

THE GLORY

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Version 1.0

“The Glory”

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PREFACE

The cry of God through the pen of the Apostle Paul was “...*All have sinned and come short of the glory of God*” (Rom. 3:23). Therefore, God’s goal for mankind is to bring His people back to His glory. He will not be satisfied until this has been accomplished through His redeeming grace released at Calvary.

For many years I have felt to ask the Lord, “What is the end of the matter?” and He has always replied, “The Glory.” Being one who has been privileged to travel the world, I have had an increasing awareness that the Lord is coming to His Church in a fresh way and there, He will manifest His glory. Of this the prophet Isaiah said, “*For since the beginning of the world men have not heard, nor perceived by the ear; neither hath the eye seen, O God, beside thee, what he hath prepared for him that waiteth for him*” (Isa. 64:4). Therefore, God will glorify Himself by doing exceeding abundantly above all that we ask or think, according to His power that works in us (Eph. 3:20-21).

We believe that in the end times we will see the Lord accomplish His goal—to have a Glorious Church without spot or wrinkle, a Church that is *filled* with His glory. Therefore the Church should focus her thoughts and prayers on becoming that Bride that He seeks when He comes in the clouds.

With this in mind, this book has been written to explain in some small way the concept of the glory of God, and what we as true believers can expect Him to do through His people in these Last Days. We will also show the way into that glory, so that those who so desire may enter therein.

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PART I

The Manifestation
of the
Glory of God

The Glory of God Defined

Two specific words are translated *glory* from the Hebrew and Greek languages.

Hebrew

Luminous Manifestation: The Hebrew word that is used for glory is *kabowd*, which means glory, honour, and abundance. It is the visible and luminous manifestation of His Person.

Honour: The Hebrew word *kabowd* is also translated in some places as honour. It has the connotation of carrying weight in a good and figurative sense. For example, it is used to describe the garments of the high priest, referring to the honour which that office manifested, as he was the one permitted to enter into the Holy of Holies.

Greek

Glory and Power: In the Greek language, the word for glory is *doxa*. This signifies the splendour, brightness, and radiance that issues from His Person or appearance. It is used to describe God's glory and power—the kingly majesty that belongs to Him as the supreme Ruler.

CHAPTER ONE

God's Glory Revealed Through His Tangible Presence

God's Visible Presence in the Old Testament

In the Old Testament, there were visible manifestations of the glory of God. For example, God manifested His glory in the Tabernacle of Moses, which was built according to specifications that He gave to Moses that He might dwell in the midst of His people (Ex. 25:8-9 and Heb. 8:5). After the work was finished, we read in Exodus:

“Then a cloud covered the tent of the congregation, and the glory of the LORD filled the tabernacle. And Moses was not able to enter into the tent of the congregation, because the cloud abode thereon, and the glory of the LORD filled the tabernacle. And when the cloud was taken up from over the tabernacle, the children of Israel went onward in all their journeys: But if the cloud were not taken up, then they journeyed not till the day that it was taken up. For the cloud of the LORD was upon the tabernacle by day, and fire was on it by night, in the sight of all the house of Israel, throughout all their journeys” (Ex. 40:34-38).

Thus when the children of Israel came out of Egypt and journeyed to Mount Sinai and onwards, there was with them the visible presence of God in the form of a cloud by day and a pillar of fire by night.

The glory of God was manifested as fire in Leviticus:

“And Moses and Aaron went into the tabernacle of the congregation, and came out, and blessed the people: and the glory of the LORD appeared unto all the people. And there came a fire out from before the LORD, and consumed upon the altar the burnt offering and the fat: which when all the people saw, they shouted, and fell on their faces” (Lev. 9:23-24). Fire is one of the characteristics of God. Paul speaks of our God being a “consuming fire” and One we should serve with reverence and godly fear (Heb. 12:28-29).

The visible glory of God was also seen in the face of Moses:

“And it came to pass, when Moses came down from mount Sinai with the two tables of testimony in Moses' hand, when he came down from the mount, that Moses wist not that the skin of his face shone while he talked with him. And when Aaron and all the children of Israel saw Moses, behold, the skin of his face shone; and they were afraid to come nigh him....And till Moses had done speaking with them, he put a vail on his face” (Ex. 34:29-30, 33).

Many years later when the temple of Solomon was completed and the Ark of the Covenant was brought in, the glory cloud of God filled the temple so that even the priests could not stand to minister:

“It came even to pass, as the trumpeters and singers were as one, to make one sound to be heard

in praising and thanking the LORD; and when they lifted up their voice with the trumpets and cymbals and instruments of musick, and praised the LORD, saying, For he is good; for his mercy endureth for ever: that then the house was filled with a cloud, even the house of the LORD; So that the priests could not stand to minister by reason of the cloud: for the glory of the LORD had filled the house of God” (2 Chr. 5:13-14).

The Tabernacle of Moses and the Temple of Solomon are types of the Church. In 2 Corinthians 3:7-8, the Apostle Paul brings out the point that in the age of the law, the glory of God in the face of Moses was so great that the children of God could not gaze upon his face. If that was so in an age that was passing away, how much more glorious will be the ministry of the Spirit in the age of grace, through the death and resurrection of Christ and the outpouring of the Holy Spirit. Therefore we have that challenge before us that there will be a far greater manifestation of the visible glory of God in His Church in these Last Days.

God’s Visible Presence in the New Testament

In prophesying of the coming of Christ, the prophet Isaiah said that the glory of the Lord shall be revealed, and all flesh shall see it together (Isa. 40:5).

The visible glory of God came at the annunciation of the birth of Christ to the shepherds:

“And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid. And the angel said

unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord. And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger. And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men” (Lk. 2:9-14).

When Christ began His earthly ministry at about the age of 30 years, He manifested His glory, beginning with the miracle of turning of water into wine: *“This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him” (Jn. 2:11).*

The glory of God was also seen on Christ’s mortal body upon the Mount of Transfiguration, as He stood there with Moses and Elijah. He was literally transfigured by the glory of God: *“And as he prayed, the fashion of his countenance was altered, and his raiment was white and glistening” (Lk. 9:29).*

I can only think that the glory of God was often very visible in some of those saints of the New Testament Church, as it was upon the face of Moses. Interestingly, many of the old paintings in Europe going back many centuries often portray the visible glory of God behind or over the heads of the saints.

Even today, there have been occasions in churches when the visible glory of God comes and rests in the church as the people worship. At times, God does choose to manifest His

glory, and I do believe we are going to see that in a very real sense in the coming revival.

In Isaiah 4:3-5, we have a very clear-cut prophecy concerning the glory of God:

“And it shall come to pass, that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy, even every one that is written among the living in Jerusalem: When the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof by the spirit of judgment, and by the spirit of burning. And the LORD will create upon every dwelling place of mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night: for upon all the glory shall be a defence.”

This prophecy has not yet been fulfilled; yet we know that everything that the prophets have spoken must be fulfilled before the coming of the Lord.

Through the decades that I have been in the ministry, I have seen in vision form many of these things that will take place. Truly, eye has not seen, nor ear heard, nor has it entered into the heart of man what God has reserved for His Church in the Last Days.

In the Last Days, the glory of God will be so necessary to protect His people from widespread violence.

We have to understand that in the Last Days, things are going to get worse. Darkness is going to cover the earth, and gross darkness the people. But in Isaiah 60:1-2, the prophet Isaiah makes it very clear that

the visible glory of God shall arise and be seen upon His Church.

The glory of God is going to be so necessary because there will be violence on every hand, and God will arise to protect His people through the cloud of great glory. This He did in the wilderness often, when He brought the children of Israel out of Egypt. When Moses and Aaron were threatened, the cloud of glory came to protect them. Even in Egypt, God caused darkness to fall upon the Egyptians, but light and the cloud of glory to be upon His people.

God is going to manifest His glory. May we have a clear vision, with our eyes lifted up to the greater things that He has promised.

God's Glory Experienced through the Five Senses

Let us consider how the Lord may at times manifest His glory through our five senses of sight, hearing, smell, taste, and touch:

Sight

There is a precious promise in Isaiah 33:17: *"Thine eyes shall see the king in his beauty..."* One aspect of the glory of God is the Person of the Lord Jesus Christ. As God removes the veil, opening our eyes so that we have a revelation of Christ, it accomplishes something and impacts us for eternity. In 1 John 3:2, the Apostle John said, *"Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is."*

Many years ago, one of the ladies in our congregation died. After the funeral, her sister had a dream of this lady in heaven. The lady said to her, “I have seen Christ.” Her life was not the most extraordinary, but she had seen the Lord. Seeing Him had an impact on her, even in heaven above. May we cry out to the Lord that He would open our eyes, that we might see Jesus.

An important key to seeing the Lord is found in the Gospel of John:

“He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him. Judas saith unto him, not Iscariot, Lord, how is it that thou wilt manifest thyself unto us, and not unto the world? Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him” (Jn. 14:21-23).

Thus we have a promise from the Lord that He will manifest Himself to those who keep His Commandments.

Hearing

Another manifestation of the glory of God is hearing His voice. This was one important and striking aspect of God’s glory on the occasion when He revealed His glory to the nation of Israel:

“And it came to pass, when ye [the children of Israel] heard the voice out of the midst of the darkness, (for

the mountain did burn with fire,) that ye came near unto me, even all the heads of your tribes, and your elders; And ye said, Behold, the LORD our God hath shewed us his glory and his greatness, and we have heard his voice out of the midst of the fire: we have seen this day that God doth talk with man, and he liveth” (Deut. 5:23-24).

The elders of Israel, along with Moses and Aaron, ate and drank before the Lord, and then heard the voice of God from the glory that was like a devouring fire upon Mount Sinai.

That God speaks to His people is confirmed in Isaiah 30:21, where the prophet said, “*And thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left.*” Also, in Psalm 40:6, David said, “*...Mine ears hast Thou opened...*” This does not mean necessarily that we hear the audible voice of God, but we hear Him through the “ears” of our heart.

There are times, however, when we may hear God’s audible voice. The president of our work in Switzerland had a little son who was playing on the balcony of their fourth floor apartment. The mother was in another room, thinking that her son was quite safe because the balcony walls were relatively high and he was very small. Yet she distinctly heard a voice tell her to go to the balcony quickly. She promptly left what she was doing and rushed there. As it turned out, she had arrived just in time to stop her son from climbing over the parapet and plunging down the four floors to the garden below. Others I know have had similar dramatic experiences of hearing the

voice of God warning them in order to save them or a loved one from danger.

God not only speaks to warn, but He may speak to reveal what is really on His heart. In the beginning of the Charismatic movement, I was in Seattle in a Presbyterian church. There, people were speaking of salvation, baptism of water, and of the Holy Ghost. I asked the Lord, “Is this what You want me to do?” Suddenly, there was a shaft that came right through my ear and went down to my heart; and the Lord said, “No, I want you to do something else.”

Sometimes, we can hear the Lord singing. There are congregations who have declared that they have experienced Hebrews 2:12 where the Lord says, “...*I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee.*” These dear ones have heard the voice of the Lord singing in the midst of the congregation when all others were silent.

Smell

Then we have another ability that God has given to us—the ability to smell. In Psalm 45:8, the psalmist, speaking prophetically of Christ, says, “*All thy garments smell of myrrh, and aloes, and cassia...*” His garments are impregnated with these fragrances that symbolize the virtues of meekness, temperance, and humility. Not only do His *garments* have the fragrance of these precious ointments, but we also read in Song of Songs 1:3 that His name is like ointment poured forth.

At times when the Lord passes by, this fragrance is manifested and the saints can smell it. I used to attend a

church housed in a storefront building in London. When we entered that church, we could smell the fragrance of the Lord. It is a wonderful perfume, like nothing on earth. That is another way that the glory of God is manifested.

Taste

Job 6:30 speaks of taste as a means of discernment. We can taste of the Lord's glory (of which *goodness* is an aspect), as we read in Psalm 34:8: "*O taste and see that the LORD is good: blessed is the man that trusteth in him.*"

In Song of Songs 7:9, there is an interesting truth: "*And the roof of thy mouth like the best wine for my beloved, that goeth down sweetly, causing the lips of those that are asleep to speak.*" At times, when we receive truth, it is like fine wine that flows down the throat, and it is beautiful indeed. (However, in mentioning this, we are in no way encouraging you, dear ones, to drink wine.)

Touch

Many years ago, in London, England, I worked as a product inspector at a place that was manufacturing television sets. As I was sitting on a bench in that place, the Lord appeared to me and stretched out His arm, saying, "Touch Me, I am altogether goodness." I understood at that point that God was not only revealing to me that He is good (meaning incapable of doing evil), but also that He wanted that virtue to be worked out in me. There is a touch of the Lord that is very significant and beautiful indeed.

During the time when I was at a certain Bible school in England, the young man who had led me to the Lord agreed

to introduce me to a Welsh pastor who was very godly. This pastor could not preach well, but he could pray. When he spoke, the Lord was there. As the three of us were together in a room, the pastor said, "Let us pray," whereupon each of us took a separate corner of the room. Then he began to pray for me, saying, "Lord, lay Thy hand upon this young man." Imagine how I felt when a very firm but loving hand came upon my right shoulder. It seemed like an ordination service.

These things are real; God will manifest His glory in these ways. May we believe God for the reality of His touch upon our lives.

*There will be a far greater manifestation
of the visible glory of God
in His Church in these Last Days
than in the days of Moses.*

CHAPTER TWO

God's Glory Revealed Through His Person and Character

The glory of God is also revealed through the Person as well as the character of the Lord Jesus Christ.

The Person of Christ

The Word of God says of Christ that He is the brightness of the glory of God the Father and His express image (Heb. 1:3). We have also seen that Isaiah spoke of the glory of God being revealed to all flesh in the form of the Person of the Lord Jesus Christ (Isa. 40:5).

We read in 2 Corinthians 4:6, *“For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.”* Thus, the knowledge of God’s glory is revealed to us when we behold the face of Christ.

The Character of Christ

His Goodness

The glory of God is also manifested through His character. Moses, for example, had a wonderful revelation of God, speaking to Him face to face as a friend. When he cried out to God, “O Lord I beseech Thee, show me Thy glory,” (that word ‘beseech’ carries the thought of ‘with all that is within me’) the response of the Lord is very interesting indeed:

“And he said, I will make all my goodness pass before thee, and I will proclaim the name of the LORD before thee; and will be gracious to whom I will be gracious, and will shew mercy on whom I will shew mercy” (Ex. 33:19). Therefore the glory of God was manifested here through the revelation of the goodness of God.

It is essential for us to realize that throughout the Word of God, the Lord is associated with goodness. In Zechariah 9:17, the prophet cries out: *“For how great is his goodness, and how great is his beauty! corn shall make the young men cheerful, and new wine the maids.”* In Psalm 65:11, the psalmist says *“Thou crownest the year with thy goodness; and thy paths drop fatness.”*

The Lord Jesus Christ said, *“I am the good shepherd: the good shepherd giveth his life for the sheep”* (Jn. 10:11). When God came down on the mountain in response to the cry of Moses, He introduced Himself in Exodus 34:6 by these words: *“...The LORD, The LORD God, merciful and gracious, longsuffering, and abundant in goodness and truth.”* Goodness is, therefore, an integral part of God’s nature.

The Lord is also good to all. Jesus, when speaking on the subject of perfection in the Sermon on the Mount, said, *“Be ye therefore perfect, even as your Father which is in heaven is perfect”* (Mt. 5:48). Jesus illustrated His Father’s perfection by pointing out that His Father caused the sun to shine on the evil and the good, and the rain to fall on the just and unjust alike (Mt. 5:45). In other words, that attribute of goodness is not exclusive—it is inclusive. It includes everyone.

Once when I was a student in England, I went to the country house of a very famous evangelist. While we were there, he

showed us his car, which he had named “Dorcas” because it was used to bless others. He had named this car after Dorcas, whom Peter had raised from the dead (Acts 9:36-42), a godly woman who was loved for her good works. However, the quality of goodness is not just about doing good things; it is also part of God’s nature, for He is incapable of doing evil.

As we look into the Word of God, we realize that God’s goodness flows out and manifests itself in many wonderful ways. God’s goodness is also manifested every day of our lives. It is so wonderful to have our eyes opened to see God caring for us, keeping us from falling, and helping us in so many other ways.

The attribute of goodness includes everyone. The Lord is good to all.

I had a friend who was a very wonderful saint. He was the former editor of the *Pentecostal Evangel*, and his name was Stanley Frodsham. One time as he was walking along the street, a lady who was a fortune teller offered to tell him his fortune. He said to this lady, “My fortune has already been declared! It is that goodness and mercy shall follow me all the days of my life” (Ps. 23:6).

We want to be those who recognize God’s goodness and give Him the glory. May we learn from the life of King Hezekiah who brought God’s judgment on his descendants because he failed to give God the glory for the many wonderful things that He had given him—such as victory over his enemies and an extended life (2 Chr. 32:35).

Those who have seen the Lord will recognize that there is a flow of light and goodness that emanates from Him. God wants us to be *filled* with His goodness, for that is the nature of His glory. Let us prepare for the coming glory by being filled with His goodness. May we be those who are incapable of doing evil, only doing that which is right in God's sight, so that He may be admired in us, His saints.

His Wisdom

Wisdom is the ability to make the right decisions, and it is closely connected with glory. Proverbs 4:7-9 says, "*Wisdom is the principal thing... She shall give to thine head an ornament of grace: a crown of glory shall she deliver to thee.*" We also see this in Ecclesiastes 8:1: "*Who is as the wise man? and who knoweth the interpretation of a thing? a man's wisdom maketh his face to shine [maketh his face glorious], and the boldness of his face shall be changed.*"

Thus another aspect of the glory of God is His wisdom. In Colossians, there is the thought that all the fullness of the Godhead resides bodily in Christ (Col. 1:19, 2:9). In particular, we are told that all the treasures of wisdom and knowledge are hidden in Christ (Col. 2:3).

God's glory is revealed in Creation because the whole Creation reflects the wisdom of God. The Apostle Paul brings out this thought in Romans 1:20 when he said, "*For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse.*"

King Solomon, who manifested God's glory through wisdom, spoke of the animals and the vegetation. From them

he brought to mankind many marvellous truths, revealing the wisdom and glory of God in Creation (1 Ki. 4:32-34).

We used to have a pet fish named Adolphus. He was a tiny Siamese fighting fish, and because of his nature, he could have no companion in the glass vase that was his home—otherwise they would fight and die. I was feeling somewhat sorry for him because his life was restricted to that vase. He nestled into the roots of the plants, and once each day he was fed four miniscule grains of fish food. I remarked, “Can we not do something to make his life more pleasant?” Then it was as though the Spirit of the Lord spoke through my spiritual daughter Suzette, as she said, “How big do you think his brain is?” In other words, this fish was perfectly content. God has created all of us differently, and if we are in the calling of God, we will be perfectly content.

Then I thought of God, and how great and mighty He is. Yet in His wisdom, He had created beautiful little Adolphus with the brain the size of a pinhead, and made him happy in that vase. What a lesson we can learn from a little fish. The Lord used him to speak to my heart about His wisdom in creation and the contentment that comes from abiding in His calling.

Psalm 113:6 speaks of God “*Who humbleth himself to behold the things that are in heaven, and in the earth!*” Somehow, the humility of God clothes one with wisdom. We see that every part of His creation has significance, and that every saint has a divine placement and calling.

In the wisdom of God, we are all created differently for specific jobs. For example, a beautiful painting that hangs on the wall is held up by a nail. That nail is important because without it, that picture would not be held up for display.

Ecclesiastes 12:11 speaks of nails being planted by the wise master builder: *“The words of the wise are as goads, and as nails fastened by the masters of assemblies, which are given from one shepherd.”*

The Lord has often reminded me that everyone is important in this life. In fact, it is the unseen ones who are so very important. There are some who are not bringing forth fruit that we can observe, and yet they are faithfully in services, sitting in the pew. Some trees are not fruit bearing, but they have a ministry—they prevent the erosion of soil. Sometimes those dear ones who just sit in the pew do not bring forth any visible fruit, but they hold the church together. Therefore, the wisdom of God gives us an appreciation of the importance of everyone. If we are not in our God-ordained places, then there is not the flow of the Holy Spirit.

In 1 Corinthians 12, the Apostle Paul also likens the Church to the human body. In the human body, there are parts that are seen, and others that are not seen. But if any one of those parts is out of place or injured, the whole body suffers. There can be just a miniscule thing that is not functioning properly, but how the body suffers in pain.

You might just be a nail, but you are actually holding somebody up. If you are not functioning in your appointment as a nail, or if you fall from your place, then what you are holding up also crashes. In Psalm 54:4, David says, *“Behold, God is mine helper: the Lord is with them that uphold my soul.”* Thank God for those nails that help to uphold us; they are a source of blessing for others.

*You might
just be a
nail, but
you are
actually
holding
somebody
up.*

The Apostle Paul made this point very clearly when he referred to the gift that was given to him by the prayers of many (2 Cor. 1:11). If those prayers had not gone up, the Apostle Paul would not have been a recipient of the gift of which he spoke.

With wisdom comes humility. God humbles Himself to look upon us. May He open our eyes to see the wonders of Creation, and to see how He works through so many people. May He open our eyes to realize that we do not always know how many saints are contributing to our ministry. May we recognize that in His kingdom, each one of us is important.



With wisdom comes humility.

CHAPTER THREE

God's Glory Revealed Through His Power

In 2 Thessalonians 1:9, it mentions the glory of His power. Therefore, an aspect of God's glory is His power.

His Power to Create

One of the great aspects of God's power is the act of Creation, when in one incredible week, He spoke the earth, light, sun, and moon and all creatures great and small into existence (Gen. 1). Psalm 19:1 says, "*The heavens declare the glory of God; and the firmament sheweth his handywork.*" The glory of God is seen in the manifestation of His handiwork.

God's glory is not only seen in the act of Creation, but it is also seen in the revelation of His very nature and in the revelation of His purposes that shine forth from His creation. This is evident to those whose eyes and understanding He has enlightened.

His Power to Save

God's power to save was manifested through Israel as a nation. Israel was being hotly pursued by the Egyptians after they had left Egypt, and the Israelites found themselves right at the shores of the Red Sea. We then read in Exodus:

"And the LORD said unto Moses, Wherefore criest thou unto me? speak unto the children of Israel, that

they go forward: But lift thou up thy rod, and stretch out thine hand over the sea, and divide it: and the children of Israel shall go on dry ground through the midst of the sea. And I, behold, I will harden the hearts of the Egyptians, and they shall follow them: and I will get me honour upon Pharaoh, and upon all his host, upon his chariots, and upon his horsemen. And the Egyptians shall know that I am the LORD, when I have gotten me honour upon Pharaoh, upon his chariots, and upon his horsemen” (Ex. 14:15-18).

(In the above verses, the word ‘honour’ is translated from the Hebrew *kabowd* (“glory”)—See Part 1, “The Manifestation of the Glory of God: The Glory of God Defined.”)

Here we have a historical account of the deliverance of the children of Israel from Egyptian slavery, thus demonstrating the glory of God through His ability to deliver a nation by supernaturally parting the Red Sea.

God is likewise glorified through His ability to deliver us from the kingdom of darkness through the sacrifice of His only begotten Son, our Lord Jesus Christ, upon the cross of Calvary. It is significant that Jesus said of His coming crucifixion, “*Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour. Father, glorify thy name. Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again” (Jn. 12:27-28).*

His Power to Perform Miracles

God’s glory is also manifested through His miracles. That is brought out very succinctly in John 2:11, where Jesus performed

the first miracle—turning the water into wine: “*This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him.*”

Various Types of Miracles

There are various types of miracles. We are entering into difficult days ahead throughout the world, when *miracles of provision* will be needed. Some countries are already experiencing that difficulty.

Another type of miracle is that of *healing*. We want to believe God for His glory to be manifested through miracles of healing. The Lord Himself links healing and miracles to the manifestation of the glory of God in John 11:4, when speaking of the death and resurrection of Lazarus. He said, “...*This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby.*” Again, when Jesus manifested miracles of healing, the multitudes glorified God because He had given such power unto men.

Miracles of Provision
Miracles of Healing
Miracles of Restoration

Then there are also miracles of *restoration* which are needed, because many have left the path of righteousness. In the days of Nehemiah, they would celebrate the Feast of Tabernacles, which is a picture of the Last Day revival. During this feast, the Israelites would camp in the gate of Ephraim. The tribe of Ephraim (and in fact, the whole Northern Kingdom) was the perennial backslider in Old Testament times (Hos. 6:4). Thus this speaks of how in the

Last Day revival, God is going to bring back many who have left the path of righteousness. We have got to believe for miracles of restoration.

Glorified through Miracles in the Church

In the ministry of the Lord Jesus Christ, He not only performed marvellous signs and miracles, but He also gave that power to His disciples, saying, “*And as ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give*” (Mt. 10:7-8). Thus we see that God intends for that aspect of His glory to be manifested in His Church. In Mark 16:17-18, the Lord Himself said at the time of His ascension,

“And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.”

Throughout the New Testament and the Church Age, the glory of God is manifested when miracles are performed in the name of Jesus. In Acts 3:1, for example, the healing of the lame man who lay daily at the gate called Beautiful caused the multitudes to glorify God (Acts 4:21). New Testament churches were experiencing the miraculous continually, as substantiated by Paul in Galatians 3:5:

“Then does He Who supplies you with His marvellous (Holy) Spirit, and works powerfully and miraculously among you, do so on [the grounds of your doing]

what the Law demands, or because of your believing and adhering to and trusting in and relying on the message that you heard?” (Amplified Bible)

Here we see that the Lord is working miracles in the church because they were trusting and believing in the message they heard from Him.

While we have a record of the many miracles that Jesus did in His ministry, He does not limit the Church to performing only the miracles that He did during His three-and-a-half-year ministry on earth. In fact, He said in John 14:12, *“Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father.”* Certainly Philip was taken by air transportation, as we read in Acts 8:39: *“And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing.”*

The Foundation of Faith in Miracles

Miracles are established upon and proceed from the foundation of faith, as we read again in Galatians 3:5, where the Apostle Paul gives this challenge to the Galatian church: *“He therefore that ministereth to you the Spirit, and worketh miracles among you, doeth he it by the works of the law, or by the hearing of faith?”* The Lord very clearly said in Mark 9:23, *“...If thou canst believe, all things are possible to him that believeth.”*

In Hebrews 11, the Apostle Paul gives a whole litany of marvellous works that followed those men who were filled with the faith of God. In verse 33, he goes on to say that by

faith, they obtained promises from God. God gives promises to us through the verses of His Word, by speaking to our hearts, or perhaps in an audible voice. We want to avail ourselves of opportunities to obtain these promises so that through them, we might war a good warfare (1 Tim. 1:18). For example, when King Hezekiah was close to death, he persevered in prayer and cried out to the Lord, and obtained an extension of 15 extra years of life from Him.

The Old Testament was full of people who believed God in very difficult circumstances. One example was Jeremiah, who said, *“Ah Lord GOD! behold, thou hast made the heaven and the earth by thy great power and stretched out arm, and there is nothing too hard for thee”* (Jer. 32:17). This declaration was made when the Babylonian armies had besieged Jerusalem. Notwithstanding this, Jeremiah obeyed the Lord’s instructions to purchase land as a sign that Jerusalem would be restored.

The Lord then said in the same chapter, *“Behold, I am the LORD, the God of all flesh: is there any thing too hard for me?”* (Jer. 32:27). We want to be encouraged to call unto Him, even as He invites us in Jeremiah 33:3: *“Call unto me, and I will answer thee, and shew thee great and mighty things, which thou knowest not.”*

The Lord once gave my wife a vision of a funnel that ladies use in the kitchen when they want to transfer liquid, for example, from a large container to a small one. This funnel has a very large opening so that the large container can pour forth its contents into this large aperture. Then it comes down into a very small one, so that it can be poured into a small bottle. The Lord then said to my wife, “Stop bringing Me down to the small end of the funnel where you think you

can understand Me. I want to lift you up to the large opening at the top—the place where I am, where there is nothing too hard for Me.”

A number of years ago I had a vision of the revival that is coming, and one of the things I saw was people being transported instantaneously. Let us remember that the Lord said “greater things than these” shall we do. Jesus passed through walls when He was resurrected, and we shall see this and many other extraordinary things because we are living in extraordinary times.

Let us consider what is happening in the natural—extraordinary things. I can now pick up a phone in some African country and voice dial to talk to someone in another country. That was not possible in the past, but there have been quantum leaps in the realm of science, and so will it be in the spiritual. As the Apostle Paul said, it is first in the natural, and then in the spiritual that we see things occur (1 Cor. 15:46).

*Let us
not
limit
God.*

The prophet Daniel said that in the Last Days, knowledge will increase (Dan. 12:4). Thus we know that we are in the Last Days because of the vast, unceasing increase of knowledge in our time. The prophetic books must be fulfilled, including the scripture in Daniel 11:32: “... *the people that do know their God shall be strong, and do exploits.*”

Laying Hold of God

It is God’s desire for us to lay hold of Him, particularly in the realm of miracles. In Isaiah 64:7, God is crying out through the prophet, “*And there is none that calleth upon thy*

name, that stirreth up himself to take hold of thee: for thou hast hid thy face from us, and hast consumed us, because of our iniquities.” God is surprised that we have not laid hold of Him. It is an amazing thing that God in heaven says, “Look, you are not laying hold of Me. If only you would do so!” Again in Isaiah 59:16, the Lord wondered that there was no intercessor. When the situation was desperate and gloomy, the Lord said, “Why is there no intercessor who can lay hold of Me and change things?”

What does it mean to lay hold of God? In Matthew 15:21-28, we have an account of a woman—not a woman of Israel but a Syro-Phoenician woman—a heathen. She had a daughter who was grievously ill, and she came to Jesus as He passed through her land, asking Him to heal her daughter.

His response was extraordinary; it was as though He brushed her off, saying, “*...I am not sent but unto the lost sheep of the house of Israel...It is not meet to take the children's bread, and to cast it to dogs*” (Mt. 15:24, 26). That would surely discourage anyone. But this Syro-Phoenician woman was not going to give up. Acknowledging that she was a heathen and not part of the elect or chosen, she said to the Lord, “Even the puppies pick up the crumbs that have fallen from the table.” She likened herself to a dog and said, “They partake of the good things.” Because she would not let Him go, He said, “Great is thy faith; thy daughter is healed.”

In Luke’s gospel, which has more about prayer than any of the other gospels, there is the story of the unjust judge (Lk. 18:1-8). This is a situation which any missionary can relate to, when he goes to the authorities with a clear-cut legal right, and those authorities unjustly turn him away. One has to persevere until those authorities get tired and give in.

That is exactly what happened with a certain woman who came to a judge. That judge would not give her what she was entitled to, so she kept coming back to him. Eventually, the unjust judge yielded because he was tired of her persistence. The thought is this—the Lord said we are to hearken to what the unjust judge was saying, so that we will keep on knocking on the Judge’s door, and asking Him for justice and not give up.

Jesus gave another example in Luke 11. Here the disciples came to Jesus asking Him to teach them how to pray. Consequently, He taught them what is now known as The Lord’s Prayer. He then went on to tell them a story about a man who had nothing to give his friend who had come to visit him. This man knocked on his neighbour’s door at midnight to ask for some bread to feed his guest. The neighbour, who was in bed with his children, told him to go away, but the man kept knocking. The Lord said, “... *Though he will not rise and give him, because he is his friend, yet because of his importunity he will rise and give him as many as he needeth*” (Lk. 11:8). In other words, this man kept knocking until he got what he wanted.

Then the Lord said, “...*Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened*” (Lk. 11:9-10). In other words, the Lord is saying, “This is the truth. Ask, seek, and knock. You are going to get what you want, but you have to continue asking, seeking, and knocking until you find it.”

Another example of laying hold of God is found in the account of Jacob as he wrestled with the angel of the Lord.

That in itself was a very remarkable thing, because if any of you have been with angels, you know that if you try to lay hold of them, your hands go right through them.

I had a battle with a fallen angel when I was young. This angel was a beautiful creature who came into my room in England. My first thought was that I was going to receive wonderful revelation from heaven. Unfortunately, that beautiful creature came on to my bed and placed his hands around my throat. As I fought with that angel, my fists went right through him. Then my spirit cried out, “Jesus!” and that angel left.

I learned a few lessons from this encounter. It is no good trying to use strong physical muscles to fight spiritual battles; your fists go right through the fallen angels or demons. The other lesson I learnt was not to trust my eyes, because the enemy can appear as an angel of light. I also learned about the power of the name of Jesus.

Therefore, when Jacob was wrestling with the angel of the Lord, the angel had to allow him to do that. After they had wrestled all night, finally that angel said to him, “Let me go.” If you know the power and might of angels, that wrestling match again was extraordinary; it was like a little child fighting a boxing champion. Jacob said, “... *I will not let thee go, except thou bless me*” (Gen. 32:26). Incidentally, one of Jacob’s sons was called Naphtali, meaning “wrestling.” We must be “holy wrestlers” with God.

God wants us to understand that in order to receive anything, we have to ask. If we desire holiness and a new heart, we have to ask the Lord for it. In Ezekiel 36:37, the Lord said (on the subject of a new heart), “...*I will yet for this be enquired of by the house of Israel, to do it for them....*”

There was a lady in our church who had a vision of Hannah, whom she saw as a tiny woman with a big heart. God placed Hannah in a position where she was tormented and mocked continually by her husband's other wife because of her barrenness. God created the circumstances, forcing Hannah into a situation of desperation and tears. Even her husband wondered what was wrong.

Hannah said to the Lord, “...*if thou wilt indeed look on the affliction of thine handmaid, and remember me, and not forget thine handmaid, but wilt give unto thine handmaid a man child, then I will give him unto the LORD all the days of his life, and there shall no razor come upon his head*” (1 Sam. 1:11). Sometimes, God allows us to get desperate in praying. One reason for this is that He wants a commitment from us, and the only way He is going to get it is by withholding His blessings from us until we say in desperation, “Lord, what do You want?” Then when He tells us what He wants, and we give it to Him, we get our answer.

Hannah laid hold of God until she received that son, bringing forth Samuel, whose name means “asked of God.” God wanted Hannah to produce a son of significance, one who would serve Him. It is interesting that when we look into the Word of God, we find so many women who brought forth sons of significance, after they themselves had endured barrenness. They had to cry out to God for years until they got the sons. Some of those prayers lasted a long time; but when those prayers were answered, the sons all had a significant task to perform in God's kingdom.

After I got saved, I wanted the baptism of the Holy Ghost, but it did not come easily. It was not just a matter of going

up in church to be prayed for, for I was in a Baptist church that was not Spirit-filled. I did not get many of the things that I wanted from God by simply asking Him. I have had to cry out to God again and again until I received my answer. When I finally received the baptism of the Holy Spirit, my whole body was on fire, so that I could barely touch it. I did not get a baptism of the Holy Ghost by having someone gently lay his hands on me.

God gives His gifts to those who appreciate them. I have noticed that if one gets something easily, one tends not to appreciate it; but if one has struggled and sought God earnestly for something, and then one gets prayed for, one receives the answer in a significant way. When one has paid the price for a particular truth or gift, one does not easily sell or compromise that which has been received.

The Lord Jesus Christ Himself realized that He was not going to succeed unless God the Father gave Him grace. Thus it says of Jesus in Hebrews 5:7: “...*in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared...*” It was with strong crying that Jesus met God the Father; He was in earnest.

God desires to do marvellous things, but He limits Himself (and I want to say this reverentially) through the prayers of His people. Those who are going to receive from Him are those who are passionately earnest—who say, “O God, I cannot stay like this!” He appoints intercessors who will give Him no rest until He has accomplished His purposes (Isa. 62:7).

I knew of a dear pastor who had gone through terrible trials, one of them being the fact that he could hardly speak. For

a preacher, that is very difficult indeed. He was diagnosed by several doctors with cancer of the throat. They told him that they had to operate to take the cancer out, but one of the consequences of the surgery was that he would never speak again. The doctors then wanted him to sign a form saying that he had given them permission to perform the surgery, with full knowledge and consent as to the consequences. He was facing a tremendous test.

However, this pastor continued to trust God, and he cried out to Him faithfully. For six weeks, God did not seem to answer. He felt nothing. Then one morning, he got up as usual and was brushing his teeth. When he began to sing, he realized that his voice had returned. In fact, he was completely healed! That is how God met him.

Balancing This with God's Sovereignty

Obviously, we have to balance this truth on laying hold of God with the sovereignty of God. We do not direct God, of course. However, even when we ask Him for something that turns out to be not His will, we should expect a clear response from Him to that effect.

One example of this is when the Apostle Paul prayed against a fiend from Satan that was afflicting his eyes. In 2 Corinthians 12:8-9, we read, *“For this thing I besought the Lord thrice, that it might depart from me. And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me.”* Bearing in mind that this was the Apostle Paul, I am sure that he did not simply casually mention to the Lord that he wanted to be healed. We can believe that Paul really

prayed and sought the Lord, and the Lord responded with “No.” The Apostle Paul acknowledged that the affliction was necessary because of the abundance of revelation that he had received.

When a child asks his parents, “May I have this?” he is going to get a response of “Yes,” “No,” or “Later.” Even so it is with God. We are to pray, asking God for spiritual gifts, and we are even to covet spiritual gifts. However, those gifts are given as the Holy Spirit wills (1 Cor. 12:11). This was the scripture that came to me when I was young and crying out to God for certain spiritual gifts. In other words, He was telling me that it was not His will to give them to me at that time.

Knowing God’s Timing

We need to be those who know the time of the Lord’s visitation. The people of Jerusalem failed to discern the time. Thus they missed their opportunity when it was time to press in to Him (Lk. 19:44).

When the woman with the issue of blood realized that the Lord was passing by, she said to herself, “If I might only touch the hem of His garment, I will be healed.” She did not say that she would come back the following day to ask Him to heal her, because Jesus would have moved on by then.

Blind Bartimaeus, too, realized that Jesus was passing by and knew that this was his golden opportunity. He cried out, “Son of David have mercy on me!” Even when the people told him to be quiet, he cried out all the more; he was not going to miss his opportunity, for that was his time of appointed visitation. Yet he did not receive his healing until he cried

out again and again to the Lord. Then the Lord stopped, and told the people to bring the blind beggar to Him.

When we pray, asking God for a miracle, let us be in earnest, interceding and crying out to God and saying, “O God, I will give You no rest until I receive from You. Give me a fresh vision for my life. Apprehend me. Give me promises concerning this.”

If, for example, you are struggling with meeting with God or receiving a particular truth, you have to lay hold of God. In the Song of Songs 1:4, the Shulamite cries out to the Lord, “Draw me.” If you are passing through a time of dryness and not feeling God, do not let it continue. Rather, cry out to Him, “I want to feel Your presence, Lord. Draw me, and we will run after Thee.” It is awesome to realize that God limits a time for us to seek Him. Isaiah 55:6, says, “*Seek ye the LORD while he may be found, call ye upon him while he is near.*”

God invites us to call unto Him. Understanding, of course, the sovereignty of His will, we can never “out-ask” God; there is nothing too hard for Him. Let us not limit our Mighty One, but allow Him to bring us up to “the large opening of the funnel,” realizing His greatness, as He explained to my wife in her vision.

*It is awesome to realize that
God limits a time for us to
seek Him.*

CHAPTER FOUR

God's Glory Revealed Through His People

Christ in Us, the Hope of Glory

One aspect of the glory of God in the Last Days will be the very presence of Christ manifested in His Church. When writing to the Thessalonian Church, the Apostle Paul said that Christ would come to be admired in His saints, for the beauty of Jesus will be manifested in those glorified saints (2 Th. 1:10).

In Colossians 1:27, Paul states, *“To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory.”* This is not the salvation experience, but something far greater.

This experience of ‘Christ in us’ is expanded upon in the Book of Ephesians, which is regarded as the “Queen of the Epistles,” containing great spiritual depth. Paul is not speaking to those who are immature or little children, but he is writing to the mature saints:

“That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, May be able to comprehend with all saints what is the breadth, and length, and depth, and height; And to know the love of Christ, which

passeth knowledge, that ye might be filled with all the fulness of God. Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, Unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen” (Eph. 3:16-21).

The Word of God is written with mathematical exactitude. Thus Paul, who was anointed by the Holy Spirit, was exact when he gave the divine order in Ephesians 3.

First, he speaks of being strengthened with might by the Holy Spirit in our inner man, so that Christ may dwell in our hearts by faith. Now Paul is not referring to the salvation experience here. The salvation experience refers to being born again, when Christ comes into our hearts. Salvation is then followed by water baptism and the baptism of the Holy Ghost.

But here, the order is reversed. Paul is saying that he wants them first to be strengthened with might by the Holy Spirit so that Christ may dwell in their hearts by faith. In other words, there is a greater manifestation, indwelling, and revelation of Christ to us than what we had received at conversion.

Many years ago, while in California, I was seated on the platform at a meeting while someone was preaching. Then I saw the Lord walking down one of the aisles and up the steps and across the platform. He walked right into me, and He was in complete control of me. It was an amazing experience. I looked at my clothes, and they were His white garments. I could see the slit in His hands. I looked at people and found that I looked at them through His eyes.

The Lord wanted to hear what the preacher was saying about Him, so He leaned forward; and as He did, I leaned forward too. He put His arm out, cupping His ear to hear more clearly, and I did the same. As I listened to the preacher, I felt the warmth of His heart as the preacher eulogized Christ.

In just a few minutes, I had a revelation of what Paul was saying—that there is a greater manifestation of “Christ in us” than what we have at conversion. This is what is going to happen in the Last Days—“Christ in us, the hope of glory.”

Then Paul continues in the letter to the Ephesian church: *“being rooted and grounded in love...”* This is something that God wants to work out in our lives so that we *“may be able to comprehend with all saints what is the breadth, and length, and depth, and height; And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God”* (Eph. 3:18-19).

This is what the Apostle Paul is putting before us. It is a real experience of Christ being in us. We must not think that these things are unattainable, because He is able to do exceedingly abundantly above all that we ask or think (Eph. 3:20). Again, this is a manifestation of the glory of God.

PART II

The Way to Glory
Through the
Tabernacle of Moses

The Way to Glory through the Tabernacle of Moses

In Psalm 77:13, the psalmist exclaims, “*Thy way, O God, is in the sanctuary: who is so great a God as our God?*” Thus the truths from the Tabernacle of Moses reveal the way to attaining to the glory of God.

The Tabernacle of Moses is perhaps better named “the tent in the wilderness.” It is mentioned in 50 chapters of Holy Scripture—namely, 13 chapters in Exodus, 18 chapters in Leviticus, 13 in Numbers, 2 in Deuteronomy, and 4 in Hebrews. When one considers that the whole of Creation and the Fall of Man are covered in only two chapters, one realizes the importance that the Lord places upon our study and understanding of the truths contained in this tent with its seven pieces of furniture. Moreover, each miniscule aspect of Moses’ Tabernacle contains truths, so that Moses was admonished to build everything according to the pattern showed to him on the Mount (Ex. 25:40).

Now the purpose of our study is not to examine all the truth that the particular parts of the tabernacle reveal, for that is contained in our book entitled *The Tabernacle of Moses*. Rather, we seek to highlight certain nuggets of truths that will take us on to glory.

The tabernacle is divided into three parts—the Outer Court, the Holy Place, and the Holy of Holies. The three parts of the tabernacle reveal three different dispensations (three specific periods of revelation throughout history) in the Word of God.

- *The Outer Court* (with its perimeter of 300 cubits and height of 5 cubits, giving a surface area of 1,500 cubits) speaks to us of the 1,500 years (approximately) between the birth of Moses and the birth of Christ—the period of the Age of the Law.
- *The Holy Place* is 20 cubits long, 10 cubits high, and 10 cubits wide. Thus its cubic measurement is 2,000, which is approximately the number of years in the Church Age.
- The Holy of Holies measurements are 10 by 10 by 10 cubits, giving a cubic measurement of 1,000. One thousand years is basically the time of the Age of the Millennial reign of Christ upon earth.

The three parts of the Tabernacle are also governed by the three major feasts of the Lord:

- The Outer Court is governed by the Feast of Passover.
- The Holy Place is governed by the Feast of Pentecost.
- The Holy of Holies is governed by the Feast of Tabernacles.

These three sections form the pattern for the later temples. They also speak of three spiritual levels that God's people can enter into. The Apostle John defined Christians in these three spiritual levels as little children, young men, and fathers (1 Jn. 2:12-14).

John said that the little children are those who know that their sins are forgiven. The Outer Court is the place where people

are spiritually birthed into the kingdom of God. Just as all the Israelites were permitted to enter the Outer Court where the blood sacrifices were made, every believer spiritually enters into this level when he is born again by the blood of Christ. Believers in the Outer Court are “little children” who know that their sins are forgiven.

However, only some of the Israelites—the priests—were allowed into the Holy Place. This area of the tabernacle speaks of a greater level of maturity. It is only for the Christians who have matured into becoming “young men” who are strong and have overcome the wicked one.

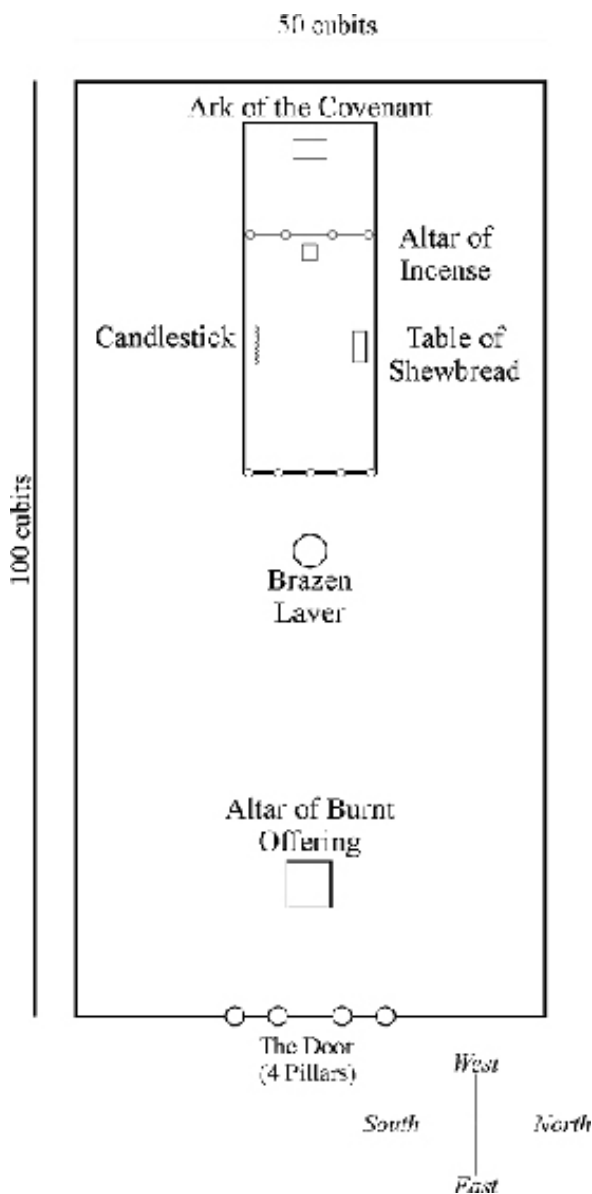
From the spiritual level of the Holy Place we should progress on into the Holy of Holies, where a father’s heart is produced within us, and where we know the Lord in a very intimate way.

There are certain truths pertaining to experiences in these three sections of the Tabernacle that we would like to emphasize. They are:

The Perils of the Outer Court,
The Service of the Holy Place,
The Glory of His Presence in the Holy of Holies.

As we study these truths, we need to ask ourselves where we are in God’s plan as revealed in the Tabernacle of Moses. It is not simply the question of knowing truth, but it is question of *experiencing* and *living in that truth*. That is our burden.

Tabernacle of Moses Floor Plan



CHAPTER FIVE

The Outer Court

The Outer Court measurements are very important, as they reveal certain spiritual truths. The length of the Outer Court is 100 cubits, and the breadth is 50 cubits. Thus the perimeter is 300 cubits (the number 300, speaking of walking with God in Genesis 5:22).

Linen Wall—Righteousness of God

The Outer Court is a linen fence five cubits high. We know that linen speaks of the righteousness of Christ (Rev. 19:8). The fence also speaks of separation. Thus the linen court speaks of having the righteousness of Christ worked out in our lives, as well as being separated from the things of the world.



Those who come into the Outer Court may be somewhat rebellious; but after they have come in, they are to be transformed. In the natural realm, adopted children come from all kinds of backgrounds; but when they are adopted, they adapt to the family rules. In like manner, we have to teach the new believers how to make the right choices and walk in the paths of righteousness.

God's Righteousness, Not Ours

The Lord makes it very clear in the Sermon on the Mount that unless our righteousness exceeds that of the scribes and

Pharisees, we will not enter into the Kingdom of Heaven. Therefore, God wants those who “enter the Outer Court” to have His righteousness worked out in them.

Psalm 4:5 says that we are to offer the sacrifices of righteousness. The thought here is that our lives—our very acts, thoughts, words, and deeds—must be rooted and grounded in righteousness that God can approve. Our motives must also be pure and rooted in righteousness.

*God
confirms
us on
the path
of our
choice.*

The working out of the righteousness of God in our lives is both instantaneous and progressive. When we are born again, we are counted righteous because of what Christ did, even if there are still flaws in us. However, God also desires to work out His righteousness in our lives progressively. His righteousness is revealed from faith to faith: “*For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth...For therein is the righteousness of God revealed from faith to faith [from one level or experience of faith to another]...*” (Rom. 1:16-17). That is why we need the revelation of the Spirit of God, so that all righteousness is worked out in our lives.

Walking in the Spirit

How then is the righteousness of God fulfilled in us? Romans 8:4 tells us that it is fulfilled when we walk not after the flesh, but after the Spirit. It is the Spirit of God who leads us into all righteousness, so that everything that God has ordained for our lives shall be fulfilled.

Ephesians 2:10 says, “*For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.*” God has planned our lives before the foundation of the world, including certain works that we should fulfil and certain aspects of the righteousness of God that should indeed be manifested and wrought in our lives. He can work in us His righteousness, because righteousness is part of the foundation of the Godhead. “*For the righteous Lord loveth righteousness; his countenance doth behold the upright*” (Ps. 11:7).

As we become apprehended with the thought of righteousness, and as we choose again and again to place our feet on the path of righteousness, God will confirm us in the path of our choice. It will then become a way of life for us.

A Love of Righteousness

Another key to receiving God’s righteousness is to have a love of righteousness. That love creates a hunger and thirst for the righteousness of God, and the promise to those who hunger and thirst for righteousness is that they shall be filled (Mt. 5:6). We then receive the gift of God’s righteousness (Ps. 24:5, Rom. 5:17).

In the natural, we will often get what we appreciate. For example, when one considers buying a gift for a child, one studies the child to find out what he likes. Likewise in the spiritual, if we love righteousness, God will give us the gift of righteousness. We will then bring forth the peaceable fruit of righteousness in the garden of our hearts (Heb. 12:11). We will also be blessed by God, even as the psalmist said,

“For thou, LORD, wilt bless the righteous; with favour wilt thou compass him as with a shield” (Ps. 5:12).

Teachers of Righteousness

In the Last Day Revival, God will raise up teachers of righteousness. Every one of us is required by the Lord to be a teacher of righteousness. We see Paul bringing this out in Hebrews 5:12, when he says to the believers that they ought to be teachers by that time.

Teachers have a great responsibility. In Matthew 5:19, there is an awesome warning by the Lord against not living what one teaches: *“Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.”* May we therefore be teachers of righteousness who keep the law, do it, and teach it—so that we will be called great in the Kingdom of Heaven.

The Pillars and the Support

Moving back to the Tabernacle, the linen wall was held up by 60 pillars. The number 60 is a product of *six* (which is the number of man) and *ten* (which speaks of the Ten Commandments). Thus, the Church is held up, over the generations, by godly men in whom the Ten Commandments have been worked out, so that they live them and keep them.

One of the great promises in the Book of Revelation 3:12 is this: *“Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of*

my God, which is new Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name.”

A pillar speaks of those who are upright and who are ordained of God to uphold His truths. Connecting each pillar to the next was a “fillet” (a little rod or bar) made of silver. These fillets connected the tops of the pillars all the way around the Outer Court. What the Lord quickened to me was that those pillars had to be held up and strengthened.

It is important for us to realize that we do not live or die to ourselves. We are called upon to lift up and strengthen others so that they do not fall. We are our brother’s keeper: we have responsibilities for others. Just as the pillars and fillets express unity, we want to have that beautiful unity in our churches.

In our lives, we might be seeking righteousness, seeking to be separate from the world, and seeking to be a clear witness. But in so doing, we need to be held up by others. We must learn to uphold the leadership and each other in prayer so that when the attacks and vicissitudes of life come, the pillars in the Church do not fall.

It is interesting that each fillet in the Tabernacle was allocated to hold up certain pillars. We must ask the Lord, “Who have You ordained for me to hold up in prayer so that they get to heaven above?” Obviously, spouses are to hold up one another. Fathers are to support their families, and parents and grandparents are to hold up all the children.

While I was in New Zealand on one occasion, I had a vision in which I saw the pastors throughout that country linking

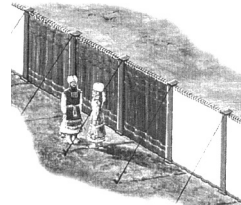
arms like the fillets or rods. The Church is going to come together in a wonderful way in the Last Days. Those who are walking in the light will join together and flow together for the glory of God, holding each other up. We quote also from a vision that the Lord gave to Tommy Hicks, an evangelist in the 1950s, concerning unity in the Last Day Revival:

“I saw these workers as they were going over the face of the earth. When one would stumble and fall, another would come and pick him up. There were no “big I” and “little you,” but every mountain was brought low and every valley was exalted, and they seemed to have one thing in common—there was a divine love, a divine love that seemed to flow forth from these people as they worked together, and as they lived together. It was the most glorious sight that I have ever known. Jesus Christ was the theme of their life” (Hunter, 1981, p.13).

The Door

One enters the Outer Court through the door, which represents the Lord Jesus Christ. The fabric of the door contains:

1. The colour *blue* (which speaks of the Word of God),
2. The colour *scarlet* (which is the colour of the priesthood),
3. The colour *purple* (which is the colour of the king), and
4. The colour *white* (which speaks of *righteousness*, because He is Jehovah Tsidkenu—the Lord our Righteousness).



Four Pillars—Man’s Will and God’s Sovereignty

There are four pillars in the doorway, the number four speaking of north, south, east, and west. In other words, “whosoever will may come.” This is seen in Revelation 22:17: “*And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.*” Especially in the Last Days, we will see the fulfilment of Joel 2:32, “*And it shall come to pass, that whosoever shall call on the name of the LORD shall be delivered....*”

While Jesus said, “Whosoever will, may come,” He also said this (which is an enigma when one is meditating upon the “whosoever” verses): “*...Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father*” (Jn. 6:65).

When Jesus was asked, “Why do You speak in parables?” He said, “*Because it is given unto you [the disciples] to know the mysteries of the kingdom of heaven, but to them [the multitudes] it is not given... Therefore I speak to them in parables: because they seeing see not; and hearing they hear not, neither do they understand.*” (Mt. 13:10-15). Verse 15 states that “this people” had actually closed their eyes to the truth, so that they could not understand.

***God’s actions
are based on His
foreknowledge of
the choices that
they will make.***

Here, we have the will of man and the sovereignty of God. The relationship between these two truths has confounded theologians throughout the generations. As everything must flow together, what then is the answer to this enigma? We

cannot have one thing disannulling another in the Word of God.

In actuality, it is like this: God draws some to have the opportunity to accept Christ, whereas to others, that opportunity is not given. However, He does not do so in an arbitrary way. People are still free to choose, but God's actions are based on His foreknowledge of the choices that they would make. We see an example of God's foreknowledge in John 6:64, where we read, "*...For Jesus knew from the beginning who they were that believed not, and who should betray him.*"

The Appointed Time

There is an appointed time of God's visitation, and it is therefore important for us to know and understand the time in which we are living. When I was in Bible school, there was a very good student who had been praying for his father to receive Christ as his Saviour. One day he said to me, "I felt that last night was the night that God was going to come and meet my father, and give him the opportunity of receiving Christ." A day or two later, the father contacted the son and confirmed that he had indeed received Christ. We were rejoicing because that night, God had drawn this man to His Son Jesus. Before that time, however, the opportunity had not been extended.

We see that there was a specific timing when God drew that dear man and gave him the opportunity of receiving Christ. Thus we must be very careful, for God limits a day for us to respond to what He offers us, as the Apostle Paul said in Hebrews 4:7, "*Again, he limiteth a certain day, saying in David, To day, after so long a time; as it is said, To day if ye will hear his voice, harden not your hearts.*"

We must realize that the door of opportunity is not open all the time. Let us ask the Lord, “Is this the time that You are giving to me to accept this certain truth or do this certain thing?” May our hearts be tender so that we respond fully to what He is offering us.

The Work of an Evangelist

It is also our duty to do the work of an evangelist, as Paul wrote to Timothy (2 Tim. 4:5). We are to bring people from the kingdom of darkness into the kingdom of light, through that door into the Outer Court that represents the first heaven.

People may be lost for different reasons. Luke 15 gives three examples, illustrating the truth that sheep can be lost through ignorance, neglect, or wilfulness and rebellion. We have to find these lost sheep.

It is so interesting how the Lord works in evangelism. God uses many means to save people. A fisherman can catch fish one by one with a line. We see a spiritual example of that in John 5 at the pool of Bethesda, where there were so many people looking intently at that pool, waiting for the angel to stir the waters. Only the first one to step into the water would be healed. When the Lord walked by the pool of Bethesda that day, He singled out one person from the multitude of sick people and healed him, telling him to sin no more.

Then the Lord can heal or bring back “two of a family” (Jer. 3:14). We have an example of this in Matthew 4:21, when Jesus, walking along the shore of Galilee, picked out two brothers, James and John.

On the other hand, the Lord could lay His hands on many, getting them to come in that His house might be full, to His glory. We see this in Luke when the Lord tells His servants: “...*Go out into the highways and hedges, and compel them to come in, that my house may be filled*” (Lk. 14:23). Here we have an example of “casting the net,” which is not a selective, individualized ministry. After bringing in their nets full of fish, the fishermen had to sort out the fish.

As a young Christian, I attended an evangelical church where the Spirit of God was moving among the younger ones. After the evening service, we would go out into the streets, and one member of our group would stand on a chair and preach. The rest of us formed a circle around those who were listening. Then we would move upon them and compel them to come into the church for the youth service. In that church, they got saved, and a few weeks later, they were standing on the chair preaching to others.

In the Last Days, we shall see all kinds of people coming into God’s kingdom, as described in Matthew 13:47-48: “*Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind: Which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away.*”

In *Pilgrim’s Progress*, John Bunyan gives us a good description of an evangelist. His evangelist was:

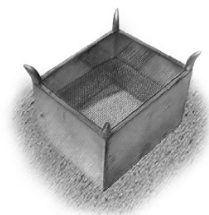
- A very grave person,
- With his eyes lifted up to heaven,
- With the best of books in his hand,
- With the law of truth on his lips,

- With the world behind his back,
- Pleading with men to repent and be saved.

As Paul writes to Timothy, we need to plead with men if perhaps God might grant them repentance, for repentance operates by the sovereignty of God (2 Tim. 2:25). May we go out and stretch forth our hands to those who are lost, being sensitive to His leading, and may we witness whenever we can.

The Altar of Burnt Offering

As we move on into the Outer Court, one of the furniture pieces that is very important is the Altar of Burnt Offering, which represents the once-and-for-all supreme sacrifice of the Lord Jesus Christ, the Lamb of God. It also speaks of His precious blood being poured out for us, so that we are accepted and forgiven. We have to continually walk in the light, so that the blood of Jesus cleanses us from all sin (1 Jn. 1:7).



One of the burdens of a pastor is seeing people come to church, but not live the life. One reason for this problem is that they do not walk in the light. Therefore, the blood of Jesus does not cleanse them. Accepting Christ as your Saviour really means nothing if you do not walk in the light, because it is the blood that saves. The blood is only operative when we walk in the light as He is in the light.

Proverbs 5:12-14 is a very thought provoking scripture. It speaks of those who know the truth and yet fall away into immorality: *“And say, How have I hated instruction,*

and my heart despised reproof. And have not obeyed the voice of my teachers, nor inclined mine ear to them that instructed me! I was almost in all evil in the midst of the congregation and assembly.”

There are certain critical times in life when one is tempted and is in danger of crashing spiritually. These times of danger can occur at any age. May we be careful and listen to instruction, for if we “play with fire,” we will be overcome by sin. The sad end of people who do so is described in Proverbs 5:23: *“He shall die without instruction; and in the greatness of his folly he shall go astray.”*

King David warned Solomon time and time again about strange women. Likewise for the ladies, they have to be careful of strange men. Unfortunately, Solomon did not heed the instruction of his father. We have to be so careful. Throughout my life, I have seen people fall on the right and on the left. By the grace of God, He has kept me. The key is to heed instruction, for if we do not, there is no guarantee that we will get back into the path of God.

The Laver

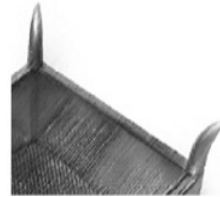
Then there is the laver, a brass basin filled with water, used for the washing and cleansing of the priests. It speaks of water baptism. It is so important that we be baptized in water to fulfil all righteousness, as Jesus explained in Matthew 3:15. Water baptism represents being buried with Christ and raised again in newness of life.



The Horns of the Altar of Burnt Offering

After water baptism, there is another experience, represented in the Tabernacle of Moses by the horns of the Altar of Burnt Offering. Throughout the Word of God, horns represent power (Hab. 3:4).

We receive power through the baptism of the Holy Spirit, even as Jesus said when instructing His disciples to wait in Jerusalem for the “promise of the Father”: *“For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence....It is not for you to know the times or the seasons, which the Father hath put in his own power, But ye shall receive power after that the Holy Ghost is come upon you: and ye shall be witnesses unto me...”* (Acts 1:4-8).



The Apostle Peter makes it clear that this experience is for everyone:

“Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call” (Acts 2:38-39).

The initial sign of the baptism of the Holy Ghost is speaking with other tongues, alluded to by Christ in Mark 16:14-17:

“Afterward he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and

hardness of heart, because they believed not them which had seen him after he was risen. And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues."

This came to pass when the Day of Pentecost had fully come. Acts 2:1-4 declares:

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

Later on in this epistle, we find many people being baptized with the Holy Spirit, speaking in other tongues (see, for example, Acts 10:44-46, 19:2-6).

The Apostle Paul gives this exhortation to us: *"And be not drunk with wine, wherein is excess; but be filled with the Spirit; Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord"* (Eph. 5:18-19).

The question is, dear reader, have you received the Holy Spirit since you believed?

CHAPTER SIX

The Perils of Remaining in the Outer Court

While moving from the Outer Court to the Holy Place is an essential step to entering into God's glory, we shall see in this chapter that it is also an important key to being preserved in the judgment that will follow the glory of God.

Reasons for Danger

In Revelation 11:1-2, the Apostle John had a remarkable vision: *“And there was given me a reed like unto a rod: and the angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein. But the court which is without the temple [meaning the Outer Court] leave out, and measure it not; for it is given unto the Gentiles: and the holy city shall they tread under foot forty and two months.”* This prophecy has both a physical and a spiritual fulfilment in the Last Days. Here we will focus on the spiritual fulfilment.

The Christians who are abiding in the Outer Court are those who have been saved but are spiritually immature. The vision given to the Apostle John shows that the spiritual Outer Court will be a place of great danger in the Last Days because it will be given over to the wicked who will trample it down.

To understand this better, we need to recognize that when darkness covers the face of the earth and God arises in

judgment, the standards we will need to meet in order to qualify for God's protection and preservation will be far higher than at other times. We see an example of this in Ezekiel 14, when judgment was coming upon Jerusalem. At that time God said, *"Though Noah, Daniel, and Job, were in it, as I live, saith the Lord GOD, they shall deliver neither son nor daughter; they shall but deliver their own souls by their righteousness"* (Ezek. 14:20). In other words, even if these three godly men were in the city, they would only deliver their own souls.

Let us examine Zephaniah 2:1-3, because the Lord has quickened it to me as a warning for the days in which we live:

"Gather yourselves together, yea, gather together, O nation not desired; Before the decree bring forth, before the day pass as the chaff, before the fierce anger of the LORD come upon you, before the day of the LORD'S anger come upon you. Seek ye the LORD, all ye meek of the earth, which have wrought his judgment; seek righteousness, seek meekness: it may be ye shall be hid in the day of the LORD'S anger."

Being hidden is not promised to every Christian, for there are those who are ordained to be martyred (Rev. 6:11). That is why it says, "It may be ye shall be hid..." However, with the exception of these ones, this scripture shows God's people keys that will qualify them to escape the things that are coming upon the earth.

The Outer Court believers will be overcome when the wicked tread the Outer Court under their feet. But Christians

who are spiritually abiding in the Holy Place or the Holy of Holies will qualify to be covered. Even the construction of the temple shows this truth, as the Outer Court had no protection from the wind and storms, while the Holy Place and the Holy of Holies were both covered.

Here the Lord is giving us a timetable. He says that in times of judgment it is too late to prepare to avoid it. One does not make an ark when the floods come; it would be too late. Noah's ark had to be carefully prepared *before* the flood came. Thus the burden that God has given me is to encourage leaders to prepare the Church *before* the time of great darkness.

We Need to Prepare the People of God

It is so important that we know and understand the times and seasons of God. When Jesus was in Jerusalem, He lamented, *“O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not!”* (Lk. 13:34).

The nation of Israel did not know the time of their visitation from God. They were unprepared; thus, their judgment was declared in Luke 19:41-44: *“And when he [Jesus] was come near, he beheld the city, and wept over it, Saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, And shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation.”*

There are many churches today that are in the same condition; they are at risk of missing their time of preparation and visitation. We need to prepare our people, especially in light of the fact that judgment begins in the house of God (1 Pet. 4:17).

I have seen in a vision some of the things that are coming upon the earth. That vision was overwhelming, because I realized that the majority of the Church was not prepared for the days that are coming. The responsibility for such preparation rests on the leaders.

The majority of God's people are not theological students. They do not thoroughly read the Scriptures and are dependent upon leadership to guide them. It is therefore the responsibility of leaders to sound a clear trumpet call to prepare for the days ahead. In particular, as leaders, we must be very careful with the kind of message we preach. Simply saying that the Christian life is full of joy, peace, and blessing, and that everything is going to get better and better will not help the people to prepare for the coming darkness and judgment. We need to rightly divide the word of truth so that we may present ourselves as workmen that need not to be ashamed. (2 Tim. 2:15).

*Now is the time to
seek meekness and
righteousness,
that we may
qualify to be
hidden in the
time of judgment.*

It is for the leaders, the shepherds, to bring their flocks into the right pastures where God's people will grow properly. Only this will cause the congregation and the individual Christians to mature and spiritually move out of the Outer

Court, where there is no covering or protection, into the Holy Place where there is security.

The Holy Place typifies the level of the young men in Christ—the overcomers who are strong and have overcome the wicked one (1 Jn. 2:13). These are the ones who qualify to receive all the wonderful promises given to the seven churches mentioned in Revelation chapters 2 and 3.

As leaders, our joy and crown of rejoicing on Judgment Day is our congregation (1 Th. 2:19). However, we will not receive that crown if we leave the members of our churches as spiritual babies, unprepared to overcome in these Last Days.

There was a famous evangelist who was reprovved by God because all he was doing was producing spiritual babies. Babies are important, but if they only remain babies, they are not going to stand in the times that are coming upon us. It is our responsibility to ensure that the members of our congregations grow in grace and become well able to stand strong through the difficulties that will increase upon the earth. Christ warned that in the Last Days “*because sin shall abound, the love of many shall grow cold*” (Mt. 24:12). He was not talking about the unbelievers, but the Christians. This should be our concern, that our congregations could become cold because sin will abound.

I once had a very disturbing conversation about an American Bible school in which over fifty percent of the students were living in immorality or other grievous sins. The reason for this was that they were taught erroneously that once they were saved, they would always be saved. In fact, when these students were reprovved by their teachers for sinning, they responded, “You taught us that irrespective of how we have

lived, we would nonetheless be saved and go to heaven.” It is a solemn thought to consider where those teachers and students will stand before the Lord in the Day of Judgment, because they have already been overcome by corruption.

What then are some of the keys that will enable Christians to stand in the coming days? In Luke 21:36, the Lord said about the Last Days, *“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.”* The qualifications for being hidden in judgment are found in Zephaniah 2:3: *“Seek ye the LORD, all ye meek of the earth, which have wrought his judgment; seek righteousness, seek meekness: it may be ye shall be hid in the day of the LORD’S anger.”* Thus we see that if we seek righteousness and meekness, it may be that we will be hidden in the day of the Lord’s judgment.

Preparation through Righteousness

Psalm 24:3-5 says, *“Who shall stand in His holy place? He that has clean hands and a pure heart.... He shall receive the blessing of the Lord and righteousness from the God of his salvation.”* Our natural hearts are desperately wicked (Jer. 17:9). If we desire to receive the gift of righteousness from God, we must cry out to Him for cleansing and for Him to create in us a clean heart, as King David prayed in Psalm 51:10. In so doing, we shall receive a clean heart and the gift of righteousness, so that we can progress from being spiritual children in the Outer Court to being young men in the Holy Place—those who are strong, and have overcome the wicked one.

How can righteousness bring us into this overcoming strength? The key is found in Psalm 45:7 where it says of Christ, *“You*

have loved righteousness and hated wickedness, therefore God, your God, has anointed you with the oil of joy above your companions.” It is those that love righteousness and hate wickedness who receive the greatest joy, and Nehemiah 8:10 tells us that the joy of the Lord is our strength. Thus the greatest strength to overcome and triumph over the wicked one will be given to the most joyful Christians, who receive their great joy through their righteousness.

Hebrews 12:2 says of our Lord, the Righteous One, “...*who for the joy that was set before Him endured the cross.*” We must see, as did Christ and the Apostle Paul, that the light afflictions of this present life cannot be compared to the glory and great joy that lies ahead (2 Cor. 4:17). It will be worth it all if, when we step into eternity, we hear Jesus say to us, “*Well done, thou good and faithful servant!... Enter into the joy of your Lord*” (Mt. 25:21).

We cannot lead others onto the right path unless we are on the right path ourselves, and are walking in righteousness. The Lord Jesus taught that whoever will *teach and do* the commandments shall be called great in the kingdom of heaven (Mt. 5:19). Therefore, the truths we preach and teach must first be worked out in our own lives so that then we may bring these experiences into the lives of others.

In the natural, passengers on airplanes are encouraged in an emergency to put on their own oxygen masks first before helping the children or others beside them. This is because the oxygen must first be flowing to one’s own lungs before one is able to help others. Likewise in the spiritual realm, we have to experience the truth (making sure that we are overcomers who have victory over sin) before we build that truth into our people’s lives. The Apostle Paul said to Timothy,

“Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee” (1 Tim. 4:16). It is important to remember this warning, because so many have failed and crashed by neglecting this simple truth.

Once we are personally experiencing the truth, it is important that we become teachers of righteousness, helping to prepare others. Everyone is a teacher to some extent. We might be leading a Bible study, or teaching Sunday school, or we may teach our friends, our younger relatives, or our children.

We never know what future leaders may mature through our teaching. There was a woman named Nelly Reagan, and one of the students in her Sunday school class was her eleven-year-old son. Nelly led her son to the Lord and taught him God’s ways. At the age of 15, her son became a teacher in the same Sunday school class. At age 17, he became the youth leader in the church. Many years later, he became the President of the United States. As President, Ronald Reagan said,

“Without God, there is no virtue, because there’s no prompting of the conscience. Without God, we’re mired in the material, that flat world that tells us only what the senses perceive. Without God, there is a coarsening of the society. And without God, democracy will not and cannot long endure. If we ever forget that we’re one nation under God, then we will be a nation gone under” (Reagan, 1984).

He was responsible for overcoming and helping to bring down the Communist Soviet Empire because of the strength that he had through Jesus Christ. What an impact Nelly

Reagan had upon the world just by teaching her own son so that he became a disciple of Christ!

On one occasion, a pastor who had been my student in Bible school introduced me to his church which had about 5,000 members. We do not know the impact that our lives are having upon others.

Even if we have failed in the area of righteousness, we can be encouraged by considering the life of King David, and how he was restored to righteousness after his fall. In fact, after his restoration he had a far greater influence upon his generation than previously. The impact of his repentance, restoration, and faithful life has affected all the generations following. Samson is another person who fell, but at the end, he came back to overcome mightily. As Isaiah 33:23 declares, “...*the lame shall take the prey.*” May we hope in God, knowing that He can restore us and make us great trees of righteousness that can withstand every storm.

Preparation through Meekness

The second key to being protected during judgment is meekness. Only two people are called meek in the Bible—the Lord Jesus Himself and Moses. The Lord Jesus said, “*I am meek and lowly*” (Mt. 11:29), while Moses was called “the meekest man in all the earth” during the time that Aaron and Miriam challenged him about his authority (Num. 12:3). That was what God said about his servant Moses when He chose to protect him from this uprising.

This is the virtue that we are encouraged to seek God for, so that we will also be protected in the day of our trouble.

Therefore, we need to cry out to God for meekness. The Lord Jesus said in the Sermon on the Mount, “*Blessed are the meek, for they shall inherit the earth*” (Mt. 5:5). He was quoting from Psalm 37:11 which reads, “*But the meek shall inherit the earth; and shall delight themselves in the abundance of peace.*” In times of great trouble the meek will enjoy the peace of God that passes all understanding. While others in the Last Days will seek in vain to find peace, the meek will be enjoying this most precious of God’s gifts.

Meekness can be defined as “a holy acceptance of all circumstances and situations that have been sent our way or permitted by God.” It is manifested in a quiet and controlled spirit. It is not provoked, nor does it move in reaction to outward circumstances. It does not pity itself, but is shown in a disciplined lifestyle that considers the needs of others above its own. Meekness is the quality of spirit spoken of in Proverbs 21:1. The heart of a truly meek person is so pliable in the Lord’s hands that He can turn him, like water, in whichever direction He wants.

Many people consider *meekness* to be the same as *weakness*, but this is not so. Meekness is strength under control. An illustration of this can be seen in the description of the bride in Song of Solomon 1:9, where she was spoken of as “*...a company of horses in Pharaoh’s chariots.*” This denotes a disciplined meekness, because these strong, very special horses, were trained to fully obey the directions of their master and to concentrate totally upon him in full trust.

To further explain the principle of a meek spirit, let me relate a personal story. A number of years ago the Lord was speaking to my wife and I that we should start walking in

the Spirit. He said, “I do not want you to do anything before you ask Me.” This sounded very good. We were pastors at that time, and we were going through a difficult period, as pastors often do. About this time we received an invitation to a seminar in a nearby city. We thought that this was just what we needed, but then we remembered that we must ask the Lord. When we did, His quick reply was, “No, I do not want you there.”

Then the Lord gave me a vision. He showed me a young horse. The horse was in a corral, and was continually running up to the gate and back again, then up to the other gate and back again. The master saw this, opened the gate, and the young horse bounded out to run happily away. When evening came, the horse came back to the corral but the gate was now shut to him. The vision stopped right there. The Lord said to me, “If you keep desiring to go your own way, I will allow you to have what you want, but you will not get back into the corral again. You either stay under My training or leave; the choice is yours.” The real issue God was teaching me was meekness. I was not to tell the Lord what I wanted to do, but learn to follow what He wanted.

How does this apply to us? Just as the horses that pull a king’s chariot have to be very meek and be under the complete command of their master, as servants of the King of kings, we must learn this same discipline in our spiritual lives. As we gain a meek spirit, when we go through difficulties we will not react to them out of our own strength or wisdom, but by the direction of God. As the difficulties around us multiply in these Last Days, the need for us to have meek, disciplined spirits will also be greater so that we can overcome the dark days ahead. As Psalm 25:9 teaches us, “*The meek He will guide in judgment; and the meek He will teach His way.*”

Let us seek God's righteousness and meekness, so that we will become a strong protection for the young, as we lead them onwards from the Outer Court into the Holy Place.

Preparing God's People for the Turbulent Times

We must understand that darkness and judgment are going to increasingly fill the earth until the Second Coming of Christ. While there will be revival and world evangelism, this will take place during times of deepening darkness (Isa. 60:1-3, Mt. 24:13-14, Hag. 2:6-7). We are not preparing the people if we simply tell them that things will improve, or that the Church will be raptured before any troubles come. We must be very careful what we teach our people.

I met a dear old saint many years ago named H.A. Baker who had a marvellous revival in his orphanages in China in the 1930s. He had warned his people of the great troubles to come, while the other pastors had taught their people that they would be safe, and that they would be caught away in the rapture before any trouble came. Soon after, very difficult times with great persecution came upon China through Mao and his revolution. Yet the Christians were not caught up with Christ, as the other pastors had predicted. The congregations that were not prepared were destroyed because they were not taught the truth. On the other hand, H.A. Baker's congregation had been prepared to trust God during great tribulation and to overcome in their trials. As a result, they were protected by God.

A trumpet is sounding in Zion. Darkness is going to cover the earth. We have an awesome responsibility to understand the days in which we live, so that before these things come to pass, we can prepare our congregations. If we understand

that the immature Christians who are spiritually abiding in the Outer Court will be overcome, we have to direct our flock to safety by developing these two specific aspects of Christian maturity—righteousness and meekness.

May we spend this time caring for the Church—making sure that our congregations develop into overcomers, who will move spiritually from the Outer Court into the Holy Place, and even the Holy of Holies. In so doing, they will qualify to be protected. They will stand strong in the days of adversity, fully prepared to serve the Lord in “such a time as this” (Esther 4:14). Those who practise and teach righteousness will indeed have a wonderful eternal reward, and, beloved, it will be worth it all.

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CHAPTER SEVEN

Entering the Holy Place

We have seen the dangers of remaining as Outer Court Christians in the Last Days. In this chapter, we will look at the experiences that the Christian must partake of in order to move beyond the Outer Court into the Holy Place.

We have to understand that only the priests could enter into the Holy Place, and by virtue of the fact that it is called the Holy Place, those who enter therein have to be partakers of His holiness.

Holiness Required

Holiness is separation from the world, the flesh, and the devil. Speaking of the holiness of God, the Apostle Paul gives this exhortation in 2 Corinthians 6:17: *“Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you.”* Another aspect of holiness is being joined onto God, who alone is holy.

Holiness (unlike innocence) speaks of having been tried and tested. While Adam was created in a state of innocence, he was created for fellowship with a holy God. Therefore, in order for Adam to enjoy the continual presence and unfolding treasures that God wanted to reveal unto him, he had to be tried and tested, that he might become holy.

In heaven, the angels are divided into two groups—the holy angels and the fallen angels. It is evident that God had to

allow a test to come, and during that test, Lucifer failed and drew one-third of the angels after him. However, two-thirds of the angels remained faithful to God. These angels passed the test by holding on to the Mercy Seat. Therefore, they became classified not just as angels, but as *holy* angels. For this reason, they can enjoy the continual presence of God and fulfil the ministry that He has ordained for them before their creation.

The others who failed the test have been kept by God in chains, or have been permitted to function in their purposes to try mankind. We know that the archangel who fell was Lucifer, now known as Satan. He is the accuser of the brethren (Rev. 12:9-10).

Because Adam was created for fellowship with God, he had to be tested. The Lord chose to use Satan for that test and allowed him to appear to Eve in the form of the serpent. Satan beguiled Eve, but Adam was not deceived; his downfall came because he was ruled by his emotions.

Unlike Christ (the last Adam) who is called a *quickening spirit*, Adam is called a *living soul* (1 Cor. 15:45). I once had a vision of Adam coming out of what seemed to be beautiful shrubbery. He was such a magnificent man, and yet I was given to understand that he was directed and governed by the soul and emotions.

We are a tripartite being—with body, soul, and spirit. The soul is the centre of our emotions. When Eve was seduced by the serpent into partaking of that forbidden fruit, Adam knew that she had disobeyed God and was going to die. However, he was so linked to Eve emotionally that he took the fruit that he might be one with her.

That type is beautifully repeated in the Word of God by Christ, who in the will of God, became sin for His Bride, the Church, and died for her (2 Cor. 5:21). Unlike the first Adam, Christ the Last Adam was a quickening spirit. The Lord Jesus Christ was completely controlled by His spirit, which was covered by the Holy Spirit. We have to learn to put our affections on the altar.

If we are to enter the Holy Place, we have got to be careful that our soul does not dominate our choices. Rather, we have to allow the sword of the Word of God to divide asunder our soul and spirit (Heb. 4:12). We have a classic example of that in the life of King David. In Psalm 43, we find that when he was surrounded by the approaching armies, and was heavily outnumbered by Absalom's forces, David spoke to his own soul that was cast down.

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The expression "cast down" was used to describe a sheep that had turned over on its back and was unable to right itself. In this predicament, the sheep flails its legs in the air, bleating and crying. If the sheep is not righted in a few hours, gas collects in its stomach, the stomach hardens, and the sheep dies of suffocation because the air passage is cut off.

When David saw Absalom coming against him with an army ten times the size of his own army, his soul gave up. But David was the anointed of God and by the Spirit, he spoke to his soul, saying, "*Why art thou cast down, O my soul? and why art thou disquieted within me? hope in God: for I shall*

yet praise him, who is the health of my countenance, and my God” (Ps. 43:5).

King David had learned to allow that prophetic word to come forth and speak to his soul. He did not let his soul dominate him or direct him. If he had listened to his soul, David would have given up. We have to learn that, in the realm of affections, our soul must not govern us, or it can cause us to miss the mark of the high calling of God. That is why we must overcome emotions.

Returning to Adam, we understand from those who have had visions of heaven and who have spoken to him, that he was thoroughly warned by God not to touch that fruit. We may wonder why the fruit was in the garden when man was warned not to touch it. It was there because there had to be a test. In the natural realm, we are tested in school and throughout life. Likewise, we are tested and tried in the spiritual realm virtually every day to see if we will make the right choices, and in so doing, promote holiness in our lives.

We have seen that the Outer Court speaks of righteousness, and the Holy Place speaks of holiness. The difference between righteousness and holiness can be seen in the life of Lot, one of the patriarchs. We are told by the Apostle Peter that Lot, in Sodom, vexed his righteous soul because of the wickedness of the Sodomites, with their perverseness and immorality (2 Pet. 2:8). Therefore, Lot was declared to be a righteous person.

But Lot was not holy, for he was governed by his eyes. When Abraham told Lot that they had to separate because they had too many cattle for the land, he invited Lot to choose the land he desired, and Abraham would go in the opposite direction.

It is interesting that the one who had the promises of God (Abraham) could be very generous.

Lot looked at the well-watered plains of Sodom and chose to go there (Gen. 13:10-11). Thus he set up his tent facing Sodom. As a result, his children married inhabitants of Sodom. Later, when God told Abraham of His plans to destroy Sodom, Abraham interceded with Him for Lot. In answer to his intercession, the angels went down to deliver Lot and his family, but they had to drag them out of that city.

Thus we see that Lot was righteous, but not holy. A holy person would have separated himself from that city and gone as far away as he could from it. We want to progress from righteousness to holiness, and to do so, we want to be separate from all wickedness.

Appointed Priests

In the Old Testament, only the priests (the ministers of God) could enter into the Holy Place. Therefore, in the Church Age, the Holy Place speaks of the Second Heaven, which is reserved for those who minister unto God and who are part of the New Testament priesthood of Melchizedek, the royal priesthood (1 Pet. 2:9).

In Psalm 110:4, God the Father says to Christ, "*The LORD hath sworn, and will not repent, Thou art a priest for ever after the order of Melchizedek.*" It is very clear in the Word of God that these promises spoken of Christ also apply to us (Rev. 5:9-10). He is our great High Priest after the order of Melchizedek, and as God appoints us, so we are priests after the order of Melchizedek. We need to ask the Lord for

grace to qualify for that blessed priesthood so that the truth from Psalm 110:4 will be quickened to us personally, and we know that we are priests after the order of Melchizedek.

Living Sacrifices

In the Old Testament, the priests would offer animal sacrifices. However, with regards to the New Testament priesthood, the Apostle Paul says, “*I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service*” (Rom. 12:1).

Therefore, it is not just the spirit, or the emotions that have to be presented to God, but also our bodies. In the Old Testament Levitical sacrifices, the animal had to be quartered and separated, and each part had to be washed before being offered. It is the same in our lives—our lives have to be laid down upon the altar, and washed with the water of the Word. Paul brings out in Ephesians 5:25-26 that Christ washes His Church with the water of the Word. As we seek God, His Word flows in and washes us. That is the key to coming into the Holy Place.

Reigning in Life

We are also called a *royal priesthood*, being kings and priests. The Lord desires that each and every one of us will serve Him, perhaps not necessarily in the five principal ministries, but as a royal priest.

What are the qualifications to be in the royal priesthood? Romans 5:17 speaks very clearly of the qualifications to be a king. It says, “*For if by one man's offence death reigned*

by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.” It was understood in olden times that a king had to go forth to battle and win victories. Here is the key to being victorious—the abundance of grace. Grace is divine enablement and strength whereby we are empowered to triumph in every situation.

There is no situation that comes into our lives wherein God does not give us grace to triumph. Often people say that they cannot triumph because of their past and their family background, but there are going to be no excuses before the throne of God. The important factor is this—there is grace to triumph in every trial that we go through.

First Peter 1:6 speaks of manifold temptations or trials (or *many-coloured* trials, as the Greek can read). However, for each type of trial, there is manifold grace (1 Pet. 4:10). For a “yellow trial,” you have “yellow” grace; for a “grey” trial, you have “grey” grace. God gives the appropriate grace to triumph in every situation in our lives. To constitute a *royal* priesthood, the priests must also be *kings*. A king triumphs and reigns through the abundance of grace (Rom. 5:17).

Another key to reigning in life found in Romans 5:17 is the gift of righteousness. It is not sufficient to be *counted* righteous; we must have the righteousness of God *worked out* in our lives. The Lord said in Matthew 5:6, “*Blessed are they which do hunger and thirst after righteousness: for they shall be filled.*”

The Apostle Paul made a distinction between man’s righteousness and God’s righteousness when he said, “... *Not having mine own righteousness, which is of the law, but*

that which is through the faith of Christ, the righteousness which is of God by faith” (Phil. 3:9). A king must have abundance of grace to triumph, and must be filled with righteousness.

It is so important for us to understand that these truths deal with our inheritance in eternity. In heaven, the saints have the habit of calling their lives here on earth their “probationary period.” Thus, where we will be in heaven above depends very much on how we live our life here on earth. My desire is for each and every one of you to hit the mark of the high calling of God—not simply to be wandering around the first heaven, but ascending to the second and third heaven.

Anointed for Service

Returning to the subject of the Tabernacle of Moses, in order to minister in the Holy Place, the priests had to be anointed with the anointing oil described for us in Exodus 30. The constituents of that oil have great spiritual significance:

Myrrh speaks of meekness, a holy acceptance of circumstances permitted by God (Rom. 8:28).

Cassia, the next ingredient, speaks of a lowness of heart that depends on God for everything and also depends upon Him in whatever we do. When we preach, for example, we depend on God for the anointing, and the Spirit of the Lord graciously inspires us. The Lord Jesus said that He could do nothing except that which His Father showed Him (Jn. 5:19-20 and 8:28-29). We want to come to that glorious place of holy dependency upon God.

Aloes symbolize self-control or temperance. By the grace of God, we want to enter into that. It is so important to be able to control all the members of one's body, so that those members are subject to the Holy Spirit.

Frankincense represents faith. All these qualities and virtues are worked in us by the faith of the Son of God.

Olive oil speaks of peace. In Malachi, we have a spiritual description of the Old Testament priest in the person of Levi. This is what is said of him: "*My covenant was with him of life and peace; and I gave them to him for the fear wherewith he feared me, and was afraid before my name*" (Mal. 2:5). We want to have the abundance of the life of Christ flowing through us and to have that beautiful covenant of peace, even as Jesus said, "*Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid*" (Jn. 14:27).

God's Covenant of Life and Peace

As we have just seen, Malachi 2:5 spoke of God's covenant of life and peace that He made with the tribe of Levi. Let us examine the reason that covenant came about and the qualifying attribute that prompted God to take that tribe unto Himself, giving the Levites (and the priestly family of Aaron) a special inheritance among the tribes.

We have seen from Malachi 2:5 that this covenant was given to the tribe of Levi because they feared the Lord. When

Moses came down from the mount after receiving the Ten Commandments, he found that the Israelites had corrupted themselves by worshipping the golden calf. Then in Exodus 32:26, it says, “*Moses stood in the gate of the camp, and said, Who is on the LORD’s side? Let him come unto me. And all the sons of Levi gathered themselves together unto him.*” Moses instructed the Levites to slay with their swords those who had worshipped the calf.

Because the Levites feared God more than man, they chose to obey the commandment of the Lord through Moses, even if it was a costly decision involving their kindred (Deut. 33:9). As such, they qualified for the blessing of peace that God would give them.

May we, too, have that reverential fear of the Lord that will keep us from sin, and will cause us to press toward the mark of the high calling of God in Christ Jesus.

Keeping the Truth

Looking at the other qualities found in Levi, the Old Testament priest, we read in Malachi 2:6, “*The law of truth was in his mouth, and iniquity was not found in his lips: he walked with me in peace and equity, and did turn many away from iniquity.*” Jesus said in Matthew 5:17, “*Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil.*” May that law be written on the fleshly tables of our heart, so that out from our lips will come the law of truth, for out of the abundance of the heart, the mouth speaks (Lk. 6:45).

Malachi continues by saying that the priest’s lips should keep knowledge (Mal. 2:7). King Solomon said, “Buy the truth and

sell it not” (Prov. 23:23). How many have paid the price for truth, and yet they have sold it or given it up. May God grant that we might buy the truth and not give it up.

Also, in order to be true priests, we have to remember that we must seek the Lord for the law and for His word, because we are messengers of the Lord of Hosts (Mal. 2:7).

As we meditate on the qualities of the Old Testament priest, may God grant that we, who are called to be part of the Melchizedek priesthood, will walk faithfully in each one of these truths.

The Five Pillars at the Entrance Representing Offerings

It is through the hangings which are over the five pillars that one enters into the Holy Place. These five pillars symbolize the five Levitical offerings:

The *Burnt Offering*, which speaks of the first commandment to love the Lord with all your heart, soul, mind, and strength.

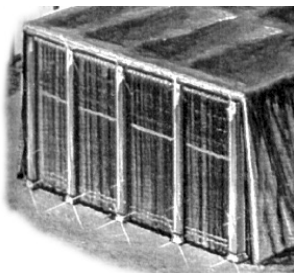
The *Trespass Offering*, which speaks of dealing with the crossing of boundaries and the committing of errors or wrongdoings.

The *Sin Offering*, which speaks of dealing with the sin nature in your life.

The *Peace Offering*, which speaks of peace with God and the peace of God.

The *Meal Offering*, which speaks of loving your neighbour as yourself.

Those five offerings have to be fulfilled in a person's life in order for that person to move from the Outer Court into the Holy Place.



The Burnt Offering

The Burnt Offering speaks of the First Commandment: “*And thou shalt love the LORD thy God with all thine heart, and with all thy soul, and with all thy might*” (Deut. 6:5). When Jesus was asked, “What is the first commandment of all?” He repeated this commandment (Mt. 22:37-40); and then He added the Second Commandment, saying, “*On these two commandments hang all the law and the prophets,*” and “*There is none other commandments greater than these*” (Mk. 12:31). The Meal Offering refers to the Second Commandment—to love our neighbour as ourselves.

The Apostle John made a real point of this truth: “*If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?*” (1 Jn. 4:20). We cannot hate a brother and still love God. In a very real sense, we

have to realize that to love God, we have to start from the bottom upwards.

The Trespass Offering

We have to deal first of all with the Trespass Offering. On the grounds of large parks and gardens, there are often signs that say “Do not walk on the grass.” If we disobey the sign, we are trespassing on someone else’s property, and therefore breaking the law. The Trespass Offering deals with stages of disobedience, by which we have stepped on forbidden ground. That has to be cleared up first.

We cannot offer the Burnt Offering until we have dealt with the other offerings. We have to ask ourselves, “Have I trespassed against (or committed a sin against) someone?” If so, we have to put that right.

The Sin Offering

Then there comes the Sin Offering, by which we deal with the sin nature in our lives—the progressive attitude of disobedience. We have to be very careful on that point. It is only after we have dealt with the Trespass and Sin Offerings that we can come to the third one, which is the Peace Offering.

The Peace Offering

In Romans 5:1, we have a beautiful thought stated: “*Therefore being justified by faith, we have peace with God through our Lord Jesus Christ.*” In other words, we put these offenses right by, for example, going to a person and saying, “I am sorry for what I did against you.” In dealing with the Sin Offering, putting things right may involve going to God and

saying, “Lord, I have this negative trait in my heart. Please take it away.” When we do that, we enter into the blessed experience of having peace with God.

I am reminded of a little story that took place in India on the sides of the Ganges River. (There are a number of principal rivers in India; the people believed that at certain times if you wash in those rivers, then supposedly you wash away your sins.) The Lord spoke to one of His missionaries there and said, “I want you to go to that man over there, listen to him, and witness.” This man, who was near unto death, had said to his god, “You are a liar. You promised me eternal life and peace but you have not given it to me.” The missionary was able to tell him that there is peace only in Jesus Christ, who is the Way, the Truth, and the Life. He led this man to a saving knowledge of Christ and also to the experience of being filled with His peace.

The Meal Offering

Moving on in the offerings, we now come to the Meal Offering, which is to love one’s neighbour as oneself. This is a real experience, whereby we experience love for our neighbour, when we have dealt with offences and have put our lives in order to that point.

It is only after we have dealt with all the other offerings that we can offer up the Burnt Offering, whereby we can love the Lord with all our heart, all our mind, and all our strength.

Degrees of Offerings

These offerings have, within themselves, degrees. Leviticus 4:3 speaks of the anointed priest (representing in our days,

an elder, perhaps) offering up a bullock for his sin offering, while a ruler (perhaps the picture of a deacon) offered up a male kid of the goats (Lev. 4:22-23). A common person of the congregation would offer a female kid of the goats (Lev. 4:27-28) or a female lamb (Lev. 4:32).

There is a certain expense involved in our offering. According to our stature in Christ, so is the cost of our sacrifice. But to the poor man, a less costly sacrifice is required, such as a fowl. The parents of Jesus, for example, simply offered up a pair of turtledoves or two young pigeons in the temple because of their poverty (Lk. 2:22-24).

Leviticus 5:7 explains the offerings that were given by the poor of the congregation. For a trespass offering, if a common person was too poor to afford a lamb, he could bring two turtledoves or two young pigeons. The poorest of the poor could bring the tenth part of an ephah of fine flour for their trespass offering (Lev. 5:11).

Consecration of Different Parts of an Offering

The offering had to be slain and its parts had to be washed. In revival, young people often come to the altar and declare, “Lord, I give my life to You.” However, as we advance in the Christian life, we find that giving ourselves to Christ does not just stop there; it involves a degree of consecration that is broken down into the following parts:

The Head

The mind: The head is very important, containing the brain and a large amount of blood. We have to consecrate

our minds to the Lord, so that our thoughts are on centred and fixed upon Him.

The human mind is alienated from God. The Lord said, *“For my thoughts are not your thoughts, neither are your ways my ways, saith the LORD. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts”* (Isa. 55:8-9). Often the enemies are found in our thought life. Our human thoughts and reasonings are not going to be acceptable to the Lord; we have to have the mind of Christ. It is so important that our minds be covered with the wisdom of God so that we know what to do in each situation wherein we find ourselves. How we need to cry out to God, “Lord ,what are Your thoughts? How do You see this?”

What we *do* also affects our mind. When a young convert told an old pastor that he had problems with doctrine, the old pastor said, “Son, what have you been doing?” It is with the holy that there is understanding (Prov. 9:10). That young man had committed some sin, and it had scrambled his mind. Wicked works alienate the mind from God (Col. 1:21). It is important that we walk in righteousness so that we have the mind of Christ.

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The eyes: The next thing that needs to be consecrated is our eyes. Jesus said the eyes are the light of our body and are very important (Mt. 6:22). What we see enters into us, and it affects us. That is why advertisements are used to induce one to make purchases. What we look at is going to transform our being. In Colossians 3:2, the Apostle

Paul said, “*Set your affection on things above [Christ and heavenly things], not on things on the earth.*”

Job said, “*I made a covenant with mine eyes; why then should I think upon a maid?*” (Job 31:1). There have been reports in the newspapers concerning an extraordinary number of important people who have committed adultery. One article had a list of numerous influential people who had turned away from the path of righteousness and walked in the path of sin and adultery, ruining their lives.

Adultery is an area that needs to be dealt with in the Church. It is interesting that the Lord Himself said in Matthew 16:4 that an adulterous generation wants a sign. In other words, those who have committed adultery have a propensity to desire signs, and in so doing, they get off the path of righteousness.

This propensity is a challenge for leaders. When one is a leader of a church or a fellowship of churches, one must have a “straight bat” all the time. This is a term found in the game of cricket. In cricket, one has to watch every ball that is bowled, facing each ball very carefully and making sure that one hits that ball with a straight bat. A ball has to strike the three stumps. The aim of the bowler is to get the batsman out. The bowler will carefully try to bowl a little off the stumps, hoping that the batsman will flick it; but the batsman, if he is careful, never gets out. Sir Leonard Hutton was the opening batsman for England. In 1938, in a test match against Australia, he stayed at the crease for 13 hours 17 minutes and did not give up, hitting every ball truly with a straight bat. He scored 364 runs and set a world record that stood for nearly two decades (Tikkanen, n.d.).

Likewise, in the spiritual realm, leaders must not turn away from a “straight bat.” They must not go after “flaky balls,” which can be likened to “flaky” doctrines that may be popular. Otherwise that leader will soon be caught out.

Ears: Also, we have our ears to deal with. How important it is to have our ears circumcised, because what we hear affects our being. How important it is that we do not permit people to criticize or bring evil reports to our hearing, because that affects us. We want to listen to goodly words. It was spoken of the tribe of Naphtali that they gave goodly words (Gen. 49:21). Those are the words that we want to hear—the ones that will mould our character and make us more like Christ.

Mouth: Then there is our mouth. So many people say, “I want to be perfect.” James tells us how. He that controls his tongue, the same is a perfect man (Jas. 3:2). He is then able to control all his members. This control of the tongue is so important because for every idle word, man shall have to give an account (Mt. 12:36).

Even if one speaks good words, the motive behind them is judged also. Several years ago, the Lord was dealing with me about my words. Actually, what I said was good, but He asked me, “*Why* did you say that?” The motive behind saying even right things is important.

The Inwards

The inwards speak of our desires and affections, which also need to be washed. We want to be very careful in the realm of our desires; otherwise, they can wreck our lives.

I read an article about the former French chief of the International Monetary Fund (IMF), which revealed that he was habitually drawn to women. One cannot live like that. One should be dead to those other than one's spouse; otherwise there will be trouble. It is so dangerous to have wrong desires in that area, for that can wreck your life and even your eternity.

Temptation of this sort can come not only to the young, but to the old as well. When my wife and I were driving across the United States on one occasion, we had an invitation to stay at the home of the chairman of the Full Gospel Businessmen's Fellowship. His wife said to us, "Forty years of age is a dangerous time in the life of a man." She had seen so many friends lose their husbands through adultery at that age.

One may wonder why King David fell into adultery. It was because he had broken the law in Deuteronomy 17:17, which forbids the king to multiply wives, lest his heart turn away from God. As a result, God's protection over his life in that area was lifted.

There is always a reason for sin. Often, there has been a wilful refusal to obey God's warnings. Once when my wife was praying about someone, she said, "Lord, this person has just fallen into sin." The Lord said, "Oh no, they have not *just fallen* into sin. I warned and warned them, and they did not take heed. The result is that they have left the path of righteousness and fallen over the cliff."

The Legs

Our legs speak of our walk. God has laid down a pathway of righteousness for us. One of the things that amazed me

when I was writing the book entitled *The Life of Christ* was that the Lord was showing me His life little by little through visions. His life was completely orchestrated by the Father. Christ had to fulfil prophecy. In other words, He had to walk His whole life, choreographed by His Father. He had to be so completely under the control of the Spirit of God, that every gesture had to be according to the will of God.

I had a vision of what happened when Judas came to betray Him in the Garden of Gethsemane. Jesus was in the shadows and could have escaped easily. But He knew that He was destined to go to the cross, and so He leapt out from those shadows, and asked, “Whom do you seek?” They answered, “Jesus of Nazareth.” He said, “I am that I am,” giving His name as Jehovah, and they fell down. They could not stand before the name of the Lord.

No one just falls into sin. Often, there has been a wilful refusal to obey God's warnings.

Christ's walk was in accordance with the will of His Heavenly Father. We have got to consecrate our walk to the Lord, because it is not sufficient to be *filled* with the Spirit (although we thank God for His infilling); we also have to be *led* of the Spirit. Romans 8:14 says, “*For as many as are led by the Spirit of God, they are the [mature] sons of God.*” It is the Lord's desire to bring many sons and daughters to glory.

Our legs need to be consecrated to the Lord. Judson Cornwall once told me an interesting story. One time when he wanted to go to Las Vegas to preach there, the Lord said to him, “But *I* do not want to go to Las Vegas” and that stopped him. Therefore, we need to ask the Lord, “Where do *You* want me to go? Where do You want to walk in me?”

Let us remember these little nuggets, and let us, by the grace of God, have them worked out in our lives so that we gain entrance into the Holy Place.

CHAPTER EIGHT

The Service of the Holy Place

The Covering of the Tabernacle

The Holy Place is covered by four curtains or coverings, and contains three pieces of furniture:

The Golden Candlestick,
The Table of Shewbread, and
The Altar of Incense.

It is illuminated by the seven lamps of the candlestick. This is the place of the overcomers or the young men who are strong, in whom the Word of God dwells richly.

The first covering over the structure of the Holy Place is a curtain of fine linen, woven with threads of blue, purple, and scarlet. Upon this fine linen are embroidered artistic designs of cherubim, speaking of the presence and the righteousness of God.

Then over that, there is a covering of goat's hair, which speaks of separation. We must live a separated life. We cannot walk and live as the world does, thinking that we will be all right.

This is, in turn, covered by rams' skins dyed red, speaking of the covering of the blood of Jesus. Incidentally, wherever we are in the Tabernacle, we always have to be covered with the blood of Jesus.

The final covering was of badgers' skins, which are symbolic of our physical body.

The Golden Candlestick

As one enters the Holy Place, the Golden Candlestick which lights the Tabernacle is on the left hand side (the south side). It is composed of seven lamps, which symbolize the seven spirits of the Lord (enumerated for us in Isaiah 11:2-3). They are:



1. *The Spirit of the Lord*, which is the anointing given to preach (Isa. 61:1)
2. *The Spirit of Wisdom*, which is reflected in the seven pillars of wisdom found in Proverbs 9:1.

These pillars are interpreted for us by James 3:17: *“But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy.”*

Being without partiality is one of the aspects of perfection. We must have this quality worked out in us on our road to glory. It is the express desire of the Lord to bring many sons to glory, and to bring them to perfection (Heb. 2:10). We are commanded to be perfect, even as our heavenly Father is perfect. This is explained by our Lord as follows:

“Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. For if ye love them which love you, what reward have ye? do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? do not even the publicans so? Be ye therefore perfect, even as your Father which is in heaven is perfect” (Mt. 5:43-48).

3. *The Spirit of Understanding*, which is the knowledge of the holy, as stated in Proverbs 9:10. It is the understanding of why God is doing what He is doing in a situation.
4. *The Spirit of Counsel*, which gives guidance from God for a specific situation to those who possess wisdom (Prov. 8:14).
5. *The Spirit of Might*, which is given to those who have tasks to perform for God, when their natural strength would be insufficient.
6. *The Spirit of Knowledge*, which concerns things past, present, and future, as well as the knowledge of God that is given to those who cry after knowledge (Prov. 2:3-5).

7. *The Spirit of the Fear of the Lord*, which is His treasure. This treasure is given to those who diligently seek for it (Prov. 2:3-5).

At this point, I would like to focus on the last of the seven Spirits, which is the Spirit of the Fear of the Lord. To fear the Lord is to be so conscious of God that we do not want to do anything that displeases Him. Amy Carmichael wrote: "Others can, but I cannot." Therefore, we see that there are many "grades" in Christianity; some Christians are content to live quite loosely, while others want to walk circumspectly.

The fear of the Lord is also linked to the area of our speech (Ps. 34:11-13). The Apostle James relates perfection to the ability to control the tongue (Jas. 3:2). He said that the one who offends not in word is the perfect man. We want to exercise control over our tongues.

My spiritual daughter Suzette had a dog called Miss Kenton. God had given me a vision of Miss Kenton before she was born, walking beside Suzette. The Lord then said, "She needs a dog," and so we got her.

When Miss Kenton entered into her middle age, her temperament became more trying. I asked the Lord if He thought that her ministry was ending, and He said that she was entering into a new phase of ministry, to develop the fruit of longsuffering in my heart. I had to learn to speak kind words to her so that this work of grace in my heart was developed through her.

On one occasion, I was left alone with her. I was in the midst of studying, when she barked outside the door of my

apartment, knowing that there was food in my apartment. I had to get up from my study, open the door, and give her a treat. Then she wanted to go outside, and I had to let her go outside. After three minutes, she barked again to come in, and I had to open the door. This carried on for quite a time. Outside the door, she barked again and I said, "That dog!"

Miss Kenton did not hear those words. She was not offended by those words, and they did not affect her mood. But the Lord checked me and said, "I gave that dog." I said, "Yes, Lord." I felt that my mouth was unclean because I had said, "That dog!" My attitude to Miss Kenton was wrong in God's sight.

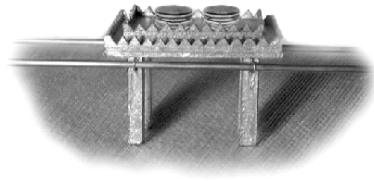
The Lord asked, "That dog has been a blessing around the world, and you do not have the patience to open the door for her?" I was checked on something that I thought was quite appropriate. Not only did I have to be careful about what I said *to* the dog, but also what I said *about* her. God saw and heard it.

If the Lord was concerned about how I spoke to a dog, do you not think He is more distressed about how some wives speak to their husbands, and how some husbands speak to their wives? If I am checked on something that most people will think insignificant, how much more God is grieved by the way some husbands and wives speak one to another. I have known of married couples in church who are leading a double life. They praise God in the sanctuary, but when they are at home, they are fighting. This is very grieving to God.

Therefore, if we are to go on to glory, we must realize the requirements to be in the Holy Place. We must exercise control over our tongues.

The Table of Shewbread

The next piece of furniture in the Holy Place is the Table of Shewbread. It had twelve loaves on it—a loaf for each tribe of Israel. The bread also depicts Christ as the Bread of Life, but what He is, we must be, too. We have to be made “broken bread” to feed the multitudes, because we are going to be teachers of righteousness. As Daniel 11:33 states, *“And they that understand among the people shall instruct many...”*



How does one become broken bread? The process starts with the soil of our hearts being made good ground. The Lord spoke of this good ground in the Parable of the Sower (Mt. 13). We must be those who hear and understand the Word of God, having the stones of rebellion removed from our hearts. Then those thorns, which speak of the cares and pleasures of this life (Lk. 8:14), must be eradicated from our lives; otherwise we shall bring forth no fruit to perfection.

The seed of the Word has to come into our hearts and take root, bringing forth fruit upwards—first the blade, then the ear, and after that, the full corn in the ear (Mk. 4:28), some thirtyfold, some sixtyfold and some a hundredfold. Like Isaac, we must strive to bring forth one hundredfold (Gen. 26:12).

When the crop has matured, the sickle is put in, the plant is cut down, and the wheat is harvested. In the spiritual, we have to mature in Christ before we can become bread.

Then there has to be a process of threshing to separate the chaff (which was necessary at the beginning) from the wheat. This speaks of the time in our own lives when God has to separate that which is chaff in our lives from the wheat.

After the separation, the wheat is ground into flour. In the early days of America, the chaff was separated from the grains of wheat by the hooves of oxen and the cart that would run over it. Psalm 66:12 says, *“Thou hast caused men to ride over our heads; we went through fire and through water: but thou broughtest us out into a wealthy place.”* God brings us to situations where people, and often Christians, just ride over us, rule us, and crush us. Then the grains of wheat have to be ground into flour by millstones. We have to pass through these painful experiences of threshing and being crushed so that we can feed the multitudes.

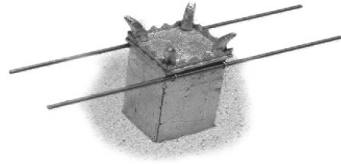
After the wheat is ground into flour, it is mixed with water (the water speaking of the Word of God). Then it has to be baked. The baking process speaks of the “iron furnace” of Egypt, which is a picture of the many trials that we have to go through so that we come to the place of becoming bread like the Bread of Life, the Lord Jesus Christ. The oven experience is spoken of in Isaiah 48:10: *“Behold, I have refined thee, but not with silver; I have chosen thee in the furnace of affliction.”*

A loaf of bread has to be broken before it is fed to the people. Likewise, the spiritual priest in the Holy Place has to be made bread, and then be broken, in order for him to be able to minister to others. It is through much sorrow that one is broken.

The Altar of Incense

Then we come to the Altar of Incense, which speaks of prayer and supplication. This may be called the place of *consistent prayer*. We shall not receive unless we ask (Jas. 4:2), and in fact *keep on asking* until we receive (Mt. 7:7, Amplified Bible).

To enter into the Holy of Holies, the high priest had to have a golden censer. That golden censer was filled with some of the incense from the Altar of



Incense located just before the Veil that separates the Holy Place from the Holy of Holies. We know that the Veil speaks of Christ's flesh and His crucifixion, depicted in Galatians 2:20. In a vision, I saw the priest going in with the golden censer, and I was apprehended by the truth of how important that cloud of incense was.

The incense that had to be placed upon the fire of the altar is described in Exodus 30:34-36:

“And the LORD said unto Moses, Take unto thee sweet spices, stacte, and onycha, and galbanum; these sweet spices with pure frankincense: of each shall there be a like weight: And thou shalt make it a perfume, a confection after the art of the apothecary, tempered together, pure and holy: And thou shalt beat some of it very small, and put of it before the testimony in the tabernacle of the congregation, where I will meet with thee: it shall be unto you most holy.”

Stacte: The first ingredient of this incense consists of stacte or myrrh, which represents meekness. That is one of the qualities that is so appreciated by God, and that is so esteemed in His sight. Let us ask God to develop that meekness in us.

We have sought to emphasize that the meekness of Christ needs to be worked out in us, so that there is no reaction, opposition, or complaining concerning circumstances that come into our lives. These circumstances must be received with a holy acceptance and trust in God. The Apostle Paul had this attitude that we would do well to emulate:

“And not only so, but we glory in tribulations also: knowing that tribulation worketh patience; And patience, experience; and experience, hope: And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us” (Rom. 5:3-5).

“For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory” (2 Cor. 4:17).

Meekness is essential for the working out of God’s purposes in our lives, and to enable us to enter not only into the Holy Place but also into the Holy of Holies.

One of the aspects of meekness is the perfect control of the human spirit and the tongue; and that is also the hallmark of a perfect man, as we read in James 3:2-13.

Onycha: Then another ingredient is *onycha*, which is the tissue that holds the two shells of an oyster together. Without this tissue, the oyster cannot live. It speaks of the

laying down of our lives, typified in the life of Esther, when she accomplished God's will, saying, "If I perish, I perish" (Esth. 4:16).

We have to cry out in such a way that we are willing to go to the ends of the earth if God so ordains, or to lay down our lives for the purposes of God. A willing heart is accepted by God. Thus, onycha speaks of our wills being aligned with the will of God. King David cries out prophetically of Christ, "*Then said I, Lo, I come: in the volume of the book it is written of me, I delight to do thy will, O my God: yea, thy law is within my heart*" (Ps. 40:7-8). Whatever the will of God entails, we lay our lives down for that.

Laying down our lives in prayer is exemplified by Romans 8:26, where Paul states that the Spirit makes intercessions for us with groanings which cannot be uttered, for He makes intercession for the saints according to the will of God. Sometimes, in prayer, it is as though our lives are "hanging in the balance," being offered unto God as a sweet fragrance. The heart "rattles in its cage," and it seems as though we are going to expire because of all the difficulties in prayer.

Galbanum: The next ingredient is galbanum, which is the symbol of tears. This is epitomized in the life of Jesus as Paul writes in Hebrews 5:7: "*Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared.*"

Here, the scripture speaks of Christ praying to His Father with strong crying and tears prior to His entering the ministry. The thought is that Christ wanted to fulfil the will of God for

His life. In the same way, we have to cry out, “O God, do not let me miss it. Let me hit the mark of Your high calling for my life,” because it is only by His grace that we can accomplish the will of God for our lives. We should pray earnestly that we might fulfil all those things that the Lord has ordained for us to accomplish upon this earth.

When I was much younger, I experienced persecution from a whole village that had turned against me because I had preached on the baptism of the Holy Spirit. When I would walk on one side of the street, people would cross over to the other side. When you have a group of people against you, you can feel their words and the spears that are being thrown against you. This crushed my heart, so that in desperation, I asked the Lord to take my life.

The Lord took me up on that request, and an angel came to bring me to heaven. I went out of my body and ascended to heaven. As I stood before the gates of heaven, there was such sadness in my heart as I was shown not only my life, but also God’s plan for my life. I knew I had failed, for I had died before the time. In agony, I cried out, “O God, give me another opportunity!” and that was granted.

Subsequently, I asked the Lord why I had experienced that untimely arrival in heaven, along with the realization of His unfulfilled plan for my life. He explained to me that it was so I might warn His people what it would be like at the judgment seat of Christ. We not only have to give an account for the things done in the flesh, but we will also be judged on whether or not we have fulfilled His purposes that He had written in His book before the foundation of the world (Ps. 139:16).

Concerning the tears represented by galbanum in the holy incense, there is also a sense that we need to cry out in the Spirit that we may be counted worthy to escape the things that are coming in the Last Days and stand before the Son of Man.

Frankincense: Then the final ingredient of the perfume that was burnt upon the Altar of Incense was frankincense. Frankincense is the symbol of faith. In Hebrews 11:6, we are told that without faith it is impossible to please Him, for he that comes to God must believe that He is, and that He is a rewarder of them that diligently seek Him.

If you have not read some of our other books, you may wonder how we can state that, for example, frankincense symbolizes faith. This is determined through the nine plants of Song of Songs 4:12-16. When these nine plants are placed in the scriptural order, one under another, on the left-hand side of a page, and then the nine fruits of the Spirit in Galatians 5:22-23 (also in scriptural order) are placed on the right-hand side, one under another, we see that it is the fruit of faith that corresponds to frankincense. Thus frankincense symbolizes faith. (A list of the plants and the corresponding fruits of the Spirit can be found in Chapter Nine).

Christ ever lives to make intercession for us. Therefore, the Apostle Paul exhorts us to “*pray without ceasing*” (1 Th. 5:17). This was one of the lessons that the Lord taught His disciples in Luke 11, when they asked Him to teach them how to pray. In response, He told them the parable of a man who went to a friend at midnight to ask him for bread to serve to a hungry traveller who had arrived at his house, when he himself was out of bread. We quote verbatim the words of Jesus:

“And he said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves; For a friend of mine in his journey is come to me, and I have nothing to set before him? And he from within shall answer and say, Trouble me not: the door is now shut, and my children are with me in bed; I cannot rise and give thee. I say unto you, Though he will not rise and give him, because he is his friend, yet because of his importunity he will rise and give him as many as he needeth. And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened” (Lk. 11:5-10).

The key to receiving in prayer is importunity—persevering until one receives the answer. Travailing in prayer until the request is granted, is sometimes the only method to get what is needed. The fact that galbanum is included in the incense indicates that earnestness in prayer cannot be over-emphasized.

Thus there is a price to pay to be in the Holy Place. Yet God wants each and every one of us to move from the Outer Court to the Holy Place and become part of the royal priesthood.

*God wants us to move from the Outer
Court to the Holy Place and become
part of the royal priesthood.*

CHAPTER NINE

The Glory of His Presence in the Holy of Holies

We have seen that the Holy Place was the prerogative of the priests. It is so important that we receive the living word from the Lord concerning our priesthood after the order of Melchizedek, and that we are anointed, in particular, with the Spirit of the fear of the Lord. In the Holy Place, we become that bread of life, broken for others.

We now want to look at the Holy of Holies, in which is the literal presence of God. This is where the cloud of great glory hovered over the Mercy Seat.

The measurements of the Holy of Holies are 10 by 10 by 10 cubits, which could be interpreted as being the measurements of the Millennial Reign of Christ upon earth. It also indicates that those who enter into the Holy of Holies have their body, soul, and spirit in obedience to the laws of God, the number 10 being the number associated with the Law and commandments.

The Holy of Holies is the place of fatherhood and maturity. Speaking to his spiritual children in Galatia, the Apostle Paul addresses them as *“My little children, of whom I travail in birth again until Christ be formed in you”* (Gal. 4:19). In 1 Corinthians 4:15-16, Paul exhorts the believers to be followers of him. This was spoken by a true father—who should, after all, be a role model for his sons and daughters.

The glory of God is resident between the wings of the cherubim which overshadow the Mercy Seat (Heb. 9:5). We understand from Hebrews 2:10 that the Lord desires to bring many sons to glory. This means that He desires to bring us within the veil into the Holy of Holies, unto the Ark of the Covenant. Therefore, the Holy of Holies is the ultimate goal of all Christians, although few enter therein.

By Invitation

There has to be the call of God in order for us to move on to the Holy of Holies. The Apostle Paul said in Hebrews 5:12,

“For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat,..”
He then says, “Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection... And this will we do, if God permit” (Heb. 6:1-3).

We must have the desire in our hearts to go on, but it is God who decides who enters in. Here it is God who says, “I want you to come into the Holy of Holies with Me; I want to fellowship with you.” But it is the same God who will determine if we qualify.

Psalm 65:4 says, *“Blessed is the man whom thou choolest, and causest to approach unto thee, that he may dwell in thy courts: we shall be satisfied with the goodness of thy house, even of thy holy temple.”* Here, we see that God must choose us and cause us to approach unto Him. Not everyone can enter into the Holy of Holies, because here we are speaking

of entering into the very presence of a holy God. It is only by His invitation that we come in.

Isaiah 48:10 says that one is chosen in the furnace of affliction; there is no other way to be chosen. Then there is the scripture in Ezekiel 36:26-27, where the Lord promises to give us a new heart and to cause us to walk in His ways. That is so very beautiful. Recognizing the sovereignty of God, we want to qualify (by His grace) for Him to choose us. Then He is the One who will cause us to enter into His presence. In other words, He will so work within our hearts that there will be nothing in us to oppose His presence or send us away from His presence. We want to hear Him say of us, as He said of Christ, "This is my beloved son (or daughter) in whom I am well pleased."

We may sometimes wonder why not everyone gets saved. The answer has to do with choice. Interestingly, in visions, some have seen individuals who, upon dying, were given the opportunity to go to heaven. But because they had not allowed God to work in their lives, and they had chosen to love iniquity, when they approached the light of heaven, they sought to get as far away as they could from it, down into the deepest darkness of hell. By God's grace, we want to be chosen. However, unless one cries out to God for a clean heart, one will automatically make the choice for the darkness of hell rather than the light of heaven.

Psalm 45:2 says, "*Thou art fairer than the children of men: grace is poured into thy lips: therefore God hath blessed thee forever.*" As well as being a prophetic word about Christ, this scripture gives a picture of one who shall be chosen. That person is "fairer than the children of men." Holiness is being different from the world and separated from it; we

have to be different in order to be chosen. Another aspect of being different is that we are separated unto God for His use and pleasure. It is a very solemn thing. Also “grace is poured into his lips.” We know from James 3:2 that “...*if any man offend not in word, the same is a perfect man...*” and from Matthew 12:34 that “... *out of the abundance of the heart the mouth speaketh.*”

There are precious promises given to the one who chooses to keep the commandments of God. The Lord Jesus Christ said in John 14:21, “*He that keepeth My commandments, he it is that loveth Me, and he that loveth Me shall be loved of My Father, and I will love him and manifest [or openly show] Myself to him.*” In John 14:23, there is an even greater promise for such a one, “... *If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.*”

The Veil

Entering within the Veil into the Holy of Holies is a prime quest of those who desire to ‘perfect holiness in the fear of the Lord’ (2 Cor. 7:1). This Veil, which separated the Holy Place from the Holy of Holies, is hung upon four pillars, each representing the four men who examined our Lord—Annas, Caiaphas, Herod, and Pontus Pilate. All found no fault in Him. For us as Christians, those four pillars represent our four inspections: by Satan, by the world, by the Church, and by the Lord. We therefore have to walk circumspectly at all times, that we may say with Christ, “...*the prince of this world cometh, and hath nothing in me*” (Jn. 14:30).



May we be found guiltless and without fault before all of our inspectors.

The Veil itself represented the flesh of Christ (Heb. 10:20). It is the place where we need to cry out to God, “O Lord, create in me a pure heart and renew a right spirit in me” (Ps. 51:10). It is the place where we meet God as our Sanctifier, and we come to know that our old man (our sin nature) was crucified with Christ (Rom. 6:6). This is an experience whereby we know that God has dealt with those things in our lives that are displeasing to Him whereby we have surrendered them to Him, and He has washed us and removed them from our lives. At that time we can exclaim with Paul, *“I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life 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).

This experience is analogous to the experience spoken of by the Lord in Ezekiel 36:25-27:

“Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them.”

But we have to seek the Lord earnestly for this, for He continues in verse 37 of that same chapter to say, *“...I will yet for this be enquired of by the house of Israel, to do it for them...”*

Therefore, to pass within the Veil it is necessary that our old man be crucified with Christ. This comes through earnestly seeking the Lord for Him to do this work of sanctification within our hearts and lives.

When I was a pastor in an evangelical church, the Lord began to deal with me, saying, “Are you going to continue to have victory and defeat, followed by victory and defeat? That is not My will. My will is constant victory.” Then He began to deal with things in my life. This is what I have always desired. Writing many books or being in the ministry does not satisfy me. What does satisfy me is that when I step into the pulpit, I am the same person in the pulpit that I am outside the pulpit. That is what I craved for—to be genuine. Sadly, many are content to be one person in church, and another person in the home. This cannot be.

**It is not our
ministry that will
win God’s favour
but it is being the
same in and out of
the pulpit.**

Martin Luther had a wife whose name was Kate. Although he had an extraordinary ministry, and God used him to raise up the Lutheran Church which we still have today, he and his wife did not really harmonize. They used to shout at each other, and yet God still used him.

Martin Luther died at a relatively young age; Kate had died two years before him. There was a brother who had a vision of what happened when Martin Luther and his wife got to heaven. The Lord came to them and said, “You cannot progress [past a certain point in heaven] because of your life at home.” This was the mighty leader of the Lutheran Church. At the end of his life, he was full of bitterness against Zwingli

(the Swiss evangelist) concerning the communion service, even after Zwingli died. Yet he was still used of God.

It is not our ministry that will save us or give us favour and approval from God; it is being the same in the pulpit and out of the pulpit. We have to be the same at home and in church. We cannot be angry at home and like a little lamb in the pulpit. We cannot explode at one another. We have to be genuine and not double minded; otherwise it is hypocrisy. Also, children will pick up the same flaws that their parents have.

This flaw of hypocrisy was very costly for Martin Luther and his wife. Their domestic disputes prevented them from going on to the higher realms of heaven above. We do not want the Lord to say to us, "I know you had this ministry, but your flaw is going to prevent you from going higher in the heavenly plains of glory." God considers these things as being very important indeed.

There was an assistant pastor's wife who was visited by an angel and taken to heaven. There she was in a horizontal position, flying with the angel over heaven. (Heaven is not flat. It goes from one level of glory to another.) They passed over clusters of houses, which were of different sizes. Then the angel pointed out her own house. She looked at it and said, "I would prefer to be in one of those other houses," to which the angel replied, "You cannot. Your actions and your relationships with the wives of the elders in your church prevent you from going higher."

You see, God looks at things quite differently from the way we perceive them. There are many books written on great men in history. But you will find that so many of these men

had terrible flaws that probably precluded them from heaven and higher office.

My desire is to use the remaining time that God gives to me to warn people that we cannot be hypocrites; otherwise we will be excluded. The person who had the vision of Martin Luther and Kate, asked them how they felt. Martin Luther said, “In heaven, the grief is taken out, but we know what we missed. I see Him from afar off.” We do not want to be in that situation. I want to appeal to you to be genuine; your whole eternity depends on it. Many waste the opportunities given during their probationary period here on earth. I want the truth that I preach to be the truth that has been worked out in me. Essentially, that is the message of the Table of Shewbread—being made broken bread to feed others.

When we come to the Veil, it is a very real experience. At that place, the Lord was dealing with me to give certain things up. Some things were easy, and others more difficult. Then the Lord said, “Give Me your wife,” and I said, “I cannot, because I love her. I know something is going to happen to my wife if You are asking for her.” In His graciousness, He enabled me to give my wife to Him. Then in my office one morning, I saw myself with Christ on the Cross. After that finished, there was the Veil (and that veil is very thick). It was torn from top to bottom, speaking of His flesh. Thus, this is the way to pass within the Veil from the Holy Place into the Holy of Holies with God—being crucified with Him. Afterwards, the words of Galatians 2:20, “I am crucified with Christ,” came out of my mouth.

Beloved, it is no use saying that we are crucified with Christ unless we truly are. These things are important. We can say that we are baptized in the Holy Ghost because we speak in

other tongues, and that we are baptized in water because we got wet. But in the same way, if we have had this experience of knowing that we are crucified with Christ, there is something within us that acknowledges, “I am crucified with Christ.” It is a definite experience and encounter with God, because that is what gets us within the Veil.

After knowing by experience that we are crucified with Christ, we then reckon that we are indeed dead unto sin (Rom. 6:11) when temptation comes. Therefore, we yield our members as instruments unto righteousness and not to sin (Rom.6:13).

I have physically been in the Holy of Holies. It is a reality and an experience. The glory of God is between the two cherubim. Passing through the veil, being crucified with Christ, is the way into the Holy of Holies. It is possible and attainable for everyone.

The Ark

In the Holy of Holies was a gold-covered wooden box—the Ark of the Covenant, which was in turn covered by the Mercy Seat. In the Ark were two tables of stone upon which God wrote with His finger the Ten Commandments. Thus we see that the Law governs the Holy of Holies.

The Ten Commandments are:

- 1. Thou shalt have no other gods before me.*
- 2. Thou shalt not make unto thee any graven image.*
- 3. Thou shalt not take the name of the LORD thy God in vain.*

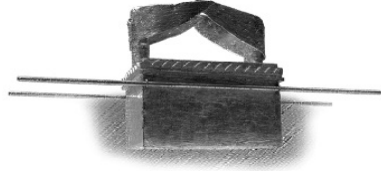
4. *Remember the sabbath day, to keep it holy.*
5. *Honour thy father and thy mother: that thy days may be long upon the land which the LORD thy God giveth thee.* (Relationships are very important indeed. In the last chapter of Malachi is the prophecy that Elijah is coming to put the family in order.)
6. *Thou shalt not kill.*
7. *Thou shalt not commit adultery.*
8. *Thou shalt not steal.*
9. *Thou shalt not bear false witness against thy neighbour.*
10. *Thou shalt not covet.*

The difference between the Old Testament and the New Testament is that which the prophet Jeremiah promises in Jeremiah 31:31-34:

“Behold, the days come, saith the LORD, that I will make a new covenant with the house of Israel, and with the house of Judah: Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the LORD: But this shall be the covenant that I will make with the house of Israel; After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD: for they shall all know me, from the least of them unto the greatest of them, saith the LORD: for I will forgive

their iniquity, and I will remember their sin no more.”

The key phrase here is that God will put His Law in our inward parts and write it upon the fleshly tables of our hearts. This means that the stony ground must be dealt with, so that our hearts are hearts of flesh.



This is confirmed by the Apostle Paul, as he writes in Hebrews 10:14-20:

“For by one offering he hath perfected for ever them that are sanctified. Whereof the Holy Ghost also is a witness to us: for after that he had said before, This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them; And their sins and iniquities will I remember no more. Now where remission of these is, there is no more offering for sin. Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh.”

As we contemplate the above verses, there are certain truths that we should understand. Firstly, verse 14 states quite clearly that the offering of Christ is so complete that He can perfect us.

Then Paul states that this covenant is to write His laws on the hearts and minds of His people who are sanctified. We

are therefore to have boldness to enter into the Holiest by the blood of Jesus by a new and living way, which He has consecrated for us through the veil which is His flesh.

The Mercy Seat

The Ark of the Covenant was covered by the Mercy Seat, speaking of another prime truth in the Holy of Holies—mercy covers the law.

Mercy is God's prerogative. The Lord said, "*...I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion*" (Rom. 9:15).

A father must be bathed in *God's* mercy. The duty of a father is that he should uphold the law at all times, but see that mercy may triumph over judgment where possible (Jas. 2:13), for the righteous Lord said that He will have mercy and not sacrifice (Mt. 9:13).



Then we have the shekinah glory of God that is over the Mercy Seat, between the outstretched wings of the cherubim. That is where God wants to bring us. It was from the Mercy Seat that God spoke to Moses (Num. 7:89). The significance of this is that as we show mercy and our hearts and minds are filled with thoughts of mercy, we shall more easily hear the voice of God in our own lives. The importance of hearing God's voice is brought out in Matthew 4:4, where Christ said, "*Man shall not live by bread alone but by every word that proceedeth out of the mouth of God.*" We want to come into the Holy of Holies, so that we are hearing from God day by day.

In order to come to the Mercy Seat, we must have the quality of mercy worked out in our lives. We must remember that we are the priesthood of Melchizedek, and our Lord Jesus Christ is the great High Priest. Hebrews 2:17-18 says of Christ, *“Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succour them that are tempted.”*

Here we have the beautiful truth that in order that Christ might be that merciful High Priest, He had to endure every temptation of mankind, and so it is with us, beloved. In order that we might come to the Mercy Seat, mercy has to be wrought in us. It is worked out through our experiences of temptation. As we walk through this world, there are temptations everywhere; some people are more prone to certain temptations than are others. Those temptations are very real, and we have to go through them so that mercy might be worked out in us. Many people have such hard hearts because they have not passed through temptation. They think, for example, “I can get up early; why can’t you? I can do this, and therefore, you should be able to do it too.”

But when God starts working in us, passing us through temptation after temptation, this process causes us to look with eyes of mercy upon others. It is essential to go through temptations so that we can indeed enter into the Holy of Holies.

Hebrews 4:15 says, *“For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin.”*

Therefore, we can come with boldness unto that Mercy Seat, because the Lord understands what it is like to be tempted.

The Glory

In one vision, I saw the Lord ascending the Mount of Transfiguration. When He left the multitudes, He took Peter, James, and John with Him as he climbed the mountain. There He was transfigured. Matthew 17:2 describes this: “...*His face did shine as the sun, and his raiment was white as the light.*” There were the seven of them in the cloud—Christ, Moses, Elijah, Peter, James, John, and God the Father. Oh, my heart yearned for Him, and I began to cry out, as Paul did in Philippians 3:8, “That I might win Christ!”



At the beginning of my Christian experience, God gave me a vision of a Christian walking into a glorious valley, where it was so wonderful, joyous, and peaceful. It was the valley of salvation. The path through this valley gradually ascended

to a nearby plateau. From the plateau, the path led to another valley, where there were multitudes saying, “Come down, for we have got the blessing of God!” The Lord said, “What they say is true, but if you go down there, then that is where you will stay. I want you to come up higher.”

As the path went higher, it became far more difficult. He eventually came to another plateau, where the path branched out into another gorgeous valley, again filled with multitudes who said, “Come! We have got the blessing of God!” The Lord said, “What they say is right, but if you choose to go down, that is where you will stay.”

As the path went further up, it was barely discernible. The Christian ended up at the top of the mountain, where there was nothing but a rocky, barren expanse. But, as he waited, then came the Lord Himself.

That is the whole goal—that one might win Christ (Phil. 3:8). But there is a great price to pay. In Revelation 4:8, the attribute of the holiness of God is repeated three times. Therefore, in order to enter the Holy of Holies and behold the Mercy Seat, we know that there is, in a very real sense, a deep work that has to be done in our lives.

This was how that deep work was quickened to me. As I was praying, I saw the alabaster box containing the precious ointment that was broken by the lady and poured over the head of Jesus (Mk. 14:3). I was given to understand that the alabaster box represented the heart, and that alabaster box had to be broken so that the perfume flowed out.

God spoke to me that the things that I had passed through—suffering, heartache, and betrayal—were being used to break

my alabaster box. It is a very real thing. We wonder at times why we pass through certain experiences. I asked the Lord, “Why did you join this person to me, knowing that he would betray me?” (So often in my life, I long for a respite!) The Lord replied, “Your alabaster box needs to be broken through great grief.”

Spikenard, the symbol of peace, was in that alabaster box. In order to enter into the Holy of Holies, one has to be sanctified, and the price of sanctification is paid for through the breaking of our ‘alabaster box’ through great grief, which releases the peace of God. In 1 Thessalonians 5:23, we read, “*And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.*”

Sanctify means to set apart, in this case for the Lord’s use, ownership, and pleasure. Holiness carries the same idea of being separated *from* the world, the flesh, and the devil, while being separated or set apart *unto* God. Holiness also carries the idea of having been tried, and passing all the tests, and thus being filled with other divine characteristics such as goodness and righteousness. First Thessalonians 5:23 also mentions being preserved *blameless*, in body, soul, and spirit. Thus we see in this verse that peace and holiness are linked.

The whole purpose of going through these experiences—carrying the golden censer through the Veil into the Mercy Seat, having our alabaster box broken (so that the peace of God that sanctifies us can flow out to every part of our being), having those qualities of mercy worked out in us, and experiencing that cloud of glory—is to win Christ. There is nothing else in this life that counts but to be with Him.

In the Ark of the Covenant, there was also Aaron's rod that budded—a dead staff that came alive, speaking of the power of His Resurrection. When Christ came down from the Mount of Transfiguration where He had experienced the glory of God, He performed miracles that others could not, even though they had been anointed (Mk. 9).

Christ in Us, the Hope of Glory

In Colossians 1:27, the Apostle Paul wrote, “...*To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory.*” What is the key to having Christ, the hope of Glory, dwelling in us? It is to allow Him to be at home in our hearts as we delight to do His will, and to allow Him to work in the garden of our hearts to bring forth the fruit He desires, so that He takes pleasure communing and fellowshiping with us in the gardens He has planted.

It is important for us to understand that God loves gardens. After the seven days of creation, God planted a garden east of Eden, and there He walked in the cool of the evening with Adam (Gen. 3:8). Song of Songs 8:13 speaks of Christ dwelling in the gardens, referring to the hearts of His people.

In Song of Songs 4:12, the Lord likens the believer to a garden, saying, “*A garden inclosed is my sister, my spouse; a spring shut up, a fountain sealed.*” In one of the first visions I received when I was saved, I saw a rough piece of ground, representing the heart of a new believer. It was very undesirable, being filled with rocks, stones, thorns, and weeds. The Lord came to this piece of ground, and He enclosed it with a wall of salvation.

In Song of Songs 4:13-14, He describes the nine types of plants that are in the garden. These plants are analogous to the nine fruits of the Spirit that He wants to develop in our hearts (Gal. 5:22-23). They are:

- *Pomegranates*, speaking of love, the first of the nine fruits of the Spirit
- *Camphire*, speaking of joy
- *Spikenard*, speaking of peace
- *Saffron*, speaking of longsuffering
- *Calamus*, speaking of gentleness
- *Cinnamon*, speaking of goodness
- *Frankincense*, speaking of faith
- *Myrrh*, speaking of meekness
- *Aloes*, speaking of temperance or self-control

The vibrancy of the believer in this song is expressed by the fact she is likened to a “fountain of gardens,” a “well of living waters,” and “streams from Lebanon.” Then the invitation is given to the Lord to come into His garden and eat His pleasant fruits (Song 4:16). The Lord responds in Song of Songs 5:1, saying, *“I am come into my garden, my sister, my spouse: I have gathered my myrrh with my spice; I have eaten my honeycomb with my honey; I have drunk my wine with my milk: eat, O friends; drink, yea, drink abundantly, O beloved.”*

There are also gardens in heaven. I do believe that to the degree that the garden of God has been developed in our hearts here on earth, so we will be permitted to go to those gardens in heaven. The following story may help to give understanding about the fact that the Lord dwells amongst the gardens. A little orphan girl in Guatemala had an experience one night whereby an angel appeared to her and took her

to heaven. There he led her on a path which went from one beautiful garden to another, each more beautiful than the previous one. Then they arrived at a very beautiful garden, where there were two ladies picking flowers.

After she had this vision, she explained it to the director of the orphanage. She said that one of the ladies was the mother of Jesus, and the other was my wife. The director pointed out that the little girl was not born when my wife was alive, and she had never seen her. He asked her how she knew that it was my wife. She said, "At the end of this garden, there was a marvellous throne, and Jesus was sitting there. It was Jesus who told me that the lady was Pastor Bailey's wife."

Song of Songs 4:16 says, "*Awake, O north wind; and come, thou south; blow upon my garden, that the spices thereof may flow out. Let my beloved come into his garden, and eat his pleasant fruits.*" The fruits are, of course, the fruits of the Spirit; they are not our fruits. To the degree that God has developed the fruits of the Spirit in our hearts, to that same degree we can invite Him in. That is the key. We want God to develop the fruits of the Spirit in our hearts, so that our garden will be pleasing unto Him.

One of the keys to winning His heart is revealed in Song of Songs 5:1, where we see what the Bridegroom gathers first in the garden. It is His myrrh, which is a type of meekness. Meekness is so very important indeed; it is what He seeks first. The Apostle Peter said that the ornament of a meek and quiet spirit is *of great price* in the sight of God (1 Pet. 3:4).

When I was in Israel, as I stepped into the garden tomb, I asked the Lord, "What do You want to be known for?" Over the shelf where His body had lain, in sparkling white letters

was the word “meekness.” It is so important that we cry out to God for Him to develop this fruit of meekness in our hearts, so that He will desire to come into the garden of our hearts and gather His myrrh.

There is a certain *development* in the relationship between the Bride and her Lord, her Heavenly Bridegroom. First of all, she starts out by saying, “*My beloved is mine, and I am his: he feedeth among the lilies*” (Song 2:16).

Then in Song of Songs 6:3, the order is reversed. She says, “*I am my Beloved's, and my beloved is mine: he feedeth among the lilies.*” She realizes that she belongs foremost to the Bridegroom, not vice versa. He chooses us; we do not choose Him.

Meekness is an important key to winning the heart of Christ.

Then in Song 7:10, we come to the final stage of maturity, when she says, “*I am my Beloved's, and his desire is toward me.*” That is what every bride should seek—to work at her marriage so that as it progresses, the desire of her bridegroom becomes warmer and warmer towards her. Marriage is a type of the union and communion between Christ and His Church. In like manner, we need to cultivate the qualities that would cause His desire to be towards us.

There was a certain pastor (now gone to be with the Lord) who once asked the Lord, “How near are You to me, Lord?” The Lord replied, “I am as close as the pillow on which you lay your head.” Now that transformed this pastor, because when he went to bed, there were often terrible arguments between his wife and himself. He had the shock of his life when he realized that the Lord was actually listening to the things they were saying, one against the other.

Before King David brought the Ark of the Covenant back to Mount Zion, it was kept in the house of Obededom for three months (1 Chr. 13:14). I often wonder what happened in that house as they looked upon the Ark of the Covenant. I am sure that in the literal presence of God, they were very careful about their language. We must remember that the Lord is everywhere, and He hears everything.

Isaiah 40:5 says, *“And the glory of the LORD shall be revealed, and all flesh shall see it together: for the mouth of the LORD hath spoken it.”* When Christ was on earth, the glory of God was manifested in His very presence. In the Last Day revival, He will come to be glorified and admired in His saints (2 Th. 1:10). We want to qualify to be desired by the Lord. We also want to be strengthened with the Holy Spirit, so that He will walk into the garden of our hearts—Christ in us, the hope of glory.

PART III

Other Keys to Glory

CHAPTER TEN

The Way to Glory through Sacrifice

In Leviticus 9:6, Moses said to the nation of Israel, while they were in the wilderness, “...*This is the thing which the LORD commanded that ye should do: and the glory of the LORD shall appear unto you.*” Therefore, preparation is needed for the glory of God to come. In Solomon’s temple, for example, everything had to be carefully constructed and set in place before the glory of God came at the given time.

Moses’ instructions are found in Leviticus 9:2-4: “*And he said unto Aaron, Take thee a young calf for a sin offering, and a ram for a burnt offering, without blemish, and offer them before the LORD.*”

And unto the children of Israel thou shalt speak, saying, Take ye a kid of the goats for a sin offering; and a calf and a lamb, both of the first year, without blemish, for a burnt offering; Also a bullock and a ram for peace offerings, to sacrifice before the LORD; and a meat [meal or fine flour] offering mingled with oil: for to day the LORD will appear unto you.”

This was the Age of the Law. Therefore, sacrifices had to be offered up. In preparing for God’s glory, we have two sets of sacrifices. In verse 2, we have the sacrifice of the leadership, and then in verses 3-4 we have the sacrifice of the congregation. In other words, both the leadership and the congregation have to flow together for the glory of God.

These sacrifices had a spiritual connotation. In this chapter, we will focus on truths pertaining to the sacrifice offered by the congregation. The truths on the sacrifice of the leadership have already been covered in the section on the Five Pillars at the Entrance of the Holy Place in the form of the Levitical Offerings.

The Sin Offering

First of all, the congregation had to sacrifice a goat. The expression “Yes, but...” is typical of a goat. Many Christians resemble “goats” in their hearts. We have to sacrifice the goat, which (in scripture) is the symbol of rebellion. Of Jesus, Isaiah prophesied that He was not rebellious. In a Messianic prophecy, he said, “*The Lord GOD hath opened mine ear, and I was not rebellious, neither turned away back*” (Isa. 50:5). We do not want to resist the will of God in whatever way it comes.

The Burnt Offering and Meal Offering

Then they had to offer up the *burnt offering*, which represents the first commandment (to love the Lord with all our heart, soul, mind, and strength), followed by the *meal offering*, which represents the second commandment (to love our neighbour as ourselves).

The Peace Offering

Another sacrifice they had to offer was the *peace offering*. Peace in the Hebrew and the Greek has the root meaning of “unity.” If you are at peace with someone, you are at unity with him. Psalm 86:11 refers to the *unity of the heart*. There King David cried out, “Lord, unite my heart to fear Your name!” We must have a heart that is wholly God’s. We

cannot expect to have unity with another if our own heart is divided. *Unity of the heart* is the first level of unity.

The second of the four unities is found in Ephesians 4:3. It is the *unity of the Spirit*, whereby we are filled with the Spirit, and flow with the Spirit. If someone else is baptized with the Holy Ghost, we have unity on that level. In the Charismatic movement, God poured out His Spirit on all denominations. Thus we could have unity with a Catholic brother who was filled with the Holy Ghost.

There is yet another level of unity—*the unity of the faith or doctrine*. God wants to bring His Church to the place where everyone speaks the same thing, as Isaiah 52:8 describes: “*Thy watchmen shall lift up the voice; with the voice together shall they sing: for they shall see eye to eye, when the LORD shall bring again Zion.*” In the Temple of Solomon, the 120 trumpeters sounded with one voice. *God* is going to bring His Church into the unity of the faith. If we are anointed with the Spirit, the Holy Spirit is not going to have one doctrine here and a different one elsewhere. He is going to bring His Church to speak the same thing.

Finally, there is the *unity of the brethren* found in Psalm 133, where it is likened to the precious anointing poured upon the head of the high priest that flowed down to the skirts of his garment. The heaviest deposits will be on the skirts of the garment, meaning that this truth has a special significance for the Church of the Last Days.

What is the anointing of which he speaks? The constituents of this anointing oil are found in Exodus 30:22-25. First, there is *myrrh*, which speaks of meekness. Meekness is “a holy acceptance of circumstances that are being permitted

by the hand of God.” There are no accidents; if there are, then someone else is controlling our lives. When my wife’s father passed away in her arms, the Lord said, “Audrey, either Romans 8:28 works all the time, or it does not work at all. *All* things work together for the good of those who love Me and who are called according to My purpose.” She said, “Thank You, Lord.” Five months later, her mother was taken. That released her to come to Europe, and there she met me.

The next ingredient is *cinnamon*, which represents goodness. The Lord said to me once, “Touch Me; I am altogether goodness.” Then there is *calamus*, which speaks of gentleness. It is not just a question of what we do, but how we do it; we have to act with gentleness. Then there is *cassia*, which represents humility. When the Lord appeared to me as Wisdom, He was covered with humility, because He was filled with all wisdom and knowledge. We must realize that we are what we are by the grace of God; we are entirely dependent upon Him (1 Cor. 15:10). If He does not come forth to help us, we have *nothing* of which to boast. Our (natural and spiritual) success and progress come from God, and God alone.

The Congregation and Leadership

We learn from Moses’ instructions to Aaron that the offering of leadership has to be matched by the offering of the congregation if we desire to see the glory of God.

The leadership and the congregation must be wholly given to God. The congregation of the saints must love one another. They must have unity and peace with one another, and that is only possible with the four unities. The unity of the

brethren comes when the precious qualities of the anointing oil permeate the congregation.

Every time God met His people, they were all of one accord. The Early Church was in one accord in the Upper Room when the Holy Spirit fell (Acts 1:14). When these four unities are flowing under the anointing of the Holy Spirit (with the qualities represented by the ingredients of the anointing oil being present in the saints), then the Lord commands the blessing, even life forevermore, as we see in the picture given to us in Psalm 133.

May we be those who prepare for the coming glory, when the Church on earth will be without spot or wrinkle or any such thing, filled with the power and glory of God, and moving as one.

CHAPTER ELEVEN

The Way to Glory through Suffering

There is a close connection between suffering and glory, as we see from the following scriptures:

“...Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow” (1 Pet. 1:11)

“...If so be that we suffer with him, that we may be also glorified together. For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us” (Rom. 8:17-18)

“But rejoice, inasmuch as ye are partakers of Christ’s sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy. If ye be reproached for the name of Christ, happy are ye; for the spirit of glory and of God resteth upon you: on their part he is evil spoken of, but on your part he is glorified” (1 Pet. 4:13-14).

“But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you” (1 Pet. 5:10).

Suffering is an integral part of the Christian life. When Christ met the disciples on the road to Emmaus, He said to them, “...*O fools, and slow of heart to believe all that the prophets have spoken: Ought not Christ to have suffered these things, and to enter into his glory?*” (Lk. 24:25-26). Thus, Christ stated clearly that He must suffer. He appeared to His disciples and made similar statements declaring that in the law of Moses, in the prophets, and in the psalms, it was written of Him that He must suffer and rise on the third day (Lk. 24:26).

Now the Apostle Paul makes it very clear that we are to partake of the fellowship of Christ’s sufferings (Phil. 3:10). In fact, our position in eternity depends on the degree to which we have suffered with Him, since Paul writes that as we suffer with Christ, so shall we reign with Him (2 Tim. 2:12).

God allows suffering to work His purposes in our lives. For example, suffering causes us to cease from sin, as we read in 1 Peter 4:1-2: “*Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind: for he that hath suffered in the flesh hath ceased from sin; That he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God.*”

It is in the school of suffering that we learn obedience, and obedience is vitally important if we are to experience His glory. In Psalm 119:67, 71, the psalmist said, “*Before I was afflicted I went astray: but now have I kept thy word...It is good for me that I have been afflicted; that I might learn thy statutes.*” As we have seen earlier concerning the Sin Offering and the Trespass Offering, we have to deal with sin if we are to enter the Holy Place.

Then in Hebrews 12:10 we read, *“For they verily for a few days chastened us after their own pleasure; but he for our profit, that we might be partakers of his holiness.”* It is through suffering that we become partakers of God’s holiness and His glory, for without holiness we cannot see God (Heb. 12:14).

There is a very real danger for those who taste of God’s glory. It will destroy them if humility has not been worked out in their lives. Thus in His wisdom, God prepares us for His glory by permitting suffering in our lives so that the quality of humility can be developed.

The Sufferings of Christ

Let us consider what constitutes suffering with Christ by looking at His sufferings. Christ’s first recorded form of suffering occurred in His own home, where His brothers did not believe on Him (Jn. 7:3-5). His brothers said to Him, *“...Depart hence, and go into Judaea, that thy disciples also may see the works that thou doest. For there is no man that doeth any thing in secret, and he himself seeketh to be known openly. If thou do these things, shew thyself to the world.”* Many of us have the same experience when we are saved in an unbelieving household.

Then our Lord was not received by His own nation: *“He came unto his own, and his own received him not”* (Jn. 1:11). Likewise, we may experience rejection by our dearest friends when we receive Christ as our Saviour. Rejected and lonely, we have to learn of Him to be “like a lamb,” and not open our mouths to make retaliatory replies. The workplace can be another area where rejection, mocking, or misunderstanding might occur.

Christ died of a broken heart because of the constant rejection, mocking, and resistance that He experienced, principally from the scribes, Pharisees, and other religious leaders. Psalm 69:20 describes prophetically what Christ would go through: *“Reproach hath broken my heart; and I am full of heaviness: and I looked for some to take pity, but there was none; and for comforters, but I found none.”* Taunted, and with His message not believed, His heart broke down so that upon the cross when the Roman soldier pierced His side with his spear, blood and water flowed out together (Jn. 19:33-34).

Christ often had nowhere to lay His head (Mt. 8:20). How often the Lord’s servants experience a period in their lives when they have to sleep in their cars, or sometimes (like John Wesley in his travels) under trees. Even King Saul, when in the field with his army, slept in a trench.

*Christ was rejected by
His own family and then
His own nation.*

The Sufferings of the Apostle Paul

In the litany of his sufferings for the Lord, the Apostle Paul mentions being shipwrecked and spending a night and a day in the deep (2 Cor. 11:24-30). That brings to mind an experience that occurred when my wife and I were in the Philippines.

We were travelling to our destination by boat. However, to reach the boat (which was anchored in a bay) we were to take a small palm boat and be rowed out from very shallow

water in order to board the larger boat. Our oarsman pushed us into deeper water, and then with a leap, he tried to show us how he could land in the frail palm boat. Unfortunately, he only hit the side and succeeded in tipping our little boat upside down. We, his prospective passengers, landed in the sewage-laden waters of the bay.

Mercifully, the waters were shallow enough so that we could stand up. However, we were both drenched in the filth of the sewage-laden waters. At that point, my wife said, “Well, we have the option of crying or rejoicing.” We decided to triumph by rejoicing, and spent that night and the following day in the large boat in those clothes which had, by this time, hardened with the excreta from the waters.

As we look at some of the long lists of sufferings which Paul enumerates, we realize that only a person of his spiritual stature could endure such sufferings:

“Even unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwellingplace; And labour, working with our own hands: being reviled, we bless; being persecuted, we suffer it: Being defamed, we intreat: we are made as the filth of the world, and are the offscouring of all things unto this day” (1 Cor. 4:11-13).

“But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us. We are troubled on every side, yet not distressed; we are perplexed, but not in despair; Persecuted, but not forsaken; cast down, but not destroyed; Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in

our body. For we which live are always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh. So then death worketh in us, but life in you” (2 Cor. 4:7-12).

“Giving no offence in any thing, that the ministry be not blamed: But in all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses, stripes, in imprisonments, in tumults, in labours, in watchings, in fastings” (2 Cor. 6:3-5).

In the Last Days, the sufferings of the Church will be great. I want to encourage you, dear ones, that the Lord will not permit you to suffer more than you are able (1 Cor. 10:13). God will give us the needed grace. The Apostle Paul was a pattern of longsuffering to the Early Church and to all following generations of believers. He said that where sin abounded, grace did much more abound (Rom. 5:20).

When Corrie Ten Boom was hospitalized for an operation, and was crying out to God in her pain, the Lord told her that she was participating in His sufferings. Thus sicknesses and other painful experiences are counted as suffering for Christ, unless they are consequences of our own sins. Paul said that he was called upon to fill up the sufferings of Christ for His Body. We also have this calling in our generation. Let us therefore rejoice when we suffer for Him, for it will bring an eternal weight of glory to us.

Longsuffering

However, there is one aspect of suffering that must not be overlooked. Those who suffer feel this part of suffering the

most acutely. “Longsuffering” means to bear a particular affliction for a very long time. The cry of those thus afflicted comes through the lips of David, when he asks in the following psalms, “How long, Lord?”

“Have mercy upon me, O LORD; for I am weak: O LORD, heal me; for my bones are vexed. My soul is also sore vexed: but thou, O LORD, how long?”
(Ps. 6:2-3).

“How long wilt thou forget me, O LORD? for ever? how long wilt thou hide thy face from me? How long shall I take counsel in my soul, having sorrow in my heart daily? how long shall mine enemy be exalted over me?” (Ps. 13:1-2)

“How long, LORD? wilt thou be angry for ever? shall thy jealousy burn like fire?” (Ps. 79:5)

“LORD, how long shall the wicked, how long shall the wicked triumph?” (Ps. 94:3)

Not knowing the length of the trial or when it will end adds to the suffering. As far as one can determine from Holy Scripture, the Lord never specifies the length or duration of His servants’ trials that He has ordained them to bear. There are some rare exceptions, however. King Hezekiah was told that in three days, he would walk into the temple healed (2 Ki. 20:5). Another example was when the children of Israel were told that they had to endure 70 years of captivity in Babylon (Dan. 9:2). The light at the end of the tunnel is rarely seen until the trial has almost finished its work. We have to await God’s good time before we have that glimpse of deliverance from our afflictions.

During my times of suffering for months and even years at a time, the cry of “How long, Lord?” has often come forth from my lips. Yet back has come that reassuring answer: “The end will come in God’s perfect timing,” giving peace and comfort to my heart.

These are some of the other scriptures that have held me in my times of darkness and suffering:

The first speaks of the faithfulness of God: “*Wherefore let them that suffer according to the will of God commit the keeping of their souls to him in well doing, as unto a faithful Creator*” (1 Pet. 4:19).

The second speaks of the vision of eternal joy that is set before us as we endure the cross: “*Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God*” (Heb. 12:1-2). This vision of Jesus—the Author and Finisher, the Beginning and the End, who has set the course before us—gives us the strength to endure our times of suffering.

There is also another very important aspect of suffering that we must not ignore. It is natural to look for the termination of our trials. However, in some cases, a saint is called upon to die during his period of suffering, without receiving deliverance upon this earth. We remember wonderful saints like Dr. Bill Bright, Amy Carmichael, and Christiana Tsai (also known as the Queen of the Dark Chamber), who all

died during their period of suffering, not having received deliverance. Perhaps they were among those of whom Paul speaks in Hebrews 11:35: “...others were tortured, not accepting deliverance; that they might obtain a better resurrection.”

The Fellowship of Christ’s Sufferings

The epitome of suffering is brought out by the Apostle Paul in Galatians 6:17 when he says, “*From henceforth let no man trouble me: for I bear in my body the marks of the Lord Jesus.*” It could well be that the Apostle Paul was referring to the stripes that he had received because of his service for the Lord. But it is also possible that he is speaking of those five wounds that the Lord endured on the cross—the nail imprints on His hands, the wound on His side, and also the nail imprints on His feet.

Many, including the author, have experienced the pain of those marks in the hands, in the side, and in the feet, feeling as though the very nails that pierced Him were piercing them. I read of some who have actually experienced blood flowing out of their hands and side.

I am saying that there is an experience whereby you feel the marks of the Lord Jesus. When you have experienced that, you have touched a very high level of the fellowship of His suffering. Let us understand that there are degrees of suffering, and obviously, Galatians 6:17 is the highest, whether it be actual physical marks as a result of torture or abuse, or whether it be spiritual marks.

I remember in one situation, I wanted to avoid meeting a certain pastor’s wife who had a very sharp tongue. However,

the Lord woke me up at three in the morning, showing me His face, with His beard plucked out. He said, "I gave My face to the smiters; and I want you to go to that church and let that woman lash you with her tongue." I did so, and sure enough, she lashed out at me with her tongue. I felt marks on my face, as if the skin had actually been flayed by a whip, although the marks were invisible.

There are other situations wherein we share in the torments that Christ went through to a very small degree, but this is all part of the fellowship of His sufferings. There are degrees of suffering, and to the degree that we have suffered with Christ, to that same degree do we enter into a deeper level of fellowship with our Blessed Saviour.

May we be those who endure with a cheerful and joyful attitude the trials of life, for the joy of the Lord will strengthen us. As we go through those refining fires of suffering, the glory of God will come forth as gold in our lives.

**To the degree that we
have suffered with
Christ, to that same
degree do we enter
into a deeper level of
fellowship with our
Blessed Saviour.**

CHAPTER TWELVE

The Way to Glory Through Wisdom

The Wise Shall Inherit Glory

Wisdom is another path by which we can indeed have the glory of God. Proverbs 3:35 says, *“The wise shall inherit glory: but shame shall be the promotion of fools.”*

This is also seen in Proverbs 4:7-9, which says: *“Wisdom is the principal thing; therefore get wisdom: and with all thy getting get understanding. Exalt her, and she shall promote thee: she shall bring thee to honour, when thou dost embrace her. She shall give to thine head an ornament of grace: a crown of glory shall she deliver to thee.”* In Proverbs 16:31, we are told that *“The hoary head is a crown of glory if it be found in the way of righteousness.”*

Not only is wisdom a *pathway* to God’s glory, but it also *manifests* the glory of God. In speaking of God’s provision, the Lord Jesus Christ compares the raiment of lilies of the field to that of Solomon in all his glory (Mt. 6:28-29). However, the glory of Solomon was not his garments, although the Lord had given him great riches and honour; it was his wisdom that attracted everybody, including kings and queens from afar (1 Ki. 10:1-8, 24).

Speaking of the nation of Israel, God said through Moses, *“Keep therefore and do them [the statutes and judgments]; for this is your wisdom and your understanding in the sight*

of the nations, which shall hear all these statutes, and say, Surely this great nation is a wise and understanding people” (Deut. 4:6). The glory of God will be manifested through His wisdom. We want to prepare for the coming glory by crying out to God, “O God, give me Your wisdom!” and by applying ourselves to the study of wisdom.

How we do need His wisdom in this life. Not only is it needed by the mature saints, but also the young people need wisdom. One of the things I have learnt in life is to listen to instruction; that is wisdom.

As we pray, God can give us wisdom. We are told that we are to ask and we will receive wisdom (Jas. 1:5). Also, having received the gift of wisdom, we must use it. For example, when we receive the baptism of the Holy Spirit and the gift of speaking in other tongues, it is not sufficient just to leave it. We have to use it frequently each day. So it is with wisdom. We have to know how to move in wisdom after asking for wisdom.

The Beginning of Wisdom

Wisdom essentially covers a person who makes right decisions and who behaves himself prudently in all circumstances and upon all occasions. It clothes a man with the dignity, honour, and respect that is characteristic of the wise.

Wisdom is a gift bestowed by God upon those who are good in His sight and who please Him. It is given together with the other gifts of knowledge and joy (Eccl. 2:26).

We are also told that the fear of the Lord is the beginning of wisdom (Prov. 9:10). We need to consider what the fear of

the Lord is. Proverbs 8:13-14 says, *“The fear of the LORD is to hate evil: pride, and arrogancy, and the evil way, and the froward mouth, do I hate. Counsel is mine, and sound wisdom: I am understanding; I have strength.”* Therefore, the fear of the Lord, which is the beginning of wisdom, is to hate evil things and wickedness. We have to have that holy hatred of evil in our hearts.

We are told in Psalm 45:7, *“Thou lovest righteousness, and hatest wickedness: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows.”* Therefore, there are those two wings that will take us to glory—it is the love of righteousness and the hatred of wickedness. So many people have the love of righteousness, but they do not have the hatred of wickedness; they accept evil people. But we must not be like that.

Psalm 45 continues by describing the king’s daughter, saying in verse 13 that she will be all glorious within. That is truly what we want. We want to have an inward glory that shines forth and dispels all the darkness within us and brings us forth to that perfect day. In Proverbs 4:18, Solomon quotes King David as saying, *“But the path of the just is as the shining light, that shineth more and more unto the perfect day.”* Glory is typified by light; therefore, walking on this pathway of the just, we shall inherit light. We will have that beautiful inward light of the glory of God.

**Wisdom is a gift bestowed by God
upon those who are good in His sight
and who please Him.**

The Seven Pillars of Wisdom

In James 3:17, we have the seven pillars of wisdom. These pillars must be built into our lives through experience:

1. Pure

We have said in so many of our books that the key virtue of wisdom is purity. The wise are pure, for they have pleased God and have been protected by Him from all the pitfalls related to the adulterous woman (Eccl. 7:26).

The key to being pure is this—when temptation comes, either in the form of a wrong motive or immorality, we have to cry out to God for grace to overcome. We have to cry out to God as David did, “Create in me a clean heart” (Ps. 51:10), for it is the pure in heart who shall see God (Mt. 5:8), inhabit His presence, and experience His glory. As we enter into that aspect of the glory of God, then a pillar of wisdom begins to form in our lives.

2. Peaceable

The next pillar of godly wisdom is being peaceable, for “*The words of wise men are heard in quiet more than the cry of him that ruleth among fools*” (Eccl. 9:17). We must not be argumentative. When difficult situations arise, we have to make peace when possible, and as we do, that pillar of peace grows in our lives.

The peace of God dispels all anxiety, and His peace overcomes all the powers of the enemy. Jesus said to the storm, “Peace, be still” (Mk. 4:39). The peace that passes all understanding must be in our hearts, and must garrison

our minds. Our thought life is to be governed by those eight aspects of peace that Paul speaks of in Philippians 4:8:

“Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.”

That is the way to examine our thought life, because when our thoughts are pure and holy and we reject evil thoughts, then we will inherit the peace of God (which is one of the aspects of wisdom—the second of these seven pillars of wisdom found in James 3:17).

3. Gentle

The third of the seven pillars of wisdom is gentleness. King David said, *“Thy gentleness hath made me great”* (Ps. 18:35). God has often spoken to me that it is not simply a matter of telling the truth; one must speak the truth in love, being gentle as a nurse with a baby.

The Apostle Paul said in 1 Thessalonians 2:7, *“But we were gentle among you, even as a nurse cherisheth her children.”* Having been sick for so many years, I have appreciated the gentle touch of the nurse when she came in to help me; it meant so much.

When opportunities arise, we must cry out to God for His gentleness to be manifested in our lives. That is an aspect of the glory of God. When we act with His gentleness, that pillar of gentleness is developed in our lives.

4. Easy to be Entreated

A person who is easy to be entreated is not opinionated, but listens to the views and counsel of others, evaluating the situation carefully. When possible, and when it will not compromise the truth, those who are easy to be entreated will adjust their decisions and plans to accommodate the desires of other people. In this pillar, there is the thought of listening patiently and kindly to those who come to us with needs or with situations wherein we can promote unity and peace.

As we go through life, we realize that the majority of our decisions are not important at all; they do not really matter. Some decisions are, of course, of prime importance; we cannot back down on those. But as we practise being easy to be entreated, that pillar will develop and become established in our lives.

5. Full of Mercy and Good Fruits

Mercy is the highest quality of the Godhead, for introducing Himself to Moses, the Lord said that He is merciful and gracious (Ex. 34:6). The Lord Jesus also stated that He would have mercy, and not sacrifice (Mt. 12:7). Let us remember that “blessed are the merciful, for they shall obtain mercy” (Mt. 5:7).

The wise should be filled with the fruits of the Spirit as well as being full of mercy. Our thoughts are to be thoughts of mercy towards one another, not thoughts of criticism. A good question to ask ourselves is how we would act if we were walking in the shoes of the other person. We have to be merciful one to another.

As we have said, we must also have good fruits, speaking of the fruits of the Spirit: “*love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance*” (Gal. 5:22-23). These will flow from a person who is merciful.

6. Without partiality

Being without partiality is treating all alike and showing no favouritism. When we are merciful, it is easier to be without partiality, so that we treat everybody with the same sweetness and judgment.

In Marseilles, France, there was a certain road that I had to pass by frequently. Alongside this road was the branch of a fig tree that hung over a wall. At that time in France, any fruit that was over the wall became common property. I would often pick the ripe figs and enjoy them.

Then the Lord spoke to me saying, “Consider the fig tree. The fig tree is a symbol of sweetness. That branch stays there all the time, hanging over that wall. If a nice person passes by, the fig tree does not lower its branch so that the fruit can be easily taken. If an unpleasant person comes, it does not lift its branch above that person’s reach.” The fig tree is the same to one and all, and we ought to practise that same impartiality. God creates opportunities and situations so that this pillar of impartiality might be developed in our lives.

7. Without hypocrisy

Being without hypocrisy means that wherever we are, we behave ourselves as is fitting for a Christian believer. We

have to be the same in the pulpit and out of the pulpit. How terrible it is to see pastors speak of righteousness and purity on the platform but then live a life that is impure and unrighteous when they get down from the platform.

Making Right Choices

We have looked at the seven pillars in the life of the man who is clothed upon with the Spirit of wisdom (the second of the Seven Spirits of the Lord enumerated for us in Isaiah 11:2). His feet are firmly upon the pathway to glory.

But there is another aspect of wisdom. Proverbs 8:14 speaks of the fact that *counsel belongs to wisdom*. This is something that we have to practice consistently. Many times in the day when we are confronted with choices and decisions affecting people in many countries, I have to cry out to the Lord for wisdom and the ability to give the right instructions. We want to give wise counsel in little things as well as big things. When we have decisions to make, we must enter into rest and believe God that wisdom will speak to us and show us what to do, so that we are counselled by the Spirit of wisdom.

When I was in a research laboratory many years ago, we had to discover that which was unknown. I was very young at that time, but I had to cry out to God to give me wisdom. I would say, "Lord, You know exactly how this problem can be solved." God was very gracious at that time and gave me keys.

The Apostle James says in James 1:5, "*If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him.*" The Lord said to me once, "If you make right decisions, you will enjoy the

fruit of those decisions—such as righteousness, which is sown in peace of them that make peace. Ask counsel of Me and lean not on your own understanding, and I will guide you.”

As we develop the habit of entering into the fullness of wisdom, those pillars will be established in our lives; and we will be making decisions under the counsel of God. We are to receive wisdom and to move in that wisdom. The Jews looked upon wisdom as being the “wholeness” of a person. Every aspect of one’s life is governed by wisdom. Scripture says that wisdom and knowledge shall be the stability of our times (Isa. 33:6).

We must be clothed upon with the glory of God in the realm of wisdom. In the Last Days, the Church will have the wisdom to counsel the leaders of the world, for the Church will be the head and not the tail. We are going to see Christian counsel and prophecy on national levels, as when Elisha advised the king of Israel about what he should do when facing the Syrians in battle. The king of Syria became so frustrated with the constant thwarting of his plans that he asked his people, “Which of you is a traitor?” The response was, “No one; but Elisha the prophet tells the king of Israel what you say in your bedchamber” (2 Ki. 6:12). God will exceed Himself in the Last Days; to confine Him to what we see today is an offence to His majesty.

Wisdom will cause us to have the glory of the Son of God abiding within us, “Christ in us the hope of glory” (Col. 1:27). Let us cry out to God for wisdom that we might inherit glory.

CHAPTER THIRTEEN

The Way to Glory Through Fruitfulness

The Lord said in John 15:8, “*Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples.*” Thus, our goal is to glorify God in bearing an abundance of good fruit.

The Fruit of the Spirit

What does fruit bearing entail? Certainly with respect to the believer, one aspect of fruitfulness is to bring forth the fruits of the Spirit in our lives in abundance (Gal. 5:22-23). These are:

Love
Joy
Peace
Longsuffering
Gentleness
Goodness
Faith
Meekness
Temperance

Productivity in the Realm of Time, Talents, and Fruit

There are other aspects of fruitfulness that are found in the following three parables on productivity. Now after having healed blind Bartimaeus and being near the city of Jerusalem,

the Lord opened His heart to the disciples concerning the truth of productivity. At this time, He gave the first of three parables on productivity. This first one is called the Parable of the Pounds (Lk. 19:12-27).

Then, having expounded the events preceding His Second Coming, He gave the second parable concerning productivity—the Parable of the Talents (Mt. 25:14-30).

Finally, He gave the Parable of the Vine, in John 15:1-16. Let us look at how the parables differ, one from another:

1. *The Parable of the Pounds* tells us that each individual had one pound. This speaks of the fact that each one of us has the same amount of *time*—24 hours a day, and seven days a week, to devote to the pursuit or task of our choice. Thus, it is for each one of us to consider carefully how we use our precious, fleeting time here upon earth.
2. *The Parable of the Talents* speaks of utilizing to the maximum the *gifts* that God has given us. We must be led by the Holy Spirit in believing God to open the doors of His choice for our ministries. It is our duty to “wait on our ministering,” or as the *Amplified Bible* says, “[*he whose gift is*] *practical service, let him give himself to serving.*”

We must work hard to develop these gifts and be diligent in using them, as we read in Romans 12:6-8: “*Having then gifts differing according to the grace that is given to us, let us use them: if prophecy, let us prophesy, let us prophesy in proportion to our faith; Or ministry,*

let us use it in our ministering; he who teaches, in teaching; he who exhorts, in exhortation: he who gives, with liberality [the KJV says: let him do it with simplicity]; he who leads [the KJV says: ruleth], with diligence; he who shows mercy, with cheerfulness.”

3. *The Parable of the Vine* relates to the development of the *fruit of the Spirit* in our lives, which we will now look at in more detail.

The Importance of Bearing Fruit

The Lord Jesus, while He was on His way with His disciples to Gethsemane, expounded to them the Parable of the Vine, recorded in John 15. In this parable, He explains that He is the True Vine, His Father is the Husbandman, and we (as believers) are the branches.

All branches that do not bear fruit are broken off and cast into the fire—a solemn warning to all Christians to ensure that they are bearing good fruit so that they will not face the pangs of eternal fire throughout eternity.

*We are warned
by the Lord that
all branches that
do not bear fruit
are broken off
and cast into
the fire.*

Then those branches that do produce fruit are purged or pruned, so that they will produce more fruit. In the natural, the orchardist would prune the plant by breaking off the unnecessary twigs that the branches were producing, because these twigs take the life-flowing sap of the branch and give no fruit in return. Spiritually, the Lord

prunes activities that are not essential to the life, purpose, and ministry of that “branch” (or believer) so that there is more fruit.

The Key to Fruitfulness

There follows a discourse on the key to fruitfulness—which is to *abide in the Vine*, the Lord Jesus Christ. In order to abide in Him, as we read and study the Scriptures, we must keep His commandments and be the recipients of the life-giving flow of the Spirit of God so that *His words shall abide in us* (Jn. 15:7,10).

The Lord then delineates the three degrees of fruitfulness, which are:

- 1) *Fruit*—abiding in Christ (the Vine),
- 2) *More fruit*—abiding in Christ, and being purged from less useful pursuits,
- 3) *Much Fruit*—abiding in Christ, and having Christ in us.

The Development of Spiritual Fruit

We want to show how each of the fruits of the Spirit can increase and be multiplied in our lives.

Love

We turn first to love, which is spoken of in Ephesians: “*That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, May be able to comprehend*

with all saints what is the breadth, and length, and depth, and height; And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God” (Eph. 3:16-19).

The fruit of love is increased in our lives through obedience to the Word of God, as we see in 1 Peter 1:22: *“Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently.”*

Joy

In Matthew 5:11-12, the Lord said, *“Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.”* Here, the Lord tells us to rejoice and be exceeding glad when we are persecuted.

The Apostle Paul also said, *“Rejoice in the Lord always: and again I say, Rejoice”* (Phil. 4:4). Joy is increased as we practise those commandments. When we rejoice in all circumstances and in times of persecution, we will have a rejoicing life.

Peace

As we continue in this rejoicing life, in trusting prayer to God, with thanksgiving, then His peace will keep our hearts and minds through Christ. Our peace will grow as He keeps us and answers prayer from one circumstance to the next. Philippians 4:6-7 says: *“Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your*

requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.”

Verse 8 continues: *“Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.”* That is a major key to increasing our peace.

Longsuffering

Longsuffering has to be practiced by a cheerful spirit. The Apostle Paul had the attitude of glorifying God in his sufferings. Scripture points out that we must glorify God in the fires (Isa. 24:15), accepting our circumstances cheerfully and rejoicing in the Lord.

Gentleness

Gentleness is obtained through humility of mind as we minister to others. Our ministry is not with a harsh spirit, but with a gentle spirit that comes through esteeming others better than ourselves (Phil. 2:3).

Goodness

The fruit of goodness is increased by drawing near to the One who is altogether good. Goodness is expressed in acts of kindness and in having a giving spirit. As the goodness of God envelops our lives, we will have a bountiful eye in looking to meet the needs of others. Goodness is the direct opposite of evil.

Faith

Faith comes by hearing, and hearing by the word (*rhema*) of God (Rom. 10:17). The more we read, study, and meditate upon the Word of God ourselves, and the more we hear His Word preached and taught, the more we will avail ourselves to receive His imparted word (*rhema*) into our hearts, so that our faith is stimulated and increased.

Meekness

Meekness comes from a crushed spirit—one that has gone through many difficult situations. Meekness is laying down our own rewards and rights, and being submissive to the orders of those above us.

Temperance

Temperance is setting boundaries for our lives so that in everything we do, being led by the Holy Spirit we set a boundary that is pleasing to Him. We do not, for example, overeat or take even lawful things (or activities) to excess, but we are very godly and circumspect in what we do.

When Moses pleaded with the Lord to show him His glory (Ex. 33:18), the Lord said, “I will cause all My goodness to pass before you.” We can thus readily understand that the more good fruit is manifested in our lives, the more His glory is manifested, since the fruits of the Spirit are attributes of His goodness.

CHAPTER FOURTEEN

The Way to Glory Through Love

Love for God

There are precious promises for those who love the Lord. John 14:21 says, *“He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him.”* That word “manifest” means to “openly reveal” Himself to us. Then in verse 23, Jesus continues, *“...If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.”*

It is important to note that Jesus said “We” (plural, speaking of the Father and the Son) will come unto him. This thought is explained in John 17:20-21, where Jesus said: *“Neither pray I for these alone, but for them also which shall believe on me through their word; That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.”*

There is again a promise of a far greater manifestation of Christ to us in 1 John 3:1-2: *“Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.”* This is not just for Resurrection morning; this

is something that God has reserved for His Church in these Last Days.

Love for the Backslider

When we consider the preparation of the Church for revival and judgment, we have to realize that apart from the message of holiness, another important key is the message of restoration, namely love and compassion for the backslider.

In the Church today, if a person fails of the grace of God, there is a tendency to say, “Oh, he did not have the vision,” or “I have always thought that he would fail.” However, we would do well to remember that the Church of Jesus Christ in the Last Days is not complete, and thus not ready for the glory of God, until many of the backsliders are restored unto the Church, where they will march in rank with the faithful.

We see this truth expressed in the Song of Songs 6:4, when the victorious Church is described as follows: “*Thou art beautiful, O my love, as Tirzah, comely as Jerusalem, terrible as an army with banners.*” Here the Church is called Tirzah and Jerusalem. Tirzah was the capital of the northern ten tribes, those that rebelled against God and were unfaithful, while Jerusalem was the capital of the faithful three tribes—Judah, Benjamin, and Levi. God is showing in typology that the Church in the Last Days is going to be a mighty army, filled with the light and glory of God; and there are going to be many of the backsliders restored and marching in rank. But the key lies in love.

The key to the restoration of backsliders lies in love.

This revival is going to be one of great compassion, because sin abounds. People have fallen into the pits of homosexuality, prostitution, drugs, and anything else we can think of, and those in the pits are very wounded people indeed. It is not legalism, or even conviction, but it is *compassion* that will give them the desire to come out of that pit and walk in the pathway of righteousness. Thus the Church must first learn compassion. God commands compassion to be shown to our brother who is backslidden, and has in fact ordained that the Church be complete and ready for revival only when the backslider has joined the ranks.

Love for One Another

Then there is love one for another, or what some might term the “eleventh commandment.” When the Body of Christ flows together in love, as one in God’s purposes, He commands His blessing (Ps. 133).

We see the heart of Christ for His Body revealed in His High Priestly prayer (John 17). This was during the last of Christ’s discourses in the Upper Room; therefore, it was of great importance.

Kept

There would be no unity in the Body if we were not kept on God’s path for our lives. An important key to being kept is understanding the names of God, which speak of His character.

In John 17:6, Jesus said, *“I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word.”*

Here I believe is one of the great keys for the Last Days—the understanding of the names of God, not only intellectually but also experientially. One of the names of God that we shall have to know in these times is the name *Jehovah Jireh*, the Lord who provides. In order for us to know Him by this name, God has to pass us through definite experiences of need wherein we can know Him as *Jehovah Jireh*, the One who can supply all that we need.

When my wife and I were in a certain situation many years ago, we were living in a house in the dead of winter, with no oil for heating. We had no food or money. However, we had a telephone from which we could call for help, and the people would have been horrified to know that we were destitute. But the Lord said, “Touch that telephone and I am finished with you.” It did not mean that I would lose my salvation, but that I would lose the discipline of God. My wife was sick at that time, so I made her a little bed with the chairs in the kitchen, which was the warmest room. After three days, my wife perked up and said, “Someone is coming.” More to encourage her than anything else, I kept going to the window.

But sure enough, a lady drove up in a car and waved to me. She said, “The Lord spoke to me three days ago that you had some needs. But I was not quite sure, and I prayed on. Was I right? Was I hearing from God?” I said to her, “Sister, three days ago you heard from God!” In this trial, we began to know the Lord as *Jehovah Jireh*. If we had picked up the telephone, we would not have known His name. Thus there are disciplines of God that we have to go through that we might know His name.

There is tremendous power in the name of the Lord. The Lord said, “*While I was with them in the world, I kept them in thy*

name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled” (Jn. 17:12). The same thought of the keeping power of the name of God is also found in Proverbs 18:10, which says, “The name of the LORD is a strong tower: the righteous runneth into it, and is safe.”

Then the Book of Revelation says, “*And they overcame him [Satan] by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death” (Rev. 12:11). We have to know the power of the name of Jesus and the power of His blood, understanding that He is well able to save us from our enemies.*

When we were in a communist country some time ago, we were walking down a certain street, looking at the buildings on the right and left, and noticing that they were all embassies of other communist nations. Suddenly, a dark power came upon me—it was a dark cloud—and from this cloud came voices. They were all extolling the virtues of communism. The power of those voices kept pressing into my mind until I could not think straight. Then from within, there was another voice that said, “Ask them where the blood is.” When I did so, the dark cloud disappeared. They could not stand before the blood.

Sanctified

In John 17:17, we find another key to unity when the Lord prays, “*Sanctify them through thy truth: thy word is truth.” To be sanctified means to be separated for a specific purpose. Being in unity one with another in love requires that we each know our specific God-given purposes and that we are established and moving in His purposes.*

The Lord prayed that we might be sanctified through the truth. How important it is to understand that the Word of God is truth, and that it can dispel the darkness! The darkness cannot comprehend (or “overcome” from John 1:5, *NKJV* margin note) the truth. As we speak forth the Word of God, the powers of darkness flee. We want, therefore, to be filled with the truth.

It is so important that we not only know the truth in our heads, but that we also have that truth worked out inside us. We also want to know the truth concerning ourselves (why we feel like we do) because it will set us free (Jn. 8:32).

On one occasion, my wife and I woke up in such turmoil and groaning. We felt terrible; there was such darkness, and we wondered whatever had happened. Then we cried out to God and said, “Lord show us what this is all about.” Soon there came a phone call from another place, and we had the answer. Someone in that place was going through terrible persecution and battles, and those spiritual powers had come against us. If we had not had that revelation from God, we would have thought that there was something wrong with us.

In John 17:19, the Lord said, “*And for their sakes I sanctify myself, that they also might be sanctified through the truth.*” How did Jesus, the sinless Lamb of God, sanctify Himself, or set Himself apart? Hebrews 2:10 says of Jesus: “*For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings.*” These sufferings do not refer to the sufferings of the cross, but to the sufferings that He went through for our sakes when He was hidden, from the age of 12 until He was 30. Through these sufferings, Christ was made perfect, meaning that He

was fitted for the work that God had sent Him into the world to do. The Lord set Himself apart, and He set His face as a flint towards the Cross.

In like manner, for a church to come into the place of sanctification, the minister or pastor must wholeheartedly set himself apart for the ministry that God has called him to do. As he sets himself apart for this ministry that God has sent him into the world to do, then God, by His Spirit, will sanctify and set the members of the church apart to fulfil their functions that He has sent them into the world to perform.

Once, when I was facing a very difficult situation, I had asked the Lord to take my life (and take me on to heaven at that time). He granted my request. When I died physically and arrived in heaven, I was shown the whole of my life in little cameos. After death, your mind is so quick that you can take in everything in a second. In a twinkling of an eye, I was able to see the whole span of my life.

Where I had asked the Lord for forgiveness, the cameos were blank. (Of course, we do not want to go to heaven with all blank cameos, because we would have nothing left to present to the Lord.) As I watched my life, it was revealed to me that even though I was, at that time, a pastor who was baptized in the Holy Ghost, God had a further purpose for my life. Moreover, I was dying before my time. Oh, the agony that went through my soul at that moment! I cried out to God, "Let me fulfil the work that You have sent me to do on earth!" Then He graciously granted that request.

So you see, dear ones, this is the purpose of the high priestly prayer that Jesus prayed for us—that we might be sanctified to fulfil the work that God has set us on earth to do.

May we realize that we are living in the age that the prophets and saints prophesied about, when the whole of the earth is going to see the glory of God through the Church. We cannot live as we did in days gone by. Being at the very threshold of the fulfilment of God's purposes for the Church, we must continue, sanctifying ourselves and setting ourselves apart. This is so that we can press in and fulfil God's purposes for us, including His purposes for the great revival that is coming.

Being One

Moving on to John 17:21, the Lord Jesus next prayed, *“That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.”*

In the Last Days, God is going to bring His Church into wonderful unity. This is vitally important, because the Church will be like a glorious, victorious army. One of the keys to winning the battle is that an army must march in unison, in step, and in rank. An army must have its eyes upon the goal. It must be directed by the general, with every soldier fulfilling his allotted task.

Unity is the key to receiving God's blessings, and experiencing the glory of God. Apart from the example of Psalm 133, we also see that when the disciples were first mightily baptized in the Holy Spirit on the day of Pentecost, they were all in one accord (Acts 2:1).

In John 17:22, Jesus prayed: *“And the glory which thou gavest me I have given them; that they may be one, even as we are one.”* By way of example, before the 1960s, the

Church was very much divided on the subject of the baptism of the Holy Spirit. Some denominations violently opposed it, while others taught it as an historical fact, but were not really interested in experiencing the baptism of the Holy Spirit in our modern times. Then there were the Pentecostals, who experienced much opposition from the Devil and from some of their brethren as well, in their pursuit of this vital blessing from God.

How did God bring everyone into the unity of the Spirit? He opened the heavens and poured out the baptism of the Holy Spirit in the Charismatic Renewal. One pastor remarked in the 1960s, “Oh, my! A Christian has to run hard to avoid being baptized by the Holy Ghost.” Those who received the baptism of the Holy Spirit—Catholics, Anglicans, Methodists, Presbyterians, Baptists, and Mennonites—all became united as one in spirit because the Holy Spirit had fallen upon them.

Thus, we see that unity is not only a key to the glory, but is also a result of the glory. When God pours out His glory in the Last Days, it will bring about a deeper level of love and unity in His Church, that we may stand in the midst of great opposition and pressure from both the world and the enemy in the days to come.

The Lord Jesus continues His prayer in John 17:23-24: *“I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me. Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world.”* In the Last Days, we will see a far greater revelation of Christ

to His Church, so that His Church can become not only one, but can also be filled with the glory of God.

Finally, He finishes with this: *“And I have declared unto them thy name, and will declare it: that the love wherewith thou hast loved me may be in them, and I in them”* (Jn. 17:26). That name of God could well be “God is love” (1 Jn. 4:8).

What Is Love?

Love Manifested by God

We have seen that love is the key to glory. In contemplating what love is, it is fit that we begin with God, the God of love. His purpose in the Creation and 7,000 years of man on the earth, is to manifest who He is—the God of love.

When Christ descends upon the Mount of Olives, as the armies are breaking into Jerusalem in the last siege before His Second Coming, we know from Scripture what the conversation will be between the Lord and the defenders of Israel. He will cry, “It is I;” and they will say, “We have waited for Thee” (Isa. 25:9).

This scene is further described in Zechariah 12:10: *“And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn.”*

There are poignant conversations that take place afterwards between Israel and the Lord as they look upon Him: *“And*

one shall say unto him, What are these wounds in thine hands? Then he shall answer; Those with which I was wounded in the house of my friends” (Zech. 13:6). It was the house of Israel who crucified Him. When He came to His own, as John said, they esteemed Him not (Jn. 1:11).

Israel will look upon Him whom they have pierced. This is the fulfilment of the type seen in Exodus 12:6, when God gave to Moses the commandment concerning the sacrifice of the Passover Lamb: “*And ye shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it in the evening.*” They would put the blood of the lamb upon the doorpost of their dwelling places—across the lintel. When the angel of death went out to slay the firstborn, he would pass over that house when he saw the blood.

That is a picture of the true Passover Lamb—the Lord Jesus Christ. Remembering that the whole congregation of Israel was to kill the Lamb, we find this fulfilled in Matthew 27:25 where the nation of Israel said concerning Jesus (after calling for Him to be crucified), “*...His blood be on us, and on our children.*” From that evening on, there began that long night of spiritual darkness for Israel of 2,000 years.

However, in Isaiah 53, we see yet another aspect of the same truth. While the whole congregation of Israel was responsible for the crucifixion and death of the Lamb of God, Isaiah 53:10 says, “*Yet it pleased the LORD to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin...*” Here, Scripture suggests that God the Father (through Isaiah) was commanding the death of the Lord Jesus Christ.

John 3:16 again supports the fact that it was God the Father who was actually in Christ, reconciling the world to Himself: “*For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.*” It was Jesus who laid down His life. He said in John 10:18, “*No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father.*” If the Lord Jesus Christ had been so minded, He need not have gone to the Cross, because He had the power to save His own life. If He had not allowed Himself to be taken, the Roman soldiers would not have been able to touch Him.

Thus, we have at least three aspects of the death of Christ at the Cross:

- First: It was the *congregation of Israel* who cried out, “Crucify Him.” They were appointed and destined to kill this Lamb.
- Second: *God the Father* was pleased to give His own Son to be bruised and crucified for our sakes.
- Third: *Christ* voluntarily went to the Cross, and yet He had the power all the time to save Himself—even to come down from that Cross—had He so chosen.

There had to be the free will of Jesus operating at the Cross in order that He might fulfil the sacrifice of Leviticus 1—the voluntary burnt offering, speaking of the wholehearted surrender of self to the will of God, in obedience to the first

commandment: to love the Lord God with all one's mind, heart, and strength.

The question then arises, when we consider God the Father and the Lord Jesus Christ, as to who gave the most. In actuality, it is easier to die oneself than to see one's loved ones suffer. This thought is expressed in a spiritual sense by the Apostle Paul in Romans 9, when he says in verses 1 through 3: *"I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost, That I have great heaviness and continual sorrow in my heart. For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh."*

There have been times when a loved one of ours has been in prison, and I have felt the love of God so come in my heart that I would have preferred to be in prison myself, that he might be free. It would have been easier for God the Father Himself to have died, than to give His own Son. The Father's pain, grief, and suffering were in actuality greater than the Son's.

We see another aspect of the crucifixion in Revelation 13:8 where there is a reference to the Lamb slain before the foundation of the world. Before the foundation of the world there was a conference between God the Father and God the Son. It took place between the two creations, after the first creation had rebelled against God. Lucifer and his angels rebelled against God and took the inhabitants of the world at that time along with them in the rebellion. That earth was thrown into chaos and darkness, and God decreed judgment, whereupon many of the rebellious angels fell into hell.

It was almost as if an accusation was hurled against God at that time that He was a God of anger and wrath, with no

compassion and mercy. It seems that before this Creation, God revealed to His Son that He must manifest Himself in His true character as the God of love.

In order to manifest His love, He created Adam and his seed in His own likeness. Because God gave Adam a free will, he could fall. In the foreknowledge of God, He knew that, in Adam, mankind would indeed fall. Therefore in order to reconcile them unto Himself and to satisfy judgment, He planned to redeem them to Himself through the blood of His dear Son. In so doing, He would reveal His true character (to the angels in heaven and those who had rebelled against Him) as a God of love.

God paid a tremendous price to reconcile the world to Himself; He had to give His only begotten Son. Christ was the only sacrifice who was found worthy; His death was the only price that would satisfy divine justice. May we consider that throughout all eternity, God the Father has to look at the wounds in His Son's hands, knowing that this was the price love had to pay for the redemption of the sons of Adam.

It is true that *“Greater love hath no man than this, that a man lay down his life for his friends”* (Jn. 15:13). But perhaps we could even say, greater love has no Father than this, that He would give His Son for our sakes.

**God the Father gave the most because it
is easier to die oneself, than to see one's
loved one suffer.**

Love—Compassion and Giving

Love is composed of two virtues. First it is composed of compassion. In 1 Corinthians 13, love is defined succinctly in these little words—“love suffers long and is kind.” It is a heart attitude that is seen in one who walks with the sinner or backslider in his spiritual journey from Babylon to Jerusalem, speaking of the journey from the world back to the Church. In other words, love bears all things.

The Church must have God’s compassion on the returning backsliders in the Last Days, welcoming and leading them back into the straight path, and into the fellowship of those who have been redeemed by the blood of the Lamb.

This virtue of love is achieved by a stretching process that goes on in our lives, causing us to cry out, “O God, increase Thy love within us!” We tend to think that there will be some dramatic experience, and the love of God will just fill us. That can happen at times. But the only way love is developed is when we suffer long and we are kind. Often, that suffering has less to do with circumstances, and more to do with people. God graciously places certain people on our path so that we might have an experience of suffering with them—trying to lift them from the pit, and walking with them up and down for a very long time. We may get worn out, but when we choose to love, we keep remembering what pleases the Lord, and saying to ourselves, “We must be kind.”

The other aspect of love is giving. It is so clear from John 3:16 that God so loved that He gave. There is a giving of self and of substance. We have the thought that there is the laying down of one’s life for one’s brethren in 1 John 3:16: *“Hereby perceive we the love of God, because he laid down his life for us: and*

we ought to lay down our lives for the brethren.” There is also the thought of the giving of substance in the next verse: *“But whoso hath this world’s good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?”* (1 Jn. 3:17).

In the Last Days, the Church is going to feed people spiritually. The Church will also become a “Bethlehem” or “house of bread,” feeding people in the natural so that the love and compassion of God will be expressed in the Church through miracles of provision. The Lord is preparing and strengthening His people to believe for miracles of provision. While it is true that judgment will come, revival will precede judgment. The purpose of revival is to strengthen us and take us through the coming judgment.

Many dear ones in America, only anticipating the judgment, have gone to natural means to preserve their lives and the lives of others. The commerce in preparation for the Tribulation is fantastic. One can purchase packages of dry food that will last for a whole year. Of course, some enterprising souls realize that if you have food and others do not, the others might try to take your food. Thus, they have created packages for the barricading of your property. Yet others have adopted the less than Christ-like attitude of selling guns for self defense against the mob that would overrun your house because you are the only one who has food. It would be amusing if it were not so very serious.

When I contemplated what was happening, the Lord spoke to me so strongly saying, “I am responsible for looking after My people. If I call for judgment, then I will look after My people in that time. My people are to prepare for miracles of provision. Even as I looked after Elijah, so I will look after My people in times of judgment.”

The Lord's ways are so very different from man's ways. He is the Divine Provider. He is requiring that we believe Him for miracles of provision, not just for ourselves but for the Church, so that by the power of Christ, the Church will be able to look after the needy in times of trouble in providing housing, clothing, and food.

In the past, some revivals have taken place in the time of great economic difficulty, and the Church has literally fed the needy in such times. Instead of looking inwards on how we can be looked after, God wants the Church to look outwards, to see what we can do for the world in this time. That is the attitude of love—it is the outflowing of compassion in the realm of provision through miracles of provision, so that by the grace of God, the Church can shine forth and show the love of God to the needy.

Aspects of the Love of God

In Ephesians 3:17-19, the Apostle Paul prayed, "*That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, May be able to comprehend with all saints what is the breadth, and length, and depth, and height; And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God.*" To be rooted and grounded in love—to know experientially the love of Christ—is the key for the Church to see (and be filled with) the glory of God. When we are "*filled with all the fullness of God,*" we will be clothed, or covered, with His glory.

The Breadth of God's Love

We begin with the *breadth* of the love of God. The Word of God is very clear that whosoever will, may come

(Rev. 22:17), and that whosoever calls upon the name of the Lord shall be saved (Rom. 10:13).

Sadly, many churches have made the mistake of forgetting that. They have stationed their deacons at the door and have qualified the “whosoever” to mean “whoever meets the approval of the church leadership” instead of a more scriptural, “wholesale” *whosoever will*. Because of certain prejudices, traditions, or a lack of having the mind of Christ in the matter, many churches have found that individual who would have come under the “whosoever” category in heaven’s view, did not line up with the expectations of the deacon board.

In the 1960s revival, for example, many hippies were swept into the Kingdom of God. However, many churches lost the revival because they had failed to consider the breadth of the love of God. Instead of opening their doors to the hippies, they said to them, “Before you enter the sanctuary, you must wash, shave, have a haircut, and change your clothes.” The hippies said, “We just wanted Jesus.” In contrast, the churches that opened their doors wide to them found that these hippies flocked down to the altars, got saved, and were baptized in the Holy Ghost very quickly. Afterwards, they learnt how to wash and straighten up, too. How important is God’s order!

In the next revival, we shall see a mighty outpouring of the Spirit of God upon the poor and the needy. Apart from ministering to their spiritual needs, we must remember that they will need physical food and clothing as well.

The Length of God’s Love

Then there is the *length* of God’s love. We think of King Manasseh, and how God suffered his sins for so many years.

He perpetrated many abominations in Judah and Jerusalem, and did worse than all the other kings before him.

Every righteous man must have wondered why the Lord did not bring down his judgment upon Manasseh, but God saw within his heart that which perhaps no one else saw—that desire for truth. Perhaps his praying mother held on to God, and broke through in prayer, obtaining a promise from God and entering into a covenant relationship with God for her son, the king.

God took Manasseh down into a Babylonian captivity, bound with irons, before he came to himself, and being humbled, cried out to the God of Israel. God then restored him to the throne (2 Chr. 33).

Many backsliders are like that. They had perhaps known the Word of God at the knees of their mothers, and then strayed from the path of righteousness. Others, looking on (perhaps not realizing that that deposit had been placed within the hearts of these ungodly people) conclude that there is no hope for them because they have committed so many sins. But O the length of the love of God! It is amazing how God will continue pleading and pleading until these backsliders come back to their senses and return to the Church that they once knew.

The Depth of God's Love

Next, there is the *depth* of God's love. Truly the love of Christ is beyond one's knowledge (Eph. 3:19). God has been dealing with us concerning the restoration of several people, and we have been saying, "Lord, are You sure that they will return and repent?" We had been exasperated and worn out

with continuous cycles of pulling them out of the pit, only to have them slide back again; it was quite a strain to do so. But we were instructed by the Lord to persevere. The result of this perseverance will be an understanding of (and participation in) the love of God, which will cause us to be filled with all the fullness of God.

This is the way to revival: it is to be filled with all the fullness of God. The way to that glory is through love. There will be a time when we will know the fulfilment of Ephesians 3:16-17, John 14:21-23, and John 17 (“I in thee, and We in them”). There is going to be a revelation of “Christ in us” in a way that we have never dreamt possible, and He will come to be admired in His saints (2 Th. 1:10).

The Height of God’s Love

In 1 Samuel 2:8, it says, “*He raiseth up the poor out of the dust, and lifteth up the beggar from the dunghill, to set them among princes, and to make them inherit the throne of glory: for the pillars of the earth are the LORD’S, and he hath set the world upon them.*” We see this so often in Africa—those fresh hills of manure, where a man’s wealth is based on the height of his dunghill, since it is used as building material. The beggar has only a tiny little dunghill, and there he sits. Yet God will lift him from the dunghill to place him upon the throne of the glory of God.

God had given me a vision of those who sit upon the thrones in heaven above. The beauty of the character of those people is beyond description. As I contemplated those upon the thrones in heaven and saw the beauty of Jesus manifested through their very faces, beings, expressions, and gestures, my heart cried out that we might be enabled to experience this upon earth.

God has also shown me the great glory that is going to be manifested in the Church. As I looked at the saints of the Last Days, I saw again the very reflection of the glory of Christ's nature.

God is placing a vision before us. We are men and women of destiny and privilege, because we are living on the threshold of the greatest revival the earth has ever known. There is going to be a manifestation of Christ in His people, the like of which we have never seen. What a privilege and what a responsibility we have.

Love is the key to glory. In knowing experientially the love of Christ that passes knowledge, we will be filled with the glory of God. May God grant that we might understand some of the keys to revival, and that by the grace of God, we will qualify to experience His coming glory in His Church. The Lord can then come into us in a way we have never known before, and be admired in and through His saints.

*To be rooted and
grounded in love—to
know experientially the
love of Christ—is the key
for the Church to see (and
be filled with) the
glory of God.*

PART IV

Preparing for
the Glory

CHAPTER FIFTEEN

Preparing for the Glory—Waiting

The Danger of Discouragement in Waiting

We have to have in our hearts the hope of the coming glory of God. However, we are in a time of waiting for the coming glory, and it is in this time of waiting that God tests our hearts.

The prophet Malachi lived in a similar time of waiting. He was the last prophet in the Old Testament—about 400 years before the first coming of Christ. There are many parallels that can be drawn between the ambience amongst God’s people during that time before His first coming and the ambience in churches today. While there was intense expectancy for the Lord to come, He had His own time schedule. As such, the people in Malachi’s day were getting quite discouraged.

We, too, are passing through a time that can be compared to the time of Malachi when people said, “When is the time of His coming?” The Church is asking today, “When will the promised revival come?” “When will the Lord be glorified in His Church?” “How close are we to His glorious Second Coming?” We want to look at the Book of Malachi because it contains many precious truths and promises from the Lord that are relevant to our day.

God’s Love

Malachi begins with the declaration of God’s love—“*I have loved you, saith the Lord...*” The prophet then asks the people

why they are questioning His love, saying, “*Wherein hast Thou loved us?*” (Mal. 1:2). The people were not feeling the presence of the Lord as they had hoped, and they were questioning the Lord’s love for them.

It is interesting how the Lord responds with the analogy of Esau and Jacob: “... *Was not Esau Jacob's brother? saith the LORD: yet I loved Jacob, And I hated Esau, and laid his mountains and his heritage waste for the dragons of the wilderness*” (Mal. 1:2-3).

Esau, as the eldest, should have had the birth right. The nation that we call Israel today should have been called the nation of Esau. However, while Esau had all the promises of God at his disposal, he chose to despise the birthright. In other words, when the going got difficult, he chose the earthly pleasures and the easy way, the quick satisfaction of his fleshly desires. It is important to understand that God will test us to see if we really want the things of God, or if we want the easy life. So many people are content with just getting into heaven. But God wants something better than that; He wants to bring many sons to glory.

Esau had that tendency to opt for the easy life. He did not think that the battles were worth it. The result was that he sold his birthright to Jacob. Later, having realized the tragic mistake that he had made, he changed his mind and wanted it back, but he could not obtain it. The birthright had been given to another.

The Lord was saying to Jacob, “The proof of My love is this—I hated Esau, but I loved you.” The love of God comes upon those who set their faces like a flint to fulfil God’s will, those who have a vision of that which is higher, who say to God, “Yes, Lord, I want to press on.”

God's people were getting weary, and so the Lord graciously reaffirmed His promise: *“For from the rising of the sun even unto the going down of the same my name shall be great among the Gentiles; and in every place incense shall be offered unto my name, and a pure offering: for my name shall be great among the heathen, saith the LORD of hosts”* (Mal. 1:11). Here He is saying that His glory will be seen throughout the world; but meanwhile, He had to contend with the attitude of His people.

What God Wants in the Time of Waiting—the Fear of God

The Lord then presents what He really wants to see in the time of waiting—the true priesthood of God. The time of Malachi was a time when many were backsliding, and even the priests were saying that it was a weariness to serve God. However, the Lord directed their attention to Levi, the one whom He had chosen, saying,

“My covenant was with him of life and peace; and I gave them to him for the fear wherewith he feared me, and was afraid before my name. The law of truth was in his mouth, and iniquity was not found in his lips: he walked with me in peace and equity, and did turn many away from iniquity. For the priest's lips should keep knowledge, and they should seek the law at his mouth: for he is the messenger of the LORD of hosts” (Mal. 2:5-7).

Levi had that reverential fear of God. He was very careful of what he said and did, and God rewarded him with the beautiful blessings of life and peace. It is a wonderful thing to have that covenant of life and peace, so that the vibrant life

of God flows through us, and we have God's peace within us in times of difficulty and coming storms. It is a covenant that God gives to those who are pleasing in His sight.

I have tried to stress time and time again that there is a key to receiving the blessings of God, knowing His continuous salvation whereby we are delivered from our enemies (both inside and outside) and knowing His anointing in our lives. That key is found in Psalm 50:23: *“Whoso offereth praise glorifieth me: and to him that ordereth his conversation aright will I shew the salvation of God.”*

It is our conversation that determines whether or not we receive the blessings of God. Out of the abundance of the heart, the mouth speaks (Lk. 6:45). Our words determine if we receive God's blessing and know His continuing power in the realm of salvation. Concerning Levi, God makes it so very clear indeed that the law of truth was in his mouth.

There is a covenant wherein God promises, *“As for me, this is my covenant with them, saith the LORD; My spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the LORD, from henceforth and for ever”* (Isa. 59:21). This is a wonderful promise of God. If we will walk uprightly, and speak the truth in every situation and those things that are pleasing to Him, then God will reward us with His Word in the mouths of our seed and of their seed as well.

Levi walked with God in peace and equity (Mal. 2:6). Peace with God indicates unity, meaning that we are at one with God. The Hebrew word for peace is *shalom*; and the Greek word for peace is *eirene* (or “oneness”). *Equity* is higher than

the law. In some situations, the law does not apply, or it just does not fit, and we have to cry out to God, asking Him, “Lord, what is right or equitable in Your sight?” Levi took the time, when he was confronted with such situations, to cry out to God in this manner, and God loved that. Levi became very dear to the heart of God.

Malachi 2:7 says, *“For the priest's lips should keep knowledge, and they should seek the law at his mouth: for he is the messenger of the LORD of hosts.”* This thought of keeping knowledge is very important. In Proverbs, King Solomon said, *“Buy the truth and sell it not...”* (Prov. 23:23). One of the constant agonies of being a pastor is not just seeing people reject salvation, but seeing those who have received salvation and the truth, sell it for a mess of pottage as Esau did. These people do not keep knowledge.

We want an ever-increasing revelation of the Lord until we pass into eternity. Let us not be content to settle on a plateau or preach the same thing year after year, but rather let us encourage one another to go on with God. The priests should also seek the law at the mouth of God. The Word of God is so wonderful. You can read it for many years, and yet there is still something fresh. The Word lifts us higher and higher.

The Lord then reproves the priests, *“But ye are departed out of the way; ye have caused many to stumble at the law; ye have corrupted the covenant of Levi....”* (Mal. 2:8). Our lives should be a beacon whereby we are showing light to people, and pointing out the direction they should take. These priests were murmuring. They had left the path of righteousness.

The terrible thing is that because of the fact that none of us lives or dies to ourselves, these priests had a negative impact

on others. We influence people; if we turn aside, we cause others to turn aside, too. Let us be priests after the order of Zadok. In a time of backsliding, when the other priests turned aside, Zadok was faithful. When the other priests returned, they were confined to an Outer Court ministry, but Zadok was permitted to appear before the Lord (Ezek. 44:15).

What God Wants in the Time of Waiting—Cleansing

God's answer is this: *"Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come..."* (Mal. 3:1). God will prepare the hearts of His people so that they will be ready when He comes. When the Scriptures speak of the coming of the Lord in revival or judgment, we often see the word "suddenly" in relation to His coming. Revival is not a progressive thing. For example, when revival came in the time of Hezekiah, it was said that "the thing was done suddenly" (2 Chr. 29:36). Therefore, we have to prepare for revival, because when He comes, it will be too late to make preparations.

Then Malachi continues: *"But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' soap"* (Mal. 3:2). The Lord wants us to be clean; He has put in us a desire for cleanliness. Cleanliness is "next to godliness." When we come to church, we make sure that we look presentable. God wants a clean people—not just on the outside, but on the inside. Thus, He comes as refiner's fire and fuller's soap. In the Old Testament, fuller's soap was used to wash white garments so that they would be thoroughly clean and

spotless. That is the kind of Church He wants to come for. He cleanses us so that we may offer an offering in righteousness (Mal. 3:3). God is going to cleanse and purify us. We want to be ready, presenting ourselves and asking Him to cleanse and purge us now, so that we can be prepared for His coming, and participate in the great revival.

In Malachi 4:2, those who fear the Lord (those who do not follow the crowds or get caught up in the circumstances around them, but who speak of the Lord often, one to another) are given wonderful promises: *“But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall.”*

The expression “calves in the stall” may need explanation. Some of the best leather in the world comes from Italy. The young cattle are placed in stalls, and they do not run around as others do. The result is that they grow up very quickly and have skin that is without blemish. Their leather is very supple, and the grain is very beautiful indeed.

When I was in New Zealand many years ago, I was taken to one of the sheep farms. I noticed that some sheep had been corralled, while others moved around freely. The farmer explained that the sheep were corralled for about four days before they were killed, so that their meat would be tender. Christ Himself was confined in prison before He was crucified. Thus there will be times when the Lord leads us into captivity to bring us to spiritual maturity.

Malachi also says of the righteous in Malachi 4:3, *“And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, saith the*

LORD of hosts.” There are going to be vessels of wrath that will trouble the vessels of mercy. Consistently throughout life, we will run into those who oppose us. The purpose of this opposition is to develop our spiritual muscles. To develop these muscles, we must have an opposing force.

If we will see that those who oppose us are actually developing us, we can take these situations with a right attitude and thank God for them. Personally, I have found that, at times, my prayer life makes quantum leaps through those who oppose me. When God’s work is done, the vessels of wrath are removed, and we can have a little rest before moving on.

Certain aspects of waiting for and preparing for the glory of God can be seen so clearly in the Book of Malachi. There is the attitude of some who say, “We have waited for a long time.” That is exactly the attitude that the Apostle Peter speaks of in 2 Peter 3:4, when he quotes some as saying, “...*Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation.*” Yes, we are waiting, and many other Christians are also waiting throughout the world. God is going to release His glory. When it comes, it will be sudden, but we are to wait patiently for it.

We want to be those who wait, for the Lord says, “...*blessed are all they that wait for him*” (Isa. 30:18). The Lord desires an active (and not a passive) waiting. An active waiting is waiting with the confidence that something is going to happen, and that God will indeed come on the scene. It can be likened to a hostess who has a guest coming, and who spends a long time getting her house in order. We have the greatest Guest who is coming—the Lord Jesus Christ—and

we want to get everything in order in our lives, because He is coming in great glory. We do not want to be those who go to church but do not live right, because when the Lord comes, the sinners in Zion will tremble (Isa. 33:14).

When I visited a particular church, I was told that those in that church who were not living uprightly did not dare to come to church services, because their sins were usually exposed (for example, in prophecy or interpretation of tongues). That is what it is going to be like in revival—things will have to be in order or they will be exposed. Let us be those who deal with sin now, so that when the Lord comes in His glory, we are clean and prepared.

Today, the Church is divided. There are those who are faithful and looking to the coming glory. There are also those who are compromising and opening the doors of their churches to the influences of the world (in areas such as music, dress, doctrine, and so forth), hoping by that means to increase their numbers. Yet in so doing, they are not being faithful to the vision that God has given—to fill His Church with His glory, and not with the spirit and influences of the world.

We do not want to be like the priests who went astray in the time of testing. Rather, we want to be like the faithful sons of Zadok, waiting and preparing for that coming glory.

**The Lord desires an active waiting,
with the confidence that
He will indeed come on
the scene.**

CHAPTER SIXTEEN

Preparing for the Glory— Discernment

In this chapter, we want to develop the thought of preparing for the glory through discernment. The Church is anticipating revival, but the wise are asking the Lord, “How do we prepare for glory?”

The Need for Discernment

When the rain comes, the grass flourishes, but so do the weeds and the frogs. In the spiritual, frogs speak of false prophets (Rev. 16:13). What happens in the natural is a picture of what happens in the spiritual. When the glory comes in revival, Satan will produce a counterfeit. Thus it is so important that we learn discernment in the time of preparation, so that we are not led astray by false voices.

It is through discernment that we know who is serving God and who is not (Mal. 3:18). This is not an easy thing to distinguish. The wicked are not necessarily those who are outside the kingdom. No one, for example, needed discernment to know that Saddam Hussein was wicked.

The Lord warned in Matthew 7:15, “*Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves.*” We do not want to be deceived. This warning was also brought out by the Apostle Paul, when he met the elders of the Ephesian church for the last time: “*For I know this, that after my departing shall grievous wolves*

enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them” (Acts 20:29-30). Many like to draw people to themselves in order to control them; a true minister draws people to Jesus Christ. We must have discernment to know who is of God and who is not.

Qualifications for Discernment

Prior to that promise of discernment in Malachi 3:18, there are certain requirements that are listed for us:

“Then they that feared the LORD spake often one to another: and the LORD hearkened, and heard it, and a book of remembrance was written before him for them that feared the LORD, and that thought upon his name. And they shall be mine, saith the LORD of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him. Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth him not” (Mal. 3:16-18).

First we are to *fear the Lord*. An aspect of that is to watch our conversation, for this is the key to salvation. One who fears the Lord is one who controls his tongue and orders his conversation and behaviour aright at all times, whether in church or out of the church. The Lord records the conversations that we have. Those who fear the Lord will speak often about Him—what He is saying and doing. The Greek word translated “conversation” also can have the meaning of “behaviour” or “conduct. Therefore, we must be circumspect in what we do, and where we walk,

doing only what God has ordained for us. Discernment is given to such people.

In these verses, there is also the thought of *fellowship*, as those who feared the Lord spoke often one to another. In the natural, we speak to different people at different levels. For example, one can only speak to a child at a certain level. Likewise in the spiritual, there are levels of conversation. We can only speak to those who are just saved at a certain level. For those that are young in the faith, we must not bring forth things that are too hard for them to bear. Also, we can only share our hearts with those who are on our same level. The degree of fellowship depends upon the degree of maturity that each person has attained.

*We can only
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The Lord hearkens or gives diligent attention to those who are speaking about the things of God and about God Himself. There was a lady pastor who was praying and asking the Lord if He heard her. He appeared to her and cupped His hand over His ear as if to indicate that He was paying close attention to what she was saying. There are recording angels and books in heaven. Each one of us has a book in which the things that we say are recorded. If we have spoken idle words, we shall have to give an account (Mt. 12:36). In Malachi, we see that the Lord has His own book to record, for heaven's remembrance, the things that people have said about Him and about the Church.

The Church is the Body of Christ. Therefore, when we speak of the Church, we must speak with great reverence, especially when attending church services, because we

are joining with other members of the spiritual Body of Christ.

The Lord said of those who fear Him, *“And they shall be mine, saith the LORD of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him”* (Mal. 3:17). The thought of being one of God’s jewels is found again in Zechariah 9:16, where we are called stones in the crown of the Lord. It is also seen in Haggai 2:23, where Zerubbabel is called a “signet” (or a ring) in the Lord’s hand. What a wonderful man Zerubbabel was!

We are also called a “royal diadem” in the hand of the Lord. Kings in olden days had great treasure houses; they often held their wealth in their hands just to feel the priceless treasures. That is what the Lord does, and it is very humbling for us to consider such thoughts and actions on His part. In 1 Thessalonians 2:19, the Apostle Paul said of the Thessalonian believers, *“For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at His Coming?”* May we be those who belong to the Lord and who qualify to be part of His jewels.

Apart from having the fear of the Lord, there are other keys to receiving God’s discernment. John 7:17 says, *“If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself.”* In other words, an important key to discernment is *doing the will of God*. Jesus came to do the will of God. His Father’s will led to Christ’s having intense popularity at one moment and intense rejection the next moment, because His purpose was to suffer and die for us. If we

will do the will of God, we shall know what is of God and what is not.

Another key is found in John 8:31-32, where Jesus said, “*.. If ye continue in my word, then are ye my disciples indeed; And ye shall know the truth, and the truth shall make you free.*” Those who continue in His word will know the truth.

Discernment is also given to those who have a close relationship with Jesus, as we read in John 15:14-15, where He said, “*Ye are my friends, if ye do whatsoever I command you. Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you.*” Jesus is formidable in His righteousness, holiness, justice, and truth. He is every whit a man; He is a decisive leader and knows what He wants. We do not want to be like Balaam, serving Him afar off. We want to be His friends, receiving from Him revelation and discernment.

By way of example, the Apostle John was the one who had the greatest revelation in the New Testament. In receiving the Book of Revelation, he saw into eternity—beginning with the time before the world was created. He saw the end of time; he saw beyond time, into the New Heavens and New Earth. It was because he had a close relationship with Christ that he was singled out as the disciple whom Jesus loved (Jn. 21:7). John’s Gospel, the spiritual gospel that depicts Christ as the Son of God, begins: “*In the beginning was the Word, and the Word was with God, and the Word was God.*” John proclaims Him as the Creator, the Light, and the Life, and he continually writes about the love of God in his gospel and in his epistles.

Discernment—Not Listening to Those Who Have Turned Aside

One of the attributes of Christ is that He is faithful and true. You can rely on Him. He is faithful to the core. Proverbs 20:6 explains that, “*Most men will proclaim every one his own goodness,*” and then asks, “*but a faithful man who can find?*” Psalm 12:1 cries out, “*Help, LORD; for the godly man ceaseth; for the faithful fail from among the children of men.*”

Many start on the path of righteousness but turn aside. As we study the Word of God, we find that there is far more concern on the part of Jesus for those who know the truth and turn aside, than there is for the unsaved. The great concern of a pastor is for those who accept Christ and do not continue.

In the realm of discernment, another important key is to not listen to someone who has put his mantle aside or who has left the anointing. We are to commune instead with those who hear from God.

An observation that my wife’s uncle used to make was that those who did not succeed in business, often sought to teach others how to succeed. Many of them, for example, would write books on the subject. We have to be very careful which books we read. Before we get into men’s “how to” books, we should ask “Have you?” I have seen so many ministers who have failed in the ministry turn to writing books. I prefer to read books written by those who have succeeded.

When I was teaching at a Bible college on the east coast of America, the Lord said, “I want you to go to the west coast.” When we asked the Lord about the purpose, He answered,

“Someone is going to die, and you have to be there.” This concerned a minister that I knew, who used to be on fire for God. However, along the way, he became discouraged and began to dabble in business. God had warned him about his business ventures, and had said, “If you do not stop, I will take your son.” He did not listen, and his son was taken. The minister subsequently moved out of business directly, but he began to teach others how to succeed in business. This then was the man about whose death the Lord had spoken to me.

While I was there on the west coast in obedience to the Lord, God showed me a vision of the golden path that the minister should have been on; it led up to such glory. There was another path leading off from the first path—it was also light, but as it continued, it went down and down into hell. Then the Lord revealed to me that in His mercy, He had taken this minister before he became established in that alternate path—before he lost his salvation.

It is so important that we follow those who have known the way and are staying on the way, and not those who have turned aside. An important question we need to ask ourselves is, “Who are our friends?” We want to entrust our spiritual lives to those who are walking with God, who hear from Him and can discern.

How do we know if someone can be trusted or not? One key lies in knowing the spiritual name of that person. There are literally thousands of names in the Word of God. John the Baptist was likened to Elijah. The Jews looked upon Ezra (that great man of God of the revival period, who taught Israel the Law), as a “second Moses.” Thus we can seek the Lord for a revelation of the spiritual name of a person, so that we can discern who that person is.

Discernment is necessary in the preparation for God's glory. It will help us to know who people are. Above all, it will enable us to know who we are, and to understand God's purpose for our lives.

PART V

The Glory in the
Last Days and
Beyond

CHAPTER SEVENTEEN

The Glorious Church in the Last Days

His Bride Will Share the Glory

God's purpose for the Church has involved over two thousand of the seven thousand years of God's purpose for man:

4,000 years from Adam to Christ

2,000 years (approximately) for the Church Age

1,000 years for Christ's millennial reign on earth

We have the privilege of living in the Last Days, just prior to the coming of the Lord, when the Church will come to her fullness and maturity.

The Church is the Bride of Christ. A bride is very important indeed to a man. She is his most precious gift, and she enhances his personality. In England, for example, when men are considered for promotions in the civil service, the wife is considered as well. The reason is because the wife plays such an important role in her husband's life. She bears not only the name and title of her husband, but also his honour.

When we consider that the Church is the Bride of Christ, we realize that she is His most precious possession. Therefore, the Church is going to manifest the glory of the Bridegroom. There is a tendency of some to denigrate the

Church. However, that is very foolish, because whoever speaks ill of the Bride is denigrating the Person of the Lord Jesus Christ.

The Church has been through some very difficult periods. But she is going to come out triumphant in power in the Last Days because the power of God manifests the glory of God. Christ said in John 14:11, *“Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake.”* People will believe that the Church is the Body of Christ because of the great power that will be released to the assembly of believers in the Last Days.

There is something concerning the power of Christ that I have meditated upon for many years: it is the thought that the power of Christ manifested through the Church will convert men and women. That was seen (in negative form) when the Lord was in Capernaum. He said, *“If the mighty works that have been done here were done in Sodom and Gomorrah, they would have been converted”* (Mt. 11:23). Thus, we see the key to the conversion of homosexuals—the power of God. When they see the power of God, they will repent and get delivered and cleansed, and will become fruitful members of the Church of Jesus Christ.

Therefore, God is going to manifest His power through the “greater works” (Jn. 14:12). The Apostle Paul said in Philippians 3:10, *“That I may know him, and the power of his resurrection...”* Now he develops the thought of power in the Ephesian epistle, praying that God may give unto the church the Spirit of wisdom and understanding that their eyes may be open, and that they might understand the greatness of His power that raised Christ from the dead (Eph. 1:18-20).

Before His resurrection, Christ was in the midst of hell preaching to those who were sometime disobedient in the days of Noah. On the third day, the word of God came, and Christ arose. He liberated all those Old Testament saints, taking a great company up with Him in His resurrection (1 Pet. 3:18-20). The Apostle Paul wants us to understand the greatness of the power of Christ. Nothing can stand before His power, and He will give His power to the Church in the Last Days.

In the natural, the foundation often reveals the key to what will happen later, in the same way that the seed reveals what the plant will be. The apostles make up the foundation of the Church. Even at a time when they were not yet born again or filled with the baptism of the Holy Spirit, God gave them power to heal the sick, cleanse the lepers, raise the dead, and cast out devils (Mt. 10:8). Thus, we see that the power of God is a very important aspect of the foundation of the Church.

The root is very wonderful, but the fruit is in the tree. God keeps the best wine for the last (Jn. 2:10), and as we approach the end of the Church Age, it will be His pleasure to manifest a magnificent display of His power in the Church. However, having a believing attitude—that all things are possible with God—is a necessary ingredient for us to see Him move in His power. We must have His faith to bring to pass His will. We must not limit God as did the people of His own country. Because they limited Him through unbelief, He could do no mighty work there (Mk. 6:5). We need to have a climate of faith in our individual lives and in our churches.

In Colossians 1:19, we see that it pleased the Father that all the fullness of the Godhead should dwell in Christ. In like manner, we are the Body of Christ and His Bride; it pleases

Christ, the Bridegroom, to deck His Bride with clothes that enhance His glory. When His wife is admired, then it is to His glory. In the Last Days, Christ is going to come into His Church (into us, His members) in a way that He has never come before, to be admired by all.

In the natural, a wife reflects the glory of her husband. The clothes she wears, the way she speaks and acts, and the works that she does, can glorify her husband. When a wife is complimented, it honours her husband.

In the Book of Esther, King Xerxes had a beautiful wife, Vashti, who was his prize and glory. As he was one of the richest men that ever lived, he clothed Vashti with beautiful adornment. When he was with the satraps and lesser kings at his great feast, he commanded that Vashti be summoned. He wanted all the rulers to admire her beauty and glory, as it was a reflection of his own power, glory, and majesty. When Vashti refused to obey the king's commandment, she lost everything.

In meditating upon that, we will understand Christ and His Church. When someone speaks in a way that denigrates a wife, that is a tremendous offence and wound to the husband, for she is his prize and glory; after all, he chose her to be his wife. If she is denigrated or despised by others, it is a terrible affront to the husband. In criticizing the wife, one is (in effect) saying to the husband, "Could you not have made a better choice?"

When it came to speaking, my wife was held in high regard. In fact, in one country, I was told that I could come if I brought my wife. I was not offended, but thrilled, because it reflected well on my choice in marriage.

The glory of Jesus is the Church. Let us not forget that the members of the Church are hand-picked. In the Middle East, it is not the bridegroom who picks out the girl he will marry, but the father of the bridegroom. When I was in Japan years ago, the Japanese had the same custom. I asked one of the young men, "How do you feel about your father picking out your wife?" His response was, "My father loves me, and I know that he will pick out the best girl he can find. I know she will be right."

In John 17:11, Jesus makes it very clear that it is His Father who chose His bride for Him. He prayed, "...*Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are.*" If you are speaking against the Church, you are speaking against the Father, saying that the Father did not know what He was doing. That is a terrible affront to God the Father and to Christ.

If anyone criticizes your spouse, they are criticizing you. If anyone says, "I am tired of Church," they are saying, "I am tired of Christ." The Church is going to be filled with all the fullness of God, because His beloved Son is filled with all the fullness of God.

At the coronation of King George VII, his wife was sitting by him on the throne. When he was crowned, she was crowned, too. He was called "His Majesty" and she was called "Her Majesty," and he entrusted her with all kinds of responsibilities. He, like most men, did not talk much, and so he used to stand back and let his wife do all the talking with the people. She won their hearts, and he got the glory.

Let us prepare for the coming glory of God, and have a clear vision of who the Church is. She is the Bride of Christ, the

apple of His eye. Jesus is coming for a Church without spot or wrinkle, perfect in every way. When we look at ourselves as members of the Church, let us have faith that the Lord will set us free, decking us with His beauty and power. He will fill us with His love and with all the fullness of God. After all, He chose us to be a member of His Glorious Church; we did not choose Him (Jn. 15:16).

One of the things taught to salesmen is that when they meet people, it is important to find out what those people are interested in, and to talk about that. This method has proven very successful in every type of sales experience. If we want to win Christ, then we talk to Him about His pride and joy—His Bride. Let us have a very healthy attitude towards everyone else in the Church, speaking well of them. As the Apostle Paul did, let us thank God for everyone, and in so doing, we will delight the heart of Christ.

Understanding God’s Heart— Many Sons to Glory

It is also very important for us to understand that God wants us to be like Him, and that He wants to bring many sons to glory. I was going through a trial once, and during that time, I saw Christ in a vision, as He was walking through hell. His face was so sad because in all our afflictions, He is afflicted (Isa. 63:9). I said to the Lord, “Why ever did You create this earth? Think how much better off You would have been.” In answer to my question, I was lifted up to heaven, where I saw a company of those who were very much like the Lord. Then He said, “To have them, it was worth it.”

Hebrews 2:10 speaks of the Lord’s being perfected for the work that the Father had sent Him into the world to do: “*For*

it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings.” Our goal is much higher than we have realized—the goal is glory.

God calls the generations from the beginning of the world. For each generation, He has a specific purpose. In my generation, it was enough to be saved and baptized in water and in the Holy Ghost. I never heard about glory, kings and priests, or the First Resurrection. In fact, we were all consoled by the fact that we were going to be “raptured” very soon, and that we would not have any problems with the Great Tribulation (which, we thought, was for the sinners, backsliders, and those unfortunate people who would be left behind.) That erroneous view was quickly adjusted by the Holy Spirit.

We are now living in a generation that is going to have a far higher calling and experience of God than my generation did. Daniel proclaimed that knowledge would increase in the Last Days (Dan. 12:4). Just as he prophesied, there have been quantum leaps in knowledge in the secular world as well as in the spiritual. God has been opening up His Word in a fresh way. He is revealing the wondrous things that He is going to do in these last days of the Church Age. Scripture tells us that men’s hearts will fail them for fear because of the things that are going to come to pass upon the earth, and so having a clear vision of what God will do is vitally important.

When I was in the Cameroon years ago, God spoke to me about the need for teaching about kings and priests, the First Resurrection, and the Millennial reign of Christ upon earth. Then He said, “You must not only have vision for the Millennial reign, but also for the ages to come.” God began

to speak to me about His glory, and this is what I want to impart to you by the Holy Spirit.

The darkness is increasing, and so many babes in Christ will be tossed to and fro by every wind of doctrine. The Lord, on the Mount of Olives, was asked by His disciples, “What are the signs of Your coming?” and He said, “See that ye be not deceived” (Mt. 24:4). Therefore, the milk of the Word is not sufficient for these Last Days. While we will see the cup of iniquity come to fullness, we praise God that we are also going to see the glory of God come into His people.

Thus, we have before us the goal of the glory of God, which is manifested in the Person of Jesus Christ. We have to put the goal ever before us, knowing the steps to reach that goal. The Apostle Paul was an apostle born out of time; in other words, most of his writings are applicable to the Last Day Church. He said in Colossians 1:27, “*To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory.*” That is not just speaking of the salvation experience.

In 2 Thessalonians 1:10, we also read, “*When he [Christ] shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day.*” This glory, essentially, is the Person of the Lord Jesus Christ, as He shines forth from His saints.

We must never lose our focus—Christ, and all that He is. We know that in Him are hid all the treasures of wisdom (Col. 2:2-3). Therefore, wisdom is an aspect of the glory of God. As wisdom increases, humility increases. Not only are

our eyes opened to see the awesome wisdom of God in His creation, but we also begin to see Him in one another. We learn to appreciate, respect, and revere one another as being part of God's Church, the Body of Christ, and those sons and daughters whom He loves.

The Glorious Church Foretold in Scripture

The prophets of the Old Testament era prophesied concerning events and blessings of the Last Day Church that have not as yet been fulfilled or experienced by the Church on earth. One example of this is found in the well-known passage in which Isaiah likens the righteous to stars that are manifested at night: *“Arise, shine; for thy light is come, and the glory of the LORD is risen upon thee”* (Isa. 60:1).

Now it is evident that this has not yet been fulfilled. The reason given to us is in Isaiah 60:2: *“For behold the darkness shall cover the earth, and gross darkness the people But the Lord shall arise upon thee and the glory of the Lord shall be seen upon thee.”* Therefore, the timing of the glory of God is when darkness shall cover the earth, and gross darkness the people. Presumably, this is just prior to and during the time of the Antichrist.

We have to understand that we are approaching those days. So many countries are having their laws changed to permit things that were forbidden in the Ten Commandments. There is spiritual darkness and violence in many countries, and also great spiritual blindness in people. In my generation, everyone had an idea of what he or she was going to do. The general public had an idea of right and wrong, even if they were not Christian. However, today the people do not know good from bad.

The darkness, as Paul refers to it, begins with the great falling away. When the disciples asked Jesus what the signs of His coming would be, He said, *“And because iniquity shall abound, the love of many shall wax cold”* (Mt. 24:12). That is why we want to emphasize to the young and old alike how important it is to keep the fire of the Holy Spirit burning brightly in our lives and in our churches.

General Booth once gathered the leaders of the Salvation Army around him and spoke to them, saying, “Tend to the fire; the nature of fire is to go out.” Therefore, we always have to keep the fire burning within our hearts.

*We run the
hardest towards
the end of
the race.*

We do not want our love for Christ to wax cold. Matthew 24:13 says, *“But he that shall endure unto the end, the same shall be saved.”*

As the Apostle Paul said in Hebrews 12, we are in a race, and the all-important thing in a race is the finish line. We could retire at the age of sixty and “vegetate” both in the spiritual and natural. But in a race, we run hardest towards the end of the race. We have to overcome our besetting sins that hinder us from finishing.

Another aspect of the darkness will be the disappearance of all institutions, law, and order. This will culminate in a total collapse of orderly life as we know it today. Jesus said that the Last Days will be as in the days of Noah, when there was terrible immorality, violence, and scoffing.

The darkness referred to here is that which emanates from the kingdom of darkness, which is ruled by Satan and the Antichrist. We see clearly in Daniel 7:25, that the Antichrist will have power to change times and laws.

Thus, we will have the spectrum of darkness upon earth, and upon the people of this world; yet there will be light upon the children of God. A similar situation existed at the time of the Exodus, when darkness covered the Egyptians, while light the children of Israel.

This is substantiated by Habakkuk 2:14, which declares that “...*the earth shall be filled with the knowledge of the glory of the LORD, as the waters cover the sea.*” In the season of great darkness, it is time to look up, because the promise is this: “...*the LORD shall arise upon thee, and his glory shall be seen upon thee*” (Isa. 60:2). Great light is going to come upon the Church in these Last Days.

Moreover, the Old Testament is filled with types (or foreshadowing examples) of experiences which the New Testament Church will enter into. The visible glory of the Old Testament was manifested in the face of Moses. It was also manifested at the dedication of the Temple of Solomon, during the Feast of Tabernacles.

In the life of Christ, we see Christ transfigured on the Mount of Transfiguration, shining brightly as He communed with Moses and Elijah. The Early Church manifested the glory of God in extraordinary ways in provision, miracles, and wisdom. But God is saying that the Last Day Church is going to exceed in glory anything that was done in the New Testament Church.

In Haggai 2:9, the Lord spoke through the prophet Haggai, saying, “*The glory of this latter house shall be greater than of the former, saith the LORD of hosts: and in this place will I give peace, saith the LORD of hosts.*” Haggai ministered during the time of the Restoration Era, when Zerubbabel

was governor and Joshua was the high priest. Together with Zechariah, his companion prophet, these men stirred up the people to rebuild the house of God through the prophetic word.

When the rebuilding of the temple was completed, it was the young who rejoiced with great joy, but not the elderly. That was because the elderly had seen Solomon's Temple that preceded this Restoration Temple, and they just wept because the Restoration Temple was nothing compared to that.

What then did Haggai mean when he said that the glory of the latter house will be greater than the glory of the former house? In referring to the latter house, he was certainly not talking about the Restoration Temple, which had paled in comparison with Solomon's Temple. Rather, he was comparing the glory of the Temple of Solomon with the great glory that will be manifested in the Church in the Last Days. We are the temple of the living God (1 Cor. 3:16), and so Haggai is looking all the way to the End Times and speaking of the Church that will be prepared to meet the Lord of glory. It will be a Glorious Church without spot or wrinkle.

The Apostle Paul, too, linked the manifestation of the glory of God upon the countenance of Moses with a greater glory that the New Testament saints will experience: *“But if the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not stedfastly behold the face of Moses for the glory of his countenance; which glory was to be done away: How shall not the ministration of the spirit be rather glorious? For if the ministration of condemnation be glory, much more doth*

the ministration of righteousness exceed in glory. For even that which was made glorious had no glory in this respect, by reason of the glory that excelleth. For if that which is done away was glorious, much more that which remaineth is glorious” (2 Cor. 3:7-11).

The age of the New Testament, for example, is far more glorious than that of the Old Testament. The words of Christ are of higher importance than those contained in the Old Testament. In our day, we also have the indwelling of the Holy Spirit, and a knowledge and revelation of the Word that the Old Testament saints did not have.

In John 14:12, Jesus also said, *“Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father.”* Jesus walked on the water (Mt. 14:25), but Philip was transported through the air (Acts 8:39). Peter’s very shadow healed the sick, but that is nothing compared to what will happen in these Last Days (Acts 5:15).

At the time of the first miracle (at the wedding at Cana of Galilee), running out of wine would have been a terrible social disaster and humiliation. The Lord, in His graciousness, performed the miracle of turning water into wine, whereupon the governor of the feast said unto the bridegroom, *“You have reserved the best for the last”* (Jn. 2:10). That speaks of God’s reserving the best outpouring of the Holy Spirit and the highest glory for the Last Day Church. God always excels and exceeds anything He has done before.

The Apostle Paul also spoke about the glory of God in 2 Corinthians 3:18, *“But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same*

image from glory to glory, even as by the Spirit of the Lord.”

As we have mentioned, the Apostle Paul was an apostle born out of time. Basically his writings are more prophetic than didactic (for teaching), because he had such great revelation concerning the Church of the Last Days.

It is important, first of all, to grasp the significance of glory. It is the goodness of God, the power of God, and also the visible manifestation of the light of God in the faces of His people (which I have been privileged to see in vision). I thank God for the visions He has given me, because they have held me, giving me an understanding that the end of the matter is going to be glorious. I have been in revivals in New Zealand; they have come and gone. But this next revival will be glorious.

It is an absolute fact that all Scripture points to a “glorious Church without spot or wrinkle,” for Christ is coming for that kind of Church. Also, that Church is His Body, through which the Lord will manifest His great glory. When that glory breaks forth, all the world will know that something has happened. If the Early Church was said to have turned the world upside down, what is the Last Day Church going to do? Praise the Lord!

Aspects of the Glorious Church

The Head and not the Tail

Isaiah 60:3 says of the Last Day Church, “*And the Gentiles shall come to thy light, and kings to the brightness of thy rising.*” If the Gentiles (all the nations other than Israel) are going to come to our light, we must indeed have the light, and that light must be visible.

Daniel spoke of those who turn many to righteousness as being like the stars of heaven, faithful in their courses, enabling others to navigate safely by their sure guidance and light (Dan. 12:3). The stars are most visible when it is dark; so too we are going to see the glory of God come as it gets spiritually darker and darker.

The kings will come to the brightness of our rising. They are going to see the very glory of God manifested in the Church and through His people. Kings will not stir themselves from their thrones to come unless they see something extraordinary. It is interesting today how openings are being given to us to meet with rulers and presidents of countries through some of our affiliates. This is because they realize the time in which we are living.

When I was in a certain country in Africa at a graduation service, the president of the country came and gave out the diplomas. I said to the president, "If you will walk in righteousness, God will keep your country in peace." The president responded by declaring that he had heard from God and that he would do it. Since then, this prophecy has been fulfilled. The Church is going to become the head and not the tail. Praise God!

Then we come to Isaiah 60:4: *"Lift up thine eyes round about, and see: all they gather themselves together; they come to thee: thy sons shall come from far, and thy daughters shall be nursed at thy side."* In Sweden many years ago, I met a dear brother, Dr Luis Petrus, who was the founder of the Pentecostal movement there. He spoke about God's visitation to Sweden at the turn of the 1900s, saying that at that time, the whole country was blanketed by the power of God, and that conviction fell upon people when they were

sleeping in remote farmhouses. In fact, the conviction was so great that they had to dress, get up, and find a church that was open. Incidentally, the churches were open 24 hours a day while Sweden was experiencing revival.

When I was in Sweden, people whom I met said, “God is giving us visions of what He is going to do for our country in the Last Days. People will be flocking to the churches, and the glory of God will be manifested.” So we are going to see wonderful things happen in the Last Days.

Once there was an Englishman who had a burden to go to France. As he was being prayed for by the English evangelist George Jeffries (who placed his hands upon this Englishman’s hands), he received the gift of healing and opened up church after church in the Assemblies of God. He told us of how, in one convention, the cloud of glory came and enveloped the platform and the top of the church.

Isaiah 62:4 says, *“Thou shalt no more be termed Forsaken; neither shall thy land any more be termed Desolate: but thou shalt be called Hephzibah [“my delight is in her”], and thy land Beulah [“married”]: for the LORD delighteth in thee, and thy land shall be married”* (Isa. 62:4). How often we go from church to church in some countries and see just a handful of people. But things will change, and the Church will no more be called “forsaken” or “desolate.” This is underscored by the thought that the Church will be married to Christ, as His spotless Bride.

In the Last Days, we are going to see extraordinary things. Christ will be in us, as the hope of glory. We will be strengthened by the Spirit in our inner man, so that Christ may come into us in a fresh way. The glory of God will be

over the churches, every assembly being covered with a crown of great glory, and the glory of God will be a defence over the people (Isa. 4:5).

Teachers of Righteousness

In Daniel 12:3, the Hebrew word translated “wise” can also be translated as “teachers of righteousness.” This translation is noted in the margin of some Bibles. One of the predominant ministries in the Last Days will be that of teachers of righteousness.

It is important for us to realize that being a teacher does not necessarily guarantee that one will make it. There are many kinds of teachers, but we want to raise up true teachers of righteousness. These are teachers who not only teach righteousness, but who are themselves “trees of righteousness, the planting of the Lord.” They are those from whose very inward being the righteousness of God flows. These are the ones who will shine with the glory of God.

Psalm 68:11 says, “*The Lord gave the word: great was the company of those that published it.*” It is interesting that in the Hebrew, the word for “company” is in the feminine. In the Last Days, God is going to use women. They are the “Deborahs” and the daughters who are “polished cornerstones,” those from whom other girls can take their measurements (Ps. 144:12). Our ladies are going to be “mothers in Israel,” filled with the Word of God.

The Mighty Army

The Church of God is also going to be like a mighty army in these Last Days. The Book of Revelation, referring to the

events leading to the Battle of Armageddon, speaks of the armies in the heaven that will follow the Lord into battle (Rev. 19:11-14). Likewise, there is also an army upon earth. We see this in allegorical form in Joel 2, as well as in Song of Songs 6:10, where the Bride is described as being “*terrible as an army* [“awesome” in the NKJV] *with banners.*”

In times past, when one army defeated another army, the victors took the banners from the army they had conquered. It was a sign of subjugation and victory. The Church of Jesus Christ is described as being awesome as an army with banners, going from victory to victory.

This terrestrial army of God will be one of great discipline. In fact, those who have had visions of this terrestrial army of God (such as the evangelist Tommy Hicks in the 1950s) have declared that the discipline of this army was often too much for some of the soldiers, and they fell away into apostasy. These deserters left their ranks and station, even as did the fallen angels before them (Jude 1:6). Tommy Hicks described what he saw in the end-time vision given to him:

“I do not know how long I watched it. It seemed it went into days and weeks and months. And I beheld this Christ as He continued to stretch forth His hand; but there was a tragedy. There were many people as He stretched forth His hand that refused the anointing of God and the call of God. I saw men and women that I knew. People that I felt would certainly receive the call of God. But as He stretched forth His hand toward this one and toward that one, they simply bowed their head and began to back away. And each of those that seemed to bow down and back away,

seemed to go into darkness. Blackness seemed to swallow them everywhere” (Hunter, 1981, p.11)

This mighty terrestrial army will form the Church, the Bride of Christ, that will rise to meet the Lord in the air. Paul describes it in Ephesians 5:27. The Church will be holy and without blemish.

Perhaps at the moment, we are in the “boot camp” stage, being polished and prepared so that we can step into the uniform of the glory of God. In this time of preparation, God wants to teach us to be more than conquerors through Christ who loved us (Rom. 8:37).

The number “17” in the Word of God is very interesting. There are 17 works of the flesh that can separate us from Christ (Gal. 5:19-21). That is balanced with another 17 aspects of a righteous man, in Ezekiel 18. There is yet another set of 17 found in Romans 8:35-38.

Here the Apostle Paul mentions 17 things that *cannot* separate us from the love of Christ:

1. Tribulation
2. Distress
3. Persecution
4. Famine
5. Nakedness
6. Peril
7. Sword
8. Death
9. Life
10. Angels
11. Principalities

12. Powers
13. Things present
14. Things to come
15. Height
16. Depth
17. Any other creature [“any other created thing” NKJV])

He points out that none of these things can separate us from the love of Christ, and that in all these things, we are more than conquerors through Him that loved us. That is what God wants us to be—more than conquerors in His glorious army.

In Psalm 45, we have a picture of our glorious Lord, and a revelation of the keys to being more than conquerors. Psalm 45:2 says of Him: *“Thou art fairer than the children of men: grace is poured into thy lips: therefore God hath blessed thee for ever.”*

The first key is found in our lips—the words that we speak. Psalm 50:23 says, *“Whoso offereth praise glorifieth me: and to him that ordereth his conversation aright will I shew the salvation of God.”* As we have mentioned before, we have to watch our behaviour in our daily life, including our words and our conversations. If we order our words aright, then God will show us His salvation and victory in the circumstances in which we find ourselves. Psalm 45:2 says that grace is poured into His lips. Grace is “divine enablement;” we want to speak the words of life.

Then, looking at Psalm 45:3, we see: *“Gird thy sword upon thy thigh, O most mighty, with thy glory and thy majesty.”* The sword is the Word of God (Eph. 6:17). We must be strong in the Word of God. We need to be filled with God’s

Word, and be able to use it skilfully. That is why in our fellowship of churches, teaching the Word of God is a priority; we teach pastors so that they may in turn teach their congregations. No battle is ever won on the defensive; a battle is always won on the offensive. When we go into battle against the enemy, we have to know how to use the sword of the Spirit, which is the Word of God. The reference to glory and majesty (in Psalm 45:3) speaks of the glory of God coming upon the Lord and His people.

In Psalm 45:4, we find three qualities that we must have in order to be victorious: *“And in thy majesty ride prosperously because of truth and meekness and righteousness; and thy right hand shall teach thee terrible things.”*

Truth: The first quality is truth. We have to *study* the Word of God. Jesus said in John 8:32: *“And ye shall know the truth, and the truth shall make you free.”* We must come to know the truth, and then that truth will set us free. This is one of the prerequisites of being victorious.

Meekness: Then there is the quality of meekness. We have to seek God for a meek and quiet spirit, because we are not going to be victorious unless we can control our spirit. *“He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city”* (Prov. 16:32). King David took many cities, but he did not control his spirit, resulting in that sin of adultery with Bathsheba.

God’s ways are different from ours. In history books, we read about those who have been eulogized by the historians, but are not being eulogized in heaven. In fact, many famous historical figures are not even in *heaven*. One day, the Lord said to me, “Stop reading the history of those who have

failed. Read the history of those who have succeeded. You will gain from it.”

Many people have gotten into unnecessary difficulties because they have not controlled their spirit. Instead of keeping quiet in adversity, they have reacted, and responded in retaliation, when they should not have done so. They justified themselves, saying, “He said this, and so I said that.” The fruit of that type of response was that they brought more

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trouble upon their heads. The wise person is a person of few words. I have observed that much trouble in life is self-induced, because people have chosen not to listen to instruction.

There is a certain brother whom I love very much. His wife is an unbeliever, although he has the assurance that she will get saved. One day, his wife began arguing with him about scriptures. As he responded to her words, he found to his amazement that he was losing the argument. Moreover, things were getting heated. He prayed and asked the Lord what he should do; and the Lord said, “Stop arguing and just keep quiet.” Thus, he chose not to respond to any arguments. The result was that the arguments from his wife soon dried up, and she forgot everything that she had said. There is an advantage in not responding.

Righteousness: The third quality is righteousness. We must be righteous in everything that we do. I have often contemplated, “What is the right thing to do in this situation? What would Jesus do?” Sometimes we have to wait on the Lord to make sure that we make the right decision. Everything that we do must be right. If we will learn these things, we will be able to bring down the power of the enemy.

Psalm 45:7 says, “*Thou lovest righteousness, and hatest wickedness: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows.*” The love of righteousness, together with the hatred of wickedness, will cause us to be candidates for the oil of joy. Nehemiah 8:10 says that the joy of the Lord is our strength. We want to be a joyful people—filled and anointed with His joy, which gives us great strength. Joy causes us to become victorious soldiers in the army of God, with banners flying. We will win the battle against things that have opposed us because of those three qualities of truth, meekness, and righteousness.

I have seen the Church entering into such glory. Even some of those who have opposed us are going to be converted. The Church will become the Church Triumphant.

Healing, Miracles, and Judgments

The power that will be given to the believer in the Last Days is quite formidable. It may be likened to a two-sided coin—there is the ability to heal the sick and do miracles, but there is also the ability to bring about judgment.

When I was a pastor in France, we had over our churches the banner “Come and see.” In every service we saw healings. In fact, we had so many healings that I suggested to the Lord that He stop, because we had many people coming off the street, getting healed, and going out again unsaved. I said, “That is not the way to do it. It would be better for You to heal them after they have heard a few sermons and have gotten saved.” I was instructing God in evangelism, but of course I was very young then. The Lord corrected me, and said, “My branch goes over the wall. My healing is not just for My Church; it is for all.” We saw some extraordinary

miracles of healing there in France, and that healing flow is returning to the Church.

Then we have an example of judgment in the Book of Acts, when Paul pronounced judgment on Elymas the sorcerer. Paul condemned him, and he lost his eyesight for a season (Acts 13:11). When God moves by His Spirit during the great End Time revival, believers will have that power to bring the blessing of God to the righteous; upon those who oppose, God will give believers the ability to bring forth His judgment.

Divine Health

Isaiah spoke very clearly of the glory of God and divine health: *“Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh? Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee; the glory of the LORD shall be thy rereward”* (Isa. 58:6-8).

When the children of Israel were in the wilderness, there was not one sick amongst them. I believe that in the Last Days, we shall not only see healing and miracles, but we will see God’s people filled with divine health. The author has had the privilege of seeing, in vision form, glimpses of the Last Day Revival. I saw the glory of the Lord covering the faces of some of the saints, and their visages appeared to be so young! That has been an encouragement to me as I have grown older.

The Gospel Preached to All Nations

Another aspect of the Glorious Church is that through her, the gospel will be preached to all nations. Matthew 24:14 says, *“And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.”* Now it is getting more difficult to get into certain countries, but in a vision of the Last Days, the Lord made it very clear to me how this is going to be achieved by Him.

Before discussing that vision, I would like to point out some relevant scriptures. In 1 Kings 18:11-12, Elijah appeared to Obadiah, who was the governor of King Ahab’s household. Elijah said to Obadiah, “Go and tell your master I am here.” Obadiah expressed the fear that by the time he had informed King Ahab about Elijah’s location, the Spirit of the Lord would have carried Elijah somewhere else. It is therefore very clear that Elijah experienced spiritual transportation.

That is also the case in the New Testament in Acts 8:39. After Philip had witnessed to the Ethiopian eunuch, the Spirit of the Lord caught Philip away. I have also heard testimonies from some of the brethren I have known who have experienced this type of heavenly travel. They were driving along in a certain place, and then suddenly, they found themselves driving in another place about 60 miles away.

Returning to the vision that the Lord gave me, I saw many people going out in pairs, even as the Lord sent out the disciples (Mk. 6:7). They would be caught up by the Spirit, going over the boundaries of nations. I saw what God is going to do. I was in China preaching to the Chinese in English, and someone was by my side interpreting by the Spirit of

God into the Chinese language. It is very interesting that in this vision, the Chinese were raising their fists and saying “No!” to the gospel. The symbol of China is the dragon, and although there are millions of dear ones who are Christians in that country, the actual nation will not turn to the Lord.

Zechariah 2:11 speaks of nations that shall be joined to the Lord “in that day.” God spoke to me in 1960, when France started to release her colonies. The Holy Spirit actually provoked me to ask why this was happening. Then He replied, “All these things are governed by God. Every nation will make a choice between Christ and the Antichrist in the Last Days.” Thus, each of these nations (that were formerly only colonies) will have the opportunity to make a sovereign choice. One of the interesting factors about the Second Coming of the Lord Jesus Christ is that the judgment will not just be on the individual, but on the nations. That is why we need to pray for our nations, that they might be righteous nations, stretching forth their arms to the Lord so that they might move into the Millennium, and enter into the New Heavens and New Earth.

A Great Harvest

In the Last Days, the Parable of the Net in Matthew 13 will be fulfilled. It speaks of the multitude that shall be saved. Other scriptures, such as Joel 3:14, refer to “multitudes in the valley of decision.”

Another picture of the great harvest is found in Isaiah: “*And the Gentiles shall come to thy light, and kings to the brightness of thy rising. Lift up thine eyes round about, and see: all they gather themselves together, they come to thee: thy sons shall come from far, and thy daughters shall be nursed at thy*

side. Then thou shalt see, and flow together, and thine heart shall fear; and be enlarged; because the abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee” (Isa. 60:3-5).

At that time, it shall be clearly manifested who is in light, and who is in darkness. As the glory and light of Christ come into the Church, the people—those with right hearts—will flock to the Church, and there will be an abundant harvest.

Isaiah 60:7 says, *“All the flocks of Kedar shall be gathered together unto thee, the rams of Nebaioth shall minister unto thee: they shall come up with acceptance on mine altar, and I will glorify the house of my glory.”* Kedar was the second son of Ishmael. It is through Kedar that Mohammed claimed his relationship with Ishmael and then with Abraham. So it would appear that God is going to give a mighty revival amongst the Moslems. Many shall turn to the Lord in that day. Saudi Arabia has been a closed land, but nothing will be closed to the Gospel in the Last Days. The glory of the light of Jesus Christ will be shining through His people.

The Price of Glory

As we move on into what God has for the Last Days, we see that the Church has to experience a greater cleansing in order to be filled with glory, for it will be a Church without spot or wrinkle.

I have travelled around the world and have yet to see that spotless Church. This is because the Church needs to be purified with the Spirit of burning and judgment, cleansing the body, soul, and spirit of all the believers, and filling them with the very glory of God. The Lord Jesus said in

John 14:30, “*Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me.*” That is how the Church is going to be in these Last Days—God will so purify His Church that there will be nothing within belonging to the flesh or to Satan. There will only be the glory of the Risen Christ within His Church.

The Crucified Life

The Old Testament shows us very clearly the way to His glory (Ps. 77:13). When Moses went into the Holy of Holies in the Tabernacle, there was the cloud of the *shekinah* glory, and the Lord spoke from the Mercy Seat. That is where we must be.

We have to pass from the Outer Court (the place of the elementary principles of God), and come into the Holy Place (the place of the overcomers). The Outer Court is for the little children (1 Jn. 2:12-14), who know their sins are forgiven. The young men in the Holy Place are those who have overcome: they are strong and have overcome the wicked one. In the Book of Revelation, all the promises are made to the overcomers.

Then there is the veil, which separates the Holy Place from the Holy of Holies. We have to experience Galatians 2:20, knowing that we are crucified with Christ. When I first came to the USA, I asked the Lord what my experience here was going to be, and He answered, “Crucifixion.” I have experienced that in many ways. The easiest way is to experience it spiritually, but we also have to experience the sword going into our own hearts. We have to experience going through much suffering. There is a great price to be paid for glory.

When we are crucified with Christ, we pass through the veil into the Holy of Holies with Him. That is where we find the glory and the resurrection life. That is where we discover the hidden manna of the Word of God. Proverbs 23:23 says that we are to buy the truth; there is a price to be paid. By the grace of God, we want to pay the price for the truth and for the glory, and allow God to cleanse us deeply so that we may experience the glory of God.

Righteousness

Righteousness and glory are closely linked. Isaiah 62:2 says, *“And the Gentiles shall see thy righteousness, and all kings thy glory...”* This is brought out again in Proverbs 28:12, where we read, *“When righteous men do rejoice, there is great glory...”* God is going to fill His people with His righteousness. Glory is coming upon His prepared vessels.

In order for the Gentiles to see our righteousness, the righteousness of God must be manifested through us. We cannot have the words “shall see” without there being something visible. It is not only a question of being filled with the righteousness of God, but of having the righteousness of God manifested through us in works of righteousness, so that God is glorified.

God is going to manifest His nature and righteousness through the Church. May we cry out to God, “I want to hunger and thirst after Your righteousness, that I may be a righteous vessel through whom, in the Last Days, You may manifest Your glory.”

Again, we read in Isaiah 62:3: *“Thou shalt also be a crown of glory in the hand of the LORD, and a royal diadem in*

the hand of thy God.” Someone had a vision of a certain dear pastor entering heaven after his death. He was being presented with the crown as a reward for all his good works. This is what God has for us.

How does one qualify to receive God’s righteousness? We find the answer in Psalm 24. Here, the Holy Spirit puts a question in the heart of David: *“Who shall ascend into the hill of the LORD? or who shall stand in his holy place?”* (Ps. 24:3). In other words, who will qualify for the glory manifested in the Holy of Holies?

The answer comes back as the Lord says, *“He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully. He shall receive the blessing from the LORD, and righteousness from the God of his salvation”* (Ps. 24:4-5). Thus we need to have clean hands and a pure heart to qualify for glory. We need to ask the Lord to create in us a pure heart. May we cry out for clean hands and a pure heart before we enter into the tragedy of David. Preventative medicine is better than the surgeon’s knife. We are to ask the Lord to cleanse us from pride and to cause the words of our lips to be true, as the words of Levi were true (Mal. 2:6).

The one who cleanses himself (2 Cor. 7:1; 1 Jn. 3:3) shall receive the blessing and righteousness of God. The Lord, in His goodness, imputes His righteousness to us, or “counts” us righteous when we are saved. However, the Apostle Paul says in Philippians 3:9 that he desired not his own righteousness, but the “worked out” righteousness of God that is through faith in Christ. By working out His righteousness in us, the Lord brings our lives into line with His Word and purpose, step by step. Jesus brought out in the Beatitudes, *“Blessed*

are they which do hunger and thirst after righteousness: for they shall be filled” (Mt. 5:6). Thus we see that those who desire righteousness shall be filled with it; it is a gift from God. This righteousness is one of the qualifications of a king. Romans 5:17 tells us, “...*they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.*” Such is the way to glory.

Psalm 24:6 says, “*This is the generation of them that seek him, that seek thy face, O Jacob. Selah.*” Some denominations have holiness as their goal; that is very good. But there is something *beyond* holiness—and that is, to know Christ. God exhorts us and invites us to seek His face. In 1 Chronicles 16:11, we read, “*Seek the Lord and his strength, seek his face continually.*” King David proclaims in Psalm 27:8, “*When thou saidst, Seek ye my face; my heart said unto thee, Thy face, LORD, will I seek.*” There is indeed a higher plane.

In Ephesians 3:16-19, we have seen that there is a deeper experience, in which the Holy Spirit strengthens us so that Christ may dwell in us as love. But in Psalm 24:7 Christ comes into us as glory: “*Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in.*” As we go through these steps, it is as though we fling open the doors of our hearts, not just for Christ our Saviour, but also for Christ our Lord of glory.

Psalm 24:8-10 continues: “*Who is this King of glory? The LORD strong and mighty, the LORD mighty in battle.... Who is this King of glory? The LORD of hosts, he is the King of glory. Selah.*” The King of glory is the Lord of Hosts, who is strong and mighty in battle. Particularly for the Last Days, we want a revelation of our conquering King, as He is revealed in the Book of Revelation, riding

on a white horse, conquering, and going forth to conquer (Rev. 6:2).

We cannot remain where we are if we are to stand in these Last Days. We have to lift our vision higher to see the glory of the Lord. As we lift our vision, our eyes will be looking up into heaven. Then we will have an understanding that there is something beyond our present experience, and the King of glory shall come in. May we open up our doors so that the King of glory, the Lord of Hosts, can come in.

Laying Hold of God

Then the Lord says in Isaiah 62:6-7: *“I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night: ye that make mention of the LORD, keep not silence, And give him no rest, till he establish, and till he make Jerusalem a praise in the earth.”* There we see very clearly what the Lord wants of us—we are to lay hold of Him, giving Him no rest until these things come to pass.

Zechariah 10:1 gives us an indication of when we should lay hold of God: *“Ask ye of the LORD rain in the time of the latter rain; so the LORD shall make bright clouds, and give them showers of rain, to every one grass in the field.”* It is during the time of the latter rain when God is saying to us that He wants to come into our midst in a greater way, with His glory as our protection. The “bright clouds” are clouds of glory, and it is as our prayers go up that the clouds become full.

When I came to America, I came with my wife to the place where she had grown up. Her home church was very small. As time passed, I began to think, “I was far more effective in

Europe than here in the USA. What am I doing here?" But the Lord caused me to walk outside my wife's parents' house, where there was nothing but grass. Then He quickened to me that scripture in Job 5:25: "*Thou shalt know also that thy seed shall be great, and thine offspring as the grass of the earth.*"

God is going to bless and multiply His Church so that individual churches will be filled to overflowing. He will also deepen His Church, bring her to maturity, and cause her to be without spot or wrinkle.

Aspects of the Glorious Church

- The head and not the tail
- Teachers of righteousness
- The mighty army
- Healings, miracles and judgments
- Divine health
- The Gospel preached to all nations
- A great harvest

CHAPTER EIGHTEEN

The Glory in the Second Coming and Beyond

The Second Coming

Much is written in the Word of God concerning the Second Coming. We are told that when Christ comes in the air, He will be glorified, and so will His saints.

The Apostle Paul said, “*For our conversation [citizenship] is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself*” (Phil. 3:20-21). That is one of the amazing aspects of the Second Coming—that the Lord Jesus Christ will come with power and great glory (Lk. 21:27), and that we will rise up in the clouds to meet Him. There, our bodies will be transformed.

Once when I was in Canada many years ago, my wife was asked to teach in the Adult Sunday School class. I would have gone with her, but the Lord quickened to me not to go, for He wanted to speak to me. So I stayed in the hotel, where He met me and gave me a vision of the Last Days.

I saw the Lord with the Church in heaven, descending in the clouds. Then I saw the Church on earth. Now the Church in heaven was filled with glory, but the Church on earth was equally glorious. As the Church on earth rose up to meet

the Church in heaven, led by the Lord, they became one. It was so glorious. God is going to excel Himself, and we must believe the promises that He has given to the Church.

Ephesians 5:26-27 says, *“That he might sanctify and cleanse it with the washing of water by the word, 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.”* Here we have a promise of God, given through the Apostle Paul, that the work of Christ in the Last Days is to wash His Church and present to Himself a Glorious Church.

This glory will not be a glory that is placed upon the Church, but it will shine from within, because the Lord will do His work in the hearts and lives of His people. Psalm 45:13 says, *“The king’s daughter is all glorious within: her clothing is of wrought gold.”* Every part of our body will shine with the visible glory of God.

As we approach the Second Coming, may we realize that there will be tremendous pressure upon the saints (such as the rise of the Antichrist) that could turn some of them out of the way of God. Yet if we will yield to the Lord, that very pressure will work out His purposes in our lives, transforming us into the Glorious Church that will meet Him when He comes in the air. Let us therefore be encouraged that the pressure of the Last Days will have its fruit in glory.

Glory and Judgment

In Matthew 25:31-32, we see that glory is followed by judgment: *“When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the*

throne of his glory: And before him shall be gathered all nations: and he shall separate them one from another; as a shepherd divideth his sheep from the goats.” When the Lord returns, He will divide the nations as a shepherd divides the goats from the sheep. Those on His right side shall enter into the things that He has for them, and those on His left shall be damned.

The Book of Revelation speaks of the Great White Throne judgment. I once had a vision of this judgment. I saw people standing before the throne, and recognized a couple who had walked with us for a while, but then chose another path. When I heard the judgment that was issued upon them, it broke my heart. There they stood, on this little dais, or raised platform, before the throne of God. When they heard judgment pronounced upon them, they bowed their heads and had to step off to the left hand of the Lord. After a time, when the judgment was complete, and God had finished dividing those on the right from those on the left, there came a wind that blew those on His left into the lake of fire.

As we approach the Second Coming of Christ, there will be a clear distinction made between light and darkness. One of the burdens of my heart is not just to see the unsaved saved, but to see the saved truly saved. In the Book of Proverbs, we read, *“I was almost in all evil in the midst of the congregation and assembly”* (Prov. 5:14). Trying to present yourself under a false colour, and hoping you will be accepted, does not work with the Lord. He sees through that. I plead with you, young and old, not to play with God, because one day, we will all stand on that dais before His throne.

I remember that when I was in Switzerland, a certain person had a vision, wherein he found himself standing before the

judgment seat of Christ; he was all alone. His family was not there. There was no one to give him solace, and there he was, confronted with Christ. He had done certain things that had displeased the Lord, and he was terrified by the awesomeness of the severity of Christ.

Those who have met the Lord know of the goodness and severity of God (Rom. 11:22). The goodness is extended to those who live a righteous life, but the severity is towards those who are hypocrites. May we meditate on the fact that the Bible is written wholly for the believer, and that all the warnings are for the believer. The Lord warned, for example, that it is he that endures to the end who shall be saved (Mt. 10:22). The unbeliever is not the one who endures to the end; he has not even started his journey.

The Glory in Eternity

There is a brief passage that gives us an understanding of the life of glory in the new heavens and earth:

“And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God, Having the glory of God: and her light was like unto a stone most precious, even like a jasper stone, clear as crystal” (Rev. 21:10-11)

“And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it. And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof. And the nations of them which are saved shall walk in the light of

it: and the kings of the earth do bring their glory and honour into it. And the gates of it shall not be shut at all by day: for there shall be no night there” (Rev. 21:22-25).

Conclusion

The message of bringing the Church to glory cannot be over emphasized in our day. Preparations can be seen everywhere for the coming of the Antichrist, Alexander the Great. Before he comes, there will be great darkness and great pressure against the Church to change its doctrines, its way of life, and its message. The world will seek to invade the Church, attempting to bring in its attitudes and customs, so that there will be no moral uprightness or integrity.

We can only take our stand for righteousness and holiness by receiving a greater infilling of the Holy Ghost and having the experience of “Christ within us” (Eph. 3:16-21). With this will come the revelation and experience of God’s glory in us (Isa. 60:1-2).

We conclude this book by stating the simple steps to glory, as enunciated by the Apostle Paul in Romans 5:1-2: *“Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.”*

These steps are:

1. **Being justified by faith:** This experience can be understood from our “typewriting” days, before the days of computers, with their keyboards. The typewriter carriage always returned to the left-hand side of the page, so that the left side of the text was always straight. However, the right-hand margin was not straight, but was made up of lines

that varied in length. Before putting the page to print, the printer would have to ensure that the margin was as straight on the right side as it was on the left. This process was called justification.

The left side of the page represents Christ, who is straight, upright, and worthy of being emulated. The right side represents our own character, which needs to be straightened “line upon line,” as when we choose to yield to the dealings of the Holy Spirit. Thus little by little, we come into conformity with Christ.

2. **Peace with God:** This work of the Holy Spirit, dealing with us line upon line and precept upon precept, brings us into peace with God.
3. **Grace:** From this relationship of peace, we receive an ever-increasing faith which comes by hearing, and hearing comes by the Word (*rhema*, the “quicken” word) of God (Rom. 10:17). In other words, we hear His voice through the preaching, teaching, and study of His Word, and meditating upon it, as we seek His presence and commune with Him. Through that faith, we have access into grace, or divine enablement, wherein we stand.
4. **Hope:** Thus, ever-increasing faith brings the abundance of grace, which in turn produces experience, and through experience comes hope.
5. **Glory:** That hope will hold us and lead us to glory.

The Apostle Paul says in Ephesians 3:21, *“Unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen.”* Let us press on into glory. The Church and its members must come into glory in the Last Days in order to stand against the pressures of the darkness of this world—which will climax in the reign of the Antichrist.

Ultimately, we come to perfection, maturity, and glory through our Lord Jesus Christ, who gave Himself for us, and who works in us to bring many sons to glory. If we remain faithful, and run our race to “win Christ” in the Last Days, we shall see that on every dwelling place in Zion and upon her congregations, there shall be a cloud of glory (Isa. 4:5).

In this book we have sought to show the coming glory of God. We have also pointed out that in heaven, our position goes from one plain of glory to another, according to the life and level we have obtained here during our earthly sojourn.

May this book inspire you, dear readers, to strive for higher heights in God, asking Him to lead you, as part of His beloved Church, higher up Mount Zion into a deeper, more intimate fellowship with Jesus.

“Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, To the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen” (Jude 1:24-25).

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