

A photograph of the Tower of David in Jerusalem, featuring a stone wall with arches and a prominent tower under a clear blue sky. A stone path leads through greenery towards the structure.

Joseph Olarewaju

*God's
Threshing
Floor*

The Tower of David in Jerusalem

God's Threshing Floor

Dr. Joseph Olarewaju

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Chapter 1

According to the Eternal Purpose

“This is the purpose that is purposed upon the whole earth: and this is the hand that is stretched out upon all the nations. For the LORD of hosts hath purposed, and who shall disannul it? and his hand is stretched out, and who shall turn it back?”(Isa 14:26, 27)

“To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God, According to the eternal purpose which he purposed in Christ Jesus our Lord.”(Eph 3:5-11)

Long before there was a universe or an earth, God Almighty planned every detail of creation from start to finish. He mapped out a purpose for every creature in His blueprint. He is the Architect and Builder of everything, and as the wise Architect and ultimate Master Builder, He created everything with a divine purpose. Everything in existence, animate or inanimate, has a part in the great universal purpose of God. Nothing in heaven or on earth or underneath the earth was made without a purpose. He planned it then, and today He’s doing everything to bring about His predetermined

plan. His program is on schedule. He does not waste any of His actions. They are all for an end.

“Thus saith the Lord that created the heavens; God Himself that formed the earth and made it; He hath established it, He created it not in vain; He formed it to be inhabited; I am the Lord and there is none else” (Isa 45:18).

God’s divine infinite purpose lies hidden behind all things in the universe, *“visible and invisible, whether thrones or dominions, principalities or powers,”* men of flesh or angels of light—all have been created for a purpose by Him who created all things according to the counsel of His will. We dare not attempt to explore such vastness or peep into the incomprehensible depth of the divine purpose, for indeed our ability to even begin does not exist. We can only behold with awe the wonders of the cosmos, the work of His fingers, and the earth which He has fashioned, and, with the Psalmist, cry in worship and amazement: *“O Lord our Lord, how excellent is thy name in all the earth! who hast set thy glory above the heavens. When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; What is man, that thou art mindful of him? and the son of man, that thou visitest him?”* (Psa 8:1, 3, 4).

We may never comprehend why He loves us so, but what must make a permanent impression on our minds for right now is that *“none of the things that God created was without a purpose.”* And we know that God Almighty created all things through Jesus Christ, *“Who is the image of the invisible God, the firstborn of every creature: For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: And he is before all things, and by him all things consist”* (Col 1:15-17).

God made, planned, and determined the destiny of all things and all ages by Jesus Christ. The Lord Jesus Christ is the Creator of this universe, of time and space, and the architect of the purpose for it all.

Not only that, He holds the entire universe and keeps the billions of billions of galaxies in their orbit, as He has for billions of years. The sun comes up at a certain time every morning, so precise that it can be calculated. The moon stays in a predictable orbit. As one of the men who works on the moon modules said, “all we have to do is aim, and the moon will be there when the module gets there.” This is not a haphazard universe, as some suggest. It has purpose, and the Lord Jesus Christ, the Architect, gives it purpose. He is the architect and sovereign Lord of the ages. He created matter, planned time, and scheduled the ages, and appointed what should be done in each of them.

God has a specific plan for all the ages, and His purpose is unalterable. His plan is so certain that He declared from the very beginning just what the end would be, and that end will come to pass exactly the way He predicted. Listen to what God said through the prophet Isaiah: *“I am God, and there is none else; I am God, and there is none like Me, declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure”* (Isa 46:9-10).

God does not create things for a pastime. When He created the earth in the beginning, it was with an eternal purpose. The NIV translation of the Bible renders the passage of Scripture quoted above as *“For this is what the LORD says—he who created the heavens, he is God; he who fashioned and made the earth, he founded it; he did not create it to be empty, but formed it to be inhabited—he says: ‘I am the LORD, and there is no other’”* (Isa 45:18, NIV). The New Living Translation of the Bible says that *“He made the world to be lived in, and not to be a place of empty chaos.”*

So, to be sure we are following what the Scripture is teaching us, let’s ask the question: Why did God create the earth? Or for what purpose did He fashion it?

Yes! That's right, He created the earth as a habitation. He fashioned the world to be lived in. He did not intend for it to be a place of empty chaos. He designed it to be filled and put in order by beings He created for His glory. And ultimately, His desire will come to pass, for the earth shall *be filled with the knowledge of the glory of God as the waters cover the seas.*

Let's repeat this fact that God has a divine purpose behind everything He creates. The dark water-laden clouds that come with thunder and lightning and shake the earth with power and brilliant splendor have an end: their purpose is not just to display power and majestic splendor. Their purpose is to bring rain. And rain has an end: "*For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater*" (Isa 55:10). The purpose of the rain that God sends is to water the earth and make it bring forth fruit for humanity, so that we may have seed to sow and bread to eat. Rain has an end.

Let Us Make Man

God created the heavens to declare His glory and the firmament to show forth His handiwork. But what was the purpose behind God making man? Or, as the Psalmist asked, "What is man? And what is the son of man?"

In the book of Genesis, when our Almighty God announced His intention to create man and put him upon the earth, He also made a clear declaration of His purpose for him. These are the words spoken by the Almighty God concerning man in the beginning: "*And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image, in the image of God created he him; male and female created he them*" (Gen 1:26, 27).

When the Lord said, “*Let us make man in our image,*” He was speaking not only of one lonely person, Adam, the first man. His declaration included an entire race of humans, who would all be in the image of God after He finished making them. As we meditate on God’s truth, we should especially notice the first four words, “*Let us make man,*” for He did not say, “Let us create man.” Man is God’s creature, all right, but the work of God concerning man extended far beyond that of creating: it included forming, fashioning, and making a special being who would be in *His own image* when God was done.

This monumental announcement from God was echoed and heard in the heavens by every spirit being in existence before God started this great project. The announcement drew curiosity from angels and consternation from all beings that were not in line with God. They all understood the implication of this announcement from the Most High God. They understood that some special being was about to appear—a god, to be specific—and that this being would be only a little lower than God, and would be given dominion over all the marvelous things that God Almighty had just created.

The heavenly beings existing during creation were still trying to catch their breath from the marvel of what they had seen: the majestic universe, the galaxies, the unending reaches of space, and the teeming, beautiful, and infinite variety of living things God had created. They were still engrossed and fascinated by the wonder of the physical creation, and still awestruck at the sight, when more earth-changing news reached them: “The Lord God Almighty, the Self-Existing One, the Most High God, is planning to make a new being who will be His deputy, and this being will be the boss of all.” They would be ministering spirits and messengers to these new rulers, who would become the gods of the entire creation of God. This was news above all news, and no one besides the Godhead knew the plan, but they all were curious, including the adversary.

The Godhead planned everything from beginning to end at the beginning. Nothing has taken God by surprise, and nothing will. He knows the end from the beginning, and His counsel and His plans, which are from the beginning, will stand.

Let Them Have Dominion

“Let us make man in our image ... and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and every creeping thing that creeps upon the earth.”

The statement above, which seems so simple, is a declaration of God’s divine mystery. It is a well concealed prophecy of what man is destined to be when he has reached perfection or completion: the image of God.

This amazing, godlike being that God is curiously fashioning in secret is His masterpiece, which the whole of creation is waiting patiently for Him to unveil. This completed man will be the answer to the groanings of creation. This is the creative and artistic masterpiece that God is making and will be ready to unveil in His time. May the Holy Spirit open our eyes to see what God has been saying in the book of Genesis, even these things that angels desire to look into.

Here’s what God said: Let us give him dominion over all things *under the earth*, including all the lowest realms of the bottomless, typified by the fish swarming in the depths of the seas. Second, let us give him dominion over the things in the *realm of the heavens*, the things above, the spiritual world of the celestials, typified by the fowl that fly in the heavens. Third, let us give him dominion over the *earthly* and *physical realms*, over all *natural things*, typified by the cattle and all the earth.

The dominion that was briefly man’s in the garden before the fall, and will be man’s after he is perfected and conformed to the image of God, extends not merely over fishes and beasts and birds, but over those things which they prefigure or symbolically represent. Specifically of

particular importance are the things *above* the earth, which represent the innumerable universe of angels, principalities, and powers. All these beings in the celestial realms are being made subject to man. This is what caused the Psalmist to exclaim in the eighth psalm:

“O LORD, our Lord, how majestic is your name throughout the earth! Your glory is sung above the heavens. From the mouths of little children and infants, you have built a fortress against your opponents to silence the enemy and the avenger.

“When I look at your heavens, the creation of your fingers, the moon and the stars that you have set in place, what is a mortal that you remember him or the Son of Man that you take care of him?”

“You have made him a little lower than yourself. You have crowned him with glory and honor. You have made him rule what your hands created. You have put everything under his control: all the sheep and cattle, the wild animals, the birds, the fish, whatever swims in the currents of the seas.

“O LORD, our Lord, how majestic is your name throughout the earth!”
(Psa 8, GW)

As humans, this is mind-blowing for us! Don’t try to reason this out. Some diligent, well-meaning theologians entertained reason while translating this passage, and rendered the fifth verse as “For thou hast made him a little lower than the angels,” which is what it seems, naturally, the verse should say. But what the Scripture is truly saying is that God has made man in His image. The exact word used in the verse is *‘ēlôhî ḡm*, meaning the Godhead, rather than the angels.

Also, notice that this is all past tense. In the mind of God, this is already done. Down here, we are still in the “making” process toward the image of God. But God, who sees the end from the beginning, and “callesth those things that be not as though they were,” calls it done.

Without doubt, this is God’s purpose for making man—that man should be in His image, be second-in-command below the God-head,

and have dominion over all the works of His hands. To be sure, a creature who is groomed for such glory and majesty must be a special object of God's attention. Therefore, we must expect that God will spare no expense in time or resources to bring man, His chosen protégé and deputy ruler of creation, into His perfect image.

The announcement is to *make* man—not create, but make; and this making is a painstaking process. And in this process of making man, God will subject His product to every imaginable scrutiny and test to confirm that he is perfect and entire in God's image.

As stated above, God created the earth to be inhabited. To be inhabited by whom? Heaven is God's throne, and the earth He has given to the sons of men. Yes, the earth's purpose for existence is to be inhabited by man. All the things put in it and on it are there for man's sake. Man, therefore, is the most important creature on the earth, being made as part of the plan and purpose of the All-Wise God. None of us will fully understand that purpose now; all we need is to know that an eternal purpose exists for each of us. Once we catch that revelation, it becomes easy to align our spirits, our souls, our minds, and hence our lives with the mind and will of God.

We've seen that God announced that His intention to make man in His image, and to give them dominion over all the earth. We are never told how long Adam enjoyed dominion over everything God had made, where every animal and bird and creeping thing obeyed his will, and even plant life bowed in obedience to his godly mind. But we know that glorious reign of wonder and peace under the first begotten Son in the image of God is but a type and a shadow of the time when a whole company of sons in God's image will reign over all the earth and everything everywhere will be in submission to them.

What an Eden of God's glory that will be, when the *Judgment Is Upon His Shoulder*, to order and establish it in justice and righteousness,

when *Saviors Shall Come Up on Mount Zion* to judge the house of Esau (flesh) and the *Kingdom Shall Be the Lord's* (Oba 21). Then shall the earth be filled with the knowledge of the glory of the Lord, as the waters cover the sea (Heb 2:14).

Then, the Old Serpent Came

“So God created man in his own image, in the image of God he created him; male and female he created them. God blessed them and said to them, –Be fruitful and increase in number; fill the earth and subdue it. Rule over the fish of the sea and the birds of the air and over every living creature that moves on the ground.”(Gen 1:26-28)

When God gave dominion to Adam in the garden, He instructed him to keep the garden and watch over it. God made Adam the god of this new world that He had made. Adam even had the authority to name all the animals God had created. If there was any problem in the garden, he was expected to use his authority to bring things to order, as God's deputy under-ruler. God set man over all the works of His hands. He appointed him as the supreme ruler of the infinite vastness of the cosmos and the heir of all realms, seen and unseen. But when sin came, all that changed.

“The snake was more clever than all the wild animals the LORD God had made. He asked the woman, ‘Did God really say, “You must never eat the fruit of any tree in the garden”?’

“The woman answered the snake, ‘We’re allowed to eat the fruit from any tree in the garden except the tree in the middle of the garden. God said, “You must never eat it or touch it. If you do, you will die!”’

“‘You certainly won’t die!’ the snake told the woman. ‘God knows that when you eat it your eyes will be opened. You’ll be like God, knowing good and evil.’”(Gen 3:1-5)

Satan through cunningness deceived Eve, and sin entered into the world. Adam was there the whole time. Eve was deceived, but Adam

was not, and he had no excuse. Adam, who was ultimately responsible for the dominion that God had given him, should have grabbed that old serpent by the neck and thrown it out of the garden. That would have been the end of that. Well, that's not what happened; and the rest, as they say, is history.

“When the woman saw that the fruit of the tree was good for food and pleasing to the eye, and also desirable for gaining wisdom, she took some and ate it. She also gave some to her husband, who was with her, and he ate it.”(Gen 3:6)

After they each took that fatal bite, everything instantly changed! By that act of disobedience, sin entered into the world. Adam had obeyed Satan and rebelled against God. He knowingly committed high treason and handed the authority given him to Satan. He had yielded to the serpent, the devil, and obeyed him, and Satan became his master. Satan became the god of this world in the place of Adam and Eve.

Man, instead of a ruler, became a slave, barely surviving by the sweat of his face. He became a subject of sin, sorrow, sickness, and death. He lost his relationship with God. And Satan, a hard taskmaster, became his lord and seized the dominion which God Almighty the Creator of all things had given him. From then on, Satan and his rulers, referred to as “principalities and powers,” began their reign of terror over the human race. Life became unbearable. Man became a servant of sin, to obey the lusts thereof. *“Know not, that to whom you yield yourselves servants to obey, his servants you are to whom you obey; whether of sin unto death, or of obedience unto righteousness?”*(Rom 6:16).

How pitiful, that what appeals to the flesh can become so important that men will *serve it* just to satisfy the flesh. They immediately place themselves in the servant position, while the *thing* becomes their master. Whomever or whatever you yield yourselves to obey, his servants you are. *“In time past you walked according to the course of this world, according to the prince of the power of the air, the spirit that now works in the children of disobedience”*(Eph 2:2).

When man fell and gave Satan the keys of rulership of the creation, Satan set up his kingdom and corrupted the entire creation of God. Everything became subject to the powers of darkness. Man, who was the former god of the world, became a slave to sin, sickness, and death. Humans became the miserable subjects of a sadistic taskmaster, Satan, and his principalities and powers.

Behold, the “Seed of the Woman” Cometh

Blessed be God forever more. Though Satan was jubilant in his success earned through lying and stealing, he immediately became apprehensive, uneasy, and anxious after God pronounced judgement on him. In the midst of pronouncing judgment after Adam and Eve’s transgression, God made a promise that would change the destiny of mankind and undo what Satan had just done in the garden. *“And I will put enmity between you and the woman, and between your offspring and hers; he will crush your head, and you will strike his heel”* (Gen 3:15).

The seed of the woman, meaning a man born of woman, would crush Satan’s authority and release mankind from the slavery of sin and death. In other words, it would bring about the eventual doom of Satan. However, in the process of having his dominion crushed, Satan would have the opportunity to inflict pain and suffering on the Body of Christ.

Through the fulfillment of the promised “seed of the woman,” Jesus Christ, the keys that Adam lost to Satan have been forcefully taken back. Through Jesus Christ, man can now reign in this life over Satan and the effects of sin and death. Satan and his principalities and powers, and the kingdoms they’ve set up, are about to be threshed by the army that God is preparing. But this will not happen without a fight.

O Lord Our God How Excellent Is Thy Name

The Psalmist, in the eighth psalm discussed above, must have been overwhelmed by the knowledge that God's intentions and purposes for man go far beyond the realm of this little earth on which we dwell. The Apostle in the book of Hebrews develops this message further: *"For unto the angels hath He not put in subjection the world to come, whereof we speak, but one in a certain place testified saying, 'What is man that Thou art mindful of him? or the son of man that Thou visitest him? Thou madest him a little lower than the angels; Thou crownedst him with glory and honor, and didst set him over the works of Thy hands: Thou Hast put all things in subjection under his feet. For in that He put all in subjection under him, he left nothing that is not put under him. But now we see not yet all things put under him"* (Heb 2:5-8).

And in another translation of the Bible, we read the same passage: *"For unto the angels has He not put in subjection the world to come, whereof we speak. But one in a certain place testified, saying, How poor a creature is man, and yet You remember him, and a son of man, and You come to him! You have made him for a little while lower than the angels; with glory and honor You have crowned him, and have set him over the works of Your hands. You put everything in subjection under his feet. For this subjecting of the universe to man implies the leaving of nothing not subject to him. But we do not as yet see the universe subject to him. But we do see Him who was made for a little while lower than the angels—even Jesus—because of His suffering of death crowned with glory and honor (the same glory and honor given to man!), that He by God's grace might taste death for every man"* (Heb 2:5-9, Weymouth).

"We see not yet all things" under man, because man is not yet ready. Man is still going through the process. He's God's under-ruler in preparation. He's still being made. The revelation of the Scripture is

that God's full purpose will take time to be realized, to make man into that perfect image of God. So, the book of Hebrews summarizes the current state of man, stating that he has not yet arrived. Though the Apostle says, "*We see not yet all things put under him,*" it brings joy and hope to note that in the ninth verse he wrote, "*But we see Jesus . . . crowned with glory and honor.*" We do not yet see all things put in subjection under man, but we see Jesus.

It's that Jesus who died and rose again, and became Lord both of the living and the dead. It's that Jesus who conquered principalities and powers and made a show of them openly, triumphing over them in their domain. It's that same Jesus who defeated the devil and collected the keys of hell and of death. It's that JESUS who said, "*All power in heaven and earth is given unto ME.*" He is the first perfect man in the image of God, the *Firstborn of many brethren*. He is the only one who has arrived at God's designed destination for man: the image of God. Through Him God will be *bringing many sons to glory*. Through Him God is making a new breed of humans, a new creation, that will accomplish the purpose of God on the earth.

"We see not yet all things put under him" echoes the fact that there are things in God's creation that are not yet under the dominion of man, as the Creator intended at the dawn of man's arrival. In fact, that seat of dominion and authority is currently occupied by a rogue principality of whom the Almighty said nothing about rulership. The current ruler of the darkness of this world, the spirit of the power of the air, surreptitiously stole the dominion from man, bringing man himself into bondage. But then, glory to God in the Highest, the Messiah came. He paid the price for man's redemption and set humanity free. Man in Christ Jesus is now free. The Son has set him free. And through the knowledge of the Son of God, man is beginning to move back to his position of rulership. *But we do not yet see all things put under him.*

“But we see JESUS.” No member of the human race except Jesus is at the finish line of God’s declared purpose—*“Let us make man in our own image, and after our likeness, and let them have dominion.”* But the Lord Jesus, who seized dominion back from the rogue ruler of this world, is building up the company of humanity who are new creations in him. These ones who were dead in the old fallen nature, in the first Adam, have been remade as new creatures in Christ Jesus, who is the last Adam. Through these new creations, when they reach maturity like the Firstborn, God will bring to pass His purpose for the whole of creation.

Chapter 2

Behold, I Will Make Thee

“For I the LORD thy God will hold thy right hand, saying unto thee, Fear not; I will help thee. Fear not, thou worm Jacob, and ye men of Israel; I will help thee, saith the LORD, and thy redeemer, the Holy One of Israel.

“Behold, I will make thee a new sharp threshing instrument having teeth: thou shalt thresh the mountains, and beat them small, and shalt make the hills as chaff.

“Thou shalt fan them, and the wind shall carry them away, and the whirlwind shall scatter them: and thou shalt rejoice in the LORD, and shalt glory in the Holy One of Israel.” (Isa 41:13-16, KJV)

Has anyone heard of a worm threshing a mountain? What can a worm do to a mountain? That is the magnitude of the supernatural manifestation of God in His prophetic pronouncement that we are meditating on in this chapter. It begins in Isaiah 41:13, where God speaks to His people with tenderness. He’s addressing a race of people to whom you belong, dear reader, if you are in Christ Jesus.

God says, “Fear not, I will help you.” What a confidence booster! This word from God is both comforting and empowering. It infuses courage and confidence into the weakest of us who believe that God will always

honor His words. God is faithful, and what He has promised, He will also perform. He's saying to you right now, whatever situation you might be in, that He's with you. He will never leave you or forsake you.

Are you weak? He says, "I will strengthen you." Are you in need? He says, "I will help you and will meet your need according to My riches in glory." Are you about to fall? He says, "I will uphold you with the right hand of My righteousness." Fear not, even if you seem to be falling already; He says, "I am there for you and with you," and beneath are the Everlasting Hands.

This word of prophecy, encouragement, edification, and comfort, sent from the Almighty God to you and me today, continues by recognizing our inherent might relative to the mountain facing us. He says, "*Fear not, thou worm Jacob, and ye men of Israel.*" Compared to the enemy, opponent, or obstacle confronting him, Jacob was like a worm confronted by a mountain. What can a worm do to a mountain? It's even more monumental a task than David had when confronting Goliath: an earthworm versus Mount Everest. If you get this picture loud and clear, then no one needs to explain to you that "not by power nor by might but by the Spirit of God" will Jacob prevail. The prophet Amos figured this out when he cried out to God on Jacob's behalf, "*O Lord GOD, forgive, I beseech thee: by whom shall Jacob arise? for he is small*" (Amos 7:2b).

Let God's people never forget this fact: that we are worms in every respect, and that the LORD is our righteousness, our strength, and our eternal weight of glory. Worms are little, weak, and undesirable, and sometimes, when you think of worms like maggots, you feel utterly disgusted. We are desirable and mighty in Christ Jesus, but outside of Him we are less than nothing. Outside of Him we have zero power and zero might, and are but disgusting and defenseless worms of the earth. But "*Don't be afraid, Jacob, you worm. You people of Israel, I will help you,*' declares the LORD, your Defender, the Holy One of Israel" (Isa 41:14, GW).

The central message of the book follows in verse 15. God declares, *“See, I will make you into a threshing sledge, new and sharp, with many teeth”* (NIV). God is not saying that He will make a threshing sledge for Jacob, as it sounds in a couple of translations, but that He, Jacob’s Redeemer, will make Jacob into a threshing instrument. And not only will the instrument be new, it will be sharp and have many teeth like a saw. It’s a picture of a threshing assembly with the utmost power and effectiveness.

We see a picture of the church in the worm Jacob: weak and pitiful and faced by an Everest-sized opponent furiously approaching with malicious intention. Or this may be your situation today as an individual in the body of Christ. God is speaking to you and me, saying, *“Do not be afraid, you worm Jacob and little Israel, do not fear, for I Myself will help you”* (v. 14, NIV). Do you need anything more than this?

The Almighty says, “I Myself will help you. I will defend you. Don’t be afraid; I will provide for you, I will meet your need. Don’t fret; I will uphold you. Don’t be scared; I will heal you. Don’t be intimidated; I will fight for you. You will not collapse, you will not fall.” *“I am with you, do not be dismayed, for I am your God. I will strengthen you and help you, I will uphold you with My righteous right hand”* (Isa 41:10, NIV).

Therefore, however large your mountain may be today, because God is with you, begin to speak to it. Speak to your mountain in the Name of Jesus, and tell it to move. He said, “Don’t be afraid, you worm.” The Almighty will help you and be your might. Speak to the mountain, and it will move in the Name of the Lord Jesus. A worm has no power in it to move a mountain, so don’t try pushing the mountain; just *speak the word only*. It will not be done by your power, but by His Spirit.

“Then he answered and spake unto me, saying, This is the word of the LORD unto Zerubbabel, saying, Not by might, nor by power, but by my spirit, saith the LORD of hosts.

“Who art thou, O great mountain? before Zerubbabel thou shalt become a plain: and he shall bring forth the headstone thereof with shoutings, crying, Grace, grace unto it.” (Zech 4:6, 7)

This same word that came from the Lord to Zerubbabel through an angel is coming to you today. Don't sweat it. It's not going to be by your might or your power that your mountain will move, but by the operation of His Spirit. His grace will release the power to move through your faith. Speak the word in faith and the mountain will move, for Jesus in Mark 11:23 said, *“That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith.”*

Speaking to Your Mountains

Speak to every mountain in your life right now, and command them to be removed and cast into the sea:

“I speak to every mountain, sickness mountain, financial mountain, professional mountain, lack of confidence mountain, timidity mountain, relationship mountain, family mountain, doubt mountain, ineffective ministry mountain, satanic obstruction mountain, and all mountain aimed at preventing me from entering the presence of God;

I say to you, you evil mountains, hear the voice of the Lord; In the Name of JESUS, I command you to be removed and be relocated and thrust into the sea. I speak forth the Word of the Lord to you O' mountains; “for who art thou O'mountain, that you should stand before me, a child of God and a member of His royal priesthood, you are becoming a plain right now in the Name of JESUS. I command you to disappear, and be replaced with the plan of God for my life in JESUS' name; For I know the plan You have for me, a plan of good and not of evil; You will cause me to overcome every mountain, and will bring me to the expected end, in JESUS' name, Amen.

Changed into His Image

Let's return to the second part of the word of the Lord delivered to Zerubbabel through the angel. "*Who art thou, O great mountain? before Zerubbabel thou shalt become a plain.*" By the word of the Lord, the mountain cannot stand before Zerubbabel. It will be levelled. It will be threshed, blown by the wind into the sea. Zerubbabel is a type of the company of those that God will use to thresh every mountain in this world.

"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"(2 Cor 3:18).

In this section, we meditate on transformation, as God Almighty changes us from worms into mighty kingdom-threshing instruments. The NIV renders this verse from 2 Corinthians as: "*And we all, who with unveiled faces contemplate the Lord's glory, are being transformed into his image with ever-increasing glory, which comes from the Lord, who is the Spirit*" (2 Cor 3:18). We are being transformed, or literally, we are being transfigured into the same image by the Spirit of the Lord. The Greek verb that has been translated to "changed" is *metamorphoō*, as in metamorphosis; and it's the same word used in the account of our Lord's transfiguration in Matt 17:2 and Mark 9:2. This word has also been used in Scripture to describe the transformation of the believer into the likeness of Christ Jesus, especially in Romans:

"And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God"(Rom 2:2).

"And after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart, And was transfigured before them: and his face did shine as the sun, and his raiment was white as the light"(Matt 17:1, 2).

“And after six days Jesus taketh with him Peter, and James, and John, and leadeth them up into an high mountain apart by themselves: and he was transfigured before them” (Mark 9:2).

The words underlined in the three verses above were translated from the same Greek word, *metamorphoō*. As we fix our eyes on the glory of the Lord Jesus, we are transfigured from glory to glory. We become so transformed that the same image which we see in the mirror—the image of the glory of Christ—manifests itself in us. This transformation is the work of the Holy Spirit as we abide in His presence and concentrate on Him.

Remember Moses: *“Moses wist not that the skin of his face shone while he talked with him”* (Exo 34:29). The skin of Moses’ face was transformed as he spent time in God’s presence talking with Him. Needless to say, what Moses was doing in God’s presence was different from what most of us call prayers. Moses was not in God’s presence with a laundry list of things he wanted God to do. He was there to listen to God and hear what He desired to communicate to His people. This was conversation with God, and waiting on God for His mind. This was about concentrating on God’s program and attending to His concerns. This was fixing his gaze upon God as if through a glass dimly. And when Moses did that for several days, he was *metamorphoō* in the presence of God.

I believe it would help us very much if we realized this major aspect of true prayer. Too often, we know exactly what we want, and are quick to tell Him or dump our laundry list on Him without listening to His voice on the matter. Until we come to the place where we have an ear that is open to His Word, and a heart intent upon doing His will, our praying will amount to little more than crying at the wailing walls of Jerusalem. True prayer is conversation with God. We are to talk to Him and make our requests known, yes; but it is more important to listen to what He wants to say. A word from Him will not only resolve and change our situation, but will also change us. Abiding in His

presence and concentrating on Him will cause the needed transfiguration in us.

God says through the prophet, *“If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the LORD, honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the LORD; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father”* (Isa 58:13-14). This is what the prophet tells us about God’s true Sabbath, and the Apostle Paul tells us what this means: it is a ceasing from our own work, as God did from His when creation was finished. It is resting in His plan and purpose for our lives, ceasing from our own fleshly striving. It is giving up our efforts and dead works as God brings forth new creation life within us, enabling us to honor Him, follow His ways, and do His good pleasure.

Moses was in the presence of God, totally unconscious of himself, but conscious only of the presence and glory of God, and *“Moses wist not that the skin of his face shone.”* Aaron and the children of Israel saw the glory of his countenance, and they were afraid to draw near. Then, Moses realized some transformation had occurred while God spoke with him on the mountain.

Oh, that God’s ministers might so talk with God, that when they speak to the people there will be a shining forth of the very presence of God! Without that radiance and that splendor from the presence of God, his message will not be effective. Oh, how we must hold fast to the vision of His purpose for His people: that we come to that place in God where we abide in Him, and He abides in us, and we minister only by virtue of His presence flowing through us to others.

“And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.” (Rom 12:2)

“See, I will make you into a threshing sledge, new and sharp, with many teeth. You will thresh the mountains and crush them, and reduce the hills to chaff.” (Isa 41:15)

This declaration is directed to the worm Jacob, and to Israel, God’s chosen. Israel is to become a new, sharp threshing instrument with many teeth; she is to be made into an overcomer. Strength will be given her to be aggressive and subdue her enemies under her. God’s plan is to mold and transform Jacob from a worm to a powerful instrument capable of moving mountains. The key phrase in this sentence is *“I will make thee.”* God is the one doing the work. Jacob’s part is to cooperate with Him. This is the same with you, child of God: cooperate with Him, and God, who has started a good work in you, dear one, will complete it.

God has to do super-miraculous work in Jacob to turn him from a worm into a mountain-threshing instrument. God said that after the transformation, he would “thresh the mountains” and “beat them small.” God was saying, “I will enable you to overpower and destroy all your enemies no matter how mighty they are.” And as you thresh the mountains, you will also set free the captives who are grain for the kingdom of God, while the worthless chaff is blown away into the sea.

A threshing sledge was a wooden platform studded underneath with sharp flints or saw-like iron teeth. As this instrument passed over a pile of grain stalks and sheaves, the wheat was separated from the straw. Similarly, corn stalks or cobs were spread out on the threshing floor, and the sledge, which was sometimes armed with sharp stones, sometimes with saws, was dragged over them.

“You will thresh the mountains and crush them.” The words *mountains* and *hills* in this verse denote kingdoms, governments, organizations, and dominating powers, great and small, that impose themselves over men. They are the great and lofty potentates of the world, which set themselves against the lordship of Christ. Mountains occupy a dominant position in relation to the surrounding terrain; they

are imposing and strong, and from this standpoint they fit the picture of every high thing that must be made low. God declared His plan to make His people into a “new threshing sledge,” an instrument bringing down every “high thing,” comparable to mountains and hills, “that exalts itself against the knowledge of God,” and subduing them “to the obedience of Christ.”

A caterpillar’s metamorphosis from a twelve-legged worm into a majestic flying butterfly is a classic metaphor for total transformation. While this transformation may look pretty fantastic from the outside, the changes going on in the chrysalis are pretty gruesome. For a caterpillar to turn into a butterfly, it first digests itself using enzymes triggered by hormones. After it has totally digested its own tissues, as each cell is programmed to self-destruct through the activation of enzymes from its head, and it’s all disintegrated, rapid cell growth takes place to form a new living thing with wings, antennae, eyes, and legs in the form of a butterfly.

Butterflies and caterpillars don’t just look different: they behave differently. One lives on trees; the other flies. One eats leaves; the other flies from flower to flower feeding on nectar. One is earthbound or tied to a spot, while the other is alive and free to explore the higher realms above. What a picture of transformation in the lives of those who present their bodies as a living sacrifice unto God and are transformed by the will of God! The old carnal life will be totally dissolved, disintegrated until none is left, and a totally new one will form. Old things will pass away, and all things will become new.

This is the transfiguration God is talking about. An earthbound worm is transformed into one that partakes in the supernatural operations of the heavens. This transformation is from the carnal to the spiritual, and from the natural to the supernatural. From a worm into a mighty force that will spoil principalities and powers.

“But I am a worm, and no man; a reproach of men, and despised of the people” (Psa 22:6) was one of the sentences the Lord Jesus uttered on

the cross when He was bearing our sins and paying all its penalties. He was a worm. *“As many were astonished at thee; his visage was so marred more than any man, and his form more than the sons of men”* (Isa 52:14). But this worm submitted to God and went through the pressures and agonies of the cross. He emptied Himself and died the death of the lowest criminal, and was in the lowest pit of hell that belonged to the worst criminal that had committed all the offences possible rolled into one. But when the demand of Justice was met, God caused Life to enter into Him, and the New Creation began. Hallelujah! Glory to God on high.

“Do not be afraid, you worm Jacob, little Israel, do not fear, for I myself will help you,” declares the LORD, your Redeemer, the Holy One of Israel. ‘See, I will make you into a threshing sledge, new and sharp, with many teeth. You will thresh the mountains and crush them, and reduce the hills to chaff. You will winnow them, the wind will pick them up, and a gale will blow them away. But you will rejoice in the LORD and glory in the Holy One of Israel.’” (Isa 41:14-16)

Just a worm! But a drastic transformation is about to happen. For thus says the Lord—*“See, I will make you into a threshing sledge, new and sharp, with many teeth.”* A metamorphosis from a defenseless tiny worm to a mountain-wrecking machinery is about to take place. God is about to transform this worm of the earth into a new, sharp, threshing machine, with many teeth, that will do exploits for God. God is going to use this worm to thresh mountains and crush the powers of evil into dust, and the wind will blow them away, and they shall be no more. And the kingdoms of this world will become “the kingdoms of our Lord, and of His Christ.”

Arise, Go Down to the Potter’s House

One thing is required from you, O worm. You are to cooperate with God in the process of transformation and submit yourself to the drastic or extreme changes that may take place within you. Some internal

changes are going to happen that may not be exactly pleasant. It may even look like everything inside you is being dissolved and the natural or carnal life as you know it is disintegrating. Trust Him, O worm Jacob, for faithful is He who has promised He will do it. He will come through, but you need to be malleable in His hands.

He is the potter; we are the clay. He is the artificer of gold, of silver, and of precious stones, and in transforming these raw materials into precious vessels, he may use a wheel, a hammer, an anvil, and even super-hot fire—not red-hot, but blue-hot flame—to melt the raw material and remove impurities. His goal is to separate the clean from the unclean and the godly from the profane, that He might make a vessel unto honor fit for the Master’s service.

“The word which came to Jeremiah from the LORD, saying, Arise, and go down to the potter’s house, and there I will cause thee to hear my words. Then I went down to the potter’s house, and, behold, he wrought a work on the wheels. And the vessel that he made of clay was marred in the hand of the potter: so he made it again another vessel, as seemed good to the potter to make it.

“Then the word of the LORD came to me, saying, O house of Israel, cannot I do with you as this potter? saith the LORD. Behold, as the clay is in the potter’s hand, so are ye in mine hand, O house of Israel” (Jer 18:1-6). God is the potter, but we are the clay, so the end-product still depends on the two parties.

Yes, I know: I wish myself that it depended on Him alone, but it depends on us as well. Both the quality of the final vessel and the time the processing will take depend on your submission as clay in the potter’s hand. Submit, therefore, and be malleable, and let Him fashion you into that perfect vessel He has in mind.

“Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, Let every one that nameth the name of Christ depart from iniquity.

“But in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honour, and some to dishonor.

“If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the master’s use, and prepared unto every good work. Flee also youthful lusts: but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart.”(2 Tim 2:19-22)

God’s threshing instruments have a purpose and an end. Their purpose, of course, is for threshing and winnowing. He may use a fan, a flail, a sledge, a combine harvester, or any form of heavy machinery, but His goal is the same—to separate the grain from the chaff. The grain He will gather into His barn, and the chaff will be burnt.

Chapter 3

Thou Shall Thresh the Mountains

Daniel saw the Stone that was cut out of the mountains without hands. In the second chapter of the book of Daniel, through Nebuchadnezzar's dream, God gave a revelation of the impending demise of the kingdoms of this world.

One night, Nebuchadnezzar, king of Babylon, woke up frightened by a nightmare of immense proportion. Terrified, he gathered his wise men at once, and demanded an interpretation of his dream from them. He decreed that a failure to interpret would be met with execution for all of them.

Daniel, being one of the wise men of Babylon, went before God, together with his brethren Hananiah, Mishael, and Azariah, and prayed all night about the matter. *“Then was the secret revealed unto Daniel in a night vision. Then Daniel blessed the God of heaven. Daniel answered and said, Blessed be the name of God for ever and ever: for wisdom and might are his: And he changeth the times and the seasons: he removeth kings, and setteth up kings: he giveth wisdom unto the wise, and knowledge to them that know understanding: He*

revealeth the deep and secret things: he knoweth what is in the darkness, and the light dwelleth with him” (Dan 2:19-22).

So Daniel came before Nebuchadnezzar. “Are you able to make known to me the dream which I have seen and the interpretation of it?” the king asked. Daniel answered, *“The secret which the king hath demanded cannot the wise men, the astrologers, the magicians, the soothsayers, shew unto the king; But there is a God in heaven that revealeth secrets, and maketh known to the king.”*

In Daniel’s reply above, the Holy Ghost is telling us that this scary dream of Nebuchadnezzar is a revelation from the Almighty God concerning what shall be in the last days.

The dream featured a huge human statue. Its head was made of pure gold, its chest and arms of silver, its belly and thighs of bronze, its legs of iron, and its feet partly of iron and partly of baked clay. Daniel’s interpretation, given to him by God, was that the statue represented a series of kingdoms, starting with the Babylonian kingdom, each less glorious than the one before, as indicated by the decreasing value of the metals; these would rule the earth in succession until something earth-shattering happened.

Daniel identified Nebuchadnezzar as the head of gold, stating that God had given him much power (Dan 2:37-38). The next kingdom to arise would be inferior to Babylon, and the next would be inferior still. Then, there would come a fourth kingdom, strong as iron, that would come and crush and break all the others in pieces (Dan 2:40). Finally, there would be the *“feet of mixed clay and iron,”* which would be a divided kingdom, an unequally yoked mixture.

Then a stone, *“cut out of the mountain without hands,”* would roll down from the mountain, smashing into the feet of iron and clay, and causing the great image to come crashing down. *“Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshingfloors; and the wind carried them away, that no place was found for them: and the stone*

that smote the image became a great mountain, and filled the whole earth” (Dan 2:35).

Dealing With the kingdoms Within

We have always understood Daniel’s interpretation of Nebuchadnezzar’s dream to refer to external kingdoms of this world, and how God will thresh them into powdery dust and by His wind blow them away like the chaff of the summer threshing floor. And by God, this is what is going to happen. However, this is only one dimension of this prophecy. The other dimension, or more accurately, the first dimension, concerns itself with you and me individually. It is about the kingdom within us and who actually sits on the throne of our lives.

We are familiar with Scripture referring to us as God’s husbandry and God’s building. You are God’s farm and His building; so am I. In the same manner, you are God’s temple, like the church, which is also God’s temple. The church could be considered a domain of the Kingdom of God, and in the same manner you, as a new creature in Christ, are a microcosm of God’s kingdom within the global kingdom of God. There’s a world and a kingdom within you, so to speak. The question is, who is on the throne of that kingdom?

Before we were born again, sin and the flesh totally reigned within us, and our spirits, souls, and bodies were under the dominion of darkness. The Scriptures describe our state prior to new birth this way: *“Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others” (Eph 2:3).* In each of us there is a kingdom, and like any earthly kingdom, it has a king. We were all brought up as fleshly and carnal kingdoms, ruled over by Self and Satan. The kingdoms within us were Babylonian in nature, similar to the image on the plains of Dura. And even after second birth, the old kingdom is not instantaneously destroyed.

When a man is born again, therefore, he has a formidable enemy to contend with. Not the devil, as some will at once suppose. Our enemy is the corruptible flesh, which is at war with the regenerated spirit. The battle is for the mind, and the battleground is in the mind. Do not imagine for a moment that this enemy, the flesh, which has for so long ruled the mind and held it under complete control, will step down from its throne without a fight.

The instant our spirit is reborn from above, a civil war is declared. This war is between the new reborn spirit and the old landlord, the flesh—a war that unregenerated people know nothing about. The spirit of man, now reborn and alive under the lordship of Christ, seeks possession of the throne from where it fell, even the throne of the mind, but finds the power of the flesh firmly entrenched there. The mind, a hopeless captive to the will of the flesh, is unable to obey the dictates of the newly born spirit. Thus war is declared, the flesh warring against the desires of the newly born spirit, and the newly born spirit against the corrupt desires of the flesh.

“For the desire of the flesh fights against the spirit, and the desire of the spirit fights against the flesh; and this variance tends to hinder you from doing what you wish to do” (Gal 5:17, Conybeare Translation, Epistles of Paul). In this warlike turmoil, the spirit is not allowed to have its way because of the flesh, and the flesh cannot have its way because of the spirit. *“For I delight in the law of God after the inward man: but I see a different law in my members, warring against the law of my mind, and bringing me into captivity under the law of sin which is in my members”* (Rom 7:22-23). The mind is the battleground and the reason for the battle, and, like a servant torn between two contrary and belligerent masters, has no peace. It was in the midst of this battle that Paul cried out, *“O wretched man that I am! Who shall deliver me from the body of this death?”*

Before the fall, when man enjoyed fellowship with God, his spirit ruled him under the kingship of the Spirit of God, and his senses were subject to control by this inner man. But when he sinned and his spirit

fell from its position with God, he was driven from the presence of God into the enemy's world. His spirit lost all its abilities that originally came from the life of God, and he had to depend on his five senses for survival. His spirit lost dominion over his life and his five senses took over the reins of his being. His spirit, from then on, became subject to his five senses, and his whole being was governed by the desires of the flesh. Sin and the flesh reigned as king.

The spirit of a man who is not born again is therefore under the full control of the flesh, and thus in harmony with Satan. The flesh itself is made up of a confederacy of kings, including worldliness, lust, jealousy, resentment, anger, condemnation, judging, carnal reasoning, craving for recognition, desire for authority or control, pride, and so on. These kings reign and rule over a fleshly life, and they are in alliance with and under the control of the *prince of the power of the air*. Every evil, corrupt, unclean, perverse craving that originates from the devil fills the mind, and the man of flesh has no power to resist, but must carry them out. The spirit, being without the life of God, cannot object to the cravings of the flesh.

Even when a man is born again, if he does not renew his mind with the word of God and submit his faculties to God as a living sacrifice, his fleshly desires will take over his mind, overpower his will, and rule him. While he is in this state, his desires and ambitions will be for self, by self, and after self. Self will become the center of everything in his life. Whether he's at home, at work, at play, or in church, everything he does will be for self-promotion, self-glory, self-exaltation, self-importance, or sometimes self-pity. Self is still king in the kingdom within.

The mind, which is the seat of our will, is a citadel that the god of this world desires to capture and control. So he puts up all sorts of enticements to lure us through these kings within. These enticements, which are tremendously effective, include love of money, greed, power, sensual pleasure, deceit, false security, occultism, ideologies, and even false religion, to mention a few; these are the tools the devil

uses to gain advantage. His goal is to capture people's minds and set them contrary to and in rebellion against God. Through the flesh, he is able to influence, corrupt, and then control human minds using the five senses as gateway. Through the flesh, therefore, the devil is able to occupy and hold the mind captive, and thus gain control over the will of the carnal man.

On the other hand, the spirit of the born-again child of God seeks its rightful place in the mind. The spirit is the rightful ruler of the throne of the mind and the will. When a person is born again, the spirit, which is now in communion with and has the life of God, desires to regain full control of the reins of the mind. The spirit, now alive, wants to do the will of God, and the will is steered along the desire of the Spirit of God within. There is, therefore, a battle for the mind between the born-again human spirit and the fleshly kings mentioned above.

The Scripture draws an analogy between the human mind and an enemy's stronghold. Since every person is born with Adamic nature, Satan and his wicked spirits have already established a strong control over the mind, and they use this stronghold to imprison people as captives. Through the mind, Satan imposes his authority and spreads his corrupt influence to make people rise against God.

It is difficult to estimate how many of the world's philosophies and ideologies originate from the prince of darkness. All such arguments, which are contrary to God and seem to be propagated by the minds of some thinking people, actually originate from the god of this world. The Apostle Paul explains this: *"For though we walk in the flesh, we do not war after the flesh: For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds; Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ"* (2 Cor 10:3-5).

To put it in simple words, we are in a war. And though we live in this earthly world, we are not carrying out a worldly battle: the warfare is

spiritual. The weapons of this warfare are not worldly, but are heavenly and have divine powers to destroy strongholds.

What are the strongholds that we aim to destroy? They are, as the Apostle explains, arguments and proud imaginings that are contrary to the knowledge of God. The mountains or kingdoms established in human minds, ruled over by the allies of Satan, and the principalities and powers that contradict the authority of Christ Jesus the Anointed One must be subjugated and made to bow in obedience to Christ. We are determined to take every one of *these kings* captive and make them bow under the feet of Christ.

This Scripture, therefore, makes it clear to us that the first battle in this war takes place in the mind, and it is for the mind. Our objective in this battle is to overthrow *the mind of the flesh* and to enthrone *the mind of Christ*. The Scripture likens human ideologies and reasoning to a stronghold held by the enemy; it must be broken into by waging war, and the rebellious thoughts in this stronghold must be defeated, taken captive, and made to obey Christ. This, indeed, is spiritual warfare.

This is the word of God coming directly to you this day:

“Behold, I have made thee to be a new sharp threshing instrument having teeth; thou shalt thresh the mountains, and beat them small, and shalt make the hills as chaff.

“Thou shalt winnow them, and the wind shall carry them away, and the whirlwind shall scatter them; and thou shalt rejoice in Jehovah, thou shalt glory in the Holy One of Israel”(Isa 41:15, 16 ASV).

I know what you’re thinking; He has changed the tense on us again! That’s exactly what I was thinking too. Then I read the passage in the American Standard Version, Darby, and Young’s Literal Translation of the Bible and discovered that the verse is rendered in past tense. They are just letting God say it to us from His vantage point. When He speaks to us, time-bound humans on this side of eternity, He places

events on our timeline and speaks in language that we can bear. But when He speaks to us from His horizon of view, He speaks the end of the matter. From His vantage point, this has been done and concluded.

Thou shalt thresh the mountains. The words *mountains* and *hills* in the prophecy denote kingdoms great and small, especially those that oppose the kingship and lordship of Christ Jesus the Anointed One, whether these be internal in human souls, or the governments of nations. Every mountain and hill shall be made low. *“Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ”* (2 Cor 10:5).

Mountains always occupy an imposing, dominant position in relation to their surroundings; they are “head and shoulders” higher, so to speak (1 Sam 9:1). From this standpoint they appropriately signify kingdoms, governments, organizations, and strong dominating powers, which impose themselves over people in their domain. Thus, mountains signify great and strong kingdoms, either within or without. The beginning of the kingdom of God is symbolized by the arrival of the Stone cut out of the mountain without hands. When the Lord Jesus the King of the Kingdom of God comes into our hearts, the Stone smashes into our little kingdoms where we have enthroned self and its allies. The prophecy from Daniel reveals that the plan of God is for the Stone to crush our little kingdoms and thresh them into pieces, and for the holy wind to blow them all away.

The Stone cut out of the mountain threshed the Babylonian image, pulverizing it into powdery dust. And the wind blew and carried it away, so that the kingdoms the image represented were no more. And then the Stone grew into a “great mountain” that filled the whole earth. Lord Jesus the Messiah is that Stone that Daniel saw. And again, He, Jesus Christ the Son of Man, in the fullness of His Body, is that mountain that fills the whole earth.

I pray that the 'Stone cut out of the mountain' will smash our little kingdoms, where we have enthroned self and its allies, into smithereens and that the Holy Spirit wind will blow the resulting chaffs and rubbish all away. I pray that the 'Stone' will grow into a mighty mountain and fill your earth and mine, and kingdom within you and me will become the Kingdom of God and of His Christ, in JESUS' name, Amen.

In agriculture, the purpose of threshing is to crush the stalks and separate the wheat from the straw and the chaff. This speaks plainly to us of the two aspects of our lives discussed above: the spirit and the flesh, the spiritual and the natural, the carnal mind and the mind of Christ. When wheat grows, it appears first as a blade, which grows larger and larger, becoming the stalk. The stalk grows up for weeks, and then the ear appears. Finally, the kernel of wheat begins to form in the ear.

When introducing the Lord Jesus at the River Jordan, John the Baptist said that He, Christ, would baptize us with the Holy Ghost and with fire. And then he continued, *"Whose fan is in His hand, and He will thoroughly purge His floor, and will gather the wheat into His garner; but the chaff He will burn with unquenchable fire."* Phillips translates it this way: *"He will come all ready to separate the wheat from the chaff, and to clear the rubbish from His threshing floor. The wheat He will gather into His barn and the chaff He will burn with a fire that cannot be put out."*

At first, one will see fields of beautiful green wheat waving in the wind, but there is not yet any grain! It is all there, the stalks and the ears, but there is no corn in the ears. That comes later. The stalk and the chaff are necessary for the formation of the corn. Gradually the kernels of corn begin to form, and all the life that was in the stalks and in the heads collects and settles in the kernels. As the grain comes to maturity, the rest of the plant dies, dries up, and is no longer needed. The corn grain is the Christ that is formed within; the rest of the plant is our natural life, which was used as a vehicle or womb for the Christ

God's Threshing Floor

life, and passes away. You see, the farmer is not after the stalks or the ears—the farmer is after the *grains*. He eagerly waits for the formation and maturation of the corn in the ear.

As the life of Christ that is being formed within us comes to maturity, there must come a separation of the wheat from the chaff. There must come a separation of the inner man from the outer man, of the spirit from the flesh, of the divine from the human. The old is no longer useful; it will only continue to be in the way. It must be destroyed. Flesh and blood cannot inherit the kingdom of God. When the wheat in the head matures, all the life settles in the grain. That is where Christ is formed, where His life is preserved, to be revealed. That is where the fullness is. The rest of the plant has to die. The stalk, the straw, and the chaff all have to be cast into the fire and burnt. They serve no further purpose.

“For ye are dead, and your life is hid with Christ in God” (Phil 3:3). There is no life in the natural man or in the carnal mind. So there has to be a separation of the old from the new, and the old must be consumed with fire.

And so He, the Lord of the threshing floor, comes to clear and cleanse His kingdom. *“Whose fan is in his hand, and he will thoroughly cleanse his floor, and will gather his wheat to the storehouse, but the chaff he will burn with fire unquenchable”* (Matt 3:12). “He will thoroughly cleanse *His floor*.” He is the refiner’s fire, and the fuller’s soap, and He’s coming to refine the sons of Levi. “His floor” refers to the territory of His kingdom, the Kingdom of God at large, and also to His kingdom within you and me. God is in the business of burning out of us that which offends, and His goal is to form Christ in us. His goal is to first make us into His Image, the Image of God; then He can clothe us with the full regalia of dominion and authority. He will first complete the work of threshing and winnowing those evil kings and their kingdoms within us before making us into the new, sharp threshing instrument. We are the Lord’s called, chosen, and

predestined elect, who are on His threshing floor to be threshed and purged until nothing is left of us but Christ.

The threshing process, separating the wheat from the straw and the chaff, is one of beating, tearing, trampling, and rubbing. In ancient times, the wheat was trampled by the feet of oxen that were driven back and forth over it until the separation was complete. Another method was to beat it with a flail until the kernels were knocked out. Modern combine harvesters have a rub bar process where the wheat heads are subjected to pressure between two surfaces. Whatever the method used, the process of separation is not an easy or pleasant experience.

Threshing Sledge—*Tribulum* in Latin

“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.

“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 5:1-5).

The Apostle begins the message in the chapter with justification by faith. We have peace with God through the Lord Jesus Christ, who is our justification and redemption, and through whom we have access to the grace of God and rejoice in hope of the glory to appear. Paul admonishes us that we ought to glory in “tribulation,” because tribulation will bring forth the fruit of patience, experience, and then hope “*which maketh not ashamed.*”

The word *tribulation* was brought into the English language from Latin. The Latin verb is *tribulare*, which means to press, to squeeze, to oppress, or to afflict; it also means trouble, or to exact dues or payment from someone. The Romans had a harvesting instrument

called a *tribulum*, which was the same threshing sledge we have been discussing: a wooden platform studded underneath with sharp flint or iron teeth. As this instrument was passed over a pile of grain, the wheat was separated from the straw.

The threshing work of the Spirit in us is never pleasant, but it is necessary to bring forth Christ in us. It is necessary if the old kingdom and the evil kings that rule the old life are to be deposed and their work destroyed and burnt. For us to become useful vessels in His house, we must allow Him to prepare us, and to make us into the image and shape that are fitting for His purpose.

In our central passage from the book of Isaiah, the Lord of Hosts says He's molding us into an instrument of war—for overthrowing kingdoms and setting their captives free. Through us He will thresh the mountain and blow away the worthless, but set free the grains and gather them into His barn. This is wartime; *the ploughshares have been beaten into swords, and the pruning hooks into spears*. The sharp threshing weapons with teeth are used to thresh down the mountains and the hills, and the winnowing shovels are used to do the separation. God is making us into a double-edged threshing instrument. He is making us into His battle axe and weapons of war.

Lord, teach my hands to war and my fingers to fight. I am a member of Your end-time army. Lord, use me as your battle axe, and Your weapon of war. Lord, use me to “break in pieces and destroy kingdoms set up by the devil; Use me to break in pieces the horse and his rider; and to break in pieces the chariots of Satan. Satan, you have lost the war in heaven, and now you are losing the battles here on earth.

O'Lord God of the Armies, Let all Your enemies and all that make war with the Lamb, internally or externally, on earth or above the earth, be destroyed.

We bind the prince of the power of the air in the Name of JESUS. We bind the powers of darkness that controls the airwaves and releases filth, violence, and satanic propaganda through the media in the Name

of Jesus. We bind and cast down all religious spirits from the high places. Let them all be thrown down and let God's holy fire burn them up.

We cast down the high places erected for satanic worship and all demonic activity in our land; We thresh the high places of the kingdom of darkness and crush them into powdery dust; And we pray that Your Holy Wind will blow them away, and they shall be found no more, in the Name of JESUS, Amen.

Chapter 4

Ye Are My Battle Axe

“Thou art my battle axe and weapons of war: for with thee will I break in pieces the nations, and with thee will I destroy kingdoms; And with thee will I break in pieces the horse and his rider; and with thee will I break in pieces the chariot and his rider” (Jer 51:20).

The Scriptures tell us that the Lord our God, metaphorically speaking, is a warrior, mighty in battle. His Name is the Lord of Hosts or the Lord of the Armies. Every warrior goes to battle with weapons that are tried and tested. We, as soldiers for Christ, also have weapons, and the weapons of our warfare are mighty through God for the pulling down of strongholds.

God used David as His battle axe to defeat the Philistines. In the same manner, God desires to use you and me in spiritual warfare against the enemy and bring deliverance to any of His children under satanic bondage.

The Holy Spirit speaking through Jeremiah says that if you are a member of His body, you are God’s battle axe and his weapon of war. That means God needs you for His program here on earth. God needs us, His people, for His defeat of the forces of evil on earth to totally materialize. He needs the Body of Christ to occupy the conquered territory and to march out and take the land for the Kingdom of our

God and of His Christ. The battle is His, but we are the human elements to exercise His authority and enforce His victory over the evil forces that still hold the world in their ominous grip.

This section of Jeremiah's prophecy in chapter 19 began by talking about the Lord of Hosts, who is described as the "portion of Jacob." How enviable is Jacob, who has God for his portion, and Israel who has God for his inheritance?

My dear reader, is God your portion? The Psalmist said, "*God is the strength of my heart, and my portion forever.*" Blessed is that man or woman who has God for his or her portion. Abraham was such a man.

We read of the time when Lot, his entire family, and all that he had were taken by the kings who conquered Sodom, for Lot was living close to Sodom at the time. When the bad news got to Abram that his nephew had been carried away among the spoils of war by the five kings from the north who invaded Sodom, Abram armed his servants, 318 of them, and pursued their armies. He and his servants caught up with them and killed many of them, "*And he brought back all the goods, and also brought again his brother Lot, and his goods, and the women also, and the people*" (Gen 14:16). Then the king of Sodom, whose country had been invaded, came out to meet Abram to congratulate, thank, and pay homage to him. He said to Abram, "Give me the people, and keep everything else for yourself."

"And Abram said to the king of Sodom, I have lifted up mine hand unto the LORD, the most high God, the possessor of heaven and earth, That I will not take from a thread even to a shoelatchet, and that I will not take any thing that is thine, lest thou shouldest say, I have made Abram rich: Save only that which the young men have eaten, and the portion of the men which went with me, Aner, Eshcol, and Mamre; let them take their portion" (Gen 14:22-24).

Abram returned all of the booty from the battle he won to the king of Sodom and refused to claim any portion of it. Abram knew God as his portion. Therefore, God recognized Abram's faith and utter reliance, God's Threshing Floor

and in the opening of the next chapter of Genesis, we read these words from the Lord God to Abram: *“After these things the word of the LORD came unto Abram in a vision, saying, Fear not, Abram: I am thy shield, and thy exceeding great reward”* (Gen 15:1).

Indeed, the Lord God was Abram’s portion and his exceeding great reward. What about you. Is the Lord your portion? Is waiting for your portion from God enough for you? Do you find yourself never satisfied with things and eager to grab as much as your flesh desires for yourself? Abram refused to take even that which he deserved. Will you sing this short chorus with me?

*God is the strength of my heart (3x)
And my portion forever,
God is the strength of my heart (3x)
And my portion forever; Forever.*

“The portion of Jacob is not like them; for he is the former of all things: and Israel is the rod of his inheritance: the LORD of hosts is his name. Thou art my battle axe and weapons of war: for with thee will I break in pieces the nations, and with thee will I destroy kingdoms” (Jer 51:20). This passage says not only that the Lord of Hosts is the portion of Jacob, but also that Israel is the rod of God: that is, Israel is His scepter, His ruling staff or fighting stick. In the next verse, God categorically declared that His chosen people are His weapons of war, His battle axe, the rod of his strength.

Jacob the worm and little Israel have now become God’s sledgehammers for breaking the mountain into pieces. God planned to transform Israel into an instrument with which to subdue kingdoms and destroy them. The prophecy states that mountains as dominant as the kingdom of Babylon at the time would be broken into pieces, because God was against them. *“Behold, I am against thee, O destroying mountain, saith the LORD, which destroyest all the earth: and I will stretch out mine hand upon thee, and roll thee down from God’s Threshing Floor*

the rocks, and will make thee a burnt mountain” (Jer 51:25). This is the word of the Lord that came through His prophet to Israel, but in reality was meant for those who live on Mount Zion.

Let’s read a corroborating prophecy from Psalms that emphasizes the same message: *“The LORD shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies. Thy people shall be willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth”* (Psa 110:2, 3).

In this passage above, the author was caught up in the spirit of prophecy and began to hear God speaking from the throne. The Psalmist heard the Father God congratulating the Son and telling Him to sit on the throne at His right hand in the heavenly places, and remain seated *“until I make thine enemies thy footstool.”* And in the next breath, the Lord God declared that He would send forth the rod of His strength out of Zion.

Strong’s dictionary renders this word, *rod*, from its Hebrew original as meaning an extending branch or ruling scepter. To help understand this better, let’s include passages from Isaiah 11 and John 15 in this meditation:

“And there shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots:

“And the spirit of the LORD shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the LORD; And shall make him of quick understanding in the fear of the LORD: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears:

“But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked.” (Isa 11:1-4)

Jesse is the father of David the king. The stem of Jesse is David. In the prophecy of Isaiah, therefore, the *“rod out of the stem of Jesse”* refers to our Lord Jesus Christ. He is the Rod out of the house of David, the son of Jesse. He is the Anointed One, upon whom the Spirit of the Lord descended. And the spirit upon Him is the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of God. This Rod out of the stem of Jesse is the one that God Almighty sent down to smite principalities and powers and bring deliverance to His people. This is the original “Rod of His strength” through which God overcame the devil and brought redemption for humanity.

As we examine the first verse further, it tells us that a branch shall grow out of His roots. This means an extension of the same nature will spring forth out of the Rod of Jesse. Strong renders the root of the word “branch” in this Isaiah prophecy as meaning an extending rod or ruling scepter.

The branch, therefore, is part of the Rod of Jesse, in the same way a branch is part of the vine: it is a rod coming forth from the Rod of Jesse. The branch in Isaiah is synonymous with the branches the Lord Himself mentioned in the gospel of John: *“I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing”*(John 15:5).

The Lord Jesus, speaking to the church, said, “I am the Vine, ye are the branches.” The branches are part of the vine. The life in the branches comes from the vine. The branches are living extensions of the vine, just as in Isaiah the branch is the extension of the Rod out of the stem of Jesse. The branch represents the corporate body, which consists of extension rods emanating from the Rod of Jesse. These are His servants, His anointed ones at the end time. And they have been anointed with the same anointing as Christ the Rod of God, the Chief Overcomer and Anointed One, for they are part of His Body.

Who or What Is the Rod of His Strength?

The branch coming out of the Rod of Jesse, the branches springing forth from the Vine, His anointed ones coming out of Zion—these all represent the company of overcomers out of Zion. This company, out of the church and part of the Body of Christ, is the instrument by which God will subdue all of Christ's enemies under His feet. It is through them that Christ will rule in the midst of His enemies; for they are His threshing instruments, His battle axe, and His weapons of war.

“Oh that the salvation of Israel were come out of Zion! When God bringeth back the captivity of his people, Jacob shall rejoice, and Israel shall be glad.” (Psa 53:6)

The company of overcomers out of the church is the Rod of Christ's Strength, which the Lord is sending out as His ruling extension or His scepter here on earth. These are His hands and feet, His special forces, His republic guard. These are the saviors the prophet Obadiah spoke about that *“shall come up on Mount Zion to judge the mount of Esau; and the kingdom shall be the Lord's”* (Oba 1:21).

The Rod of Jesse is what God sent into the kingdom of Satan to bring deliverance to humanity under the dominion of the devil. This was prefigured earlier in the rod Moses brought from the desert to the courts of Pharaoh.

God appeared to Moses in the wilderness of Midian, and spoke to him out of the burning bush. And the Lord God said to him: *“I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; for he was afraid to look upon God. And the LORD said, I have surely seen the affliction of my people which are in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows;*

“And I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey; unto the place of the

Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites”(Exo 3:6-9).

God then told Moses that he was the man He planned to send to Pharaoh to bring forth the children of Israel out of Egypt. Moses would not have it. He presented several excuses while he believed he could not do the job. Moses complained, *“Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?”(Exo 3:11).*

In order to allay Moses’ fears, God said, *“Certainly I will be with thee; and this shall be a token unto thee, that I have sent thee: When thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain” (Exo 3:12).* But Moses was still not persuaded. He asked God, *“When I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What is his name? what shall I say unto them?”(Exo 3:13).*

God was patient with Moses and answered this question as well, saying: *“I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you.*

“And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, The LORD God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this is my name for ever, and this is my memorial unto all generations”(Exo 3:14-15).

Even after all this, Moses still believed that the children of Israel would not listen to him. He said, *“They will not believe me, nor hearken unto my voice: for they will say, The LORD hath not appeared unto thee”(Exo 4:1).*

Then the LORD said to Moses, *“What is that in thine hand? and he said, A rod. And he said, Cast it on the ground. And he cast it on the ground, and it became a serpent; and Moses fled from before it. And*

the LORD said unto Moses, Put forth thine hand, and take it by the tail. And he put forth his hand, and caught it, and it became a rod in his hand.”

With this rod and some additional signs, God sent Moses on his way to Egypt to demand the release of God’s children from Pharaoh the oppressor. Moses and Aaron went before Pharaoh, as commanded by God, and demanded that Pharaoh should release the Israelites.

“And afterward Moses and Aaron went in, and told Pharaoh, Thus saith the LORD God of Israel, Let my people go, that they may hold a feast unto me in the wilderness. And Pharaoh said, Who is the LORD, that I should obey his voice to let Israel go? I know not the LORD, neither will I let Israel go.” (Exo 5:1, 2)

Pharaoh refused to listen. He even increased the burden of the Israelites because of this. God then sent Moses and Aaron back to the court of Pharaoh and told them to show Pharaoh a miracle with the rod. They cast down the rod of Moses before Pharaoh, and what happened? The rod turned into a serpent!

Pharaoh said, “That’s nothing! No big deal! Call my magicians!” And they came and cast down their rods down before Pharaoh, and all their rods turned into serpents.

But it was a trap! It was a setup! God Almighty had set the devil and his kingdom up for defeat and ridicule, but he did not know.

“O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out.” (Rom 11:34)

“But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory: which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of glory.” (1 Cor 2:7, 8)

The Lord Jesus is the Rod of Jesse. He's the Rod the Bible speaks about when it says, *"God will smite the earth with the rod of His mouth."* Jesus is the Word of God, the Word of His Power. It was this Word that took on flesh and died for us. It was this Word that became sin and in the process destroyed the power of sin. It was this Word that swallowed death up in victory.

So Pharaoh's magicians cast down their rods, and lo and behold, all their rods became serpents. But immediately, in a split second, before Pharaoh could say, "There you go," his magicians' serpents were all gone. Aaron's rod had swallowed up their serpents. Aaron's rod had turned into a "king snake" that ate up other snakes. Pharaoh and his magicians were shamed, right there in his own court, before his wives, generals, and ministers. The powers of his magicians were all gone, for their powers were in their rods. The rods of their strength had been consumed by the rod of Moses and Aaron.

This incident in Egypt foreshadows the Lord Jesus becoming sin for us, that he might swallow the power of sin and deliver us. He submitted to death, died, and swallowed death up in victory. *"O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ"* (1 Cor 15:57).

On that occasion in Egypt, as He did on many occasions in Scripture, God gave the Devil and the world a preview of what His Son would do. God was holding a dress rehearsal of the plan for redemption. But the prince of the world could not figure it out, *"for if they did, they would not have crucified the Lord of glory."* Just like Pharaoh did not know that Aaron's rod was going to eat up his rod. If he had known that earlier, he would not have called for his magicians.

This shadow picture of Moses' rod swallowing Pharaoh's rods in Egypt says sin and company are totally defeated and death has no more power over us. The sting of death has been neutralized. *"The sting of death is sin; and the strength of sin is the law."* And this was

accomplished for us when Jesus our Lord submitted and allowed himself to be captured by Satan, and in the process defeated Satan and all his forces and took them captive. *“He spoilt principalities and power and made a show of them openly, triumphing over them in it”* (Col 2:15). And *“what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh”* (Rom 8:3).

Chapter 5

God's Threshing Operations

God carries out His threshing operations in the lives of His people on a spiritual threshing floor. This threshing floor is not tied to a particular physical location; it can be anywhere the Holy Spirit, the Wind of God, is allowed to blow and do His work in our lives. As the Lord Jesus said in the gospel of John, there are no physical boundaries for the Spirit, just as no one knows where the wind is coming from or where it's going. Spiritual threshing and winnowing can take place in the lives of God's children by the work of the Holy Spirit anywhere, anytime.

Threshing operations are never pleasant, especially if you are the raw material being processed for purification. They involve beating, smashing, crushing, shaking vigorously, dislodging and separating of intimate things. These operations are necessary to dislodge the precious grain from the chaff, to separate the clean from the profane, and to sanctify a peculiar people unto the Lord God as His Temple and inheritance. *"But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light"* (1 Pet 2:9).

When Israel was in Egypt, God performed a threshing operation on the kingdom of Pharaoh and separated the Israelites from the Egyptians. When the plagues came down hard on Egypt, the land of

Goshen where the Israelites were was not touched. Egypt was covered with thick darkness, but the children of Israel had light in their dwellings. Threshing separated the true Israelites from the mixed multitude that came out of Egypt, and separated the temple of God from idols. As the Apostle admonishes us:

“Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel?”

“And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people.

“Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.” (2 Cor 6:14-18)

Another goal God has in threshing the lives of His children is to separate them from the love of the world. The Apostle John admonishes us in the second chapter of his epistle: *“Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever”* (1 John 2:15). God’s plan is to separate and set us apart from the world unto Himself. But the process of separation will be very painful for those of us who are very tightly attached to the world and the things in it. Even when they have been separated from the rubbish of the world system and are out of Sodom, they have a strong tendency to look back. Remember Lot’s wife.

The threshing and processing operations differ from one person to the other. Everyone on the threshing floor is not threshed with the same

instruments or taken through the same process. Only God knows our hearts and can choose the appropriate instrument to extract the world out of us. God knows what is best for each of us at any time in our spiritual development. In some cases, He may need to use a heavy or harsh instrument to remove the grain from the chaff, while in other cases He only needs gentle persuasion. His goal is to separate the precious grain from the rubbish, so it does not follow the chaff into the fire.

“My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him: For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not?”

“But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons. Furthermore we have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live? 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.

“Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby” (Heb 12:5-11).

Carnality and being married to the world will make these threshing and winnowing operations more difficult and painful. Therefore, come out from among them and be ye separate and present your body a living sacrifice, holy and acceptable unto God. This is your reasonable service. This is what the Lord desires from you and me, to be sanctified, set apart unto Him like the holy priesthood that we are: set apart unto the Lord as a virgin bride is unto her bridegroom. For we have been *“espoused to one husband, that we may be a chaste virgin unto Christ”* (2 Cor 11:2).

We are to be separated from the world and set apart unto our Father God, like Abraham was by the zeal of circumcision. *“For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh”* (Phil 3:3).

This first part of God’s threshing operation, His work in us, is the most difficult and also the most crucial. God needs a prepared people to carry out His work on earth. The making of the army of God that will thresh the mountains of the world is the most crucial aspect of establishing the kingdom of God on the earth.

God’s Threshing Instruments for the Mountains

“Behold, I have made thee to be a new sharp threshing instrument having teeth; thou shalt thresh the mountains, and beat them small, and shalt make the hills as chaff.

“Thou shalt winnow them, and the wind shall carry them away, and the whirlwind shall scatter them; and thou shalt rejoice in Jehovah, thou shalt glory in the Holy One of Israel.” (Isa 41:15, 16; ASV)

In the mind of God, who sees the end from the beginning, the process of making us into mountain-threshing instruments has been completed. So, God is speaking to us as the company of mature sons who, like Jesus Christ our forerunner, have arrived at the image of God. Christ has already completed the work and has given us the authority over principalities and powers. He has disarmed Satan and his hosts, abolished death, and brought life and immortality to light through the gospel. Speaking to us, the foot soldiers, He said, *“Behold, I have given you authority to tread upon serpents and scorpions, and over all the power of the enemy: and nothing shall in any wise hurt you”* (Luke 10:22).

He also said to us members of His body: *“All authority hath been given unto me in heaven and on earth. Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of*

the Son and of the Holy Spirit: teaching them to observe all things whatsoever I commanded you: and lo, I am with you always, even unto the end of the world”(Matt 28:18-20).

In this, He was telling us that the serpent had been defeated and the authority he stole from Adam had been forcefully taken back. Christ Jesus, the Conqueror and Overcomer, *“spoiled principalities and powers, and made a show of them openly, triumphing over them in it.”* The Seed of the woman bruised the head of the serpent, and the powers of darkness were broken and the devil’s kingdom crushed by the Stone cut out of the mountain without hands.

Someone will ask: But if Jesus our Lord, the Stone, has threshed the mountain, and He, the Seed of the woman, has crushed the head of the serpent, why do we need to wage war against principalities and powers? Why is God telling us that He’s making us into a new threshing instrument to crush the evil powers that rule this world if they have already been crushed? If Christ “disarmed principalities and powers and made a show of them, openly triumphing over them,” as the Scriptures stated, why is warfare necessary? Didn’t He take away Satan’s power? Didn’t He deliver us from his dominion?

The answers to these questions lie in an accurate understanding of what the Scriptures say about our deliverance. The Apostle, in his letter to the Colossians, writes, *“Who hath delivered us from the power of darkness (exousia), and hath translated us into the kingdom of his dear Son”* (Col 1:13). The Literal Translation renders this verse as *“Who delivered us out of the authority of darkness, and translated us into the kingdom of the Son of His love,”* and YLT renders it as *“Who did rescue us out of the authority of the darkness, and did translate us unto the reign of the Son of His love.”*

The Scripture says that Christ delivered us from the authority of Satan, from his *exousia*, which is the authority or the right to use his power on us. And Christ also said to us, *“Behold, I have given you authority (exousia) to tread upon serpents and scorpions, and over all the power* God’s Threshing Floor

(dunamis) of the enemy, and nothing shall by any means hurt you” (Luke 10:19).

Christ Jesus did not come to take or remove Satan’s power. He came to take back the authority Satan had stolen from Adam and to break his dominion over the earth. Satan still has whatever powers and abilities he had before the encounter with Adam and Eve. However, Satan is a thief and a crook and will use his power anyway on anyone, even children of God who are ignorant of their rights in Christ. If you don’t know that you have authority over Satan and his power, he will use his power on you. This is why he *“as a roaring lion, walketh about, seeking whom he may devour”* (1 Pet 5:8). Therefore, all believers must understand and know what Christ has done for them, must put on the armor, and must enforce the already won victory of Christ over the adversary.

John writes, *“He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil”* (1 John 3:8).

Strong’s dictionary defines the Greek word *luo*, translated “destroy” here, as meaning break, destroy, dissolve, loose, melt, or put off. The legal meaning of this word is to pronounce that someone who was bound before is now loose: the prison doors are open and the bonds are loosed. The contract that legally binds us to sin, Satan, and all his works has been dissolved by Christ Jesus. He voided the contract and broke Satan’s dominion over us. Jesus not only delivered us from Satanic dominion, He also transferred us into the kingdom of God. In this new kingdom we now possess the benefits of the gospel—healing, health, prosperity—and we have authority over the powers of the enemy. God has *rendered double unto us* by delivering us from the authority of Satan, raising us together with Christ Jesus, and giving us authority over our former taskmaster. Indeed, He has put our former dominator under our feet. This is what the work of Christ has made available to all who will accept it and enforce it. We have a

responsibility to enforce the victory of Christ Jesus as we confront the powers of darkness.

Though Christ has defeated them, we need to enforce the victory to individually live in it. Though Christ Jesus has disarmed principalities and powers, the church needs to engage in spiritual warfare against them to enforce the victory.

Though God had given the land of Canaan to the children of Israel as an inheritance, they had to march into the land and fight to possess it. He brought them out of Egypt with a strong hand and promised them the land that flowed with milk and honey. He brought them to the edge of the land and said, *“Now therefore arise, go over this Jordan, thou, and all this people, unto the land which I do give to them, even to the children of Israel. Every place that the sole of your foot shall tread upon, that have I given unto you, as I said unto Moses”* (Josh 1:2, 3). He gave them the land, but it was not theirs until they stepped in and possessed it.

Every one of us, people of God, must understand this: the work is already done, the victory already won, and ours is to enforce it. We are not the deliverers; we just release and enforce the deliverance package that Christ wrought and completed. We are not going to thresh the mountain by our power; we just need to represent Him as His battle axe. We just need to present ourselves as empty vessels, and He will fill us with infinite power. We just need to use the authority He has given us, and His omnipotent power will be released to crush the mountains and beat them small.

We are His messengers, His ambassadors, His representatives. Let's just represent Him, and everything will be fine. We are not the ones doing the job. We simply represent Him, exercise His authority, and by that, enforce what He has already done. We are sent with the authority of the Conqueror. The power or *dunamis* to enforce the legal mandate of that authority is the responsibility of the sender. The sent

one, or ambassador, has no authority of his own in this context, but is authorized to represent the authority of the nation that sent him.

God said, *“I have made you a new, sharp, threshing instrument.”* His plan is to send us out to break into pieces the satanic kingdoms that still dominate this world and release His people. Like He sent Moses to Egypt, He wants to send us to the many Pharaohs of today, as His threshing instruments. He’s looking for the Elijahs among us to rise up onto Mount Carmel and thresh the kingdom of Baal and Jezebel, and blow them away.

What does He need from us? We must be **available** for Him to use. We must willingly **surrender** ourselves to Him. We must be **sharp**. This will come from our fellowship with the Word of God and prayer. We must be **obedient** to the Spirit of God and must **not allow** the **rust** and **rubbish** of the world to contaminate us. And we must submit to the processing of God in making us a new, sharp, instrument with many teeth. This may not be easy, as He may need to pass us through fire a few times while molding us with hammer and anvil to forge out the image He has in mind.

God’s plan is to use you and me, like Jehoshaphat, to break nations into pieces and to destroy the kingdom of darkness. He wants to use us like Elijah, Elisha, and Paul to wreak havoc in the camp of the enemy, destroy demonic strongholds, and bring glory to His Name.

Therefore, we must get up and hearken to the Apostle’s admonition to the Ephesian church: *“Put on the whole armour of God, that ye may be able to stand against the wiles of the devil”* (Eph 6:11). As we engage in this warfare, it is important to remember that we are not trying to overpower and defeat the devil. He has already been defeated. We are just enforcing the victory of Christ Jesus, who overcame and has the keys of hell and of death (Rev 1:18).

What Christ has already done, we must enforce. What He has obtained for us through the cross, the grave, His resurrection, and His ascension, we must seize by faith with spiritual weapons. We must

march into the territories He conquered for us and occupy them. We must “*fight the good fight of faith, lay hold on eternal life, whereunto we have been called, and hast professed a good profession before many witnesses*” (1 Tim 6:12, paraphrased).

Chapter 6

At the Threshing Floor

“O my threshing, and the corn of my floor: that which I have heard of the LORD of hosts, the God of Israel, have I declared unto you”
(Isa 21:10).

Israel was an agrarian society. Their economy depended on the produce of their farms, and so their livelihood depended on rain coming down in its season, so they could have a good harvest of grain, wine, and oil. And their livestock, for many of them were shepherds as well, depended on green vegetation, which also depended on rain in its season. Harvesting was the crux of their existence. If there was little or no rain, and thus little or no harvest, their existence was threatened. Therefore, harvest was a time of utmost importance to Israel as a nation, and threshing to gather the grains was one of the most important activities while harvesting wheat or barley.

Sheaves are the bundles in which cereal plants such as wheat are bound after reaping, while stalks are the stems that bear ears of corn. During harvesting, these grains are separated from the sheaves, and from the stalk and cob. The grain stalks are broken apart into their constituent parts: wheat—the kernels, chaff—the husks that held the kernels, and straw—the stalks on which the heads of grain grow.

Threshing is the process of loosening the kernels from the husks and straw. It is the step after reaping and before winnowing, which separates the grain from the chaff. Threshing may be done by beating

the grain using a flail on a threshing floor. Another traditional method of threshing is making oxen walk in circles on the grain on a hard surface, or spreading the stalks on a road and driving vehicles over them. Threshing instruments are the tools used to achieve this separation of the grains from the chaff during harvesting.

After the threshing process, the broken stalks were thrown up into the air, and the wind would blow the lighter chaff to one side, while the heavier grain would fall back onto the threshing floor to be gathered. This is known as winnowing. Because of the need for wind, threshing floors were normally located on hilltops or in large open fields.

Today, technology has advanced and machines such as combine harvesters are employed to carry out these operations. As the name suggests, combine harvesters are versatile machines that combine reaping, threshing, and winnowing into a single process. Combine harvesters are one of the most economically important labor-saving inventions in agriculture, significantly reducing the fraction of the population engaged in manual labor.

All parts of the threshing and winnowing processes are being employed, symbolically, by the Holy Spirit through the prophets to illustrate spiritual truths in messages delivered to us. They are harvest-time activities by which valuable grains are removed from useless husks and tares (or false grain).

“Another parable put He forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field:

“But while men slept, his enemy came and sowed tares among the wheat, and went his way. But when the blade was sprung up, and brought forth fruit, then appeared the tares also.

“So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares? He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up?

“But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.”(Matt 13:24-30)

Harvest time, my beloved, is when separation takes place. It is when the seeds are separated from the tares and the precious grains are separated from the worthless chaff by the Lord of the harvest.

The Purpose of the Threshing Floor

To be sure, the ultimate purpose behind God’s threshing operations is to separate or set apart a people unto Himself. It’s to sanctify a company who will become the perfect image of Jesus Christ, vessels of honor, meet for the Master’s use. The threshing floor is where these threshing and winnowing operations take place. This is the place where:

*The precious grains are separated from the worthless chaff;
The clean is separated from the unclean;
The worldly is separated from the heavenly;
The pure is separated from the profane;
Truth is separated from error;
True ministry is separated from the fake,
The ministry that honors God is separated from one that elevates man;
The ministry that builds the body is separated from those that build the bank account;
The ministry of Jesus the Christ is separated from the ministry of man;
The True Prophets of God are separated from the false; and
Those that practice the Presence of God are separated from the pretenders.*

On the threshing floor, God separates spiritual ministry from the carnal, and separate those who worship the Father in spirit and in

truth and truly serve Him from the professional bluffers that serve Him not.

The threshing operations that began in the **valley of Achor** must come to consummation in the lives of God's people, in the land which God has given them. All the rubbish must be purged from His threshing floor. All will be threshed and separated on **Nachon's threshing floor** or finally on the threshing floor of **Ornan** the Jebusite. The chaff must be removed before moving into the next realm, even unto the "*mountain of the house of the Lord*" yet to be planted on top of the mountains on the threshing floor of Ornan.

Criteria for the Threshing Floor

To be suitable for a threshing floor, a place must be located on a hilltop or in very large open field because of the need for wind to blow unrestricted. The surface also needs to be flat, smooth, and hard. The wind does the separation: the light chaff is blown off and the heavier grains fall to the threshing floor. This is the place where the good is separated from bad, the true from false, the clean from the unclean, the precious fruit from the worthless by the wind of the Spirit. Meditate on these things; the Lord grant us understanding in all things.

The sheaves and the stalks are beaten and crushed to release the grains, but the actual separation is done by the operation of the holy wind. "*Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire*" (Matt 3:12). The word rendered "fan" here in the King James version is translated as "winnowing shovel" in both God's Word(GW) and Weymouth translations. It was used for throwing the grain, after it was threshed, into the air, so that the chaff might be driven away by the wind. This method is still being used in some less advanced cultures today.

John clearly states here that God will use His winnowing instrument to purge or cleanse His threshing floor. This means that He will separate the precious fruit from the garbage on His threshing floor, and clear away all the chaff and rubbish to be burnt.

The message in the small book is that God has made His mind known: He is making us, or a company of saints among us, into threshing instruments. And through this army of threshing instruments, He is going to break and crush the powers that rule this world, and destroy their kingdoms. Through this army, which He called His battle axe and weapons of war, He will set free the “precious grains” held under the dominion of these principalities and powers. He will use these threshing instruments to shake and crush the kingdoms of the world, and like the chaff on the summer threshing floor, they will be carried away by the wind of the Holy Spirit, and they shall be no more.

It is important to note, again, that these chosen ones will not thresh the mountains of this world by their own might, but by the enablement and the anointing of the Holy Spirit. God said that He has made us new sharp threshing instruments with teeth. The making of the instrument is of God, and the effectiveness and potency in biting and slashing the mountains comes from the sharp teeth provided by the anointing. For it is the anointing that breaks the yoke. We must also note that an internal threshing operation must first take place in the lives of these chosen ones before they are suitable to become His battle axe. They pass under the tribulum themselves, and the kingdoms of self within are threshed as they are made in the image of Him that created them. Only then are they ready to *avenge all disobedience as their obedience has been fulfilled*.

The threshing floor is best situated on a hilltop, like that of Mount Zion. A threshing floor can become a place of gathering or worship. A threshing floor can become a place of the Temple. A threshing floor located on a hilltop where the mighty Wind of the Holy Spirit is blowing might as well become the *mountain of the house of the Lord* in prophecy. And, in reality, it did and will.

The Threshing Floor of Ornan the Jebusite

“And Satan stood up against Israel, and provoked David to number Israel. And David said to Joab and to the rulers of the people, Go, number Israel from Beer-sheba even to Dan; and bring the number of them to me, that I may know it. And Joab answered, The Lord make his people an hundred times so many more as they be: but, my lord the king, are they not all my lord’s servants? why then doth my lord require this thing? why will he be a cause of trespass to Israel?”

“Nevertheless the king’s word prevailed against Joab. Wherefore Joab departed, and went throughout all Israel, and came to Jerusalem. And Joab gave the sum of the number of the people unto David. And all they of Israel were a thousand thousand and an hundred thousand men that drew sword: and Judah was four hundred threescore and ten thousand men that drew sword. But Levi and Benjamin counted he not among them: for the king’s word was abominable to Joab.

“And God was displeased with this thing; therefore he smote Israel.”
(1 Chr 21:1-7)

It was Satan, the accuser of the brethren, that stood up against Israel and incited David to number the men of war so as to bring judgement on the people of God. He succeeded in “sifting David as wheat,” separating him from doing what was pleasing to God. David called Joab and the rulers of the people and commanded them to go number the people when God did not tell him to do so. Even the hotheaded Joab, his army commander, knew better and cautioned him not to go forward with the crazy idea. But all advice fell on deaf ears. David overruled them, and the census was taken. Satan had succeeded in inciting David to take a census of Israel in order for David and the people of God to begin to put their trust in themselves and their own numbers, rather than God. Satan was trying to tempt people to look to their own strength.

This kindled the anger of the Lord, and He sent the prophet Gad to David to give him his punitive judgment options. David was to choose God’s Threshing Floor

the sentence to fall on Israel as a result of his sin. He had to choose between the devil, the deep blue sea, or the righteous judgment of God. This time, David made the wise choice. Here are the three options that God laid before David through the prophet Gad:

“And the LORD spake unto Gad, David’s seer, saying, Go and tell David, saying, Thus saith the LORD, I offer thee three things: choose thee one of them, that I may do it unto thee. So Gad came to David, and said unto him, Thus saith the LORD, Choose thee

“Either three years’ famine; or three months to be destroyed before thy foes, while that the sword of thine enemies overtaketh thee; or else three days the sword of the LORD, even the pestilence, in the land, and the angel of the LORD destroying throughout all the coasts of Israel. Now therefore advise thyself what word I shall bring again to him that sent me.

“And David said unto Gad, I am in a great strait: let me fall now into the hand of the LORD; for very great are his mercies: but let me not fall into the hand of man. So the LORD sent pestilence upon Israel: and there fell of Israel seventy thousand men.”(1 Chr 21: 9-14)

Finally, David came to his senses and said to God, *“I have sinned greatly, because I have done this thing: but now, I beseech thee, do away the iniquity of thy servant; for I have done very foolishly”* (1 Chr 21:8), but the pestilence had already started ravaging the people. As the angel started toward to Jerusalem to destroy it, God took pity and told the angel to stop, and the angel stopped at the threshing floor of Ornan the Jebusite. The angel of the Lord commanded Gad to tell David to go and set up an altar unto the Lord in the threshing floor of Ornan the Jebusite.

Although Ornan told David he would give the threshing floor to him at no charge, David insisted on paying full price. He would not take the easy way out. He would not offer a burnt offering to the Lord that cost him nothing. May the Lord God have mercy on us when we act foolishly like David did.

May the Lord our Intercessor pray for you and me when we find ourselves on the threshing floor of sifting. *“And the Lord said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat: But I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren.”* (Luke 22:31, 32) The Lord said to Peter that *“Satan wants to separate you from me as a farmer separates wheat from husks. But I have prayed for you, Simon, that your faith will not fail”* (Luke 22:32, GW). May the Lord pray for you and me in the day of sifting. The enemy is always looking for an opportunity to sift us as wheat. Thanks be to God, we have an Intercessor before the Father who continually intercedes for us, *and is able to save to the uttermost those who come unto God by Him.*

David chose the right option, “Let me fall into the hand of God,” for:

*“The steadfast love of our God never ceaseth,
His mercies never come to an end,
They are new every morning, new every morning
Great is Thy faithfulness, O God,
Great is Thy faithfulness”* (song of worship)

“And God sent an angel unto Jerusalem to destroy it: and as he was destroying, the LORD beheld, and he repented him of the evil, and said to the angel that destroyed, It is enough, stay now thine hand. And the angel of the LORD stood by the threshing-floor of Ornan the Jebusite.” Indeed, the steadfast love of our God never ceases. His love and mercy endure forever.

God turned the place of judgment and correction into a place of mercy and compassion. The threshing floor became an altar, a place of peace offerings and of preparation for the presence of God.

“Then the angel of the LORD commanded Gad to say to David, that David should go up, and set up an altar unto the LORD in the threshing-floor of Ornan the Jebusite.

“And David built there an altar unto the LORD, and offered burnt offerings and peace offerings, and called upon the LORD; and he answered him from heaven by fire upon the altar of burnt offering.” (1 Chr 21:25, 26)

And that’s not all. David had it in his heart to build a temple where the Ark of the Lord God of Israel would reside, and he started making preparation for it. But God told him, “You will not build a temple for my name; you have been a man of war and shed blood. However, your son Solomon will build my temple.” And Solomon did as God had said, and as his father David commanded him.

“Then Solomon began to build the house of the Lord at Jerusalem on Mount Moriah, where the Lord appeared to David his father, in the place that David had appointed, on the threshing-floor of Ornan the Jebusite.” (2 Chr 3:1)

I am sure you remember that Mount Moriah is the place God told Abraham, His blood covenant friend, to go and offer his only son as a burnt offering (Gen 22:2). It is not a coincidence that the pestilence ravaging Israel as judgement for David’s offense was stopped at that spot. Our covenant-keeping God remembered His blood-covenant friend, and though the righteous judgment was being executed, He offered mercy. *And mercy rejoices over judgement.* The threshing floor, a place of correction, of judgment, and of testing, becomes a place of worship, of offering, of blessings, and the site of God’s temple.

Dearly beloved, the Spirit is saying to you today that His vineyard within you—specifically the threshing floor, where He’s at work in you today, clearing and fanning away the chaff—may feel like a place of judgment and correction, but is about to become a holy ground of worship and revelation. The earth within you is about to become the true temple of God’s manifest presence, a divine tabernacle not made with hands.

Chapter 7

Behold, I Shake the Heavens and the Earth

“O God, when thou wentest forth before thy people, when thou didst march through the wilderness; Selah: The earth shook, the heavens also dropped at the presence of God: even Sinai itself was moved at the presence of God, the God of Israel.” (Psa 68:7)

“Whose voice then shook the earth: but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven.

“And this word, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain.” (Heb 12:26, 27)

An earthquake is a sudden and violent disruption of the normal state of things. It’s a great shaking and mighty upheaval, causing great destruction. No human power can create or control earthquakes, and many times, they have shaken large cities and wrecked fine commercial buildings. Throughout the holy Scriptures, earthquakes are a regular feature associated with divine visitation.

This is an allusion to the visitation during the promulgation of the Law on Mount Sinai, which was accompanied by great physical upheaval. When

God visited His people under the Mosaic Covenant and descended upon Mount Sinai, *“the whole mountain shook violently.”*

“On the morning of the second day, there was thunder and lightning with a heavy cloud over the mountain, and a very loud blast from a ram’s horn was heard. All the people in the camp shook with fear.

“Then Moses led the people out of the camp to meet with God, and they stood at the foot of the mountain.

“All of Mount Sinai was covered with smoke because the LORD had come down on it in fire. Smoke rose from the mountain like the smoke from a kiln, and the whole mountain shook violently.” (Exo 19:16-18, GW)

And when Jehovah God visited His children to bring them out of captivity, Egypt was shaken to her core, and though she was a mighty empire on the earth at the time, had to let the people go. And after they left Egypt, heading for the promised land, the fear of them fell on all nations roundabout. When they arrived at the doorstep of the land of Canaan, the nations were shaken, as prophesied by Moses during the revival meeting on the victory side of the Red Sea:

“The people shall hear, and be afraid: sorrow shall take hold on the inhabitants of Palestina. Then the dukes of Edom shall be amazed; the mighty men of Moab, trembling shall take hold upon them; all the inhabitants of Canaan shall melt away. Fear and dread shall fall upon them; by the greatness of thine arm they shall be as still as a stone; till thy people pass over, O LORD, till the people pass over, which thou hast purchased.” (Exo 15:16-17)

And so the opening Scripture from the Psalmist will have us understand that when God took His people out of Egypt and marched in front of them through the desert, the earth shook and the heavens poured down rain, and Mount Sinai trembled at the presence of the God of Israel. Moses, an eyewitness, said, *“I exceedingly fear and quake.”*

But God through His prophet is saying: *“Yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land; And I will shake all nations, and the desire of all nations shall come: and I will fill this house with glory, saith the LORD of hosts”* (Hag 2:6, 7).

To paraphrase the word of the Lord sent through the prophet Haggai to you and me today, the message is that a shaking is coming. It will shake not only the earth, but also the heavens. It will affect all beings and things in our heavens and on earth.

A shaking is coming: a personal shaking and a shaking in the church. Your reality will be shaken; so will mine. And it comes from our Maker, the Lord God Almighty Himself. No one needs to convince you that the world has been experiencing increasing turmoil as we approach the end of the age. The Lord will vigorously shake your earth and mine to dislodge and thresh the kingdoms of self within us, so that the Kingdom of His Son might totally fill the earth that we are.

This is why He is employing the threshing instrument in your life and in mine: so all the carnal things of this world that hold us back can be threshed until the winds of the Holy Spirit blow them away and they are no more. This is the operation of the tribulum in our lives. The Lord Himself is threshing and winnowing to separate the precious from the worthless in our lives.

The Lord’s threshing floor is where all His grains are threshed. Some beating takes place, and a hammering away at the wheat to dislodge it from the chaff. His threshing floor is where each person is confirmed by God as true wheat and where the mature sons of God are certified to inherit the kingdom. They endure the tribulum as true soldiers of Christ, and suffer with Him so they can reign with Him: *“Ye are they which have continued with me in my temptations. And I appoint unto you a kingdom, as my Father hath appointed unto me; That ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel”* (Luke 22:28-30).

And the Apostle Paul in his epistle to Timothy writes, *“It is a faithful saying: For if we be dead with him, we shall also live with him: If we suffer, we shall also reign with him: if we deny him, he also will deny us: If we believe not, yet he abideth faithful: he cannot deny himself”* (2 Tim 2:11-13).

God’s plan is to create a shaking, a commotion so intense that our natural life will disintegrate and only the eternal things of the Spirit of God will remain. The flesh and all carnal things associated with it need to die and be no more. They need to be nailed with Christ on the cross. They need to die with Him so we can live free of the flesh and reign in the newness of life with Christ Jesus.

Self needs to be nailed to the cross with Him so His Kingdom is allowed to flourish in us and Christ is King over the whole earth that we are. Then we will not be acting like the Gentiles do.

“And they began to enquire among themselves, which of them it was that should do this thing. And there was also a strife among them, which of them should be accounted the greatest. And he said unto them, The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors.

“But ye shall not be so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve.” (Luke 22:23-26)

The Lord is teaching us the principles of His Kingdom. The disciples were quarreling among themselves about who should be the greatest in the kingdom. They were being ruled by those kings we discussed in Chapter 2. Self was ruling supreme in their lives. Pride of life, self-promotion, desire for authority and control, and selfishness controlled their every desire, and they would use every advantage they could get to gain mastery over their brothers. But the Lord said, “It shall not be so among you.”

These kings are still ruling in our midst as well. But the Lord God is bringing about a shaking, so that all these things that are not in line with His will might be removed. He said, “Behold, once more, I shake the heavens and the earth.” It will be an earthquake of immense proportion on your earth and mine. It will even shake our heavens as well, and the purpose is to uproot all things that are not eternal.

An earthquake is a sudden release of energy in the earth’s crust that can be caused by volcanic activity and can be highly disruptive and destructive, sometimes causing even mountains to melt. In the book of Revelation, John saw some startling events associated with the opening of the seventh seal. The first passage to consider is in the eighth chapter:

“And when he had opened the seventh seal, there was silence in heaven about the space of half an hour. And I saw the seven angels which stood before God; and to them were given seven trumpets.

“And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne.

“And the smoke of the incense, which came with the prayers of the saints, ascended up before God out of the angel’s hand.

“And the angel took the censer, and filled it with fire of the altar, and cast it into the earth: and there were voices, and thunderings, and lightnings, and an earthquake.” (Rev 8:1-5)

In the second passage, an earthquake occurs after the vial poured out by the seventh angel: *“And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done. And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great” (Rev 16:17, 18).*

In the first passage, which narrated what happened after the seventh seal was opened, another angel appeared and was given much incense, which he offered before the throne with the prayers of the saints. As the smoke of the incense went up with the prayers of the saints before God, things began to happen on earth. The angel took the censer, filled it with fire from the altar, and cast it upon the earth.

This casting of fire symbolizes God's judgments upon world systems. The earth here means the entire earth, and judgment is declared upon it through the prayer and intercession of the saints. Judgment is pronounced by the decree of the watchers, especially on the powers that rule the system. As the fire from the altar of incense, the prayers of the saints, hit the earth, there are voices, thunder, and lightning on earth. This is followed by an earthquake. The second passage describes the earthquake that follows the thunderstorm by saying there has never been one so powerful since humans have been on earth.

In both of these verses, John reports hearing voices and thunder and seeing lightning; and then a great earthquake follows, the greatest ever recorded in human history. Three times in Revelation, we read of voices, thunder, and lightning happening together. These are, of course, the familiar accompaniments of a storm. It is significant that each time they are named in the book, it is in connection with some direct action taken by the Lord in heaven, the realm of the Spirit, which produces a dramatic effect in the earth realm.

A physical storm is caused by two atmospheric media of unequal temperature coming in contact. The storm is the process of equalizing the two totally different atmospheric conditions. When an atmosphere up above, with totally different temperature conditions, comes in contact with one below, a storm is formed.

This is a symbol of spiritual reality: that is, when the spirit realm comes in contact with that which is earthy or carnal, a storm will result. When the Lord begins the next step in bringing forth the revelation of Jesus

Christ in all His people, speaking from His heavenly temple, and coming forth as the refiner's fire to purify the sons of Levi that are named by His name, a storm is created within God's people throughout the church world. A commotion of voices, thunder, and lightning is produced in the midst of His people.

The storms in the book of Revelation are interesting. In chapter eight, a storm is created when the "fire of the altar" is cast onto the earth and causes great disturbance there. When the Lord comes in His Holy Ghost fire, it always changes the temperature and creates a disruption in the program of carnal man. The fire of God heats up the atmosphere of Adam's world, quickening the spirit within man, and the heated atmosphere of the spirit meets the cold atmosphere of man's carnal life, and a great storm is generated.

God speaks out of the storm, and there are heard voices proclaiming heavenly things! God manifests His power in the thunderings! He gives brilliant flashes of illumination and revelation in the lightning! With the earthquake He shakes the old carnal understanding, the old natural life, the old worldly system of things; He purifies the atmosphere, pours down the rain of His Spirit and Life, and makes all things new! The vision reveals the great truth that in the outworking of God's kingdom purposes, first something happens in heaven, and as a consequence, certain events take place on earth. And the outcome is glorious indeed!

The visitation of God that shook and rent the mountain also set Sinai on fire. This same fire fell on the apostles when the heavenly atmosphere came in contact with those earthly souls gathered in the upper room seeking God in spirit and in truth: the house where they were shook, there was a rushing mighty wind, and fire from the altar fell upon them. This "fire" was the Spirit of God, and His gifts and graces, which sat upon the apostles as cloven tongues of fire on the day of Pentecost.

He takes the same fire that fell on Sinai, the same fire that burned the sacrifice consuming the rocks and water and everything else when Elijah was on the mountain, the same fire that fell at Pentecost, the same fire that destroys His enemies, the very fire of almighty God, and He mixes your bowl of prayers with His fire! Then He pours it upon the earth. Lightning starts to flash, thunder crashes, and the earth quakes. Something awesome happens in the realm of the spirit, which then affects the natural realm. This must be what happened when Paul and Silas were in jail and began to sing praises late in the night. Worship started ascending, God was anointing it, the bowls filled, and God poured it out. The earth literally started quaking, the jail door opened, and their shackles fell off.

Once More, I Shake Heaven and Earth

“For thus saith the LORD of hosts; Yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land;

“And I will shake all nations, and the desire of all nations shall come: and I will fill this house with glory, saith the LORD of hosts” (Hag 2:6, 7).

God will shake the heavens and the earth, and the sea and the dry land. The prophet speaks of one universal shaking of our world and the heavens over it. It is a shaking that leads to the dissolution of this world system. Paul draws out its meaning in Hebrews 12:27: *“This word, once more, signifieth the removing of the things that are shaken, that those things which cannot be shaken may remain.”*

This prophecy, like most in Scripture, though it says “once more,” applies to several cataclysmic events that shook the world or the nation of Israel after the day of its pronouncement, as well as specifically pointing to the Armageddon of all shakings at the end of it all. This lines up with the declaration that God has given us ultimate victory over the enemy and given us rest, but we must still fight our way

through a series of battles until we finally graduate as overcomers like Him and Christ is fully formed in us. In the mind of God who dwells in timelessness, our salvation is complete; however, down here, we *“groan within ourselves, waiting for the adoption, to wit, the redemption of our body.”*

The prophecy continues, *“And I will shake all nations, and the desire of all nations shall come: and I will fill this house with glory, saith the LORD of hosts. And the desire of all nations shall come.”* Without any shadow of a doubt, this prophecy is referring to the Messiah, the Anointed One. The desire of all nations came two thousand years ago, and after completing His mission, He ascended into heaven, seated at the right hand of Almighty God, and angels, principalities, and powers were made subject unto Him.

However, the desire of all nations is also still to come. That prophecy was fulfilled in His first coming, and yet is still going to be fulfilled. This time, not only is He the desire of all nations, He is the desire of the whole of creation. *“For we know that the whole of Creation is groaning together in the pains of childbirth until this hour. And more than that, we ourselves, though we possess the Spirit as a foretaste and pledge of the glorious future, yet we ourselves inwardly sigh, as we wait and long for open recognition as sons through the deliverance of our bodies”*(Rom 8:22, 23). The whole of creation, including the new creations in Christ Jesus, waits for its desire. Even so; come, Lord Jesus.

“And this word, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain.”(Heb 12:27)

Once more, God says, He will shake our earth, signifying that for the final time He will so vigorously cause a disruption in our carnal nature that all fleshly things will be removed so that only the unshakable eternal things will remain.

Lord, let every plant that the Father has not planted, in our lives and Your Church, be rooted out, cast into the fire, and be totally consumed. We command every evil spirit, evil ideology, carnal way of life, or any other machination of man, planted in the Church by the enemy be rooted out, in the Name of Jesus. Let all false ministries that have planted themselves in Your Church be plucked up. Let every thorn, every bramble, and every nettle in our lives or in Your Church, be plucked up and burnt in the fire, in the Name of Jesus. Shake our earth, once more, O' Lord and let only the unshakables remain.

Lay Your axe, O' God of the Armies, on the root of every evil tree, in our lives and in Your Church, in the Name of JESUS. Shake us to the core and let every ungodly thing be dislodged, uprooted, threshed, and consumed by Your holy fire. Let the fire devour the stubble, and the flame consume the chaff, that we may become a pure grain for Your granary.

Help us O' Lord God our refuge and strong tower. Help us in the hour of 'shaking'; help us to be grounded and rooted in the Rock, even the 'Rock that followed them'; And Lord, let every rubbish of the flesh fall loose and break off of us in this 'shaking'; Let the 'mountain of Esau', the kingdom of the flesh, be overturned and laid waste; Let the confidence of the enemy and the strength of his armies be rooted out and threshed, in the Name of JESUS.

By the prophetic word released on us, Satan, we are telling you, your time is up. We pull you down, you and your principalities and powers; We dethrone you in the Name of JESUS; "Sit in dust O' prince of darkness, there's no throne for you anymore."

All temporal things will be removed so that the invisible and unseen things of the Spirit of God will remain. *"For the things which are seen are temporal, but the things which are not seen are eternal"* (2 Cor 4:18).

"And again the word of the Lord came unto Haggai in the four and twentieth day of the month, saying, Speak to Zerubbabel, governor of

Judah, saying, I will shake the heavens and the earth; And I will overthrow the throne of kingdoms, and I will destroy the strength of the kingdoms of the heathen; and I will overthrow the chariots, and those that ride in them; and the horses and their riders shall come down, every one by the sword of his brother.

“In that day, saith the Lord of hosts, will I take thee, O Zerubbabel, my servant, the son of Shealtiel, saith the Lord, and will make thee as a signet: for I have chosen thee, saith the Lord of hosts.” (Hag 2:20-23)

“Then the earth shook and trembled; the foundations also of the hills moved and were shaken, because he was wroth.” (Psa 18:7)

“And this word, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain.” (Heb 12:27)

That the Unshakable Might Remain

“Ye are they which have continued with me in my temptations. And I appoint unto you a kingdom, as my Father hath appointed unto me.” (Luke 22:28, 29)

“Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear.” (Heb 12:28)

While everything in heaven and on earth is being shaken, Christ Jesus our Lord has appointed unto us a Kingdom, just as the Father has appointed unto Him. And this Kingdom which we have received cannot be moved, because God is in its midst.

“God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea;

“Though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof. Selah. There is a river, the God’s Threshing Floor

streams whereof shall make glad the city of God, the holy place of the tabernacles of the most High. God is in the midst of her; she shall not be moved: God shall help her, and that right early.

“The heathen raged, the kingdoms were moved: he uttered his voice, the earth melted. The LORD of hosts is with us; the God of Jacob is our refuge. Selah.” (Psa 46:2-7)

The core of the message here is that God will shake our earth and heaven one last time with His voice. And the purpose of the thundering voice, like that which shook Mount Sinai, is to cause a terrible commotion among things that are natural. All natural things will be shaken, and all the things that can be shaken will be removed. All worldly glory, worldly accolades, and earthly monuments humanity has erected for itself, and all achievements and earthly wealth and position, will be shaken. The earth will be shaken to its core. So, do not get attached to the world or anything in it. Draw near to God and be closely attached to Him and His Word.

The grains that are most tightly attached to the cob are more difficult and painful to separate during winnowing. And the more immature the corn grains are, the more difficult it is to pry them loose from the cob and save them from going into the fire. If you are intimately attached to the carnal things of this world, and you cling tightly to them, the shaking and the separation will be devastating to you. The wise husbandman will keep beating and shaking the sheaves until all the grains of wheat are separated and the chaff is blown away.

You have not been appointed unto wrath, but to obtain salvation, and Christ has appointed unto us a Kingdom which cannot be moved, even as the Father has appointed Him. The Apostle developed this message in the book of Hebrews: *“When God spoke to your ancestors, his voice shook the earth. But now he has promised, ‘Once more I will shake not only the earth but also the sky.’”*

The words, once more, indicates that the final shaking is coming during which all things shaken will be removed. And only the things that cannot be shaken will remain.

Therefore, we must be thankful that God has given us a Kingdom that cannot be shaken. Being thankful, we must *“serve God with fear and awe in a way that pleases him”* (Heb 12:28, GW).

During this final event, when God’s voice shakes all things in heaven and on earth, all the things that can be shaken will be removed. Only the unshakable things will remain. Blessed be God, all those kings and kingdoms of the self and the flesh will be permanently removed, and their kingdoms will be no more.

“Wherefore, receiving a kingdom that cannot be shaken, let us have grace, whereby we may offer service well-pleasing to God with reverence and awe: for our God is a consuming fire.” (Heb 12:29)

“They that trust in the LORD shall be as Mount Zion, which cannot be removed, but abideth for ever.” (Psa 125:1)

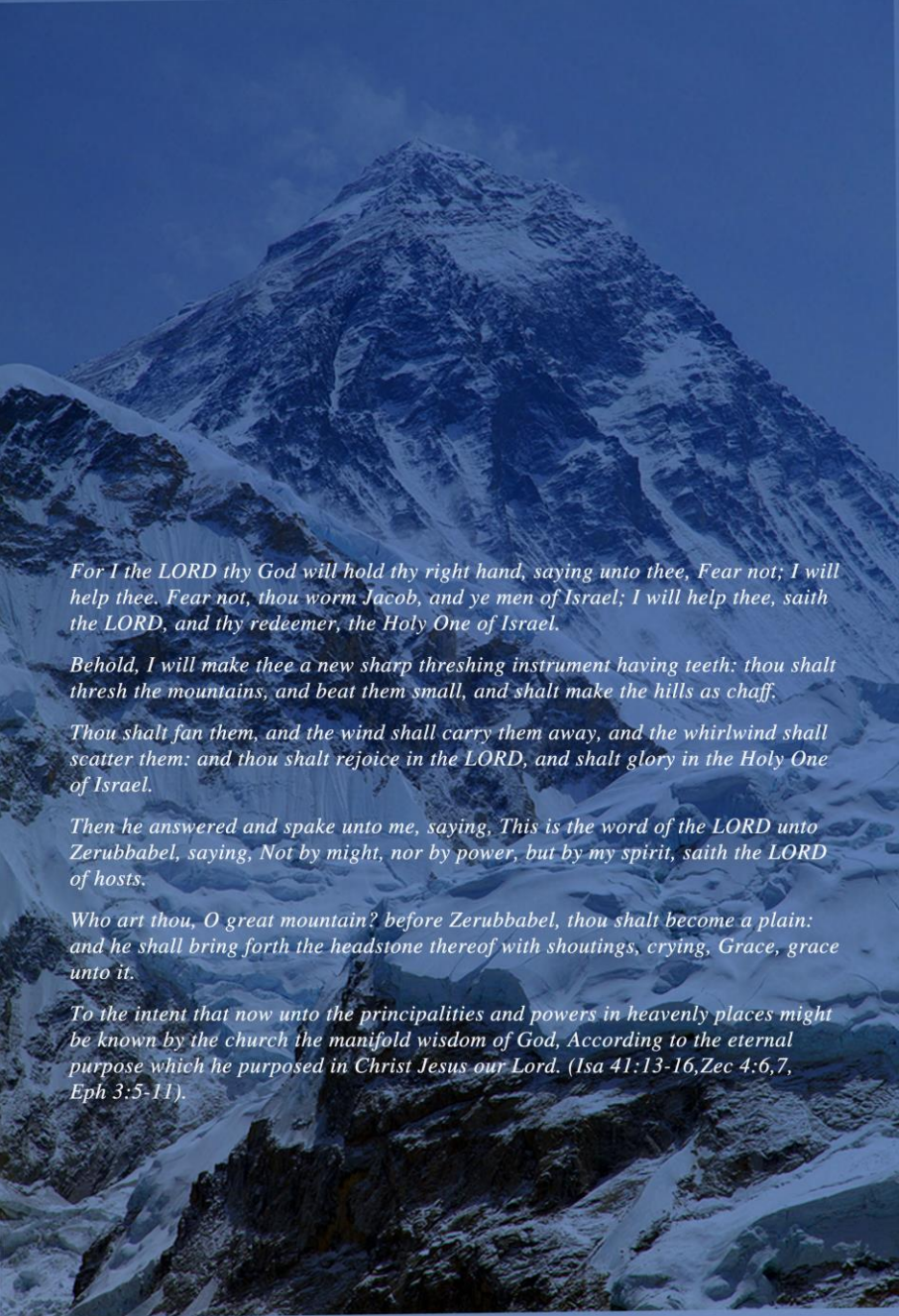
*Lord, we pray that You shake the heavenlies, even now, to distress the enemy and his principalities and power, **Lord, let the shaking of the evil kingdoms of this world begin**, even now, a shaking that will root out and thresh every building or kingdom that our Father has not erected. Let the onslaught and devastation on the kingdom of darkness begin! To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God.’*

Satan, we overcome you by the blood of the Lamb, we thresh your kingdom and your principalities by the Word, ‘the hammer that breaks the rock into pieces; We ‘bruise your head’ (enforcing what our Lord Jesus has won for us), break your dominion over men and women, in our city, in our state, and in our nation, in the Name of JESUS. We thresh the kingdoms of Babylon, and we crown and worship the King of kings, who is seated upon the throne.

*We join our voice with the multitude of angels round about Your throne and together with the elders singing with a loud voice, “Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.
And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever” (Rev 5:12,13).*

Other Books Written by the Author

1. *Awake! Put on Thy Strength*
2. *A Generation Shall Seek Him*
3. *Thine Is The Kingdom*
4. *In The Cloud*
5. *Make Me a Sanctuary*
6. *Reigning As Kings*
7. *A Goodly Heritage*
8. *To Do Thy Will O' God*
9. *Lift Him Up*
10. *With the Veil Removed*
11. *Set Me on Fire*
12. *We Walk By Faith*
13. *Nearer To Thee*
14. *But We See JESUS*
15. *Draw Me Nearer*
16. *End-Time Army*
17. *Toward the High Calling*
18. *To Bring You In*
19. *Palace of Praise*
20. *Bread of Heaven*
21. *Let This Mind Be in You*
22. *The Minister of the Sactuary*
23. *My One Desire*
24. *There is a River*
25. *First the Blade*
26. *Ye Shall Return*
27. *On Eagle's Wings*
28. *The Spirit of Wisdom and Revelation*



For I the LORD thy God will hold thy right hand, saying unto thee, Fear not; I will help thee. Fear not, thou worm Jacob, and ye men of Israel; I will help thee, saith the LORD, and thy redeemer, the Holy One of Israel.

Behold, I will make thee a new sharp threshing instrument having teeth: thou shalt thresh the mountains, and beat them small, and shalt make the hills as chaff.

Thou shalt fan them, and the wind shall carry them away, and the whirlwind shall scatter them: and thou shalt rejoice in the LORD, and shalt glory in the Holy One of Israel.

Then he answered and spake unto me, saying, This is the word of the LORD unto Zerubbabel, saying, Not by might, nor by power, but by my spirit, saith the LORD of hosts.

Who art thou, O great mountain? before Zerubbabel, thou shalt become a plain: and he shall bring forth the headstone thereof with shoutings, crying, Grace, grace unto it.

To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God, According to the eternal purpose which he purposed in Christ Jesus our Lord. (Isa 41:13-16, Zec 4:6,7, Eph 3:5-11).