

Joseph Olarewaju

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Chapter 1

The Mind of Christ

What exactly did the apostle Paul mean when he said: Let this mind be in you? Can we really grasp the depths of the meaning of this exhortation from the great apostle? We know he's talking about the mind that our great Master, the Lord Jesus, possessed; but how do we go about this? How do we let His mind possess us? What constitutes His disposition and frame of mind, and how do we acquire the same? These, indeed, are the questions, and the answer is far beyond all natural understanding.

Before we look into the Scriptures and begin to examine the multidimensional facets of the mind of Christ, let us start with this most fundamental fact: that the mind that was in Christ Jesus was the Father's mind. This may sound simple, but it's the best place to start. The Father's mind fully dwelt in the Son.

The Son did nothing on His own but what the Father bid Him do. I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me (John 5:30). I and my Father are one (John 10:30). These and many other statements from our Lord show us His utter dependence on

the Father God. He was so completely taken over by the mind of the Father that He had no mind of His own and simply executed the will of the Father. Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God (Heb 10:7).

Let us therefore never lose sight of this fact that the mind that was in Christ Jesus, which the apostle was referring to, is the Father's mind. It was this above everything else that made Him one with the Father even when He dwelt in the flesh among us. He always prayed in the will of the Father. Their ambitions and purposes were identical; they had the same mind. The Father and the Son did not have two different minds but the same mind dwelling in both of them, and the one mind they had was the mind of the Father. They are perfect in unity.

O that God will help us His children to consecrate ourselves to Him, and by this consecration crucify our carnal mind with all its desires, and thereby be indwelt by the mind of the Father God. O that His mind will dominate and control us, even as it did in the life of Jesus of Nazareth who is our blessed Lord and Savior.

Let's spend some time meditating upon this passage from the book of Philippians. As we meditate upon these words of admonition from Apostle Paul, our minds might become totally overwhelmed by the magnitude of what he said, but we must also know that the glory resulting from having the mind of God indwell us will be magnificent in us, just as it was with our Lord Jesus Christ. The passage reads:

Let this mind be in you, which was also in Christ Jesus: Who, being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross (Phi 2:4).

What does the phrase let this mind be in you mean? The Amplified Bible renders this passage in an easy-to-

understand way by saying: Let this same attitude and purpose and humble mind be in you which was in Christ Jesus—Let Him be your example in humility (Phil 2:5).

The Spirit of God, through the Apostle Paul, is admonishing us to follow in the steps of Christ, to let His attitude be our example, and to renew our minds with His words until we literally think as He thought. We are to have the attitude of Christ. What attitude is He talking about?

Without doubt, He is referring to the gentle, submissive, and willing mind seen in Christ; a mind totally obedient to the Spirit of God; a mind that is teachable, pure and spotless, meek and peaceable; An attitude of humility and of a true and sincere servant; a servant of God from the heart.

Our Lord Jesus is the perfect model, the perfect example. The passage proceeds to explain the mind or the attitude that God desires to see in us by exemplifying it with His earthly walk. Though the Lord Jesus existed as God, yet He emptied Himself and became man. Born of a woman, and like a pauper in a manger, in little Bethlehem, He was brought up in Nazareth as the son of Joseph the carpenter. For thirty years, without sin, He lived as a man.

At full maturity, He was led by the Holy Spirit to the river Jordan, where He was baptized by John, and was straightway anointed by the Holy Ghost. This was the beginning of His service. He went about doing good, teaching, preaching the gospel of the kingdom, and healing all that were oppressed of the devil. When the appointed time came, He gave Himself up and was maltreated, condemned, shamefully beaten, and crucified by the humans whom He had created. Yes, God humbled Himself and became obedient unto death, even the cruel and shameful death of crucifixion.

And even on the cross we still see perfect love in action. We see a mind free of malice and full of forgiveness. Even though He was unjustly treated and being put through the most gruesome agony ever known to man yet He forgave and asked the Father to forgive them. Hanging there in shame and pain beyond description, bearing the sins, the sicknesses and the infirmities of the whole human race on His body, with His last breath, prayed for His tormentors. Father, forgive them; for they know not what they do (Luke 23:34). What a forgiving Spirit and Love inexplicable.

Lord, I desire that your mind will be in me. That I'll be filled with a gracious mind like Yours, a mind that does not keep record of hurts but forgives unconditionally and totally. Help me by Your grace, to follow in Your step, Amen.

Chapter 2

The Four Living Creatures

And before the throne there was a sea of glass like unto crystal: and in the midst of the throne, and round about the throne, were four beasts full of eyes before and behind.

And the first beast was like a lion, and the second

beast like a calf, and the third beast had a face as a man, and the fourth beast was like a flying eagle.

And the four beasts had each of them six wings about him; and they were full of eyes within: and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come (Rev 4:6 -8).

We'll open the message in this chapter with the word of the Lord that came to Ezekiel the priest, the son of Buzi. Ezekiel was thirty years and four months old when he found himself among the captives in Babylon. This young man had just become old enough to fully enter into his ministry as a priest when the Assyrians invaded Judah, subjugated her people, and carried them away to Babylon. Instead of burning incense unto Jehovah in the holy place, Ezekiel found himself with the captives in Babylon by the river Chebar. How sad it must have been for these Jews to find themselves taken captive in a strange land! Hear the prophet David sing of this lamentable situation in the book of Psalms:

By the rivers of Babylon, there we sat down, yea, we wept, when we remembered Zion. We hanged our harps upon the willows in the midst thereof.

For there they that carried us away captive required of us a song; and they that wasted us required of us mirth, saying, Sing us one of the songs of Zion. How shall we sing the LORD's song in a strange land? (Psa 137:1-4) .

It was there, in the midst of this gloomy and depressing situation, that Ezekiel lifted up his eyes and saw the heavens open and beheld visions of God. Let's have Ezekiel tell it:

Now it came to pass in the thirtieth year, in the fourth month, in the fifth day of the month, as I was among the captives by the river of Chebar, that the heavens were opened, and I saw visions of God (Ezek 1:1).

Here is this young man, Ezekiel, just about to begin his priestly ministry in the holy place when he suddenly found himself in captivity. In those days, a priest could not enter into the holy place until he was thirty years of age, and he had just reached that milestone when the Assyrians struck and carried them away. We cannot comprehend how devastating this must have been to Ezekiel. I can only imagine how sad I would have felt if I were in his shoes. But then, among the captives, defeated and downcast, by a river in Babylon in the land of their captivity, the heavens were opened unto him and he saw visions of God.

It is important to note here that Ezekiel himself was among those taken captive, and it was here in the land of captivity that he saw these visions of God. Even though Ezekiel was not necessarily guilty like the rest of the people who caused the house of Judah to go into captivity, he still suffered the effect of the captivity that came upon the people of God. He was taken captive with the others and had to live with the captives by the River Chebar. The same lot fell on Jeremiah the prophet, who unequivocally warned Judah about an impending judgment and even lamented in prophecy about the coming captivity, but they did not hearken to him, and he too was carried away with the remnant into Egypt. Even these men who were faithful to God still suffered from the effects of the captivity that came upon the people of God. But they were put there by God for a higher purpose; they were stationed there among the captives by the Almighty to be the voice

of God to His people in the land of captivity.

This is a message to us, the end-time Church. God is telling us here that we, the whole house of God, are in this situation together. When a portion of the body is in captivity, the entire body of Christ will, one way or the other, suffer the effects of that captivity. Even the Ezekiel Company and the Jeremiah Company are still going to be affected by what the whole body is going through. But God is the orchestrator of these all. Even though His people have woefully sinned and are under His judgment, they remain His and will never become castaways. They are His everlasting inheritance, a people not forsaken. He will leave a remnant and a voice for Himself among them. He will never forsake nor forget them. God is faithful, He will remember.

God will use His faithful people in the land of captivity as His voice to bring deliverance to His people. They are His prophetic voice in the land of captivity. It is through them that He will bring His word of exhortations, of rebuke, and of comfort, and the message of deliverance to His people, and consequently bring deliverance to them.

The natural man may consider the Ezekiel Company a pathetic lot, but Jehovah God has a destiny and a glorious purpose for them. They are called and anointed for ministry unto God and unto the people. However, they find themselves in the land of captivity at the onset of the ministry into which the Almighty has called them. They find themselves by the River Chebah in the midst of the captives who are mournfully singing the songs of Zion in a strange land.

But while the other captives are downcast and dispirited, faces turned down, the Ezekiel Company are looking up into the heavens. And as they behold

the heavens, it is opened unto them and they see visions of God.

The word of the LORD came expressly unto Ezekiel the priest, the son of Buzi, in the land of the Chaldeans by the river Chebar; and the hand of the LORD was there upon him.

And I looked, and, behold, a whirlwind came out of the north, a great cloud, and a fire infolding itself, and a brightness was about it, and out of the midst thereof as the colour of amber, out of the midst of the fire.

Also out of the midst thereof came the likeness of four living creatures. And this was their appearance; they had the likeness of a man (Eze 1:3 -5).

The passage quoted above takes us to the first vision of the glory of God shown to Ezekiel the prophet. Ezekiel was a priest before the time of this first vision, but now he is seeing the vision of a prophet. The word of the Lord that normally comes to a prophet came to him. For the word of the LORD came expressly unto Ezekiel the priest, the son of Buzi, in the land of the Chaldeans by the river Chebar; and the hand of the LORD was there upon him. (Ezek 1:3).

In the fourth month of the captivity of Judah, by the river Chebah, Ezekiel looked up and saw visions of the glory of the God of Israel. This vision of the glory of God is similar to what John the beloved saw when he was caught up into the throne of God, as written in the fourth chapter of the book of Revelation.

In this vision, Ezekiel saw, among many other frightening things, four living creatures with four faces coming out of the whirlwind, and out of the cloud, and out of the fire.

These four living creatures each had four faces—

the face of a man, the face of a lion, the face of an ox, and the face of an eagle. But he noticed that they all had the likeness of a man. These four living creatures speak to us of our Lord Jesus Christ and His body that He is raising up here on earth. They speak of the complete New Creation Man, Christ Himself being the Lord and Head.

And so, first and foremost, our Lord Jesus Christ had to come, as these four living creatures portrayed, in the likeness of a man. It was absolutely essential for Him to come to earth and take upon Himself the form of man like us. It was necessary for Him to take on the likeness of those whom He was going to redeem. As already treated in the book Minister of the Sanctuary; in order to save us and be our High Priest, the Lord Jesus had to become one of us.

For every high priest taken from among men, is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins: Who can have compassion on the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity (Heb 5:1-2).

The passage tells us, first of all, that one who would be High Priest for man must be taken from among men. That is, he must partake of the nature of those on whose behalf he is to intercede. He must be conversant with the infirmities of his people so that he might be able to sympathize and succor the distressed. To intercede for us, he must be one of us, and since no one among us is capable of this heavenly ministry, God Almighty had to assume the responsibility for our atonement.

Therefore God became flesh and dwelt among us, and we beheld His glory, glory as of the only begotten from the Father, full of grace and truth (John 1:14). Wherefore in all things it behooved

Him to be made like unto His brethren, that He might be a merciful and faithful High Priest in things pertaining to God, to make reconciliation for the sins of the people. For in that He Himself hath suffered being tempted, He is able to succor them that are tempted (Heb 2:17).

He took upon Himself our likeness in order to impart what He was to us. He became like us so we may become like Him. He died to give us life, and became sin that we might become the righteousness of God in Him.

As for the likeness of their faces, they four had the face of a man, and the face of a lion, on the right side: and they four had the face of an ox on the left side; they four also had the face of an eagle (Ezek 1:10).

The faces of these living creatures that Ezekiel saw reveal to us some divine attributes of the mind of Christ. The face of a man reveals the mind and the likeness of the individual; therefore, the first face (man) of these living creatures tells us about the humanity of our Lord. The second (lion) reveals His kingly authority, dominion, and power. The third (ox) reveals His mind as the selfless servant. Last but not least, the fourth (eagle) reveals Him as the heavenly one. The combination of these four attributes, and other divine attributes not yet revealed to us, gives us an introduction to the nature of the mind of Christ. This is the mind that God wants to perfect in us.

And in the book of Revelation when John was caught up into the throne, John saw the Lord Jesus Christ in His glory and in His Deity. He also reported seeing four living creatures with faces similar to those Ezekiel saw in his vision. This again must speak of Christ and His body, the New Creation Man. This is what beloved John reported:

And before the throne there was a sea of glass like unto crystal: and in the midst of the throne, and round about the throne, were four beasts full of eyes before and behind.

And the first beast was like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast was like a flying eagle (Rev 4:6-7). Here as well, John was caught up to the Throne of God, and there he saw four living creatures with faces similar to those seen by Ezekiel the prophet.

The Spirit of God is admonishing us to earnestly desire these divine attributes in the Man of Galilee. The Spirit wants us to have this same mind or attitude that was in Jesus Christ our Lord. The purpose of the following chapters is to help us meditate on these divine attributes found in our Lord Jesus and enable us to cooperate with God so that the same mind is cultivated in us. We shall, by the grace of God, look closer at these divine attributes in the next chapter.

Chapter 3

The Face of a Calf

And the first beast was like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast was like a flying eagle.

And the four beasts had each of them six wings about him; and they were full of eyes within: and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come (Rev 4:5 -8).

The New Testament gospel writers who recorded the accounts of the life of our Lord Jesus Christ bring to us different facets of the nature of the Son of God. Each of these four gospels brings an aspect of the four faces of the four living creatures that Ezekiel saw and of the four beasts that John the beloved saw before the throne of God, and each of these faces spiritually represents an attribute or a facet of the nature of the Son of Man.

In these gospels, therefore, we see the writers giving us different sides, different pictures, and all these sides and pictures fitted together will begin to give us an idea of the person of our Lord Jesus and His perfected body. In this portrayal, we see Luke presenting Him as the man, Matthew as the lion, Mark as the servant, and John as the eagle, the heavenly One. These four living creatures portray for us the life and the nature of our Lord and Christ.

First we see Luke, the companion of Paul, writing to Theophilus, who presents an orderly account of the life of our Lord. He portrays Jesus as the Son of man who had compassion for all peoples. Luke was not one of the disciples of Christ, but became fully acquainted with His life and ministry while ministering to the Apostle Paul.

Who is more qualified to show us the human side of the Lord than Dr. Luke, a medical doctor, whom Paul described as a physician, both beloved and compassionate (Col 4:14). This was the man who ministered to Apostle Paul throughout the later part

of his ministry and was with him even when Paul was in prison, of whom we hear Paul passionately say, Only Luke is with me (2 Ti 4:11). Luke, the beloved physician, had a heart that was very much like that of our Lord, the Great Physician, and thus was able to present to us the human side of the Son of Man who is now our High Priest in the heavens.

Luke communicated the great truths as he gathered them from the apostle Paul, who had found him in one of his missionary journeys. Luke communicated many of the teachings of the Lord Jesus primarily through the vivid stories and parables He told as He walked among the multitudes and taught them. You can clearly see Luke's interest in people in his gospel. Luke, a Gentile, gives us the universal outlook of the Lord, portraying Jesus as a man with compassion for all peoples. He presents to us a systematic account of what He said and did and even places Him within the context of world history. He writes about His birth and infancy, about the birth of His forerunner John the Baptist, and even names the rulers of the Roman world at the time of His birth. Luke presents to us, out of the four attributes of the four living creatures, the face of a man.

Then we come to Matthew. In his own gospel, he presents the Lord Jesus as the son of David, the Lion of the Tribe of Judah. He portrays the Lord Jesus as a descendant of the greatest patriarch in the Old Testament. Matthew traces Jesus' genealogy back to Abraham, the father of the faith, and to David the king, the man after God's own heart. Matthew significantly dwells on the Old Testament, quoting what the prophets had spoken concerning the Messiah, the coming King. He is the righteous Branch spoken about by prophet Jeremiah (Jer 23:5), who is the king that will sit upon the throne

of David. The gospel of Matthew speaks of the King laying down the rules of the kingdom of heaven.

This is how Matthew opens the first chapter of his gospel: The book of the generation of Jesus Christ, the son of David, the son of Abraham (Mat 1:1). Matthew's main focus is on the kingdom of God and the King of this kingdom. He mentions the kingdom of God or the kingdom of heaven more than 50 times, twice as often as any of the other gospels. Matthew starts with a detailed account of the birth of the King, born in Bethlehem in the city of David and of the royal tribe of Judah.

We read in this gospel how the wise men from the Orient saw the star heralding the royal arrival and came to pay homage to the king. These wise men perceived that He is not King only of the Jews, but also of the Gentiles, and their homage indicated the acceptance of this heavenly King by the Gentiles. Matthew portrays the Lord as one who fulfills the eternal hopes of David, born in Bethlehem, the city of David, to sit upon the throne as the Son of David unto whom the everlasting kingdom was promised by Jehovah. Matthew presents to us, out of the four attributes of the four living creatures, the face of the lion.

Mark, on the other hand, spends no time in his gospel on genealogies, shows no interest in the account of His birth, spends little time on the parables, but goes right on to the account of His ministry. Mark, like Luke, was not a disciple of Jesus; he was a relative of Peter and was also acquainted with the Apostle Paul and his ministry. The Gospel of Mark portrays the person of Jesus more by what He did than by what He said.

Mark begins his gospel with these words: The beginning of the gospel of Jesus Christ, the Son of

God (Mark 1:1). The next seven verses talk about John the Baptist—the voice of one crying in the wilderness preparing ye the way of the Lord, and making His paths straight. And straightaway from the ninth to the eleventh verse the Lord Jesus appears on the scene, comes to the river Jordan, is baptized, sees the heavens open, the Holy Ghost descends upon Him, and the Father testifies, saying: Thou art my beloved Son, in whom I am well pleased.

In the next two verses, the twelfth and thirteenth, Mark summarizes the account of the temptation in the wilderness, and by the fourteenth verse, he has already begun to talk about the Lord Jesus teaching and preaching the gospel of the kingdom. Mark focuses his attention on the actual ministry and service of the Lord Jesus. In the very first chapter of Mark, we already see Jesus preaching in Galilee and Capernaum, teaching with authority in the synagogues, cleansing the leper, healing many with diseases, and casting out many devils. Mark spends no time on His birth or genealogy, for no one cares about the genealogy or the generation of a servant. And who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken. But He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities. (Isaiah 53:8,11)

So, Mark shows us the servant side of our Lord and Master Jesus Christ. We see the calf (young ox), the beast of burden, the servant, who gives its entire life in service for its master, and at the end, lays its life down for others. Mark, therefore, presents to us, of the four attributes of the four living creatures, the face of a Calf.

Finally, we come to the gospel of John. John the

beloved, who wrote this gospel as well as the book of Revelation, was one of the closest disciples of our Lord Jesus. While Luke presents the face of a man, Matthew the face of a lion, and Mark the face of a calf, John portrays the Lord Jesus as the flying eagle, the heavenly One. He gives us the picture of the heavenly side of our Jesus Christ. He is the one of all these four writers who portrays Jesus as Deity, the Divine One.

This is how John begins his gospel: In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made through him; and without him was not anything made that hath been made. In him was life, and the life was the light of men (Joh 1:1-4). He also tells us the purpose of his gospel—that ye may believe that Jesus is the Christ, the Son of God (John 20:31).

John's primary focus is on presenting the Lord Jesus to us as God in the flesh, our Immanuel; the One who came down to save us and to make the Life of God available to us. It is in this gospel that we begin to get the revelation that God came down to us in the person of Jesus Christ to reconcile humanity unto Himself. John presents to us, of the four attributes of the four living creatures, the face of the eagle.

The Scriptures reveal to us how our Lord Jesus Christ emptied himself, took upon himself the likeness of men. He came down to us, born as a man, and dwelt among us. For thirty years, we see Him, the man of Galilee, the carpenter's son, born in Bethlehem and raised in Nazareth. Yes, through these early years and His ministry of compassion, we see the face of a man.

Then He went to the river Jordan, and after being baptized by John, He was anointed by the Holy Ghost and began to preach the gospel of the

kingdom. By the anointing, He broke every yoke. He healed the sick and delivered the oppressed. He became the King, reigning and ruling in the realm of life. He reigned over sin, over sickness, over demons, over Satan, and even over circumstances. Even the winds and the waves had to obey Him. He ruled and reigned over all earthly forces, for He was (and still is) the Lion of the tribe of Judah. Yes, we see the face of the lion, the King in the earthly realm.

However, the “face” or divine attribute that we are going to concentrate on in this book is the face of a calf or an ox.

A calf is a young ox or a young bullock. It is a beast of burden, born to serve and to pull the plough for the lord of the harvest, and after a life of full service, the ox lays it all down at the altar of sacrifice. If you go back to the Old Testament, you will notice that Jehovah never requested Israel to sacrifice a lion, or a man, or an eagle on the altar. He commanded Israel to use bullocks for many of the sacrifices, including sin offerings and consecrations that were required in the tabernacle and outside the gates.

The face of an ox represents the ministry of a servant. It symbolizes the divine attributes of sacrificial and selfless service. More specifically, it represents the divine attribute of the ministry of Christ and of those who are following in His steps. For He came not to be ministered unto, but to serve and to give His life a ransom for all.

A new generation has arisen in the world and in the church world today that is not familiar with the teachings of our King and the principles of His kingdom. We seem to have been so overtaken by glamour and modernism that we’ve lost the real substance of service and ministry. The Holy Spirit is therefore bringing into our remembrance the things which our Lord and King taught concerning

His kingdom.

But it shall not be so among you: but whosoever will be great among you, let him be your minister;

And whosoever will be chief among you, let him be your servant: Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.” Mat 20:26-28

This section of the book presents one of the most important principles that the Lord Jesus taught and exemplified with His own life while He was here. Let’s start at the beginning of the scene.

In the gospels (here we shall refer to the records of Matthew), James and John, the “sons of thunder,” brought their mother to Jesus to help them present a special request to the King.

Then came to him the mother of Zebedee’s children with her sons, worshipping him, and desiring a certain thing of him. And he said unto her, what wilt thou?

She saith unto him, Grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom (Matt 20:21).

That is always a big thing with us men. We always want a position of power; a special place of privilege where we can exercise lordship over our fellow men. The first time you read this verse, you, just like me, probably looked down on James and John for either asking or allowing their precious mother to make such a request on their behalf. But isn’t that what it’s all about today? Isn’t it even worse among us?

The preacher on First Street wants to be greater and more famous than the one on Third Street. In ignorance, he thinks that the more famous he becomes, the greater he is in the kingdom of God.

This is reckoning in the world and unfortunately in the church world today, and therefore there is stiff competition and indignation in the quest for the highest seat of greatness.

And when the ten heard it, they were moved with indignation against the two brethren.

But Jesus called them unto him, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them.

But it shall not be so among you: but whosoever will be great among you, let him be your MINISTER; And whosoever will be chief among you, let him be your SERVANT (Mat 20:24-27).

Justifiably so, as we would say today, the other ten disciples were angry with James and John for bringing their mother into the fray. They all wanted to have a shot at such greatness, and they had, time without number, argued among themselves about who would be the greatest in this coming kingdom. The real core of their anger with the two brethren was that they all shared the same carnal desire. Given the opportunity, they would have done exactly the same. Each one of them desired the chiefest place. They were indignant and hot under the collar that these two brothers should seek advantage for something which they thought they had as good a right to.

Knowing what was going on among them, for He knows all things, Jesus called them unto Him. He began to chide them and to speak to them about how things are in the Kingdom of God. He contrasted His kingdom with the kingdoms of this world. He explained to them how the rulers of the people of this world rule. The worldly rulers lord it over their people and dominate them, and the great ones exercise authority over the common people,

He said. He continued by saying that it would not be so among us, His disciples.

But whosoever will be great among you, let him be your MINISTER, our King declared. This is the principle of His kingdom concerning greatness. Notice the word that He used here.

Have you ever thought carefully about the meaning of the word minister used by Jesus here in contrast to what popular opinion considers it to mean today?

Many of us desire to become ministers not because we want to be servants, but because of the glamour, the position, the name, the authority, and the gain that goes along with the office today. We really want no part of the servant ministry or anything that true service really stands for.

Jesus said that in the world, men of power bring people into subjection and make them serve them. But in My House and in My kingdom it's different.

In My house, He said, those that will be the greatest, let them be the servants and let them lay their lives down for the people. Let them pull the plough and serve the people. Let them lay their lives down for the brethren. A minister is a servant who lays his life down for those whom he serves. He is not a lord over them; neither is he a master who makes the laity serve him, but one who waits upon the people and serves them. The word used by the Lord in the original Greek is diakonos, the root word from which "deacon" was derived. The meaning, according to Strong's dictionary, is one who is an attendant, a waiter at the table, a servant, a minister.

Dear Lord Jesus, I pray that you make me a waiter at your table. I desire above all other things to be one of those granted the honor of serving nourishment to your precious people. This is my prayer, Lord, this is my desire (OlaREWaju 2005).

The family of God is the kingdom of priests that God Himself ordained in Christ. However, among the royal priesthood, there are ministry gifts given by God to serve the body, to attend to the body, to edify the body and cause her to grow from babyhood to maturity. Anyone in this ministry who desires to be great in the kingdom must become a servant. This also applies to every member of the royal priestly family.

In case what He said is not clear enough, because He knows we are slow to catch on to these things, He re-emphasized it and even said much more in the next sentence:

And whosoever will be chief among you, let him be your servant (Matt 20:27).

This next sentence is a continuation of the first and must be understood together with it. The King said, concerning His kingdom, that whoever wants to be great in the kingdom of God must humble himself or herself and become a servant or an attendant in His House; and anyone who wants to be the greatest should become the Servant of All. The word used here in Matt 20:27, translated as "servant" in the King James, is the Greek word *doulos*, which literally means a slave, a bondman, a bondservant. We see the Apostle Paul frequently using this exact word in many of his epistles, calling himself a love slave of Jesus Christ. The word He used in this verse is stronger. Any of us who desires to be great in His kingdom should be a servant, but anyone who really wants to be the greatest should become a love slave or a Servant of All.

This is the principle of His kingdom, and the King epitomized it. As he said in the concluding portion of the verse message, the Son of Man came to serve and to give His life as a ransom for many. He came down and took upon Himself the form of a servant,

went about doing good, ministering to all, and finally laid His life down at the altar for us all (Phil 2).

Chapter 4

The Spiritual Mind

For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit.

For to be carnally minded is death; but to be spiritually minded is life and peace (Rom 8:5-6).

It was on the sixth day of creation that the Almighty God said, Let us make man in our image and after our likeness. This was God's purpose at creation, and that purpose has not changed. It is as much God's purpose now as it was then, to make man in His own image and after His likeness. So, when God made man in the beginning, He made him a spirit-being. God gave him a body made out of the dust of the ground, and breathing into it, man became a living soul. In other words, man is a spirit, he has a soul, and dwells in a body.

In the day when God brought him forth, man enjoyed companionship with Deity. He was alive in the spirit. His mind was ruled completely by his human spirit, which was in God's perfect image and likeness. His mind obeyed the dictates of the spirit,

and thus man had a spiritual mind. His spiritual mind ruled his body, keeping his body in a state of immortality.

And so we understand from the Holy Scriptures that when God brought man forth, he was predominantly spirit. God breathed into him the breath of life. That spirit came from God, and so he was in God's image and likeness in righteousness, holiness, wisdom, understanding, and might. His body, on the other hand, is of the earth and came from the dust. His soul, which includes his mind, is made up of both physical and spiritual components. Man's body includes his brain, which controls his body and is the home of his feelings and emotions. This brain is also the seat of his mind, which was spiritual in the day when God made him. So, again, we understand that man is a spirit with a physical body and a soul that is shared by both and can be influenced and governed by either the spirit or the body.

Here is what we are saying: The mind of man can be governed either by the spirit, which is in God's image, or by the corruptible body of the flesh, with its endless cravings. The man, saved or unsaved, whose mind is governed by the cravings of the body and fleshly desires has a carnal mind. But the man whose mind is governed by his regenerated spirit has a spiritual mind.

When man partook of the tree of the knowledge of good and evil, at that moment his spirit died. Prior to this, his spirit ruled his mind and his body was fully under the control of his spiritual mind. But when he rebelled against God, his spirit, which was the ruler of his being, died, and therefore a new ruler took over the throne of his mind. His mind began to be ruled by his five senses, and, dominated by the cravings of his body, became a carnal mind.

The carnal mind is ruled by the cravings of the

physical body—in other words, ruled by the senses and not by the spirit. All the desires of the carnal mind have to do with the body, catering to all its cravings and fulfilling all its demands.

This carnal mind cannot contact God; neither is it really interested in seeking Him, for the carnal mind is interested only in the things that are gratifying to the body and to the senses. Before the fall, Adam cared only for the things of God, having been created to be God's companion; but after the fall and his mind became carnal, he became body-minded, flesh-minded and carnally-minded.

The carnal mind is an enemy of God, and those who habitually dwell in a sensuous state cannot please God. The Scripture declares that "they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit. For to be carnally minded is death; but to be spiritually minded is life and peace. Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God (Rom 8:5-8).

When a man is born again, therefore, he has a formidable enemy to contend with. No, the enemy we are speaking of is not the devil, as some will at once suppose. Our enemy is the corruptible flesh that 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 corruptible flesh, which has for so long ruled the mind and held it under complete control, will now willingly step down from its throne without a fight.

We are deceived if we so imagine, for 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 unregenerate people know nothing about. The spirit of man, now

reborn and alive, 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 reborn 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?

But blessed be to God, who has set us free from the dominion of the flesh by the law of the Spirit of life in Christ Jesus. For the law of the Spirit of life in Christ Jesus made me free from the law of sin and of death. (Rom 8:2).

Yes, the spirit is alive again, recreated in God's image; alive and ready to do battle and to take possession of the mind. The child of God must know this and refuse to be governed by the flesh. The spirit, which was dead in trespasses and sin, is now alive and ready to take possession of the mind. Now the child

of God can begin to exhibit the spiritual mind. This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh (Gal 5:16).

Here, then, is the solution to the problem. Walk after the leading and the direction of the reborn spirit, and you'll overcome the cravings of the flesh. The reborn spirit is indwelt by the Holy Spirit and made in God's image. It seeks to rule the mind after the will of God and subdue everything to the obedience of Christ. It is at war against the flesh, determined to cast down everything that opposes God and subdue it unto Christ.

The spirit now has a great work to do: to take responsibility of the mind and begin the work of renewal with the word of God. The flesh has been in charge for many years, dominating and influencing the mind; now the spirit must repossess the mind and renew it that it may in turn renew the body. This way, the man will return to his original state as a spiritual mind, and the whole tripartite being of man will return to the state in which God created it.

This spiritual mind is therefore from the born-again spirit which is in God's class and originates from God. The spiritual mind emanates from God, and it is the same mind that was in Christ Jesus.

Chapter 5

The Carnal Mind

For ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men (1 Co 3:3)?

This book will not be complete without at least a cursory look at what constitutes a carnal mind. It is, of course, not the focus of this small book, but we have to meditate on some warnings and reproof that the Scriptures has for us. The intended purpose of these pages is in line with the message from the beloved Apostle Peter—to stir up your pure minds (2 Pet 3:1).

Before the fall, when man enjoyed fellowship with God, his spirit ruled him 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.

Let's restate the known fact about the tripartite nature of man. Man is a spirit and has a soul. His soul is composed of his emotions, reasoning, and will—the decision-making faculty. He lives in a physical body, which houses the five senses. These five senses are the educators of his brain. His brain cannot grow or function without these five senses, because without them, its database or knowledge-bank will be empty and will have no information for it to base its processing upon.

After the fall, the spirit of man lost its power. And since the spirit that ruled his mind before is now under the dominion of the flesh, so is his mind. This allows Satan, the opportunist, to take advantage of man through the weakness of the flesh. The devil now has access to man's mind through the flesh. He can fill his mind with total darkness, preventing him from seeing the light of God and precluding his salvation. No wonder the Scripture tells us that before new birth the god of this world blinded the minds of the unbelievers, to keep them from seeing the light of the gospel of the glory of Christ, who is the likeness of God (2 Cor 4:4). He takes over the mind of every unbeliever and hardens it, causing them to blindly pursue the desires and the cravings of the flesh.

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. Every evil, corrupt, unclean, perverse craving of the flesh that originates from the devil fills the mind, and the man has no power to resist but must carry them out. The spirit, being without the life of God, cannot object to these fleshly and even sensual cravings of the flesh. And man's spirit, soul, and body therefore become slaves to deplorable acts of perversion and rebellion against

God. This has been the devil's plot and desire.

Fleshly desires occupy the largest part of the life of a carnal man. These join forces with his will to rebel against God. 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 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-love, self-importance or sometimes self-pity. Let's never forget that however good and praiseworthy our labors may appear to be, if they are motivated by these selfish ambitions, they will be judged by God to be hay, wood, and stubble. We must also be cognizant of this fact that anything done for the benefit of self is not of God and contrary to Him; these acts are actually for the benefit of the evil one, and he will take advantage of them.

The mind of man, which is the seat of his 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 man through his fleshly desires. 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 the minds of men and set them contrary to and in rebellion against God. His proxy is the flesh. Through the flesh, he is able to influence, corrupt, and then control the mind, and through his corrupt propaganda, arrest the flesh through the five senses. Through the flesh, therefore, the devil is

able to occupy and hold the mind captive and thus gain control over man's will.

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 of every man. When a man is born again, his 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 renew the mind so that the man's will is steered along the will of God. There is, therefore, a battle for the mind. This battle is between the born-again human spirit and the flesh.

The Scripture, in comparing men's minds to an enemy's stronghold, seems to imply that Satan and his wicked spirits have already established a strong control over the minds of men; that somehow they are using them as their strongholds in which to imprison captives. Through man's mind, Satan imposes his authority and spreads his corrupt influence to others to make them rise against God.

It is difficult to estimate how much 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 men, actually originate from the god of this world. Fallen man makes himself an enemy of God in his mind, and therefore must have a change of mind. He must repent and return to his Maker.

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 (2Co 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 are aiming at destroying? They are, as the Apostle explains, arguments and proud imaginations that are contrary to the knowledge of God. We are determined to take every one of these contrary thoughts raging in the mind captive to the obedience of Christ.

This Scripture, therefore, makes it clear to us that the struggle exclusively pertains to the minds of men. It 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 Apostle likens man's ideologies and reasoning to an enemy's stronghold; held by the enemy, it must be broken into by waging war, and the rebellious thoughts held in this stronghold must be defeated, taken captive, and made to obey Christ. This, indeed, is spiritual warfare.

As we engage in this warfare, we employ the wisdom of God, for by it we are able to discern and overthrow all the wiles and deceit of the devil. Wisdom is the ability to make accumulated latent knowledge worthwhile. One may acquire a tremendous amount of knowledge, but this will not be of much good until the individual has learned how to apply that knowledge to profit. The necessary ingredient for success in this warfare is wisdom, which has to come from the spirit realm; wisdom is a product of the spirit, and thus must come either from God or from Satan.

Who is a wise man and endued with knowledge among you? Let him shew out of a good conversation his works with meekness of wisdom.

But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth. This wisdom descendeth not from above, but is earthly, sensual, devilish. For where envying and strife is, there is confusion and every evil work.

But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy (Jam 3:13-17).

There are two kinds of wisdom: one that is from above and another from below. The wisdom from above originates from God. This wisdom is pure, gentle, peaceful, merciful, fair, transparent, and full of good fruit. This wisdom filled the mind of Christ. We grow in this God-kind of wisdom as our mind is renewed with the word of God. The reborn spirit within us takes control of our minds and works on them with the word of God as we meditate in the presence of the Spirit.

On the other hand, there is another kind of wisdom that, according to the Apostle James, descendeth not from above. This second kind of wisdom is of the earth. The Apostle proceeds to tell us that this wisdom comes from the senses, that is, the flesh. This wisdom, according to the Apostle, is not only sensuous, but also devilish. This is because this sensuous wisdom does not really originate from the flesh, but from Satan, the god of this world who has great influence on and manipulates the senses. He started this from the inception when he deceived Eve in the Garden and, subtly, through the senses, corrupted her mind. Apostle Paul alluded to this in his book, saying, But I fear, lest by any means, as the

serpent beguiled Eve through his subtlety, so your minds should be corrupted from the simplicity that is in Christ (2Co 11:3).

This earthly wisdom, therefore, has a corrupting influence on the mind and also leads to strife, confusion, and every evil work. This is the wisdom that governs the fleshly mind and fills our world today. It is by this wisdom that many privileged men manipulate, dominate, and exploit others. By it the strong oppress the weak, the rich exploit the poor, and the despots perpetrate their totalitarian regimes over an entire race of humanity. This is the wisdom that led to the war of the worlds, unrest between nations, civil war among tribes, and domestic chaos that wrecks families. This wisdom is not from above, but it is earthly, sensuous and devilish.

This devilish wisdom is contrary to and opposes the Wisdom of God. It is anti-Christ, producing great thinkers with corrupt minds who are all-out against the Word of God and against our Christ. And As Jannes and Jambres withstood Moses, so do these also resist the truth: men of corrupt minds, reprobate concerning the faith (2Ti 3:8). This wisdom breeds atheists, agnostics, and intellectuals who are confused in their minds as to the reason of life. Perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness (1Ti 6:5).

But those with spiritual minds are filled with the wisdom of God. Their minds are under the control of the Holy Spirit through their reborn human spirits. Their minds' renewal by the word of God makes the will of God their passion. They are like their Master and have the mind of Christ.

Chapter 6

I Want To Be Like You, JESUS

Behold my servant, whom I have chosen; my beloved, in whom my soul is well pleased: I will put my spirit upon him, and he shall shew judgment to the Gentiles.

He shall not strive, nor cry; neither shall any man hear his voice in the streets.

A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory. And in his name shall the Gentiles trust (Mat 12:18-21, Isaiah 42:1).

The burning desire and the consuming passion of the heart of every disciple of Christ should be this—to be like Jesus. This should be the incessant song flowing with melodious fragrance from our lips during every waking moment. I want to be like You, Jesus should be the song we sing as we fall asleep and our waking prayer. This is the destiny that God our Father has designed for us.

No matter how hard you try, you will never be able to comprehend the manner of man that Jesus our Christ was. This is what prompted the disciples, after He calmed the raging sea, to ask the question: What manner of man is this? And yet the Scripture tells us that we shall be like Him. Jehovah God said so, and therefore it is settled.

I know it's quite overwhelming to imagine that you and me can be anything like Him. It is an impossible expectation when we think about it from a human standpoint, but with God, nothing is impossible.

When He lived among us in the flesh, He was the paragon and the acme of perfection. There is none like Him, perfect in holiness, impeccable in character, and mighty in power. Humility personified, meekness, and gentleness are characteristics to define Him by.

Rejoice greatly, daughter of Zion; shout, daughter of Jerusalem! Behold, thy King cometh to thee: he is just, and having salvation; lowly and riding upon an ass, even upon a colt the foal of an ass (Zec 9:9). The prophet heralds the triumphant arrival of the King, our humble King who came not riding the best-of-breed stallion but riding an ass.

The Creator of the universe humbled Himself and came down to us as a man. Born in a manger among the bleating sheep, He took upon Himself the form of man and became a minister. The King came not as a reigning lion, but as a lowly Lamb. The Master and Lord of all made Himself a servant, a flunky, even the lowest servant, as we saw Him stoop down and wash the dirty feet of His weary disciples. The God of heaven and earth, the King of kings, and the Lord of lords became a servant of all. What inexplicable humility! This is humility beyond the grasp of any mortal.

The Holy Spirit refers to Him in the prophecy

recorded in the opening Scriptural passage of this chapter, quoted from Matthew but originally from the 42nd chapter of the book of Isaiah. He is the Servant, the Elect, in whom God delights. The prophecy describes Him as a gentle and compassionate Servant who is full of the Spirit of God and will be the Judge to bring justice to the nations of the world. Christ is the only person who fits this description.

Let's ponder for a minute on the incident that took place before the feast of Passover, recorded by the Apostle John in the 13th chapter of his gospel. This passage of Scripture tells us that after supper the Lord laid aside His robe, took a linen cloth, and girded Himself with it. What a strange sight! The Lord took the place of a servant, girded Himself with the towel of service, and began to wash the feet of His disciples.

There is no doubt that Peter and the rest of the disciples understood this as an example of humility, and the disciples practiced this after the Lord's departure, but what the Lord is teaching here is much more than that. He said, What I do thou knowest not now; but thou shalt know hereafter. For the moment, we are only going to consider the peripheral meaning of this lesson from our Master.

In Palestine of that time, as in our land today, there were different kinds of jobs. There were jobs reserved for the elite, jobs for the nobility, and jobs for the intelligentsia; there were also jobs reserved for servants or flunkies. In those days, one of the lowest jobs in their society, aptly described as a servile duty, was that performed by foot-washers. These were the servants employed to wash the dirty feet of guests visiting a great house for casual greeting or for a banquet.

We must realize that there were no cars in those days

and people did most of their moving around on foot, wearing sandals. They walked long distances on dusty roads, on desert sand, and through dirty paths. So, when they reached their destinations, their feet were dusty, dirty, and even stinky. That's where the foot-washers came in.

When guests arrived at a house, before they entered, they were welcomed at the door by the servants, who took their robes and washed and anointed their feet. After this, they were escorted into the house, where they met the welcoming embrace and kisses of their host. This foot-washing duty was one of the lowest jobs a servant could hold, and the Lord took the place of a lowly servant to teach us His way.

He took the lowest place, the position of washing the feet of His disciples. The King of glory became a mere foot-washer, demonstrating humility and giving an example that you and I should follow in His steps.

He demonstrated kingdom principles; served in humility and despised of men, He went through it all and He is today exalted at the right hand of Majesty on High. The Lord is teaching us here that the way up is down and that the way to becoming the greatest is by becoming the lowest. This is the spiritual attitude that the Lord desires in His disciples. This is the mind that He wants to see in us.

No matter how hard a carnal man tries, he will never attain or even begin to comprehend the mind of Christ. No matter how hard you and I try, we will never become like Christ through our good works. The purpose of the admonition in this chapter is not for us to begin to act religiously in an attempt to be like Christ. This is not about learning and cultivating moral virtues, but about living the supernatural life.

On the other hand, this is a life of reality, a genuine

exhibition of the nature and life of the Son of God who lives in us. Becoming like Jesus is allowing the greater one who lives inside us to show forth His life through us. It is about us surrendering to the greater One in us so that He can control our lives and thus, men will see His life manifesting through us. Then we'll be able to sing with the Apostle Paul:

It's no longer I that liveth, But Christ that liveth in me

It's no longer I that liveth, But Christ that liveth in me

In me, in me, Jesus is the life in me

It's no longer I that liveth, But Christ that liveth in me.

So therefore, I say that it's not the labor of my hand that will meet the standard that the Holy One demands, but the enabling power of the greater one within. It's like some of the lines of the song composed by A. M. Toplady, titled Rock of Ages:

Not the labor of my hands, Can fulfill Thy law's demand

Could my zeal no respite know, Could my tears forever flow

All for sin could not atone, Thou must save and Thou alone

Nothing in my hands I bring, Simply to Thy Cross I cling

Naked, come to Thee for dress; Helpless, look to Thee for grace

Rock of Ages cleft for me; Let me hide myself in Thee

You would ask, "How then are we going to acquire the mind of Christ? How are we going to obey the admonition of the Apostle which says, Let this mind be in you which was in Christ Jesus?" This will be achieved by His grace in the same way that we received the new birth. It will be the work of the

Holy Spirit, but we must cooperate with God. We are not being told to religiously put this on externally. That would be fake and superficial and make us another generation of Pharisees. It must come from the workings of the Holy Ghost through the spirit within.

We should not fool ourselves, however, and think we are going to fold our arms and, just like that, possess the mind of Christ. Of course not; we have a big part to play in this mission, but the power to bring it to pass is not ours. The power is inside us, but not of us. The ability and the power are of God and not of us. It is not by our power nor by our might, but by His Spirit. It is by His working in us; we must submit ourselves to the processing of the Holy Ghost, and let Him continually renew our minds by the word. God is at work in us. We should let Him perfect His work in us and bring us to the stature of Christ.

Let us abide in the presence of God, continually looking upon and learning from Him. Jesus said that if we abide in Him and His word abides in us, we may ask whatever we desire and it will be done. Abiding in Him will give us the mind of Christ. Abiding in Him means continually being in His presence, in worship, in prayer, and in the word. We may not be able to stay in worship and prayer continuously because of the many other obligations we have in this physical world, but we can do this continually. We can train ourselves to be conscious of His presence so that throughout the day, we frequently concentrate on Him in worship, prayer, and meditation upon His word. It is not enough to relegate this to the beginning or the end of the day; we have to permeate and saturate our entire day with the fragrance of His Presence. This, and this only, is what will help us possess the mind of

Christ. This, and this only, is what will give the Spirit enough opportunity to train and renew our minds and make them congruent with the mind of God.

As our minds come in line with the mind of Christ, we become dominated by His will and our bodies become living sacrifices unto God. The spirit now takes control of the mind by the word of God and leads the affairs of our lives. We can jump-start this by spending time before God in fasting and prayer, in worship, and meditating upon His word. However, we will achieve the mind of Christ only by maintaining a lifestyle of living in His Presence and obeying what He tells us. This is not a one-shot deal, but a daily living, walking, growing, and basking in His Presence.

When one possesses the mind of Christ, he has a renewed mind. His mind has been transformed in the image of the One who created him. Such a man presents his body to the Lord as well as his soul and spirit, and he is the Lord's, spirit, soul, and body. He is on his way to becoming like Christ in all things.

Lord, I kneel down at Your Feet
I desire, above all things, to possess the Mind of Christ
Help me, as I meditate on Your word and submit to You
To become more and more like You in my mind
Reveal to me Your Mind of humility
Spirit of Grace and Mercy, Lead me to the Mind of Christ
For I desire the full manifestations of the character of Christ
Thank You, Lord; for You nothing is impossible.
Amen

The prophecy from the 42nd chapter of Isaiah describes our Lord and Master as peaceful and

gentle. This passage of Scripture states that He shall not strive, nor lift up His voice; nor cause it to be heard in the streets. He is kind and sympathetic. He does not condemn the weak, but picks them up, heals them, and strengthens them. We hear Him say, Neither do I condemn you, go and sin no more. He will not push the weak out of the way, but will strengthen them; A bruised reed will he not break, and a dimly burning wick will he not quench. He is trustworthy, fair, and just. The fourth verse concludes by saying that He is the hope of all nations for justice and righteous judgment.

In the preceding sections, we have seen some characteristics of our Dear Lord. He is fair, just, peaceful, kind, forgiving, sympathetic, gentle, and meek. But we must not misunderstand the meaning of this meekness. This is not the kind of meekness the world has in mind. This meekness is by no means an indication of weakness—it is strength all the way. It is superior inner strength that makes one immovable and imperturbable under all circumstances. Never forget that.

All the attributes that the Holy Ghost has been teaching us about in the sections above are fruits that proceed from the Holy Ghost and describe the disposition of Christ our Lord. They are all attributes of strength. We are unable to exhibit them because we are weak.

You see, we've got it upside down again. Gentleness is not weakness, but strength. The meekness that Scripture talks about is not a lack of courage or pusillanimity, but a spiritual inner strength grounded in the infinite resources of the Almighty. Kindness and mercy are not equivalent to weakness in any way; we lack them because we are utterly weak. Let's get this straight once and for all.

Have you ever wondered about the Man, Jesus, and asked with awe, What manner of man is this? He wept at the tomb of Lazarus. That was not weakness, as some might think; that was strength, that was Love. Yes, He wept, and the next minute, we saw Him raising Lazarus from the dead.

We must understand the attitude of Christ. It is not according to the religious standards. He was without doubt gentle, peaceful, and kind, and even those who oppose Him testify of Him as the righteous and holy One. Yet, we see Him in His first appearance in the Temple with whips, casting out all who sold and bought in the Temple and overthrowing the tables of the moneychangers. He was full of love and truth, full of grace and truth. God is Love; He also walks in truth.

The carnal man cannot understand the fruit of the spirit. He thinks that love, mercy, kindness, and gentleness would make one into a doormat for the world. He thinks that those exhibiting these fruits are spineless pushovers with no backbone, and hence are just a bunch of sycophants and yes-men. But that is far from the truth. That is not what we see in Christ.

He was a lamb in His character, all right; meekness, humility, and gentleness characterized Him. However, if you read the Gospels carefully, you will find that He rarely followed any human suggestion. He positively did not go along with the crowd. One time His disciples said, Send the multitude away, that they may go into the villages and buy bread. Our Lord said to them instead, Give them something to eat. (Luke 9:12, 13.)

When He was twelve, inadvertently left behind in the temple, his earthly parents were worried and traveled back to look for Him. When they found Him, they said, Son, why have you treated us like this?

Your father and I have been worried sick looking for you! (Luke 2:48, ISV). He replied, Why were you looking for me? Didn't you know that I had to be in my Father's house? Towards the end of His ministry, He told His disciples that He must go to Jerusalem, and there suffer many things and be killed, and then rise from the dead. When Simon Peter advised Him not to go to Jerusalem to die, the Lord did not follow Peter's advice, but even turned and rebuked the spirit that originated the idea. At His trial, Herod desired to see Him perform miracles and asked Him several questions to which he got no reply. The man Jesus was gentle, meek, and peaceable, not necessarily by the world's standard, but by God's, and it was the mind of God that governed Him.

No matter how hard you try, you will never be able to comprehend the manner of man Jesus our Christ is. Only the Spirit of God can lead you and me into the mind of Christ. The more I study the Scriptures about His earth walk, the more I see how different He was from me. He was a perfect gentleman who always kept His appointments and accepted invitations from those who were desperately plotting to kill Him. I see myself often repeating the words the disciples uttered in amazement—What manner of man is Jesus?

Whether the invitation came from His friends at Bethany or from those ever plotting to kill Him, even though He knew their plot and knew what they would do, He still honored their invitations.

Every time you invite Him, know this for sure: He'll be there. Listen to what He says: Where two or three are gathered together in my Name, I am there in their midst (Matt 18:20). For whosoever shall call upon the name of the Lord shall be saved (Rom 10:13). Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come

in to him, and will sup with him, and he with me
(Rev 3:20).

If you would invite Him into your heart, He will come in. If you invite Him into your home, He'll move in and abide with you. But you must make Him feel welcomed. He must not be a silent listener in your home, left in a corner with dirty feet. He must not be a forgotten guest whose name you only remember to mention at the dining table.

You must welcome Him, show him your love, give Him all the attention He deserves. Yes, you must fall at His feet and pour out your precious possessions to wash His feet. You must give Him your best, like the woman with the alabaster-box ointment did in the house of Simon the Pharisee.

Will you this carefully consider? for it does not compute
A Chief Pharisee of all people, my Lord invited
As a Guest at his high society banquet
Invited Jesus the Christ to a feast with the Pharisees?
Consider it my comrade, something is amiss
For birds of a feather, they say, flock together
I see a trap, I smell a rat, a sneaky stratagem!
Wish I was there to confront the schemer.

Phillip and Andrew hesitant, led the messenger to the Master
Peter, more than a little uneasy, controlled himself
James and John about to strike with thunder
"I shall be there" said the Master to the courier
The Holy One of Israel never turns down an invitation
But I ask, What does the chief Pharisee want with the Holy One?
I see a trap, I smell a rat, a sneaky stratagem!
Wish I was there to confront the schemer.

One by one see them arrive,

Fully decked, sanctimonious, all gallivanting in their majesty

The flunky, with servile attention, washed their feet
One by one, they enter, embraced with kisses from the host

Welcomed, honored, all seated with clean feet;
Except one

Not kissed welcome, ignored even by the foot-washers

You Pharisee you, Why did you invite Him? I dare to ask!

Wish I was there to wash His feet.

In an obscure corner He sat, treated with contempt
The Maker of the Universe invited but neglected
Humiliated by His host, the Holy One sat with dusty feet

Lord, I want to be like You, but it's hard!

Humiliation, neglect, isolation, I desire not

But If my Master drank the bitter cup, who am I to run

You Pharisee you, Why did you invite Him? I dare to ask!

Wish I was there to wash His feet.

Friend of sinners, Defender of the defenseless

To seek and to save the lost, He came

Un-welcomed by the rich, rejected by the Pharisee
Welcomed, adorned by her that seeks Him

With tears of repentance his feet she washed clean
With kisses and costly alabaster ointment, His feet
anointed

And you Pharisee you; You dare condemn her?

Wish I was there to kiss His feet too.

The religious man does not and cannot have the mind of Christ, for he bases everything on the merit of his good works. He condemns others, and therefore himself. Like Simon the Pharisee, who invited the Lord Jesus for dinner but did not

welcome Him, yet condemned the woman with the alabaster-box ointment who washed and anointed His feet, the religious man misses the mind of Christ. The mind of Christ takes hold of the righteousness of God. Nothing in my hands I bring, firmly to thy cross I cling. That harlot woman had no righteousness of her own, so she came accepting Him as her only savior and gave Him all she had. Braving the shame and scorn, knowing the type of person she was, she accepted the grace of God in the face of ridicule.

Let us present ourselves to God as a living sacrifice, submit everything to Him, and let Him work the mind of Christ in us. Let us bring our best and lay it at His feet and see Him transform our minds from that of the flesh to the pure Mind that is in Christ Jesus.

God is at work in us. He will bring to pass the perfect nature of Christ, the Lamb of God, in us. As He transforms our minds into that of Christ, the lamb-like nature will be manifested in us.

Now we're beginning to understand why the Spirit through John called Him the Lamb of God and why the Spirit Himself was portrayed as the Dove. These two are indeed birds of a feather. A lamb is meek, gentle, harmless, peaceful, submissive, and willing to be led. A lamb is not like a goat, which is stubborn in nature, or like a dog or a pig; for a dog will return to its vomit again and the sow to its wallowing in the mire. Christ our Lord is the Lamb of God, the Lamb upon whom the Dove descended and rested permanently. This is because the Lamb and the Dove are compatible in nature. The peaceful Dove rested on and abode with the spotless Lamb of God. This is the nature that God is fashioning in you and me. This is the ultimate plan of God for you and me—to become like Jesus in all things, to possess His lamb-

like nature and to be fully controlled by the Spirit of God and thus possess the mind of Christ.

Chapter 7

Behold The LAMB

Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing (Rev 5:12 -14).

There He is! John pointed at Him, the Lamb of God who carried away the sins of the world. Behold Him, the Love of God personified. God has provided Himself a Lamb for the burnt offering. A pure Lamb, a Lamb without blemish, full of peace and mercy, born in Bethlehem and chosen of God, man's perfect substitute.

In the desert of Jordan, we understand that John the Baptist testified of Him as the Savior and the Baptizer with the Holy Ghost. John, who himself was a prophet sent to prepare the way before the Messiah, proclaimed Him as the Lamb of God. He, John, was the voice of one crying in the wilderness.

In the first chapter of the gospel of John, the Jews sent some priests and Levites to John to ask him some important questions. They asked, Are you the Christ?

And he confessed, and denied not; but confessed, I am not the Christ. And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou that prophet? And he answered, No.

We must understand first that the priests and the Levites were asking these questions because they knew what the Scriptures said concerning the major prophets that God promised to send to Israel. They correctly understood that no one can claim to be a major prophet sent to Israel unless he has been written of beforehand in the Holy Scriptures. Such a one has to fit one of the prophecies concerning a prophet to come, or he must be a false prophet. Therefore, they needed John to tell them where in the Old Testament his coming was predicted.

They therefore asked him, If you are not the Christ; you are not Elijah; and you are not the Prophet; who then are you? Tell us, that we may give an answer to them that sent us.

Then John answered them from the prophecy of Isaiah, saying:

I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias.

And when they asked him why he was baptizing, since he was neither the Christ, nor Elijah, nor the Prophet, John began to speak to them about the One who sent him to prepare the way. He told them he was not even worthy to loose the latchet of His shoes, and that this coming One whose way John was preparing would baptize His people with the Holy Ghost.

The day after this discussion with the Priests and the Levites, John saw the Lord. As He saw Him approaching, he immediately recognized Him by the Spirit.

And looking upon Jesus as he walked, he saith, Behold the Lamb of God! And the two disciples heard him speak, and they followed Jesus. Then

Jesus turned, and saw them following, and saith unto them, What seek ye? They said unto him, Rabbi, (which is to say, being interpreted, Master,) where dwellest thou? He saith unto them, Come and see. They came and saw where he dwelt, and abode with him that day (John 1:38-39).

That was the ministry of John the Baptist, to prepare the way before the Anointed One, and to announce His arrival. That was exactly what he did.

Behold the Lamb. The long-awaited substitute, the Hope of Israel, has come at last. God is now proclaiming the fulfillment of His promise through the finger of John, the preparer of the way, pointing at Him and saying, Behold the LAMB!

There is a double reference here, of course, but a common goal running through the two occasions. First, when God commanded Abraham to offer up his son Isaac, the ram caught in the thicket was sacrificed in the place of Isaac. That was a type of salvation by the substitution of the Lamb of God.

The other reference is the Passover lamb in Egypt. In this case, God is teaching us that Israel deserved the same punishment as the Egyptians, but God spared His people whom He had set apart for Himself through the blood of the sacrificial lamb.

When fullness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law. And the promise which was heralded by the mouths of all the holy prophets since the world began, now has been fulfilled. The promised Lamb of Mount Moriah has become a reality. God will provide Himself a Lamb was the declaration of faith by father Abraham. Now He is here, the Lamb is here. With unshakable confidence, John the Preparer of the Way pointed at Him and declared, Behold the Lamb!

One of John's two disciples who heard John speak of Jesus as the Lamb of God was Andrew, Simon Peter's brother; and from that day on, he followed Jesus. Not only that, Andrew immediately went to look for his brother Peter; and when he had found him, he said to Peter, We have found the Messiah. And he brought him to Jesus. And when Jesus beheld him, he said, Thou art Simon the son of Jona: thou shalt be called Cephas, which is by interpretation, a stone (John 1:37-42).

Let's ponder for a while on the lesson that God wants us to learn from Andrew in the passage above. All Andrew heard John say was Behold the Lamb of God, and immediately he left everything and began following Jesus. What was it that he understood from this statement?

In the Old Testament Scriptures, one important element in God's dealing with Israel involved the sacrificial lamb. The blood of a lamb was necessary for atonement. Of greatest significance was the incident mentioned above and recorded in Genesis chapter 22, where God told Abraham to take his son, his only son whom he loved, and to offer him as a burnt offering on the Temple Mount, Mount Moriah. While they were on their way, Abraham and Isaac his son, the young lad asked his father a good question. Listen carefully to the question and more closely to the prophetic answer given by father Abraham:

My father: and he said, Here am I, my son. And he said, Behold the fire and the wood: but where is the lamb for a burnt offering?

And Abraham said, My son, God will provide himself a lamb for a burnt offering: (Gen 22:7-8).

We understand from the rest of this passage of Scripture that Abraham passed the test that Jehovah

put before him and that God indeed provided a lamb in the place of Isaac his son.

However, what Abraham said was a prophecy that went beyond Isaac and the incident that day on Mount Moriah; it contained the hope of Israel and the salvation of the human race.

The Jews who were educated in the Old Covenant knew the meaning of this incident and were waiting for its fulfillment. Therefore, when John the Baptist pointed to the Lord Jesus Christ and said, Behold, the Lamb of God, which taketh away the sin of the world, Andrew knew exactly what John was talking about. Andrew must have clearly remembered what Abraham said to his son Isaac on Mount Moriah: My son, God will provide himself a lamb for a burnt offering. He understood that John was saying, Behold, the Redeemer, the Messiah of whom God through the Prophets spoke!

Straightaway Andrew went looking for his brother Peter, and locating him, he told him that the Messiah had come and then personally brought him to the Lord. This is characteristic of Andrew in leading people, without delay, to the Lord. You would remember a similar incidence when certain Gentiles from Greece came desiring to see Jesus. On their arrival they came to Phillip, saying, Sir, we would see Jesus. Phillip took them to Andrew, and Andrew with Phillip brought them to the Lord.

Let us therefore lead men to the LAMB
Not to the palace of Jerusalem,
Nor to the comfortable inns of Judea,
But to the Bethlehem, to the manger in Judea
For it is here and here only we can point to Him and say:
Behold the LAMB

Let us by the Spirit lead men and women pass the crowd,
Pass the ideologies of men,

Pass the multitude of pagan and religious traditions;
Let us lead them to Golgotha, to the "place of the skull";
And there, let us point them to Him who died to give us life

And solemnly say: Behold the LAMB

And without doubt we shall with the host of heaven
Join the twenty and four elders around the Throne,
Together with the four living Creatures before the throne
With the Redeemed from every kindred, every tongue,
And with people from every nation, Sing and shout
Worthy is the Lamb
Kneeling besides the throne with worshipful adoration,
Shall eternally sing: Worthy is the LAMB

Notice here that Andrew did not lead them to Peter, nor to John the beloved; he led them to the Lord Jesus. Just like he found his brother, a Jew, and took him to Jesus, he led these Gentiles to the Lord. Don't point them to a man, or to your organization; don't lead them to your traditions. Like Andrew and John the Baptist, point them to the Lamb. And like John, say unto them: Behold the LAMB.

Let us therefore, Brethren, lead men to the Lamb. Let's start them with the manger where the Lamb was born. Let's take them to Bethlehem to see this great thing which is come to pass, which the Lord hath made known to us, to see the Child born, the Son given, whose name is the Mighty God!

Then let's lead them to River Jordan, where John identified Him as the sacrificial Lamb. Let's lead them to Galilee and to the mountains of Judea, where the Lamb-Shepherd was ministering to the multitude, feeding, preaching, teaching, and healing them of all manner of sickness and diseases. And then solemnly lead them through the hall of Pilate where He was led as Lamb to the slaughter and to the cross at Golgotha where the Lamb of God was offered as a sacrifice for us all. Let us by the

Spirit point men to Him and solemnly say: Behold the LAMB!

Dear one, the statement above assumes that you, like Andrew, know the way to the Lord. It assumes that you, like John, know and can recognize the Lamb of God; for if you do not know Him, how can you lead someone to Him? You must first have a personal encounter with the Lord and know Him yourself.

If you do not know Him yet, it is not difficult to begin a relationship with Him right now as you read these lines. The Lord Jesus has made it easy for all to come to God.

It's simple: Just believe in your heart that Jesus died for you and was raised from the dead for your justification; confess with your mouth that He is your Lord and Savior; and accept Him as your Lord and Savior, and you will become a child of God this instant. For the Scripture says that if thou shalt confess with thy mouth Jesus as Lord, and shalt believe in thy heart that God raised him from the dead, thou shalt be saved: for with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation (Rom 10:10-11). You can now begin a Father-child relationship with God and begin to know Him.

This is the gospel that we have received: That God became flesh, born of a virgin in Bethlehem laid in a manger; He went about doing good, teaching, preaching and healing. And then He was arrested, oppressed, afflicted; yet He opened not His mouth. He was brought as a lamb to the slaughter, taken from prison and from judgment; mocked, spat upon, beaten with many stripes, and crucified, and then He died for our sins according to the Scriptures. And He was buried, and rose again on the third day,

according to the Scriptures. Finally, He ascended into the heavens and is seated at the right hand of the Almighty God on the throne, waiting until His enemies are made His footstool. Worthy is the LAMB that is seated on the throne.

Dear saint, this may not be a glamorous ministry, but let us point men and women to the cross and to Him who died and rose again. Let us, ourselves, follow the Lamb wherever He goes and seek God until that Lamb-like nature and mind of Christ is formed in us. We are His sheep, but He desires that the pure, peaceful, gentle, and meek nature of the Lamb be found in us.

Let us lead the sinners (among whom we once were) and say to them: Behold the LAMB of GOD who took away the sin of the world. Let us by the Spirit lead the sick and those laden with infirmities to Calvary hill and point them to the One who hung there, wounded, bruised, chastised, and inflicted with many stripes for them; and to them let us declare, Behold the LAMB. For He was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed (Isaiah 53:4).

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.

And the four beasts said, Amen. (Rev 5:12 -14).

And as for you and me, we shall for all time and

eternity join in the songs of the angels and of the elders around the throne singing—Worthy is the LAMB!

Other Books by the Author

1. Minister of the Sanctuary
2. My One Desire
3. There is a River
4. First the Blade
5. Ye Shall Return
6. On Eagle's Wings
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