesus going to the temple after His Triumphal Entry. (Mark is the only gospel that mentions that His visit to the temple occurred on the eve of the same day He was proclaimed King). This shows Jesus' **Outgoing** temperament. The key word is **fellowship** (God's breadth). With praises and rejoicing the crowds are drawn to Him. That the entire city was moved shows the impact of this temperament (When Jesus enters the temple He only looks around and then departs for Bethany. He does not do any cleansing this day). Christ's outgoing temperament is expressed when we fellowship around Him wherever we are.
 - B. The **Goal-centered** temperament is seen when He visits the temple to cleanse it (Mt. 21:12-17; Mk. 11:12-12:37; Lk. 19:45-48; Jn. 2:13-22). Mark's passage shows that this happened the day after His Triumphal Entry. The miracle of the withered fig tree shows this temperament in action, whose key word is **achievement** (God's length). The cleansing of the temple is a clear sign of God's goal to have a pure habitation. It also teaches us that Christ's goal-centered temperament moves Him to cleanse His Bride with His blood and Word.
 - C. Jesus' **Introspective** temperament is revealed when He visits the temple again and is questioned by the chief priests and the scribes on His authority and other matters (Mt. 21:23-22:46; Mk. 11:27-33; Lk. 20:1-44). It is so wonderful to see Jesus' answer to each of the questions leaving no doubt He has every answer within. The key word for this temperament is **search** (God's depth). God's wisdom and knowledge is not found on the surface; it is necessary to search the Scriptures in depth in order to really understand God's mind.
 - D. Jesus' last visit to the temple shows His **Visionary** temperament (Lk. 21:5-38). This time He reveals the prophetic vision for the future. This vision includes Israel, the Church and the Nations. The key word for this temperament is **anticipation** (God's height). Christ shows His visionary temperament both through the fulfillment of everything He said, and through His anointed servants who speak His Word and have visions and dreams.

The Soul Set

1. The heart
2. The 5 soul senses
 - a) Imagination
 - b) Memory
 - c) Reason
 - d) Conscience
 - e) Affection
3. The 4 laws
 - a) The law of the mind with it's 7 stages of attention, Attraction, decision, action, possession, nature and set direction
 - b) The law of faith
 - c) The law of sin & death
 - d) The law of the Spirit of life in Christ Jesus
4. The 7 soul drives
 - a) Self-preservation
 - b) Self-expression
 - c) Security
 - d) Loyalty
 - e) Control
 - f) Knowledge by: experience
reason
revelation
 - g) Acceptance by identity
right criteria
friendship
election
5. The directive faculties:
Intellect
Will and
Emotions
6. The life
 - a) Nature
 - b) Character
 - c) Influence
7. The 4 temperaments
 - a) Outgoing
 - b) Goal oriented
 - c) Introspective
 - d) Visionary

The Roles of Christ

The Lamb, the heart of God's redemptive work.

Is. 9:6, He shall be called:

- A) Wonderful
- b) Mighty God
- c) Counselor
- d) Prince of peace
- e) Everlasting Father

1Co. 1:30, Christ is made unto us:
Wisdom with it's 7 pillars (Pr 9:1)

Righteousness Ro. 3:25-28
Sanctification Ro 8:2

Redemption Ro. 8:2-3

The 7 I AM's in John's gospel:

I am the Bread of Life. Jn. 6:35
I am the Light of the world 8:12
I am the Door of the sheep 10:7,9
I am the Good Shepherd 10:11
I am the Resurrection and the Life 11:25
I am the Way, the Truth and the Life 14:6

I am the True Vine 15:1

The Lordship of Christ Phil 2:11. Christ as Lord is the driver behind the steering wheel. Our control faculty is the steering itself, people have wrecks when they don't allow Christ be the driver behind the wheel.

Three main ministries of Christ as:

Prophet – (Deut. 18:15) He showed to us the divine nature and at the cross He gave it to us.
Priest – Sanctifying His people.
King – Extending His dominion through us all over the world.

The four living creatures of Ezekiel and Revelation showing Christ's fourfold Glory
The Lion, seen in the Matthew's gospel
The Ox, Mark
The Man, Luke
The Eagle, John

THE CHRIST-MIRRORED SOUL

By Glenn W. Ewing

"And God said, Let us make man in our image, and after our likeness: and let them have dominion over..." (Gen. 1:26).

In this pre-race covenant, God sets forth His divine purpose in creating man. When Adam and Eve, who had the privilege of election and of choice, sinned and fell from their sinless state, Satan's sinful nature was imparted to their race from one physical generation to the next. Then, by faith, God the Father offered up God the Son in a coming Calvary, to provide fallen man with a redemption that would restore Christ to the soul life. At the appointed time, Jesus Christ, the Lamb of God, was offered up so that His pure Life-Blood might pay the redemption price for all that would receive Him as their substitute. He also gave His life and His divine nature, through regeneration, to those who believed; and those born again found themselves with two natures. Man thus became God's only creation with two natures. By the acts of our human will, we choose good or evil, thus forming our character and personality and deciding our destiny.

Although man-made computers are intricate and delicately balanced, they are as nothing compared to the intricate and perfectly balanced mental machine of man. This marvelous soul system or mind of man, is set in millions of tiny brain cells, closely timed and balanced with another intricate system of nerves that moves the muscles of our body. Our mind has three primal faculties: the intellect, the human will, and the heart or center of our being. What the human will deems important, is stored in our storehouse or seedbed, the heart. *"Out of the heart are the issues of life."* (Prov. 4:23). Our human will is the directive part of our mind. God strives with Satan each day, through each of these conflicting natures and often through the laws of suggestion, to influence the acts of our human will. What our mind allows to enter our mental organs and remain there is either of God or Satan; and what feeds one nature starves the other, resulting in the formation of good or evil habits.

Triune man lives on three planes of life: the spiritual, the mental, and the physical. Each of these phases of our life has five roots; each of which is set in our triune life as outposts of defense against evil. Let us look at these five roots or faculties or senses. In our physical or natural life we have the senses or faculties of sight, hearing, taste, smell and touch or feeling. In our spiritual life we have the five senses of faith, hope, love, fear of God (true worship) and intuitive knowledge (revelation knowledge). Let us examine the five soul senses or faculties more closely, since through them our body acts and our character is formed, changing from time to time. At the moment of our salvation or new birth, God restores Christ to our consciousness, mirrors His life nature fully in our spirit, and delicately places us in harmony with God again.

Often, evil spirits oppress and possess the minds of weak-willed people, such as thieves, drunkards, or gamblers, whose intellects have been given over to carnal, worldly habits. Even under these circumstances, our soul that is self/conscious is eternal and must spend eternity somewhere. In hell, the rich man of Luke 16:19-31 still retained all of these five senses and faculties. The first sin entered into Lucifer's mind in highest heaven (Isa. 14:14), and the Church was conceived in the sufferings of Christ's soul in lowest hell.

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Small children's immature soul lives are often blighted and diseased by proud parents, who spoil them through over indulgence or by careless, undisciplined words and actions in the home. Television has filled our small children's minds with worldliness and puts guns on little children, who ride the sidewalks on tricycles. Christian homes need to restore the old family altar and teach obedience to God's Word and practice self-denial. A deep consecration saves the soul from the mental distempers of worry, fear, etc.

An illustration of a stronger will controlling a weaker or yielded human will is seen in the case of hypnotism. This often happens within our own mental faculties when, after carelessly loaning one or more of these five mental faculties to Satan by indulging in worldly pleasures, etc., a warfare within our own mind "members" or faculties ensues. This brings our minds into a state of indecision, or uncertainty that ends in confusion and frustration. Often, we do not find the deep-seated cause of the problem. The Bible contrasts good and evil in our daily life experiences. In the 7th and 8th chapters of Romans, the Apostle Paul portrays the contrast between the believer with a war going on in his senses or members of his mind, and the Spirit-filled believer, who is at rest. The worldly, weak-willed believer in the 7th chapter is terribly frustrated and defeated, because he has lost the will-power to resist the Satan controlled sense (faculty or member) of his soul life. Let us examine these five senses (faculties or members) of our mind more closely. They are imagination, affection, conscience, reason, and memory.

What does the Bible say concerning each of the above faculties, which minister life or death to us and to others, and are also the roots of our troubles?

1. **IMAGINATION** – This faculty is found 19 times in the Scriptures and has a ministry of inspiration to your love, faith, and obedience towards God. It helps you to imagine God answering your prayers and needs. However, Satan gains control; and evil imaginations of fear, doubts, etc., take over. The Apostle Paul gives the way of victory in 2 Corinthians 10:5, *"Casting down imaginations, and every high thing that exalts itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ."*
2. **AFFECTION** – This faculty is found 9 times in the Scriptures. Through this faculty, Christ ministers His love. When Satan gains control, it turns to a passion that defeats us. The Apostle Paul gives the way of victory in Colossians 3:2, *"Set your affection on things above, not on things on the earth."* Pure affection is seen in the unspoiled life of any small child.
3. **CONSCIENCE** – This faculty is found 23 times in the Scriptures. Its ministry is to warn and cry against sin and convict our heart of any evil that is allowed to gain entrance. The Apostle Paul gives the way of victory in Hebrews 9:14 *"How much more shall the blood of Christ ...purge your conscience from dead works to serve the living God?"*
4. **REASON** – Its ministry is to select important things for our life and establish our intellects with proven knowledge. Our intellects are

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trained with the wisdom and knowledge of men. Human reasoning neutralizes spiritual faith and causes the truth to become but a dead letter. Therefore, it is essential that we guard against basing our sense of reasoning on the testimonies of our five human senses, rather than on the promises of Almighty God. In Isaiah 1:18 we read, *"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."*

5. **MEMORY** – This faculty is found 25 times in the Scriptures. It has a wonderful ministry of retaining the knowledge that the intellect has gained.

Upon examination of the Scriptures concerning each of these faculties, we gain a perfect knowledge and instruction as to their proper use for our mind. We will also see the wonderful promises of God, His faithfulness, and the surety of His immutable Word. The Apostle Paul gives us special teachings on the subject of our mental "members," the builders of our character, in a number of scriptures. We must note that he uses the word "members," instead of the word "senses" or "faculties."

Let us examine some of these:

"Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those alive from the dead, and your members as instruments of righteousness unto God." (Rom. 6:13)

"...even so now yield your members [faculties] servants to righteousness unto holiness" (Rom. 6:19)

"For when we were in the flesh, the motions of sins, which were by the [Mosaic] law, did work in our members [senses] to bring forth fruit unto death" (Rom. 7:5)

"But I see another law in my members [mental faculties] ... bringing me into captivity to the law of sin which is in my members [senses]" (Rom. 7:23).

In Paul's letter to the Corinthians he likens the church body and its members to the human body and its members. Paul mentions these "members" 14 times in 1 Corinthians 12:12-27. This passage is primarily concerned with the church body and the way we see each other on the level of the soul senses. Paul, in Colossians 3:5, says, *"Mortify [bring forth the death state] therefore your members which are upon the earth,"* and then names six terrible sins, which come under God's corrective wrath to purify our minds.

When we discover that our five senses have brought sin into our mind, we should confess the sins to our Lord Jesus and, in repentance and godly sorrow, turn away, disciplining our mind by washing it with the Word of God. Unjudged sins, caused by overlooked soul hazards and allowed to remain, are our adversaries of righteousness; and God promises in Hebrews 10:27 to destroy them in our minds and life through fiery testing and trials. The apostle wrote again, *"But strong meat belongeth to them that are of full age [ma-*

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tured], *even those who by reason of use have their senses exercised to discern both good and evil*" (Heb. 5:14). Lastly, we read in James 4:1 the reason of the carnal Christian's divisions and warfare. *"From whence come wars and fightings among you? Come they not hence, even of your lusts that war in your members?"* How can we locate a rebellious sense, faculty, or member of our mind or soul system (one or more that Satan has captured and turned against us)? By our thoughts and the acts of our human will.

He is *"made unto us wisdom, and righteousness, and sanctification, and redemption"* (1 Cor. 1:30). Each day, we should seek afresh the righteousness of Christ, until our five mental senses be rooted into His ministry graces of *"love, joy, peace, longsuffering, gentleness, goodness, faith, meekness and temperance [self-control]"* (Gal. 5:22). This gives us the spiritual boundaries of the seven hundred commands of the New Testament, the last of which sums up the others *"Keep yourselves in the love of God"* (Jude 21). All of the Bible heroes of faith, with disciplined minds and controlled faculties, confessed truth under all circumstances. Paul confessed, *"I can do all things through Christ which strengtheneth me"* (Phil. 4:13). The Prophet Isaiah confessed, *"The chastisement for our peace was upon Him."* (Isa. 53:5). The Apostle Matthew, when faced with sickness, confessed, *"Himself took our infirmities, and bare our sicknesses."* (Matt. 8:17). The Psalmist David, who also knew this way of victory for the trained intellect and disciplined senses, gives us the remedy for restoring and mirroring once again the Christ-Image in our minds, *"He restoreth my soul"* (Ps. 23:3).



CHAPTER SEVEN
THE DISPENSATION
TRUTHS

VIII

THE DISPENSATION TRUTHS

*Give the preeminence or supremacy of God's
Will by His glorious grace (Ephesians 1:6)
Heb. 12:25-28; 13:8; Acts 3:21; Rev. 1:19*

THE FOUR THEOCRACIES

The Patriarchs

The Glory of
His NAME

The Law

The Glory of
His WORD

The Church

The Glory of
His LIFE

The Millennium

The Glory of
His PRESENCE

THE FOUR DIVISIONS OF TIME

From Adam
To Moses

From Moses
To Christ

From Christ's
Death To His
Second Coming

From Christ's
Second Coming
to the Final
Judgment

THE SEVEN

A. With Adam
Gen. 1:28;
3:14-15

D. With
Moses
Ex. 19:5-6,
34:10-28

G. With the
Church, The
New Covenant
Heb. 8:8-13

B. With Noah
Gen. 9:1-17

E. With Israel
Deut. 29

C. With
Abraham
Gen.15

F. With David
2 Sam. 7:16



THE DISPENSATION TRUTHS

The Everlasting Elohim, in His vast foreknowledge, determined that He would rule mankind in dispensations. Dispensations are periods of testing from the Lord, and the Lord will test the human race under certain covenants for a certain length of time.

There are seven basic tests through which God tries every generation, and those who experience victory in them become the overcomers. The seven basic tests are:

1. Obedience to God's Word
2. Separation from the world
3. Submission
4. Preparation
5. Possession
6. The threefold priority test that includes
 - a. Rest
 - b. Faithfulness to the vision
 - c. Grace
7. The fourfold test of Faith
 - a. Creative faith
 - b. Doctrinal faith
 - c. Persevering faith
 - d. God-conscious faith

Each dispensation ends with the judgment and falling away of the unbelieving masses and the calling forth, by the Holy Spirit, of a new remnant through whom God ministers His chosen ministries of deliverance. During the transition period between one dispensation and the next, God challenges His people with His Word; and the masses approaching the new frontier of God's experience, cling tightly to the tradition of the elders, turning back to die in the wilderness they have wandered in.

We see these masses organized under a literal, human headship. Having scorned the spiritual ministries and gifts, they seek to propagate the gospel (or God given laws) after their human orders and leadership. There has

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always been a minority body of Spirit-filled and gifted people, hidden within this vast, visible body, to whom God has entrusted the ministry of their particular dispensation.

God's commandments for each dispensation are the boundaries of protection, by which the promises of the covenants work, thus fulfilling God's purposes for that generation. A covenant has two parts to it: the commandments or set of laws that will rule it and the promises that will result as long as those commandments are kept. In each dispensation we find at least one covenant.

There are four major dispensations (or theocracies) for mankind that will help us understand God's ways and His plan for the ages; thus, casting away contradictions or confusions by clearly defining how God is testing and ruling each specific individual for that given period of time.

Much of the misunderstanding of the Word of God comes precisely from not discerning the changes of laws for the new dispensation, which results in ascribing unrighteousness to God. Paul had to fight against the error of bringing Moses' law into the Church, because many Jews had not understood the New Dispensation of Grace for His New Testament Church.

THE PATRIARCHAL DISPENSATION

The first major dispensation is called the Patriarchal Age. It begins with the first man, Adam; continues through to the twelve sons of Jacob; the captivity in Egypt, where Moses is born; and covers the period of the whole book of Genesis. Genesis shows that in this dispensation, God is dealing with individuals, not with nations or congregations. Here, each individual had to establish his own relationship with God and submit his life and decisions to God in accordance with what had been revealed to him. Obedience resulted in blessings; disobedience resulted in curses (see Cain and Abel, Esau and Jacob, etc.).

In this first dispensation we will find seven men who were part of the faithful remnant God had at that specific period of time. As we read their stories, we will find great challenges of faith that they had to go through to be approved of God in that specific dispensation. These seven men or Patriarchs are: Abel, Enoch, Noah, Abraham, Isaac, Jacob, and Joseph.

It is interesting to note that in the New Testament letter to the Hebrews, chapter 11, these names, and in this sequence, are mentioned as examples for the new generation of believers, who would cope with new challenges of faith.

Now, we will also see three special covenants that God made with the Patriarchs. The Adamic covenant, found in Genesis 1:28, is the first one; and in it, God gives man total dominion over all of His creation, including the serpent. To keep this covenant in force in their lives, they only had to keep one commandment, *"But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die."* Adam was a "perfect creature"; and yet he could not keep one simple commandment, even though it represented his "salvation." How much less could

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the legalistic, hypocritical scribes and Pharisees keep theirs, by religious works!

Once Adam broke God's covenant, through disobedience, the curse came upon him; but —Praise the Lord!— within the very same curse we find a new covenant to replace the broken one; for the seed of the woman, which is Jesus Christ, would bruise the head of that "old serpent" (Gen. 3:14-15). Since Adam was not able to pass the first test, which is the test of **obedience**, his son Abel received the revelation that only through the sacrifice of a lamb, could communion with God be restored. Therefore, he decided to establish his own relationship with God, by obeying what He had revealed to him and not following his elder brother's example of worship by works. He passed the test of obedience, even though, for the sake of God's truth, this caused him to be history's first martyr.

Next we find Enoch, also establishing his own relationship with his God, in a world that began to turn to sin. He kept his walk pure before his Creator, and uttered a prophecy regarding the test he was challenged to pass (Jude 14, 15), the test of **separation from the world**. Finally, he was caught up to heaven as a testimony of his faithfulness to the truth. He was so separated from this world with regards to his lifestyle, that even the end of his life on earth was different from that of the rest of mankind.

The wickedness recorded in the Holy Scriptures in the times of Noah shows us that, in order to stop the propagation of evil, the Lord had to pour down His judgment upon the earth by means of water (2 Pet. 3:5-6). The third test that had to be passed by this dispensation, before advancing to the next one, was the test of **submission**. That was precisely what Noah did. In spite of the scorn of those around him regarding the project he was involved in, he humbly submitted himself to the God-given instructions on how, where, and when to build the ark. The way Noah built the ark shows the blessing of submission, because full submission grants full protection. After this universal flood, a new covenant was made between God and man. Noah received the promises of this second covenant of the Patriarchal age by which God blessed him and his seed, giving them a new opportunity to rule over His creation and to spread and fill the whole earth (Gen. 8:21 - 9:17).



Full submission grants full protection

Not long after this, mankind turned to rebellion again, demonstrated by the building of the tower of Babel. However, in order to keep the covenant made with Noah, God did not destroy them but only confounded their tongues in order to scatter them abroad upon the face of all the earth. Remember that in this first dispensation, God dealt with mankind according to the covenants He made with specific individuals. In this case, since the purpose of the Lord had not been fulfilled, He did not bring judgment upon that generation but exercised longsuffering.

When we get to the 12th chapter of Genesis, we find that most have forgotten the God of their fathers and that the idolatry conceived in Babylon was

ruling over mankind. Thus, God had to call another individual to restore the true worship that had been lost. Abram was called from a city famous for idolatry, Ur of the Chaldees. Notice again the general context of this dispensation; God was calling Abram and his wife only, and the rest of his family had to be left behind.

Abram had to pass the test of **preparation**. We will see this very clearly throughout all the details of God's dealings with Abram, even to the changing of his name to Abraham in preparation for the third and most extensive covenant of this dispensation, which is seen in Genesis 12:1-3; 15:1-21; 17:1-6; and 22:15-18. When God first called Abram from his land and family, he was not ready (or prepared) for the calling to be the father of multitudes and the channel of blessing for many nations. It was through the work of God's preparation that Abraham came to trust God to the extent that he could give his beloved son as a sacrifice for Him. Through Abraham's 7 Steps of Faith he was prepared by God to successfully answer this call.

Now we come to Isaac, of whom little is written, in comparison to all that is written about his father. The preparation of Abraham involves many details, but Isaac's test was that of **possession**. Isaac is called the son of the promise and the only heir of all the riches of his father Abraham. Certainly, this speaks of possession; and at first glance, it seems the only thing Isaac had to do was to receive, receive, and keep on receiving. Now let us return to the main thought of this dispensation. We have said that each individual had to establish his own relationship with God, so the question here is, how did Isaac do it?

In the passage of Genesis 22, where Isaac was offered in sacrifice by his father, he is foreshadowing the greatest event in history, the sacrifice of the Lamb of God. Regarding the possession test, we find that there is no greater possession than our very life. When Isaac was bound and laid upon the altar, we remember that beautiful prophecy recorded in Isaiah 53:7, *"he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth."* Isaac totally surrendered his life to do the will of his father, showing by this fact that the possession that was dearest to him, was not his youth, or his riches, or God's promises to him, but to do the will of God. No wonder he received everything. The big secret behind possessing everything is to have a non-possessive heart. In this way, God could bless him and give him in abundance.

The big secret behind possessing
everything is to have a non-possessive heart



Now we come to the sixth man in the Patriarchal dispensation, Jacob. He was not the firstborn, he was not the "apple of the eye" of his father Isaac, and his very name revealed the wrong motives that he had in his heart. In the eyes of man, Jacob was not supposed to receive anything because the privileges of the first-born belonged to his elder brother Esau. However, through

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foreknowledge, even before they were born, Almighty God spoke about the elder serving the younger. Why did this happen? The **priority** test is the answer. Time after time, throughout his life, Esau manifested the wrong priorities. For example, he sold his birthright for a pottage of lentils, and he married foreign women. On the other hand, Jacob desired the best. For example, the birthright, and the blessing of his father. This priority test is a threefold test, which includes (1) rest, (2) faithfulness to the vision, and (3) the grace test.

With this in mind, let us examine how Jacob, being last, became first. The test for Jacob began when, after receiving the blessing from his father Isaac, he had to flee from his brother Esau. On his way to his parents' relatives, he slept at Bethel (house of God), where he received the vision of the ladder and the angels of God ascending and descending. Upon seeing the vision, he made a vow that included three basic aspects (Gen. 28:20-22). The first part of his vow has to do with **rest** *"And Jacob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, so that I come again to my father's house in peace..."*

This first part of the vow, which has to do with rest, is the testing ground for our priorities. A man of right priorities is at rest when he knows he is doing the right thing, regardless of the size of the opposition attacking him. Here, Jacob challenges God to care for him on the way and to return him to his father's house in peace. In all the process of his marriage and dealings with Laban and Esau, he had to learn to trust God and let Him do the work, while he rested. Here we have an example of the fact that when we work, God rests; and when we rest in Him, He works for us. Jacob had to struggle and work 14 years to get Rachel, but the Lord Jesus Christ came from Leah who was given to him in rest. Every time Jacob trusted and rested in God, He blessed and protected him.

The second part of Jacob's vow has to do with **faithfulness to the vision**, *"...then shall the LORD be my God: And this stone, which I have set for a pillar, shall be God's house."* He wanted to know God personally and have a personal experience with the God of his fathers Abraham and Isaac. Jacob spent enough time in the house of Laban to forget about the vision and the God who appeared to him there; but when the Lord asked him to return to Bethel, the first thing he did was to cleanse all his house from strange gods. He remembered God's faithfulness to him and showed that he had the right priorities in his heart by building an altar to his God (Gen. 35:1-4).

The third aspect of the priority test is the third part of the vow and is the **grace** test (Gen. 28:22). This is very clearly seen in all the blessings and riches God gave Jacob, even to the point of changing his name to Israel. All this came by the grace of God. To the natural mind, Jacob's life does not qualify for the privileges and rewards God gave him; but we need to remember that grace is not gained by merits, it is a free gift from God; otherwise, grace is not grace. God chose a most unworthy man and transformed him into the "prince of God." He did this by leading him through a process of humiliation, first with Laban and then with Esau, so that he would recognize his low estate and thus receive God's grace without pride (Gen. 33:1-7).

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The last overcomer in this dispensation of the Patriarchs is Joseph, who was also challenged to live a godly life in the closing of the first dispensation of humankind. **Faith** is the test that he had to pass to end this period of God's government. When he was born, his mother Rachel gave a word of faith in his very name, saying that God would give her another son; "Joseph" means "may He add," which He did in Benjamin. Faith is fourfold:

- a) Creative faith – When in operation, our creative God produces what is believed for in the most adverse circumstances; this is the gift of faith.
- b) Doctrinal faith – This establishes us in the everlasting truth of God; and by this faith, we uncover the deceitfulness and the temptations of the enemy by standing firm in faith.
- c) Persevering faith – This is the fruit of faith and works through persevering in the confession of God's promises, which helps us overcome opposition.
- d) God-conscious faith – This is the faith that makes us more aware of God than of the circumstances. Even in the worst pain, we still rejoice in Him; because we are more conscious of His presence than of pain.

These four kinds of faith are clearly seen in Joseph's life. First, Joseph's God-given dreams seemed impossible to fulfill; but God created the right circumstances, trials, and, in His time, the right doors of escape from those trials. Joseph, through **creative faith**, believed; and when God's time for him was fulfilled, the interpretation of Pharaoh's dream gave Joseph the fulfillment of his dreams.

If that which is revealed unto us from the Word
of God does not lead us into improving our way
of living, it is just unprofitable knowledge



The second kind of faith, **doctrinal faith**, is found in Joseph's behavior. This doctrinal faith is the one that sets the principles of our life; and as long as we walk in them, they will become more understandable to us. Doctrinal faith is not based on how much we know of "the secret and deep things" of the Word of God; it is based on how we live in the principles that we have learned from the Scriptures. The way we behave while going through trials, reveals not what we know, but what we really believe. Having the victory through this faith is the only way we will keep on receiving more and more revelation of God's doctrine. We could keep on receiving knowledge, but it becomes doctrine when we live by it. *"The just shall live by faith."* *"Knowledge puffeth up,"* but doctrinal faith is not what we know. If that which is revealed unto us from the Word of God does not lead us into improving our way of living, it is just unprofitable knowledge.

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Joseph showed the law of God written deep in his heart by doing things the right way. Besides the total absence of rebellion, bitterness or revenge against his brethren or Potiphar's wife; the way he behaved before his father, his brethren, Potiphar, Potiphar's wife, and the keeper of the prison, is one of the greatest examples in the Bible of how to live by faith; in this case doctrinal faith.

Joseph applied **persevering faith** in every matter. There are people who are very profitable under favorable circumstances; but when the trial of faith comes, they choose to give up rather than stand fast in God's promises and thus make progress in His kingdom. This is the kind of faith that has to be tested with fire, because its purpose is to transform us into His image, by putting the old man to death and bringing forth the life of the resurrected man, by persevering in God's promises. Joseph's life went through the process of death, burial, and resurrection; but through it all, he never forgot what God had told him; and he persevered by confessing victory in every circumstance. This persevering faith was so intense in Joseph's life that he died commanding his bones to be taken to the promised land in God's fulfillment of time. This reminds us of what Jesus said to Martha *"I am the resurrection, and the life: he who believes in me, though he were dead yet shall he live."*

In the closing chapter of this first dispensation, we find the fourth kind of faith in action, **God-conscious faith**. When both the chief butler and baker had dreams, Joseph asked this question: *"Do not interpretations belong to God?"* (Gen. 40:8). Joseph's reply and his readiness to interpret Pharaoh's dream without hesitating show his God-conscious faith in action. Had he not kept himself in God-conscious faith, he would have lost God's timing and the opportunity to come through the trial and reign. We still see precious people being trained by God to rule and reign with Christ; but through resentment or complaints, they lose contact with God; and when the opportunity comes, they are not ready to answer the call. Remember that the Bridegroom will come at a time that we do not know (Mt. 25:13)... are you ready? Walk in the light of His presence, being conscious of Him at all times, and you will not miss the overcomers' rapture.

This dispensation ended with just over 400 years of silence and slavery, until God remembered His people. This silence was not without purpose, because they multiplied themselves as the sand of the sea.

THE DISPENSATION OF THE LAW

Now we are going to see the Holy Spirit calling forth a new remnant, the people of Israel, who will follow God. In this second dispensation we see a change in the way God ruled the earth through the giving of new laws and covenants. We see the transition from the Patriarchal Age to the Age of the Law. Moses, the principal figure during this transition, was used by God to lead His people into the dispensation of the law.

We see no more individual covenants, but national covenants between God and His chosen people, Israel. Why Israel? **Because the overcomers of the last dispensation become the rulers for the next.**

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There are four main seasons in Israel's life under this dispensation. These are: (1) the Exodus from Egypt and the wandering period in the wilderness under Moses, (2) the period of conquest under Joshua, (3) the time of the judges, and (4) the time of the kings and prophets; ending once again in a period of silence, which lasted approximately 400 years. The common denominator during the four periods of time of this dispensation was the priests, who were the keepers of the law. They were called to be God's witnesses, to testify according to the written law they had in their hands as to whether Israel had fulfilled its part in God's covenant or not.

What can we learn from all of this? As we apply God's four dimensions of dealing with people (the breadth, length, depth, and height of God's purposes) to this dispensation, we will see that changing human rulership did not improve the nation's behavior. Seasons of victory, in every period, did not depend on the human ruler, but on Israel's acknowledgment of God's rulership over them and the fulfillment of His laws. These are the overcomers, but those who do not submit or obey are the ones that have been "overcome."

The first dimension was the God-given breadth of the law, which reached every single aspect and detail of Israel's life. It was like a huge covering reaching every corner of the widespread need of His people. We find complete sets of laws and commandments for the nation, its governors, the family, interfamily relationships, the individual, their classes, occupations, foods, even treatment of foreigners, etc. Oh, what breadth!

The God-given length of the law is revealed in the words of Jesus in Matthew 5:18: *"For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled."* Oh, what length!

The God-given depth of the law is seen in that it reached the deepest thoughts and secrets of the heart and revealed them openly before the judges and God's presence. An example of this is the case of jealousy in Numbers 5:12-31.

The God-given height of the law is seen in that it was intended to take man closer to God (Rom. 7:14).

The seven tests in the dispensation of the law are seen when a chosen leader of God led His people Israel to pass the respective test. Sometimes we see that one leader helped the nation to pass several tests; but at other times we see that, though several leaders were raised, none helped Israel to pass a single test.

During the time of the ten plagues, Israel, under Moses, passed the **obedience** test. This was especially true with the tenth plague, where the people had to obey every last detail of Moses' instructions for the Angel of Death to pass over and thus avoid the slaughter of their firstborn. Obedience brings deliverance.

When Moses led all Israel out of Egypt and into the wilderness, they passed the test of **separation from the world**. In the wilderness, God had to take Egypt out of their hearts through judgments and disciplines.

They passed the **submission** test at Mount Sinai, where the fourth covenant for the human race (the first in this dispensation) was issued. Notice, in Exodus 19, the willingness of the people to submit and do everything God had

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spoken. This covenant, though given through one man, Moses, was a covenant with the whole nation. Exodus 19:5-6 is the beginning of this covenant; and the Ten Commandments, in chapter 20, were established as the basis of the covenant. If Israel fulfilled their part of the covenant, then God would bless them (Ex. 34:10-28).

The **preparation** test was also passed by Israel under Moses. Moses prepared the people of Israel, including Joshua and Caleb, along with the 70 elders and Eleazar the high priest, to enter the Promised Land. In this test we find the fifth covenant, a special one that God made with his people Israel (Deut. 27 - 29). This covenant would make Israel a special possession for God. Up until this point we see that Moses was making very good progress in taking Israel to pass test after test, until he failed to sanctify God in the eyes of all Israel and failed in regards to the possession test. The book of Deuteronomy is the preparation discourse, given by Moses to Israel before he passed away to be with his Lord.

The **possession** test is mainly seen in the life of Joshua, who received excellent training under the hand of Moses and overcame every enemy to give Israel possession of the Promised Land. In this book of Joshua we find many valuable lessons on how to possess the land. If you are interested in possessing your promises, it is essential that you learn and apply the lessons of this book. In each one of these stories there is so much to learn on the process of how Israel, under Joshua, was led to fulfill God's purposes and of how they succeeded in this possession test.

Israel, under the Judges, did not succeed in any point of the sixth, three-fold, **priority** test. In the book of Judges we find God calling His people to pass this test, but time after time, after God faithfully lifted up someone to show His greatness and power and delivered them from the oppression of their enemies, they went back to idolatry. How marvelous it is to see those leaders, each one picturing different aspects of salvation, foretelling Israel's future Savior. Those leaders gave them the needed vision to enable them to acknowledge the Son of God, who would come to save them from their sins. Each one of them failed to bring absolute peace (rest), faithfulness to the vision, and grace to Israel. After a season of victory over their enemies, the people returned to idolatry, which was not good before God's eyes. There is a phrase in the book of Judges that speaks of the continual failure of this test by Israel, *"In those days there was no king in Israel: every man did that which was right in his own eyes"* (Judges 21:25).

Before coming into the sixth test, let us remember that, because of her idolatry, Israel lost control of the Promised Land and by the time Samuel appears, the Philistines were ruling Israel. It is important to understand here that, if there is backsliding once we have passed a test, then, in order to move forward, there must be a restoration to the state of victory in which we were before backsliding.

In Samuel's life, first of all, we see a restoration in the possessing of the land that Israel had lost; secondly, we see the continuation towards the rest of the tests in this dispensation.

God, through Samuel, called Israel to repent and to put away the strange gods and Ashtoreth. The result of this was a great victory over the

Philistines and the restoration of the land and its government to Israel once again (1 Sam. 7:3-15).

Now that we see Israel restored and possessing the Promised Land once again, let us look at how Samuel introduced Israel to the first part of the **priority** test, which is the **rest** test mentioned at the end of verse 14. A smooth transition from the rule of Samuel to Saul would have allowed Israel to pass the rest test; but we find that, because of Saul, this did not happen.

God's purpose was to give Israel absolute rest from all of her enemies. The first man called to fulfill this call was Saul; but, as we have said, he failed to overcome God's enemies and ended his life by being killed by an Amalekite, a man from a nation that God had commanded him to utterly destroy. In God's omniscience, He knew Saul was going to fail, even though at the beginning of his kingdom He changed his heart to give him the opportunity of fulfilling God's will for Israel in this dispensation and test. When Saul was tested in the area of his free will, he failed. Instead of reacting in repentance, as David did; he reacted with selfishness, perverting his heart with pride. Here we have a very important lesson for our lives. God does not show favoritism as to who will pass or fail each test, but He gives every individual ways and opportunities to succeed in His calling. However, if someone willfully rejects God's way and does what is wrong in His sight, his heart will eventually become polluted by those wrong doings, resulting in being reproved.

God chose another leader for His people Israel, a man after His own heart, who would lead them, as a nation, to pass the remaining tests. David, a man of war, was sent to restore peace and to continue with the remaining tests. We need to understand that peace is a result of having subdued God's enemies. David began to bring peace to Israel when he defeated Goliath; then he went on to win battle after battle until he finally made it to the throne and restored God's dominion and peace to the Promised Land, thus passing the rest test (2 Sam. 7:1,10,11).

David passed the second part of the priority test, **faithfulness to the vision**, by finding a place of habitation for the Most High God (Ps. 132). It is no coincidence that Jacob's vision in the former dispensation was also to build a house for his God in Bethel.

This purpose or vision was right in God's sight; but, as we have said, in this dispensation every test can be passed through two or more rulers. God chose Solomon, David's son, to build that temple. In passing this test we find the sixth overall covenant, the one made with David and his seed, which is Jesus, the true king of Israel (a covenant with the nation Israel would not be complete without a covenant with its king). This covenant is found in 2 Samuel 7:12-16, where the seed of this king is going to rule in an everlasting kingdom.

How amazing it is to realize that all the preceding covenants, which included the seed, would be fulfilled in our Lord Jesus Christ. The genealogies of Jesus, found in the Gospels of Matthew and Luke, mention Adam, Abraham, and David as the outstanding ones in establishing Jesus as the receiver of the covenants. Note that Luke traces Mary's genealogy, confirming the fulfillment of His Word given in Genesis 3:15, that the seed of the woman would crush the serpent's head.

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Notice here again, that in this dispensation, the one who has to pass the test is not only the individual but also the whole nation. We see that the faithfulness to the vision test was passed by Israel under two leaders; first David, who gave them rest from all their enemies and started the preparation of the Temple of God and then Solomon, who continued the work of his father David. Finally, God descended on that beautiful temple to fill it with His Glory and showed His approval, thus confirming that they had passed the test.

The third part of this sixth test of priority is the **grace** test. Here we still find Israel under Solomon, and we really cannot find a better example of God's superabundant grace than what He gave Israel through him. At the very beginning of Solomon's reign, God in His grace asked him: "What do you want me to give you?" God not only gave him the wisdom he asked for but, out of His abundant grace, exceedingly more. The wealthiest time for Israel as a nation was during Solomon's reign. We can clearly see that Israel passed the grace test here because Solomon did not ask something for himself personally but asked for wisdom to rule the nation God had put under him. This is a great example of how grace works. When we are full of selfish desires, grace flees from us; but when we humbly acknowledge our need of God and want to help others, grace abundantly gives us not only what we ask for but also what we need and more.

After this prosperous time, we sadly find Solomon taking God's grace in vain because he followed the strange gods of his wives. Even though he repented at the end, he failed the next test, the faith test. Solomon's faith was no longer in his God; therefore he was rejected, and his kingdom divided.



*Division is the work of the devil;
multiplication is the work of God*

Following Solomon, several of the kings did not follow God's law and statutes, as David had. God had to pronounce the verdict of failure time after time, until Israel went into captivity. A divided nation would never pass any of these tests (Mk. 3:24-25), otherwise only one part of it would be acknowledged by God as His nation.

We also know that our God is not a God of division but of unity and love. This also pictures today's situation among some Christian churches, which are a divided kingdom because of self interests and a partial interpretation of God's Word and cannot achieve the unity of faith. For some, traditions and denominations become more important than the unity of the Body of Christ; and because of this, they will never walk ahead in God's purposes; and the coming of the Lord will catch them by surprise. Division is the work of the devil; multiplication is the work of God.

Ezra and Nehemiah were the leaders of restoration. If you closely examine their lives and ministry, you will find that they had to go through the process of restoring Israel to a state of unity, dominion, and victory before moving ahead to the following test. At this point, Israel is working towards passing the first part of the fourfold test of **faith**, the test of **creative faith**.

Creation came when chaos was found in the original earth, and by the Creative Word of Faith spoken by the Almighty, everything came to life. In the same way, creative faith is at work here to supply and restore everything Israel needed to become a nation again. We see how, through trials and opposition, which are the environment for creative faith, Israel was finally permitted to dwell and rule in the Promised Land. Here we find Ezra and Nehemiah continually believing God for supernatural provision and protection, until they finally rebuilt the temple and the walls with its gates.

Doctrinal faith is placed in Israel's heart through Ezra and the Levites, as they taught the people the law in order to restore not only the physical temple but also the temple of the heart. When they realized how badly they had broken God's law, a time of cleansing came by putting God's doctrinal faith to work as they put away the strange wives and also those who could not demonstrate their lineage. When doctrinal faith is present in the heart of the people, they purify themselves by walking wholeheartedly in His ways. This doctrinal faith is not produced only by the mental knowledge of the truth of the Word of God but also by the conviction of the Holy Spirit and must be proved through suffering.

The third phase of the faith test is that of **persevering faith**. This was wrought through the prophets Haggai, Zechariah, and Malachi, who encouraged Israel during this time of restoration to keep on seeking the Lord and not forget Him as their fathers did. We could easily say that these Minor Prophets (a prophet is one that has the revelation of the "rhema" word to exercise persevering faith), had this mission in common, to call Israel into that persevering faith so that they could reach the goal of the calling God had for them. The Old Testament ends with these prophets challenging Israel to continue seeking the Lord, so that they might be completely restored, and so that He might fulfill all of His promises for them.

We have not forgotten the fourth part of the faith test, which is **God-conscious faith**; but we have to make a parenthesis in Israel's life. The reason is that Jesus, their Messiah, was the appointed leader, who would have taken them through this test; but they did not recognize Him. Sadly, Israel never passed this last test, because they did not realize the day of their visitation. However, the fall and blindness of Israel was not without purpose. Romans 11:25-36 shows us that all this happened because of the mercy and depth of the riches, both of the wisdom and of the knowledge of God. His purpose was to give an opportunity to the Gentile nations to be part of the great and eternal kingdom that God is establishing, namely, His Glorious Church. This great parenthesis brings us to the following dispensation, the Church Age; in which grace is God's way of ruling, and the New Testament of our Lord Jesus Christ is our guide, since it contains all the necessary commands and instructions for our daily lives. The covenant of this dispensation is the last of the seven covenants, the New Covenant (Heb. 8:8-13). In this covenant, our part has already been fulfilled by our Lord and Savior, leaving us the responsibility of claiming God's promises by faith. Let us remember what is written, *"the just shall live by faith."*

Before considering the third dispensation, we feel a need to mention the *"times of the Gentiles."* This period overlaps the Old and the New Testaments

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and is for the purpose of giving to every tongue, nation, and people a door to enter, to be part of the Glorious, Overcoming Church, which is going to be the Bride of Christ. Israel as a nation will have to wait until the acknowledgment of their Messiah in His Second Coming, after the "Great Tribulation." At that time, He will finally deliver them from slavery through that God-conscious faith that they missed in the Dispensation of the Law and bring them once again to be the "Head of the Nations" at the Millennium, which is the fourth and final dispensation of mankind on this Earth.

THE DISPENSATION OF GRACE – THE CHURCH AGE

The elderly apostle John received a vision of the entire Church Age divided into seven dispensations or stages of Christian growth (this vision is found in the book of Revelation). Each message is separate and apart from the other and speaks to a specific period of the Church Age, to a particular individual believer, or to a particular assembly. All through the Church Age or the Dispensation of Grace, there are those who find themselves living within one of these seven stages of Christian testimony and who have the desire to warn and awaken others to a higher plane of Christian living in Christ. This strange book (Revelation) is like the Master's parables given many years before, and its divine inspiration has been proven by the fulfillment of many of its truths and prophecies throughout the entire dispensation of the church age.

We look back, just as John looked forward, and see that every succeeding church period has literally fulfilled each written prophecy. Only those assemblies or individuals who have had "*an ear to hear*" (spiritually) have profited from this great group of prophetic mysteries; but to all others, this book has been closed as a meaningless vision. This great sevenfold message to the seven churches in Asia, given through the apostle John, had already gone forth to seven existing churches in the apostle Paul's day by means of Paul's Epistles. Exactly the same seven stages of Christian testimony are hidden in the message to the seven churches to which Paul wrote nearly a quarter of a century before. Still farther back, this same sevenfold message of warning can be seen hidden amongst the Savior's parables.

Today, the same message of seven stages of Christian growth is being exemplified in the life of each local church. In the book of Revelation, the overcomers within each church receive a call to a deeper life of sanctification and spiritual power.

There is historical evidence showing that the elderly apostle John had served a number of years as pastor over the church in Ephesus at the time he was banished to the isle of Patmos because he refused to bow before the image of the Emperor. As a pastor at Ephesus, he must have been unusually interested in the message, which came first to Ephesus. This was the assembly that Paul had founded and had pastored and is the only one to which both John's message and Paul's epistles went forth. Each message tells of things to be "put on" and things to be "put off"; and each begins with "*I KNOW THY WORKS,*" showing that the all-seeing eye of the Judge Messiah continually watches over His churches.

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EPHESUS, which means "permitted," speaks of believers who were living lives of overcoming testimony and were already, by faith, seated in the heavenlies with Christ. This speaks also of the apostolic period of church history when, with obedient, yielded hearts, the saints went forth "*preaching the gospel and healing the sick*," as they had been commanded by their Lord, and signs and miracles followed them.

In this message to Ephesus, we see the deeds of the faithful, in contrast with the works of the unfaithful, manifested together with their labor of love, patience, forbearance, endurance before the world, and their discipline and intolerance of those Nicolaitans with their false prophets and false teachers. The word "Nicolaitans" comes from two words, "Nico" (overcome), and "laos" (people), and refers to church people overcome by the love of the world. Then follows the beautiful promise to the faithful saints who live a separated life of true holiness, abiding in their "first love," even in a church where persecutions and great periods of tribulation were sweeping over them.

The next message is to SMYRNA, which means "myrrh," the first ingredient of the holy anointing oil. This church corresponds to the period of church history that followed the apostolic church dispensation. It speaks of great trials of faith, as they passed through times of great suffering and poverty with regards to this world's goods, although they were rich in the faith and blessings of their risen Lord.

There are no words of reproof for the church at Smyrna or for the church at Philadelphia, which places them in the same category, but with only a small difference in their testimony. The Lord says, "*I know thy works, and tribulation, and poverty*," and He also knew the blasphemy of the unsaved church members, who tried to weaken the faith and destroy the testimony of the others. The Spirit warned them of a special ten-day (year) period which came to pass, and in which the faithful were hunted and slain as wild animals. He promised the martyr's crown to those who would be faithful even unto death.

The message to the church in PERGAMOS, which means, "height or elevation," deals with the church period after it is established in Rome, under Constantine. During the beginning of this period the church received the pagan world into its fold along with many pagan ceremonies, creeds, and superstitions. Because of this the church was shorn of its seven locks of spiritual power, even as Samson lost his physical power when his seven locks were shorn.

The Judge Messiah promises to fight against this worldly formalism with His sharp, two-edged sword, which is the word of God. However, He also sees His faithful remnant within this church, many of them dying the martyr's death because of their faithful testimony. He calls this faithful remnant, dwelling "*even where Satan's seat is*," His martyr Antipas. This word "antipas" comes from two words, "anti," which means "against" and "pas," which means "father." This shows that His faithful few are against all the wickedness in high places, and He promises a reward for their love and obedience even unto death.

Next, the message goes forth to the church in THYATIRA, which is the city from which Lydia, the seller of purple, came. You will remember that Lydia was converted by the apostle Paul in Philippi, and no doubt returned to

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her home in Thyatira to establish the first Christian church there. We now see the church in a deeper state of spiritual decline, as it enters the Roman period with purple robes of wealth.

"Thyatira" means "sacrifice of labor" and speaks of the high priest of Rome as he demands, in cold, dead formalism, much "works of sacrifice" and "penance."

As the former Jezebel had mingled her faith with that of Baal and the Nicolaitans, so the church at Rome mingled hers with the pagan world around her, *"to commit [spiritual] fornication, and to eat things sacrificed unto idols."* She was strong in works and weak in faith. The Spirit calls for repentance and for the faithful to come out from among her.

Our next message is to the church in SARDIS which means, "red ones." We have observed a sad spiritual decline from the first church message on down through this one. As the church age advanced in worldliness rather than in spirituality, and the great cycle moved on in its downward course, the Lord says, *"I know thy works, that thou hast a name that thou lives, and art dead".*

Up to this point, we have witnessed the world, the flesh, and the devil creeping in to take the church captive; but in every age or dispensation, Christ has always had a faithful remnant that lives for Him and shines as lights in a darkened world. He speaks of, *"A few names even in Sardis which have not defiled their garments,"* The word "Sardis" also means "escaping from," which applies to this group. The mother church in Rome would blot their names out, but Christ promises NOT to blot their names out of His great book of life.

The next message is to PHILADELPHIA, which means "brotherly love," and speaks of the great revival that began in the days of the Reformation. Christ places an open door, which no man can close, before this great group that escapes from the tomb of death of the Dark Ages. This door has been open ever since. He sees their victory through faith and promises this group of overcomers that they will be kept from the hour of temptation and will be part of the firstfruits rapture.

This brings us to the last message of the last dispensation of the church age, which is to the LAODICEAN church. This is the last generation, the very one that we are living in today, which *"...shall not pass till ALL these things be fulfilled"* and culminates in the return of Christ for His waiting saints. The word "Laodicean" means "mere people," or rather those who are *"neither cold nor hot"* in spiritual matters, but indifferent.

In this period comes the apostasy or time of great spiritual "falling away," when believers will be satisfied in their rich churches and have no need, as they think, for old fashioned faith. Being rich in this world's goods, they feel no need of prayer, as they can buy whatever they want. This is a time when the churches, divided into hundreds of organizations, are building their towers of Babel for their own magnificence.

Remember that each of these seven dispensational periods of church history also represent seven stages of spiritual growth. Dear reader, may you examine each of the letters to the churches and determine WHICH ONE YOU ARE LIVING IN NOW.

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THE CHURCH PASSING THE SEVEN TESTS

From the above study, we can easily see the seven tests passed by the faithful remnant in each of these churches:

1. In EPHESUS, the **obedience** test is only passed by the obedient, yielded hearts of the overcomers. God is not satisfied by outward obedience; He sees the heart.
2. In SMYRNA the **separation from the world** test is only passed by the overcomers, in that they kept their testimony pure through a great time of suffering and did not contaminate their lives with the ungodly false Christians.
3. In PERGAMOS, the **submission** test is only passed by the overcomers. James 4:7 shows that only through submission to God can we make the devil flee, which was a very important principle for those who lived where Satan dwelt. Martyrdom is another sign of total submission.
4. In THYATIRA, the **preparation** test is only passed by the overcomers. Paul established and prepared that church. Jezebel appears to test how well prepared they were to keep themselves from fornication. After a season of preparation, God allows testing trials to establish us in His truth.
5. In SARDIS, the **possession** test is only passed by the overcomers. We find the church in Rome threatening to cast them out of fellowship and to blot out their names from their book. Their hearts had to be established in their Lord's reward and their names in His book of life; otherwise, earthly possessions and relationships would have deceived them. Many Christians today choose to possess a good name in their churches and among their friends, rather than to follow the truth of God's divine order.
6. In PHILADELPHIA, the threefold **priority** test is only passed by the overcomers. The **rest** test is seen in the open door that no man can shut. They kept the word of His patience, which shows their **faithfulness to the vision** test. The **grace** test is shown by the reward that they would receive, which was the largest of all, not because of their own strength but because of the grace of God to the humble.
7. In LAODICEA, the fourfold **faith** test is only passed by the overcomers. This church had forgotten the "old fashioned faith." They could only pass the **creative faith** test, by realizing that they were in a state of chaos (Rev. 3:17) and had need of the eternal "logos" (Word of God), who is the beginning of the Creation of God. This creative "logos" is the Word of God that is more precious than

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gold. **Doctrinal faith** is seen again in the white raiment. Remember that this kind of faith refers to doctrine in action purifying our garments to become the spotless Bride of the Lamb. **Persevering faith** is seen in the anointing of the eye salve. This anointing is needed so that we can see the "rhema" words and walk in them. Finally, the **God-conscious faith** is found in the "knocking of the door." Here we see Christ outside of His church, thus manifesting the absence of His Presence within. God-conscious faith is going to help us realize our need to spend intimate time with Him, as when the two disciples on the road to Emmaus recognized Him when He broke the bread before them.

When all the overcomers of these seven churches get to heaven in the Firstfruits Rapture to take part in the wedding ceremony as the Bride of Christ, the last seven years known as "The Great Tribulation" will come as the following study shows. In the middle of that week of years the rest of the Christians, who have been purified during the first three and a half years of tribulation, will be caught up to go through the "BEMA" (the Judgment Seat of Christ). The wood, hay, and stubble will be burned; and finally, they will arrive at the Marriage Supper of the Lamb. There will be two 7-year-long simultaneous events; one in heaven with Christ and His Church, and the other on earth with Israel in deception, under the antichrist. At the end of this period, the fourth and last dispensation of mankind will begin, The Millennial Age, which we will see in more detail later.

THE MILLENNIAL DISPENSATION

After the Great Tribulation with all of its judgments is over, we will enter into a new dispensation where Jesus Christ, the King of kings and Lord of lords, will reign in peace for a thousand years. In this future dispensation, all of the promises made to Israel, Abraham, and David to make Israel the head of the nations will be fulfilled.

The scene mentioned above will be restored on the earth at the beginning of the millennium. The earthquake will divide the Mount of Olives; the fountain of water will flow from under the altar of Ezekiel's temple (as from the rock in the desert during Moses' time) and move towards the East, down into the Dead Sea. The river will cleanse it of its salt and death and continue down through the great canyon to the sea, as it did long before in the days of the Garden of Eden.

Ezekiel, looking down into that millennial day, saw the river of life with its trees of life with twelve different fruits and leaves for the healing of the nations.

In this dispensation, after Satan is bound (Rev. 20:1-3), we discern four main events that will take place during those 1,000 years of peace:

1. Israel finally acknowledges Jesus as their Messiah-King who comes and saves them from the antichrist (Isa. 40:9-11; Zech. 12:10-14; Matt. 23:39).

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2. The 144,000 Jews are sealed as firstfruits for God to become the missionaries of the millennium (Isa. 66:19-20; Rev. 7).
3. Israel's inheritance is restored, as promised to Abraham and David, with Jerusalem as the center of the world. The temple worship is also restored (Eze. 40-48; Zech. 14:16).
4. Jerusalem is then threatened by Magog at the end of the millennium, and fire from heaven consumes the enemy (Rev. 20:7-10). Every dispensation needs a time of testing whereby the people decide whether they, out of their own free will, would follow the Lord or choose the deception of Satan. So at the end of this dispensation we find Satan loose again to tempt the nations to war against the Lord, those who would follow Satan will be defeated and the Final Judgment will take place sending Satan and all evil to the Lake of Fire, and those who have followed the Lord will enter Eternity, *"and so shall we ever be with the Lord."* Amen!

FOURFOLD VIEW OF THE DISPENSATION TRUTHS

The dispensation truths have a fourfold pattern.

Two ways of seeing the dispensation truths are:

- a. The four theocracies with the four wills and
- b. The panoramic view of the prophecies that these dispensations cover with the covenants, which are the borders of the dispensations.

The other two perspectives are:

- a. The different judgments – God gives man a stewardship for each dispensation (dispensation = stewardship). In Hebrews 6 the milk diet for the Dispensation Truths is the eternal judgment (judgment of the ages), where our stewardship is going to be either rewarded or reproved.
- b. The last seven years including the "BEMA" (judgment seat), leading to God's ultimate will, and man's final destiny — heaven or hell.

These four are seen in the "Four V's" or the Path to Victory pattern.

Vision – The four theocracies give us the overall view of the dispensations.

Visitation – The prophecies with the seven covenants show the way God deals with His people. His visitations through the apostles and prophets by the spirit of prophecy are to exhort His people to get hold of the covenant in turn.

Verdict – In Hebrews 6:2 the "eternal judgments" show us the different tribunals where the verdicts are issued.

Victory – Heaven and Hell are the final destination of the ages. Victory is always the end result for God and His people; the rest are the children of Satan, God's enemy, and will end up where their father goes.

| THE FOUR GENERAL DISPENSATIONS | | | | | THE VISION OF DISPENSATIONS | THE VISITATION OF DISPENSATIONS | THE VERDICT OF DISPENSATIONS | THE VICTORY OF DISPENSATIONS |
|------------------------------------|-----------------------------------|-------------------------------------------------------------|---------------------------------------------------------------------|-----------------------------------------------------------------|-----------------------------|---------------------------------|------------------------------|------------------------------|
| Patriarchal Era Creative will | God ruling through the patriarchs | God visited Adam, Noah, Abraham | Judgment for disobeying his voice (Gen. 3; Ro. 5:14) | Redeemed by faith in his promise (Ro. 4:3-13) | | | | |
| | | | | | | | | |
| Law Era Moral or Righteous will | God ruling through Israel | God visited Israel through their prophets | Judgment for disobeying the law of Moses (Ro. 10:5) | Redeemed by faith in His ceremonial (Leviticus; Ro. 9:30-32) | | | | |
| | | | | | | | | |
| Grace Era Specific will | God ruling through the Church | God's visiting the Church through the apostles and prophets | Judgment for disobeying the law of Christ (2 Co. 5:10; Gal. 6:2) | Redeemed by faith in His actual sacrifice (Heb. 9:11-15) | | | | |
| | | | | | | | | |
| The Millennium Ultimate will | God (Christ) Himself ruling | God will visit this earth Himself | Judgment for rebellion (Rev. 20:7-10) | Redeemed by faith in the Lamb (Mt. 25:31-46; Rev. 21:22-26) | | | | |

CHRIST'S COMING

There is much confusion about the glorious subject of Christ's coming. Since much of this confusion stems from ignorance as to what God says about His coming, a close scriptural approach is taken here.

First, there are three Greek words which the Scriptures use for this subject:

1. *Epiphaneia*, which means "an appearing," although it is translated once as "brightness." The word occurs in 2 Thessalonians 2:8; 1 Timothy 6:14; 2 Timothy 4:1, 8; and Titus 2:13. This simply deals with the fact or the event of His coming.
2. *Apokalupsis*, which means "unveiling," and "revelation." It is used of Christ in 2 Thessalonians 1:7; 1 Peter 1:7, 13; 4:13; of the sons of God in Romans 8:19, and of the man of sin in 2 Thessalonians 2:3, 6, and 8. This word suggests visibility, and in contrast to the first word, which denotes a fact, this denotes the force or the impact of His coming.
3. *Parousia*, which means "personal presence." This denotes the fellowship that we as believers will experience at His coming. Of course, *Parousia* will not mean fellowship to the sinner but it will mean God's fury. It is used for Christ in 1 Corinthians 15:23 in 1 Thessalonians 4:14 and 17, and in 2 Thessalonians 2:8 for the destruction of the man of sin.

A straight line, when deflected slightly and after continuing in that slightly wrong direction for some time, will automatically lead us way off course. Let us consider Christ's coming from several points of view, so that we can be sure not to veer off course.

First, we will consider the word "sonship" because this is a very important line of truth. *"As many as are led by the Spirit of God, they are the sons of God"* (Rom. 8:14). The word "sons" here is "huios" in Greek, which means "mature sons" in contrast to "teknon" in Greek, which means "little children." God is raising up matured sons through whom He will manifest Christ in a greater way than has ever been seen. Satan "trembles in his boots."

Now, what is that "straight line" as is seen in the Word? An understanding of our threefold position in Christ clarifies much, since we are spirit, soul, and body. This is all related to "sonship" through one word, "adoption", which simply means, "the placing as a (matured) son" —"huiothesia". It is used in three altogether different ways as relating to the individual believer.

These three ways are:

1. We have already become a "huios", due to the new birth. Christ in His fullness dwells within our spirit with all the implications that that fact includes. *"To redeem them that were under the law, that we might receive the adoption of sons [huiothesia]. And because ye*

are sons [huios]..." (Gal. 4:5-6). What? Is Paul making a mistake? For in the same chapter he says, *"My little children [teknon], of whom I travail in birth again until Christ be formed in you"* (vs. 19). No, Paul knew that their spirit, which had experienced the new birth (Jn. 3:6) and housed the sinless, divine life (1 Jn. 3:9) had the full-grown Christ, the Son, living therein. John knew this and wrote, *"Because as he is, so are we in this world"* (1 Jn. 4:17). By the law of elimination, that could not be talking of our body. We cannot go through the walls when the door is shut, as the risen Christ can. It is not speaking about our souls, where growth and conformity are still needed (1 Pet. 2:11). It can only be speaking of our spirit (Rom. 8:10). Our spirit has been "adopted" or "placed as a son." This accounts for the fact that both carnal and spiritual Christians have the same foundation —Christ (1 Cor. 3:11).

2. Next comes the phase of "adoption." Since the soul is our human "ego" or individual identity, and therefore has its daily walk; this is the realm of present tense conformity to Christ, where "adoption" now occurs. Our spirit has already been accounted for in that *"...the spirit lives because of justification"* (Rom. 8:10), as one translation reads; but Romans 8:14-15 shows that the Spirit of adoption is now, present tense, placing us into matured sonship as we yield to Him.
3. Not only does all creation await the manifestation —unveiling— of the sons of God, but Paul says that Spirit-filled Christians are *"waiting for the adoption, to wit, the redemption of our body"* (Rom. 8:23). This is future and it is physical. Then the *"manifestation of the sons of God"* (Rom. 8:19) will occur.

"Adoption" is like a camera:

1. It is focused upon a person or object and the picture is taken, resulting in a full-grown image being stamped upon the negative within.
2. The photo itself is processed and is being conformed into that same image.
3. At completion, if it is an exceptional one, it is framed for all to see.

In like manner, the full-grown Christ is in our spirit, is coming forth in our soul life, and one day, at His appearing, *"we shall be like him; for we shall see Him as He is"* (1 Jn. 3:2). He will "frame us" in our glorified bodies ***"at the last trump"*** when *"we shall be changed"* (1 Cor. 15:52).

Since Revelation mentions the blowing of the seven trumpets, some conclude that the church must go through all of the great tribulation; but before making a dogmatic stand for that, several things should be considered. The "last trump" could refer to Numbers 10; where the first blowing of the trumpets gathered Israel, but the last trumpet signaled an exodus towards Canaan. After all, the Corinthians knew nothing about seven trumpets since that revelation came later.

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Another consideration is that Israel went up to Zion three times a year—at the Passover, at Pentecost, and at the Feast of Tabernacles. There are seven feasts; and the last trumpet, annually speaking, was that which ushered in the last feast, the Feast of Tabernacles.

Zion speaks of God's rest (Ps. 132:14). He also has His threefold rest for us:

1. *"Come unto me... and I will give you rest"* (Mt. 11:28). Our spirit rested when we came to Christ at our first feast, when we "passed over."
2. *"Take my yoke upon you, and learn of me ...and ye shall find rest unto your souls."* (vs. 29). The Spirit's coming to lead us at Pentecost helped us get into this rest (Is. 28:12). We also enter into rest when we learn to let go and to let God work in our souls.
3. The third rest—our third main feast, the marriage supper of the Lamb—is seen in heaven. *"Blessed are the dead which die in the Lord... that they may rest from their labours..."* (Rev. 14:13). This is a physical rest from earth's toil. These three constitute rest from the penalty, power, and, one day, from the presence of sin. This third rest is pictured by Israel's feast of tabernacles. Some take this feast to picture another experience of "sonship" that we can enter into here and now. The analogy does not hold up in light of the fact that this particular feast, unlike the others, came after the harvest and after the labor. While we wait, we are to *"occupy till I come."* Just as in this feast Israel remembered the faithfulness of God on all of their pilgrim journeys; so at the judgment seat of Christ and at the marriage supper, we will be able to do the same.

Another consideration is that the "seven trumpets" do not refer only to those in the future. Truth is like a coin, which has two sides, one substantiating the other. The message of the book of Revelation has a historical fulfillment of practically everything therein.

For example, for some Bible students, historically speaking, the blowing of the sixth trumpet ended on August 11, 1840. This means that the seventh trumpet could begin to sound at anytime. Let us note that Revelation 10:7 uses a verb that expresses continuous action (*"begin to sound"*) regarding the seventh angel.

Oh, that God's love would grip His own that they would anticipate the blessed event of His coming even as Christ must! The Greek word for hope, *"elpis"*, means "anticipation with joy" (1 Thess. 4:13).

"For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." (1 Thess. 4:16-17).

"Caught up" can also be translated as "rapt up". Moffat translates Revelation 4:2 as *"I found myself rapt in heaven."* Some feel that the "rapture theory" is a thing of the past. They have moved from the extreme of placing great importance on a hope yet to come to the *"manifestation of the sons of God."* They believe that Christ has come or will come suddenly in them to subdue, through them, the prevailing powers, instead of catching them up first and then returning with them to overthrow evil.

On the other hand, among those who are orthodox and expect a literal return, there are yet areas of haziness. God does not want His children to be nebulous about something so dear to His own heart. Christ's coming and the resurrection should also be dear to our hearts. Will there be a universal catching up of all the church at once, or do the Scriptures show a division between the carnal and the spiritual Christians?

The resurrection is not only portrayed in 1 Thessalonians 4:13-18, but also in Matthew 24:37-41 and in Luke 17:23-37. For example, *"Two women shall be grinding at the mill; the one shall be taken, and the other left."* The one taken, some have rationalized, is not taken up, but rather taken out into judgment.

The basis for this is that the end time is as it was in Noah's day; and that since *"...the flood came, and took them all away"* in judgment, this automatically means that *"the one shall be taken,"* is taken out in judgment. This reasoning breaks down, however, when we understand that these are two entirely different Greek words.

The word "took" in Noah's story simply means "to remove or to take out of the way," as in John 15:2; but the word "taken" in *"one shall be taken,"* has exactly the opposite meaning. It is the word *"paralambano"*, which means "to receive near," that is, to associate oneself in any intimate act or relation. Besides, in Lot's case, who was the one "taken"? Lot was taken away from judgment, not the sinners who were left for destruction.

Since Christ particularly compares the end-time to the days of Noah and Lot, let us observe the contrast between these two. The two times Lot is mentioned in the New Testament (Lk. 17:28-32 and 2 Pet. 2:7), he is preceded by mention of Noah. Noah means "rest" and Lot means "a veil." There are two kinds of Christians: the mere believer, who keeps Christ veiled by his flesh; and the disciple who is submitted to Christ and can thereby picture Christ's rest. Noah was a good witness, but Lot was not. There are Mary's (a type of rest) and Martha's (her veil was her works).

Also note that when Noah entered the ark the door of salvation was still open, but the same day that Lot went out of Sodom (but not before he entered Zoar) it rained fire and brimstone from heaven, and destroyed the two cities and the plain. Sodom's destruction pictures the day of God's three and one-half year's wrath (Rev. 13:5). This would indicate that even the "Lot's" must leave before then. Paul confirms this when he says, *"God hath not appointed us to wrath..."* (1 Th. 5:9). Many other verses could illustrate this principle (1 Cor. 11:32; Ex. 8:22; Ps. 37:33).

In Revelation we see two periods of three and one-half years each, one just before the other (Rev. 11:3; 12:6, 14) in contrast to the antichrist's rule at the end (13:5). The fact that the two witnesses' period is first is evident in that they, not the man of sin, are holding sway over the earth. When he comes, God will give him power over the world during three and one-half

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years. This seven-year period —although shortened somewhat (Mt. 24:22)— is in harmony with the accepted view of Daniel's last seven years.

"And he [the man of sin] shall confirm the covenant with many for one week [seven years]: and in the midst of the week he shall cause the sacrifice... to cease..." (Dan. 9:27).

This same event is referred to by Paul in 2 Thessalonians 2:4, where the man of sin sits in the temple showing himself as God. This happens in the midst of the "week," when Israel suddenly realizes that they have been deceived and that he is not their Messiah.

Meanwhile the two witnesses, who have faithfully witnessed on the streets of Jerusalem, make their exit at this time. *"And they heard a great voice from heaven saying unto them, Come up hither. And they ascended up to heaven in a cloud..." (Rev. 11:12).* This is the logical time for the church to be caught up, since this is just before the last three and one-half years of God's wrath. In addition, as has already been pointed out, this is not necessarily a rain cloud; because the church, ascending into the heavens in her spotless, white robes, will have the appearance of a cloud. (See Hebrews 12:1, where believers are pictured as a cloud.)

Since the world was enraged by the two witnesses during this first half of the week, we can assume that the same attitude was expressed towards the church. However, to stop here would be to leave the picture incomplete.

God, through Malachi, foretold that Elijah would come just before the coming of the great and dreadful day of the Lord; thus making him one of the two witnesses (Mal. 4:5). It is true that *"judgment must begin at the house of God"* (1 Pet. 4:17). The church will be placed on God's ironing board during those days to get every spot and wrinkle out; but, could it be true that before this rapture some will have already participated in a firstfruits resurrection?

FIRSTFRUITS RESURRECTION

Immediately some will say "no" to the possibility of a firstfruits resurrection because of prejudice —which means prejudging. Although the Pharisees knew the letter of the Word perfectly; they failed to understand His first coming, confusing it with His final coming. There are verses that strongly indicate that there will be a firstfruits phase of the resurrection at the very beginning of the last seven years. This would answer many questions left otherwise unsolved.

Even though the Corinthians could only be given milk; part of their milk diet consisted of the discourse on resurrection, where the Spirit points out a difference in ranks (1 Cor 15:20-58). Before Paul says, *"...we shall all be changed,"* he first clarifies it by saying, *"But every man in his own order."* "Every man" is in contrast to "all," and the word "order" is from the Greek word "tagma," which indicates "successive ranks," military or otherwise.

Carefully contrast Matthew 24:27 —Christ's coming as lightning, suddenly— with Matthew 24:31 and Mark 13:27. Note that there are clearly two different phases. One could happen momentarily; the other comes after the dark, trying days of the church's tribulation. One is secretive, the other is open to all. What would Luke 12:36 mean if there were not such a division?

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"And ye yourselves like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately."

This verse shows that the Bride and Bridegroom have already been married in the heavens and that the Bridegroom is returning to those who wait.

The Scriptures clearly teach that not all form the Bride of Christ, but only "the glorious church." Whereas all believers constitute *"the church which is his body"* (Eph. 1:22-23; Acts 2:47), *"his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints, [or righteous acts - Weymouth]"* (Rev. 19:7-8).

In contrast there are those who will *"...walk [denoting an earthly existence yet] naked"* after Christ's coming (Rev. 16:15). Paul shows that the bride is the *"glorious church, not having spot, or wrinkle"* (Eph. 5:27). He shows that being the bride is conditional: *"...for I have espoused [betrothed, see Lk. 1:27] you to one husband, that I may present you as a chaste virgin to Christ"* (2 Cor. 11:2). He warns them not to flirt with false lovers. This is the reason why union with any group that denies Christ's lordship will ultimately have tragic effects upon us, unless God has temporarily sent us into a harvest field within such a church. In that case, we will refuse to compromise truth for fellowship. A false identification can rob us of being identified with the bridal group, so we must consider that eternity lasts a very long time before becoming identified with such a group.

Before he sinned, Adam was a type of Christ (Rom. 5:14). Just as God formed the bride out of the sleeping body of Adam, so again God is forming Christ's bride out of the sleeping Laodicean body.

Does the teaching of an "out-resurrection" of the overcomers take away from grace? No, for we need grace more than ever to qualify. Otherwise, to be consistent, we would have to say that all the "ifs" and conditions in the Word express legalism. *"But Christ as a son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end"* (Heb. 3:6). This, like many other scriptures, shows two kinds of Christians, those who are overcomers, and those who are not. The Hebrews knew that the priestly tribe of Levi was the "inner circle" tribe that immediately surrounded the tabernacle (Num. 1:53). The high priest ministered to the whole camp but had his home in a privileged position within those of the tribe of Levi. This verse refers to the special house of Jesus Christ, our High Priest, and states that we are that house IF we depend solely on His grace.

OVERCOMERS

What constitutes being an "overcomer"? Christ, our pattern, is seen as the *"Lion of the tribe of Judah"* who *"hath prevailed [literally overcome] to open the book... And I beheld, and lo, in the midst of the throne ...stood a Lamb as it had been slain..."* (Rev. 5:5-6). John saw a picture of utter helplessness, a Lamb that was slain. This represents the overcomer. If we sense our utter helplessness and by His Spirit thrust ourselves solely upon His grace, He will make us into an overcomer.

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Paul knew that there are phases of resurrection for every believer. Apparently he understood that being part of the overcomers' resurrection was conditional. That is why he cried forth, "*If by any means I might attain unto the [out-]resurrection [literally] of the dead.... I press toward the mark for the prize of the high calling of God in Christ Jesus*" (Phil. 3:11, 14).

In 1 Corinthians 9:24 he again speaks of it as a prize at the end of the race: "*Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain.*"

One objection is that the teaching of the overcomer would divide the body of Christ. Yet, Christ the Head ascended 2,000 years ago. Each day believers are dying and yet God still sees us all as one body. Another criticism is that the "rapture" passages imply one and not two phases. Let us remember that some passages state facts without showing a time sequence.

For example, John 5:28-29 speaks of "*The hour... in which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.*"

This verse, along with Daniel 12:2, could be seized upon to "prove" one general resurrection; except that they are stating a fact, not a time. The Scriptures show elsewhere that there will be 1,000 years between the resurrection of the good and of the evil.

Imagine the scene of the glorious Wedding of the Lamb with all expectantly awaiting the entrance of the bride. She finally arrives, wretched, miserable, poor, blind, and naked. Sadly, this is exactly the picture of the Laodicean church.

However, let us consider the possibility (it is not a doctrine) that during the three and one-half years of wilderness preparation, God will exercise merciful "shock treatment" to awaken those left behind. When Israel ended her wilderness journey, all the rebels had died (Deut. 4:3). Israel, a type of the church, shows that the same will happen in the church.

In addition, two thirds of the Jews must die during the end-times. Already, one third died under Hitler, another third will die, and God will bring the remaining third through as purified silver and tried gold (Zec. 13:8-9).

Some arrive on time for the wedding and others are late, but Christ's love is rich toward all (Lk. 12:36-37).

If it is true that Christ comes for His overcomers first, what practical benefit would this truth give?

It would balance the tendency to lose a keen sensitivity to the Spirit and relax in our quest for a deeper consecration. This is especially true where a heavy grace emphasis is taught. Notice all the following passages in the epistles, which show conditions attached to the firstfruits or bridal resurrection.

Read Romans 8:11 carefully. "*But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you*".

Compare now 1 Corinthians 15:23 and Galatians 5:24. He comes for "... *they that are Christ's*" and "*they that are Christ's have crucified the flesh...*".

Paul writes in Philippians 1:10 that they should, "*be... without offense till [literally, in preparation of] the day of Christ*". Therefore, some of the conditions are:

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1. The Spirit must dwell in you (Rom. 8:11).
2. You must belong to Christ (1 Cor. 15:23).
3. You must crucify the flesh (Gal. 5:24).
4. You must be without offense until the day of Christ (Phil. 1:10).

Remember that Christ is coming for a glorious church, a bride without spot or wrinkle. "Spot" suggests sin, and "wrinkle" bad relationships.

Christ's ascension from this earth came in two phases. Is it strange that we should follow His example? *"Jesus saith unto her [Mary], Touch me not; for I am not yet ascended to my Father... I ascend unto my Father... [present, not future]"* (Jn 20:17). He evidently did ascend, for shortly afterwards He allowed His disciples to touch Him (Mt. 28:9). Following Him up out of their tombs were the Old Testament saints who obtained their *"better resurrection"* (Mt. 27:52-53; Heb. 11:35). No doubt these saints followed Him up in this first ascension. The second ascension was when He ascended up in a cloud (Acts 1:9). Two Old Testament feasts picture these two ascensions: 1) The Feast of the Firstfruits sheaf (Lev. 23:10), and 2) the Day of Atonement (Heb. 9:24).

EXHORTATIONS TO THE CHURCH

First Thessalonians can be called the dress pattern for the bride's wedding garment. After Paul pictured the out-resurrection to them and assured them that they were all qualified at that time, still he encouraged them not to slumber. *"For they that sleep, sleep in the night; and they that be drunken are drunken in the night"* (1 Thess. 5:7).

Later, when they had had some spiritual "static," he refers to *"...in that day. Wherefore also we pray always for you, that our God would count you worthy [literally deem you entitled] of this calling..."* (2 Thess. 1:10-11). Also Paul says in 2 Thessalonians 2:13; *"But we are bound to give thanks always to God for you, brethren beloved of the Lord, because God hath from the beginning [or, from many ancient manuscripts, "as firstfruits"] chosen you to salvation... [referring to Christ's coming, not the new birth] through sanctification of the Spirit and belief of the truth."*

James mentions us as potential *"firstfruits"* (Js. 1:18) and warns, in view of Christ's coming, to *"Grudge not one against another, brethren, lest ye be condemned..."* (Js. 5:9)

Christ and Peter suggest that the transfiguration experience was a picture of Christ's coming (Mt. 16:28; 17:1-2; 2 Pet. 1:16-18). At the transfiguration, Christ took some up and left some behind.

Whereas the Laodicean church is promised "fire," the Philadelphia —"Brotherly Love"— church is promised deliverance. *"Because thou hast kept the word of my patience, I also will keep thee from the hour..."* (Rev. 3:10).

The four gospels are full of such exhortations. Luke 21:36 says, *"Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things... and to stand before the Son of Man."* Escape: here means, "to escape out of" something, not "through it."

God shows this principle in the Parable of the Ten Virgins. Whatever they represent, the principle is still true. The bridal party had oil, but five were left

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out, *"for our lamps are gone out [literally, going out]"* (Mt. 25:8). This shows they were Christians. This parable contrasts the "catching away" with "the falling away" at the midnight hour of our day. The first word of the Parable of the Ten Virgins, "Then," refers to the previous chapter, Matthew 24:42-51. "Then" is the key word that places this parable at the beginning of the last seven years, not at the middle or at the end.

When some of the Israelites missed the first Passover, God gave a "make-up test" (Num. 9:6-12). In man's mind there were two Passovers; in God's mind only one. There is a Negro spiritual; "I'm going up in the morning train. The evening train might come in too late!"

Since Israel is a perfect type of the church, the same "woman" in Revelation 12 that pictures Israel also pictures the church. First the woman *"brought forth a manchild, who was to rule all nations with a rod of iron: [this refers to the overcomers and to Christ (Rev. 19:15; Ps. 2:9)] and her child was caught up unto God, and to his throne [Heaven is His throne (Is. 66:1)]"* (vs. 5); then she is hidden away for three and one-half years.

"Caught up" is literal and is used of Philip (Acts 8:39), of Paul (2 Cor 12:2,4), and of the resurrection (1 Thess. 4:17). Philip and Paul were not just caught up to some figurative state of mind. Heaven is a real place (Jn. 14:3). This manchild's being "caught up" 1,260 days before the woman's journey ends, in the midst of the last seven years, confirms that the overcomers are caught up at the beginning of the seven years (Rev. 12:5-6).

Another pictorial contrast between the two groups is seen in Revelation 13:6-7 (RSV) where the antichrist is blaspheming God, *"...and His tabernacle, even them that dwell in heaven. And it was given unto him to make war with the saints, and to overcome them..."*

In contrast to the 144,000 of literal Israel who are sealed to go through the tribulation (Rev. 7), we see that those in chapter 14 are on high, invisible Mount Zion and are *"redeemed from among men, being firstfruits unto God and to the Lamb."* "Firstfruits" suggests a harvest. There is singing at harvest time, so they sing a new song; David also sang after a special deliverance.

Whereas the chapter 7 group of souls must of necessity be a literal 144,000, since Israel is a literal people; the 144,000 of chapter 14 could be a figurative number, for the church is spiritual. Since Israel's "firstfruits" are literally alive now, why could we not conclude that chapter 14's 144,000 are God's special "photo" of those living in our generation to be *"redeemed from among men?"* At least this is the indication.

Consider that if there are firstfruits, there must be a general harvest also. In the following verses we see Christ harvesting His church (Rev. 14:14-16) and their coming forth with a song (15:2-4). They have come out of tribulation times. As in the case of Israel's leaving Egypt, Satan's man cannot stand the exodus of the church. Many will be martyred as the antichrist rises to power. To these tribulation martyrs God gives a special promise of a 1,000-year reign on earth (20:4).

In Luke 21:28-36 we see several ways in which we need to watch:

1. We are told to watch upward (vs.28), which is necessary for guidance (Ps. 32:8).
2. We are told to watch round-ward (vs. 29), necessary for alertness to times (Mt. 16:3).

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3. We are told to watch inward (vs. 34), necessary for purity (Ps. 139:23).
4. We are told to watch unto prayer, or God-ward (vs. 36), necessary for strength (Is. 40:31).

"For the Son of Man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter [doorkeeper] to watch." (Mk. 13:34).

It stands to reason that the doorkeeper would normally be the very first one to see his Lord on His return.

Finally, we see Christ leading His armies from heaven and possessing the earth after the seven years (Rev. 19:14,16). Up until this point, Armageddon, the whole creation has groaned for this deliverance and for the manifestation of Christ, the Son, in the "sons" (Rom. 8:19).

"Surely I come quickly. Amen. Even so, come, Lord Jesus" (Rev. 22:20).

Christ's first coming, in a general sense, sets the pace for His second coming. Both Solomon and Isaiah (Ecc. 3:15; Is 41:22), as well as prophecy itself, confirm the old maxim, "History repeats itself; straight ahead lies yesterday."

CHRIST'S FIRST COMING WAS THREEFOLD

1. His birth was secretive (Lk. 2:1-38). Only the faithful were prepared to receive Him then.
2. Malachi 3:1-3 shows Him coming as the "messenger of the covenant" in a time of judgment to the house of the Lord. In John 2:13-17 we see Him doing this. It is interesting to note that the wedding of the bride and groom had already occurred in the preceding verses.
3. Then we see Him riding in as a king upon a little donkey (Zec. 9:9), His disciples and little children following Him.

An honest look into Christ's Second Coming will show three sets of verses, each one entirely different from the others. Each one must be fulfilled in its own unique way, yet they are remarkably parallel to the three phases of His First Coming. These three sets of verses show Christ coming as:

1. A thief or as lightning (Mt. 24:27, 43)
2. In the cloud (Mt. 24:30; Rev. 14:14)
3. As king (Rev. 17:14)

In conclusion:

1. Christ *"appeared to put away sin"* on the cross, giving us justification (Heb. 9:26)
2. Christ is now on the throne *"to appear in the presence of God for us,"* giving us daily sanctification (Heb. 9:24)

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3. Christ in the air will save us at glorification from the presence of sin.
"...and unto them that look [earnestly long] for Him shall he appear the second time..." (Heb. 9:28).

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