



Lift Him Up

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Chapter 1

Alpha and Omega

“I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty” (John 2:14,15).

Words are totally inadequate to express a truth so sublime as this; we must therefore trust the Holy Ghost to open our eyes to see the blessed message of life. This book is about proclaiming and exalting Jesus Christ our Lord, the Anointed One, who has brought you and me eternal life. The purpose of this little book is to inspire us to lift up our Lord and Christ, who was lifted up on the cross for us. He is our Savior, our Redeemer, the risen and exalted Christ, King of kings and Lord of lords.

As the Alpha, He is the Origin and the Beginning of all things. He is the pre-eminent One, the firstborn of many brethren, the Chief cornerstone of the Temple of God. As Christ,

the Messiah, the Anointed One, He is the Head of the Church, the High Priest, the anointed Deliverer, the Miracle Worker. As Christ we see Him bringing many “sons” to glory, and not ashamed to call us His brethren.

As King, He sits upon the throne. He reigns and rules over all; for *“the Most High ruleth in the kingdom of men.”* He is the Prince of the kings of the earth. He’s the King of kings and Lord of lords. As Lord He is above all and to Him every knee shall bow. All powers in heaven and on earth, and underneath the earth, are subject to Him. His Name is above all.

As God, He is one with the Father. In Him *“dwelleth all the fulness of the Godhead bodily.”* He is our Emmanuel—God with us, the Mighty God, our Everlasting Father, the Almighty. As God and King, He sits on the throne at the right hand of the Father and rules over all in heaven and on earth.

As the Omega, He is the perfection of the New Creation. All things will end up in Him. All things were made by Him and for Him, and all will have their consummation in Him. He is the **A** and the **Z** and all the things between. He is the First and the Last. All the members of the New Creation are growing in stature unto Him, the perfect Firstborn. *“He is the ultimate result and conclusion of all things. And all things center in and tend to consummate and to end in Him” (Rom 11:36b Amplified).* He is the Alpha and Omega, the Beginning and End, and all in between. He is the All in all, *“for it pleased the Father that in Him should all the fulness dwell”*

(Col 1:19).

Let's begin this meditation by looking at a prophetic shadow picture from the Old Testament Scriptures.

Look and Live

*“And as Moses **lifted up** the serpent in the wilderness, even so must the Son of man be **lifted up**:*

“That whosoever believeth in him should not perish, but have eternal life” (John 2:14,15).

My dearly beloved, in these lines God has sent you and me a message from above. It's a message of life in the midst of death; a message of hope in the midst of despair; a message of love in the midst of selfishness. And it's a message addressed to you and me. It is from the Almighty, the Faithful and True Witness, and I know it's true. All we need to do is “look and live.”

“And they journeyed from Mount Hor by the way to the Red Sea, to go around the land of Edom, and the people became impatient (depressed, much discouraged), because [of the trials] of the way.

“And the people spoke against God and against Moses, Why have you brought us out of Egypt to die in the wilderness? For there is no bread, neither is there any water, and we loathe this light (contemptible, unsubstantial) manna” (Num 21: 4&5).

What a tirade! We've read of the children of Israel murmuring against Moses and even against God on other occasions, but this one is different. This is an attack directed, not just at Moses, but aimed, point-blank, at God Himself. Notice their choice of words. *They accused Him of bringing them into the Wilderness to die. They mocked His protection and provision.*

They did not just say they disliked the food He gave them—oh no! They didn't even say they hated it: they said they “*loathed the contemptible food*” that God had given them.

The King James translation is very generous, rendering this phrase as “*Our soul loatheth this light bread.*” What they actually said, as rendered in other translations and collated by the Amplified Bible, is “*Our soul loathes this light, insubstantial, worthless, and contemptible food.*”

What a terrible thing to say to God. Their words were heavy against Him. They mocked the Most High and repudiated His works. They provoked Him to anger, and serpents were sent into their midst. Many were bitten, and several died.

How often have you and I done the same? How many times have we made light of His provisions thinking we could have done better? How often have we, instead of thanking Him wholeheartedly for what He's given us, acted like we deserve better? They murmured against Him and stated that the meal He had prepared for them had no substance in it.

Okay, let's hear them just for a minute. Were they right? Was the wafer-like bread that God constituted and rained down from heaven on them really worthless? Had it no substance?

No! Of course not. Nothing could be further from the truth. The manna that God prepared for them in heaven was a miraculous food. It was constituted by Jehovah to contain all they needed in the wilderness for forty years. Everything they needed for their health, nourishment, and sustenance, including nutrition, vitamins, and immunization, was in the manna. Contrary to what they said, it was full of substance, both divine and physical. God gave them the bread of heaven and they appreciated it not.

"Then the Lord sent fiery (burning) serpents among the people; and they bit the people, and many Israelites died" (Num 21: 6).

But God, in His mercy, provided an antidote for those bitten by the serpents. He instructed Moses to make a brazen serpent, a replica of the one that bit the people, and mount it on a pole. He told Moses to install this pole on a hill and have the serpent *lifted up* where everyone could see it; those who were bitten by the serpents, if they looked up at the brazen serpent, would live.

This required an act of obedience and faith. Those who simply believed the words of the servant of God and did as they were told, lived. The smart guys who had to understand why, and probably questioned and despised that

simple and seemingly ridiculous remedy, died. We must admit that this antidote, scientifically speaking, is ludicrous; but those who obeyed, lived.

If you, God forbid, receive a deadly snakebite and are given a sure antidote, what will you do? Will you first insist on having all your medical questions answered before taking it? Will you insist on going through the line-item laboratory analysis report of the antidote first? Or will you do the right thing, realizing you are in a serious situation, and without further delay accept the offered cure?

In the New Testament, the Lord Jesus *interprets* this prophetic shadow picture for us. He tells us that His being "*lifted up*" on the cross of Calvary can be understood through the example of Moses lifting up the serpent of brass in the wilderness.

The children of Israel had been traveling for a while before this incident and had become depressed and discouraged because of the trials they encountered on the way. The way had been rough for them, and they were bitter and prone to complain. This was their state when they began murmuring against Moses and even against God. And when they realized that swift judgment was upon them, they came to Moses.

"Therefore the people came to Moses, and said, We have sinned, for we have spoken against the Lord, and against you; pray unto the Lord, that

He take away the serpents from us. And Moses prayed for the people” (Num 21: 3-7).

Moses, a type of Christ, interceded on their behalf, seeking for God to forgive them, and God heard. Therefore, God told Moses:

“Make ... a fiery serpent, and set it upon a pole: and it shall come to pass, that every one that is bitten, when he looks upon it, shall live. And Moses made a serpent of brass, and put it upon a pole, and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived” (Num 21:8-9).

All those bitten by the serpents were destined to perish, but God made a way of deliverance available to those who would obey. All those who accepted and looked upon the provision of God were instantly cured and lived. They lived when they “*looked upon*” the provision of God. The only way to escape imminent death was for them to “behold,” or “look upon,” the serpent of brass that was put upon a pole. It sounds ridiculous, but then, the Scripture tells us that “*the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God,*” and that “*It pleased God by the foolishness of preaching to save them that believe.... Because the foolishness of God is wiser than men*” (1 Cor 1:18, 21, 25).

We must understand that the cross, represented by the pole, was made valuable by what was placed upon it. We must not substitute anything other than what God has provided. We must not reject the means of

salvation which God has mapped out. We must not carve out our own way, or frustrate the grace of God. As the Apostle declares, “*I do not frustrate [reject, make void] the Grace of God,*” (Gal 2:21a) “*lest by my own (deceptive) choice, I make ‘the cross of Christ of none effect’*” (1 Cor 1:17b).

“As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: That whosoever believeth in him should not perish, but have eternal life” (John 3:14,15).

In Adam, we all died. We all, in Adam, got bitten by the serpent in the garden. But God who is rich in mercy has provided for us an antidote. It is in the last Adam. This Adam was made into a serpent for us and *lifted up* on the cross, and anyone who looks up to Him will live.

This is the remedy. Look to Christ and live. The glorious Son of God so loved us that He took on a human body, was made sin for us, and died for us. He bore our curse, and fulfilled and paid the requirements of the law in our place. *Look unto Him and live!* You need no preparation, you need no endeavors, you need no duties, you need no strivings, *you only need to look and live.*

If you have never done this before, or are not sure, will you look up to Jesus right now and be saved? Will you turn away from everything else and look to Christ Jesus today? Will you look up to He who was *lifted up* for your deliverance? Will you put your total trust and faith in Him as your savior this moment?

Will you acknowledge Him in your heart as the only One who can save you? Will you believe in your heart that He died on the cross for you and that God raised Him from the dead for your salvation? Will you confess with your mouth, right this minute, that Jesus is your Lord?

“That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.

“For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation” (Rom 10:9,10).

We read the testimony of C.H. Spurgeon, a man of God from the late 19th century. This young man was in despair and was looking for a way out. Then, on a snowy Sunday morning in the winter of 1850, as he was walking to church service, a boisterous snowstorm prevented him. He could go no further, so he turned down a side street and came to a primitive Methodist chapel. He entered and saw a handful of people. The minister of this chapel himself could not come that morning because of the storm.

After they waited a while and became sure the minister and most of the elders and congregation would not be able to come, a thin-looking man, probably an illiterate cobbler or tailor, stood up, went to the pulpit, and began to preach. His text was from the 45th chapter of Isaiah, the 22nd verse.

The text reads, *“Look unto me, and be ye saved, all the ends of the earth”* (Isa 45:22). This man had to stick to his text of Scripture for the simple reason that he had little else to say. He could not even pronounce the words correctly, but that did not matter. And as Spurgeon listened, he began to see a ray of hope for him in that text of Scripture being repeated by this bubbly illiterate.

The preacher continued in his colloquial English thus:

“My dear friends, this is a very simple text indeed. It says, ‘Look.’ Now lookin’ don’t take a deal of pain. It ain’t liftin’ your foot or your finger; it is just, ‘Look.’ Well, a man needn’t go to college to learn to look. You may be the biggest fool, and yet you can look. A man needn’t be worth a thousand a year to be able to look. Anyone can look; even a child can look.”

The preacher paused, then continued:

“But then the text says, ‘Look unto Me’... Many of ye are lookin’ to yourselves, but it’s no use lookin’ there. Ye will never find any comfort in yourselves. Some look to God the father. No, look to him by-and-by. Jesus Christ says, ‘Look unto Me.’ Some of ye say, ‘We must wait for the Spirit’s workin’.’ You have no business with that just now. Look to Christ. The text says, ‘Look unto Me.’”

Then the preacher man followed up his text in this way:

“Look unto Me; I am sweatin’ and great drops

of blood. Look unto Me; I am hangin' on the cross. Look unto Me; I am dead and buried. Look unto Me; I rise again. Look unto Me; I ascend to heaven. Look unto Me; I am sittin' at the Father's right hand. O poor sinner, look unto Me! Look unto Me!" (*C. H. Spurgeon Autobiography*, Volume 1, 87-88)

Then the preacher lifted up his hands, pointed at Spurgeon, and shouted, "Young man, look to Jesus Christ. Look! Look! Look! You have nothing to do but to look and live." Spurgeon saw at once the way of salvation. He couldn't remember what else this primitive preacher had said, if indeed he said anything else. Spurgeon did not take much notice of anything else. He was so possessed with that one thought: "Look! Look! Look! And Live!"

And, just as when the brazen serpent was lifted up, the people looked and were healed, so it was with Spurgeon. He had been tarrying before now, doing many things that would qualify him for salvation, but when that primitive preacher pointed at him and shouted, "Look!" he did. And as he looked, there and then, the cloud was gone; the darkness was rolled away; and that very moment, he saw in his heart the saving power in the blood of Jesus Christ, and he had a witness of salvation in his heart.

The New Testament tells us of One who was *lifted up* for us all to behold and be healed. This healing is from the effects of sin. You see, we all inherited Adam's sinful nature (Rom 5:12), and out of that sinful nature we commit acts of sin. And since the wages of sin is death,

just like the end of snakebite in the wilderness is death, we must look unto He who, like the brazen serpent, was lifted up for our salvation.

Our situation is similar to that in Numbers 21: we can't do anything to save ourselves. So what are we to do, then? Hear the Word of God in John 3:14-16: "*And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: That whosoever believeth in him should not perish, but have eternal life. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.*"

This simply means that all who will repent of their sins and believe that Jesus Christ shed His blood and died on the Cross of Calvary as the full and final payment for the sin debt that we owe, and receive Him as personal Savior, will be saved for all eternity.

The people in Numbers 21 were to look upon the brass serpent that Moses had made following God's directions for their deliverance. No other substitute would do. No rocks, trees, birds, images—only that which God provided was acceptable. The same is true today. We are to look "*unto Jesus the author and finisher of our faith*" (Heb 12:2).

We are not to look to good works, moral living, the Church, baptism, the Mass, the pastor, the pope, or anything or anyone. We are to look up unto Jesus Christ, and to Him alone.

Will you do that today, my friend? If you've never done this before, will you repent of your old way of life and look to Jesus Christ, putting your faith and trust in Him alone? If you do, you will be saved today, and for all eternity.

In addition to salvation, the Lord Jesus has been lifted up for physical well-being. Therefore, by faith, look up to Him for healing of any sickness or disease that may be bothering you. Look and live, for sustenance, for provision, and for protection. Look to Him and live an overcoming life over every enemy and circumstance that's against you. For *the gospel is the power of God unto salvation, unto deliverance, unto healing, unto provision, and prosperity*. The gospel is the power of God unto total and complete deliverance from the curse of the law.

If I Be Lifted Up

“And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.

“Wherefore God also hath highly exalted him, and given him a name which is above every name: That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth;

“And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father” (Php 2:8-11).

“Then said Jesus unto them, When ye have lifted up the Son of man, then shall ye know that I am

he, and that I do nothing of myself; but as my Father hath taught me, I speak these things” (John 8:28).

Phillip and Andrew suddenly remembered what He had said when the Greeks were brought to Him: *“And I, if I be lifted up from the earth.”* They had questioned the meaning of this statement when they heard Him, but had ignored its meaning. What could He mean by *“if I be lifted up”*? They had heard similar expressions before, but “No, it can't be,” they concluded.

It was part of Roman law that their most notorious criminals, the worst of the worst, be crucified. How could it be that the Holy One, the Lord of heaven and earth, would be shamefully executed? Impossible! They thought. In their day, to be *lifted up* was a euphemism for the horrific death on the cross, and a mark of shame and derision reserved for the vilest offender. He had indirectly told them on more than one occasion that this would be His portion, but it was unfathomable for them.

“And I, if I be lifted up, will draw all men unto me” (John 12:32).

Our Savior uttered these words on an extraordinary occasion. If we revisit the context, we'll see that some of the earlier statements He made will make this more understandable. He had just finished addressing the Greek seekers who were brought to Him by Andrew and Phillip. He had just finished talking to them about the “grain of wheat” which He said must

die before it can be fruitful. By this He was alluding to His own death, the resurrection, and the multitude that would be raised from the dead with Him through the sacrifice He was about to go through. There was a lot on His mind, and He was trying, as much as possible, to communicate these things to the disciples and those around Him, including the Gentile seekers who were brought to Him. He was telling them that the greatest thing in the history of humanity was about to happen. He was pointing them to the turning point of history about to unfold before their very eyes. But they understood not.

“And there were certain Greeks among them that came up to worship at the feast: The same came therefore to Philip, which was of Bethsaida of Galilee, and desired him, saying, Sir, we would see Jesus. Philip cometh and telleth Andrew: and again Andrew and Philip tell Jesus.

“And Jesus answered them, saying, The hour is come, that the Son of man should be glorified. Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit. He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal. If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will my Father honour” (John 12:20-26).

Then the Lord began to talk about what was weighing down His mind at that time.

“Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour. Father, glorify thy name.

“Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again” (John 12:27,28).

This was indeed a momentous occasion, though the people around did not understand what was going on or what He was saying. This was the turning point of history, for the future of the world depended upon the decision the Lord made in that very hour. Here’s how the Amplified Version translated the 31st verse:

“Now is the judgment of this world: now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all men unto me. This he said, signifying what death he should die.

“The people answered him, We have heard out of the law that Christ abideth for ever: and how sayest thou, The Son of man must be lifted up? Who is this Son of man?” (John 12:31,32).

“Now is the judgment of this world,” He said. The world had come to a time of solemn crisis: her emperor, Satan, was about to be judged and cast out.

It was also a great turning point in all the world’s history, because the time had come for the Anointed One to decide. Should Christ

die, or should He not? Should the “grain of wheat” “fall into the earth and die,” or should it “remain alone”? If he refused the bitter cup of agony, the world would be doomed. But if He marched onward, did battle with the powers of hell, and came away the victor, the world would be blessed and her future glorious.

Should He succumb to the pressures and refuse to go to the cross? Then the world would be doomed and ruined forever beneath the terror of the old serpent. But if He became the Conqueror and led the captives out of captivity? Then would the world yet see “a new heaven and a new earth, wherein dwelleth righteousness.”

“Now is the judgment of this world!” The meaning of this statement is double. The first meaning dealt with Satan, the Prince of this world; the approaching judgment would put an end to his dominion.

The second meaning pertained to man. It was great news for humanity; our time of redemption had come. However, there was a judgment associated with this redemption, for someone had to pay for humanity’s crimes before we could be redeemed. And the Lord Jesus was facing a pressure of immense magnitude as He prepared to pay this debt that humanity owed and to face the judgment due.

“He was oppressed, [yet when] He was afflicted, He was submissive and opened not His mouth;

like a lamb that is led to the slaughter, and as a sheep before her shearers is dumb, so He opened not His mouth.

“By oppression and judgment He was taken away; and as for His generation, who among them considered that He was cut off out of the land of the living [stricken to His death] for the transgression of my people, to whom the stroke was due” (Isa 53:7-9, Amplified).

And so, with boldness and final resolve, the Lord said, “Now shall the prince of this world be cast out.” In essence, He was saying to us, “Fear not, the gates of hell shall be vanquished, I shall cast him out.” Then He continued by saying the second part of the message, which was for man’s benefit: “I, if I be lifted up, will draw all men unto me.”

Death is a humiliation, whatever its form. It comes as a result of sin, and cannot be disassociated from sin one way or the other. Therefore, how much greater was that shame to He who knew no sin? It must have been devastating to He who not only had Life in Himself, but who was the Author of life and had on several occasions brought the dead to life. Without question, His death was voluntary. Neither the Jews nor the Romans could take His life. Whatever disgrace His death brought to Him, He indeed brought it upon Himself. He needed no one to humble Him. He humbled Himself. His death was pure obedience, not to man, but to God. His submission to death was voluntary, and He gladly accepted it for the

hope that was set before Him.

“Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.

For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds” (Heb 12:2-3).

It was the manner of His death that brought the shame. Some forms of death have haloes about them, and may receive the applause of men. But the cross, in Roman times, was reserved for the vilest of criminals. From a human perspective, Roman law had no more degrading punishment than crucifixion. It was the most shameful end that could be devised to end a most detestable career. The shuddering horror, the excruciating pain, the open-air publicity, and the appalling ignominy far exceeded the very worst of our modern methods of execution.

For Him, the humiliation was even more. Shame is relative. A callous brute will not feel an insult that would torture a sensitive and innocent soul. No suffering of other men can be compared to that experienced on the cross by One Who came from the highest heights of glory, where even cherubim covered their faces in adoration in His presence. He alone could realize the stupendous contrast and feel the horror of being despised by the dregs of

Adam’s degraded race.

It was even more painful than that. He suffered not only the ridicule and abuse of His fellows, but also the agony of feeling forsaken by His Father. Up to this point, in all His humiliations as man, the hand of God had upheld him. Until the time came when He hung upon the cross, God’s smile had been His constant comfort. But now, in the supreme crisis of the cross, He felt forsaken.

From this standpoint, we begin to see part of the horror He went through for us. Here we see *He who knew no sin being made sin for us*. We see the only One Who flawlessly kept the law becoming the Law’s anathema. For *“Cursed is everyone that hangeth on a tree,”* the Scriptures declare.

“Eloi! Eloi! lema sabachthani?” or *“My God! My God! Why didst Thou forsake Me?”* shows us the cause of Christ’s deepest agony. His persecution by men and desertion by His disciples were hardly worthy of mention in comparison with His abandonment by the Father. This was the most painful hour of all. Hitherto sinless, He became sin, and, like the sin offering, was shut out of God’s holy presence, *“suffered without the gate.”* In solemn sympathy with the awful darkness that enveloped its Creator, the sun, a symbol of God’s light and life, hid its face, causing darkness upon the earth until the work was finished.

“Yet it pleased the LORD to bruise him; he hath put him to grief.” Why? That He might save

all, and *“that He may be just and the Justifier of those who believe in Jesus.”* That God might through His sacrifice and sufferings reconcile all to Himself.

“And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.

“Wherefore God also hath highly exalted him, and given him a name which is above every name: That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father” (Phi 2:8-11).

Before His humiliation, the Scripture teaches, He was in the form of God. He was the Word that was with God in the beginning, and had supreme honor and glory. He did not keep this honor and glory for Himself: He emptied Himself of them all and came down to us. Therefore God exalted Him. This is God’s response to His perfect obedience, His sufferings and humiliation. God gave Him the highest Name. And to this highest name has been added the greatest of God’s activity concerning humanity—salvation.

As the Lord and Creator of all things, Christ could have coerced all creation to its knees and demanded the acclaim of every creature, for He, the Creator and Sustainer of all things, had the right of universal homage. But He did

not choose to enforce His rights: rather, He relinquished all in order to win our hearts by the more powerful process of sacrifice and love.

If all that He gained in His future exaltation was forced acknowledgement of His omnipotence on unwilling knees and with reluctant tongues, then all His humiliation would have been in vain. As the Lord of creation, He could have accomplished this. He could have obtained all this and more before He descended to the accursed tree.

Every knee shall bow to Him. Every tongue shall confess Him as Lord. It is as Savior that He will receive, without compulsion, the acclamation of all creation and the worship of every living and intelligent being. The salvation He gives and the love He shows shall eventually earn Him universal worship. His deliverance will be the theme of worldwide acclamation.

What He said was, *“If I be lifted up, I will draw all men unto me.”* He did not say he would force or compel all. *“I will draw.”* They would willingly come to Him. Men and women from every kindred, and tongue, and people, and nation, would draw nigh to Him, recognize He who was *lifted up* or crucified for them, and worship and adore Him as Savior and LORD.

“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 110,3).

Dear Child of God, the Spirit of God is speaking to us and telling us that we have a duty to point the world of the unsaved to Christ who has been *lifted up*. All we need to do is preach Christ. We need to present Him crucified, sacrificed for them, raised from the dead, and lifted up from the earth, and He will draw men unto Himself. The infinite love demonstrated on the cross and in the resurrection power will draw them and give them life.

It is not about you; it is not about me. It is not about your denomination; it is not about your church fellowship. It is not about your evangelical programs; it is not about your evangelists. It is all about JESUS, the Anointed One. It is about pointing men and women to He who has been *lifted up* for them. It is about making them see and acknowledge the love that God Almighty had for them when He gave up His Son to be lifted up. It is letting them see that *as Moses lifted up the serpent in the wilderness, so has the Son of Man been lifted*: that if they would look, they will live, and if they would believe, they will have eternal life.

Here is an old gospel hymn that clearly delivers this message. This song was written in the 19th century by Jonathan Oatman Jr.

How to reach the masses, men of every
birth,
For an answer, Jesus gave the key:
“And I, if I be lifted up from the earth,
Will draw all men unto Me.”

- Refrain:
Lift Him up, lift Him up;
Still He speaks from eternity:
“And I, if I be lifted up from the
earth,
Will draw all men unto Me.”
1. Oh! the world is hungry for the Living
Bread,
Lift the Savior up for them to see;
Trust Him, and do not doubt the words
that He said,
“I’ll draw all men unto Me.”
 2. Don’t exalt the preacher, don’t exalt
the pew,
Preach the Gospel simple, full, and
free;
Prove Him and you will find that
promise is true,
“I’ll draw all men unto Me.”
 3. Lift Him up by living as a Christian
ought,
Let the world in you the Savior see;
Then men will gladly follow Him Who
once taught,
“I’ll draw all men unto Me.”

ALPHA and OMEGA

“I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty” (Rev 1:8).

“And unto the angel of the church of the Laodiceans write; These things saith the Amen, the faithful and true witness, the beginning of the creation of God” (Rev 3:14)

Our God and Father has been pleased to leave us in no doubt as to how or where all things began. He has, in clear, unequivocal language, stated the source of all things for our assurance. All originated in Christ. All things were created from the substance of His divine energy and Being. All things are held together in a harmonious whole in Him. And all things are for Him.

On the barren Isle of Patmos where he was banished, the beloved John heard a great voice as of a trumpet. Upon hearing it, he turned to the direction of the voice. Upon turning, he saw the Lord in His glory and majesty. And the first words uttered by the Holy One of Israel were, *“I am Alpha and Omega, the beginning and the ending ... the first and the last”* (Rev. 1:8-11).

Our Lord Jesus called Himself the *Alpha* and the *Omega*. In Greek He is the *Alpha* and *Omega*, in Hebrew the *Aleph* and *Tav*, in English the *A* and *Z*, and their equivalents in any other language.

Alphabetical languages usually have their letters arranged in a fixed order. The first is

often used as a symbol of the beginning, and the last as a symbol of the ending. Letters and language are meant to be the expression of truth. Truths are communicated through and are contained within the alphabets from which such languages are formed. Words are formed from the letter components contained between Alpha and Omega in Greek, or A and Z in English. Our Lord, being the Alpha and Omega, is the expression and embodiment of the Truth. He is the Word. He is the expression of the totality of God’s mind and wisdom from beginning to end. He is the Word that was in the beginning, and is now, and forever shall be.

He introduced Himself to John the Beloved saying: *“I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty”* (Rev 1:8).

“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 by him; and without him was not anything made that was made. In him was life; and the life was the light of men” (John 1:1-4).

God is Spirit. He is invisible. No one has seen Him at any time, but the Son who came from Him has revealed Him to us. That hidden and unsearchable One has been expressed and manifested. And that expression, that manifestation of the invisible Godhead, is the Christ, the Logos, the Word. He is God

projected from the plane of the spirit into the realm of the visible.

In that long ago, the beginning, all things were created in Him. Apart from Him, outside of Him, there was nothing made. In God's revelation of Himself and His plan of the ages, He has used many characters, but the first one was Christ and the last one will be Christ. All commences in Him, and all will conclude in Him.

When God planned the universe, He planned it in and around His Christ. The Christ is the center and the circumference of it all. He is the Alpha and the Omega, the beginning and the end, the first and the last. The old creation was made in Him and for Him. It began in Him and it will end in Him. The present creation was created in Him. Christ is the beginning of the creation of God.

"These things says the Amen, the faithful and true witness, The beginning of the creation of God" (Rev. 3:14). He will also be the end, for all things must begin in Him and end in Him, for this is the Father's purpose for His Son. Everything that can possibly exist is included in the scope of creation in Col. 1:16-20. ALL is created in Him, and All is created through and for Him. He is before All. All is bound together by Him. In All He has the pre-eminence. All fullness, or the fullness of All, dwells in Him. He reconciles all through the blood of His cross and including all that is in heaven and all that is on the earth. Nothing is omitted and nothing is left out.

"God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets,

"Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds;

"Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high" (Heb 1:1-3).

Let's understand that the Alpha and Omega, the First and the Last, include both the substance and the time element of the creations of God. Christ Jesus being the Alpha not only means that He was there in the beginning with God, but also that He is the beginning. He Himself is the beginning of the creation of God, whether it be the Old or the New creation. The Spirit of God speaking unto the Church about him confirmed this in the Book of Revelation:

"And unto the angel of the church of the Laodiceans write; These things saith the Amen, the faithful and true witness, the beginning of the creation of God" (Rev 3:14)

The Lord is the Amen. That is, He is the sure and trustworthy One, the faithful and true Witness. He is the beginning, the Origin, the Author, the Chief, the Lord, and the Ruler of the Creation of God. The Amplified Version renders this verse as saying, *"And to the angel (messenger) of the assembly (church) in Laodicea write: These are the words of the Amen, the trusty and faithful*

and true Witness, the Origin and Beginning and Author of God's creation" (Rev 3:14). Not only were all things made by Him and for Him, but all things were created in Him.

Let's read what Scripture says on this in the Epistle to the Romans.

"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! For who hath known the mind of the Lord? or who hath been his counsellor? Or who hath first given to him, and it shall be recompensed unto him again?"

"For of him, and through him, and to him, are all things: to whom be glory for ever. Amen" (Rom 11:33-36, KJV).

The 36th verse is rendered in the Amplified Version as:

"For from Him and through Him and to Him are all things. [For all things originate with Him and come from Him; all things live through Him, and all things center in and tend to consummate and to end in Him.] To Him be glory forever! Amen (so be it)" (Rom 11:36, Amplified).

In the Weymouth translation it is rendered as:

"For the universe owes its origin to Him, was created by Him, and has its aim and purpose in Him. To Him be the glory throughout the Ages! Amen" (Rom 11:36, Weymouth).

This verse begins, as translated in the King James version, by stating that *"of him"* are all things. Strong's dictionary of New Testament

words indicates that this preposition "of" is translated from the Greek word "ek," which denotes *"origin."* Weymouth's translation clearly brings this out, stating that the universe owes its origin to Him. However, it's not just the universe that we know, but All things originate with Him and in Him. Not only are all things created *by* Him, but they all are created *in* Him.

Everything begins in Him and ends in Him! He is the First and the Last! He is the Beginning! The beginning was not just a date on the calendar. The beginning was and is a glorious Person—our Lord Jesus Christ! If you consider these words in reverent meditation, you will understand as never before the words that open our Bible in Genesis 1:1: *"In the beginning God created the heavens and the earth."*

Thus, Gen. 1:1, which refers to the beginning of time in creation, also reveals that "in Christ" God created the heavens and the earth. Jesus Christ is the beginning. All things were created in this beginning. The beginning is not just time or place: the beginning is the Person of Jesus Christ. *"For in Him were all things created; In Him all things were set in order, in the beauty and unity and perfect harmony of the Spirit of God."* Time matters to us so much on this side of eternity, but it is not so with the everlasting One who inhabits eternity. He dwells in timelessness. So the "Beginning" for us is not necessarily the same with Him.

The second part of this verse states that all things are *through Him*. All things from the

Godhead are channeled through Him. All the blessings from the Godhead come through Christ Jesus. The word translated here is the Greek word "*dia*," which means "through," "on account of," or "by the agency of." This message is beautifully presented in the Book of Corinthians: "*For in Him was created the universe, of things in heaven and things on earth, things seen and things unseen, thrones, dominions, principedoms, powers, all were created and exist through Him and for Him. And He is before all things, and in and through Him the universe is one harmonious whole.*" (Col 1:16-17, Weymouth).

We have access to God through Christ the Anointed One. He is our access to the Father. As stated by the Apostle in the Epistle to the Ephesians, "*through him we both have access by one Spirit unto the Father*" (Eph 2:18). It is through Him that we have eternal life. "*For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord*" (Rom 6:23). "*And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement,*" and we have peace through Him. He is our High Priest, our Advocate General, and therefore, being justified by faith, we have peace with God through our Lord Jesus Christ.

And we Gentiles "*therefore are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God*" (Eph 2:19). Not only this, but we are "*no more a servant, but a son; and if a son, then an heir*

of God through Christ. Nay, in all these things we are more than conquerors through him that loved us" (Rom 8:37).

The third part of the verse states that *to Him* are all things. In the original Greek, the preposition used here means the point reached, the ultimate result of all things. The Amplified renders this as saying that "*all things center in and tend to consummate and to end in Him*" (Rom 11:36b, Amplified). All things will end up in Him. He is the Omega. He is also the perfection of the new creation of God. All members of the new creation are growing in stature unto Him.

"Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ:

"That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive;

"But speaking the truth in love, may grow up into him in all things, which is the head, even Christ" (Eph 4:13-15).

Chapter 2

Both LORD and CHRIST

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

My teacher told me the story of a brilliant young girl who came out of children’s service one Sunday morning and, running to her mother, said, “Mummy, mummy, can I ask you a question?”

The mother said, “Yes, dear, what’s your question?”

“Can you change my last name?”

The mother, not knowing where this was going and looking at her suspiciously, said, “Hmm. Okay, baby, why would you want to change your last name, dear? And what would you want to change it to?”

With a look of excitement, the young girl responded, “*I want to change my last name to Christ!*”

The little girl had just finished listening to a Sunday School Bible lesson that was followed by a children’s service. There, she had been taught the word of God and had participated in prayers. The preacher had taught them the way of salvation that morning. This admirable little girl had listened attentively, received the word of God, believed, and prayed the prayer of salvation along with the preacher.

The girl continued, “Mom, the pastor asked me if I believe what he told us about Jesus, and I said yes. And then he told me to repeat some words.”

“What did he tell you to say, dear?” prompted Mom.

“He told me to say some prayers after him, and I did.” The girl paused to see the reaction on her mother’s face, then continued, “And then the pastor told me that Jesus is my father now. Is that true, mummy? Am I a child of God now?”

Her mother was now beginning to see where this wise little girl was coming from, and

where she was going with her question. “Oh, yes, my baby, it’s true. Jesus is your Father now!” she replied joyfully.

“Can we change my last name to Christ? My name will become Cleo Christ, since my new Father’s name is Jesus Christ. Can we do that, Mom? Can we?” asked the wise little girl.

This little girl got something in her request. She had just prayed the prayer of salvation that morning. The Holy Spirit bore witness with her spirit that she was born of God. God was truly her Father, and she knew it. She also understood that she was a member of the family of God, and therefore the new family name, the name of her new Father, now belonged to her. Her new Father’s family name would become her family name: that was the basis of the request from this admirable little girl.

Young ones brought up in the way of the Lord are wise and really catch on quickly to the things of God. The seeming childish questions they ask are innocent and pure, and reveal that they are actually listening to the word of God being taught and understand what the Spirit of God is saying to them. Things that grownups with several years of education miss are effortlessly grasped by these pure minds. We adults need to learn from the simplicity of these innocent ones. No wonder the Lord, on the day of His entry into Jerusalem, said, *“Out of the mouth of*

babes and sucklings thou hast perfected praise” (Mat 21:16).

Of course, Christ is not Jesus’ last name in the same manner that Olarewaju is mine, or Smith is John Smith’s last name; but the spirit of the request made by this little girl was genuine.

The name Christ is not an English word. Its origin is from Greek. The name came from a transliteration of the Greek word *“Christos.”* Let’s take a closer look at the Lord’s name.

The name Jesus simply means *“Savior.”* The name is from *Yahshua*, which means *“Yahweh is Salvation.”* Scripture declares, *“Thou shalt call His name Jesus for He shall save His people from their sins”* (Mat 1:21). This was the word that the angel Gabriel spoke to Mary. The name Jesus reveals Him as our Savior, and His name therefore is *“Yahshua the Messiah,”* or in English is interpreted as *“Jesus the Anointed One.”*

In the Old Testament, *Meschiach* (from which *“Messiah”* is derived) means *“anointed.”* The phrase *“ha Meschiach”* means *“The Anointed,”* and refers to a single specific Figure for whom the Jewish people were waiting as prophesied in Scripture.

To be anointed means to be sanctified, set apart for a task or a position by God Almighty. We find this same word used in the Old Testament when prophets, priests, and kings are being consecrated for their offices. These

individuals were often temporarily anointed, empowered to carry out their tasks. All these offices were types that pointed to Jesus, the true Anointed One. He is the only one who fulfills all the offices. He came as a Prophet, He is now functioning as our high Priest, and He will return as King to rule and reign over all.

At the beginning of His ministry, He entered the synagogue *“and He was handed the book of the prophet Isaiah. And when He had opened the book, He found the place where it was written: ‘The Spirit of the Lord is upon Me, because He has anointed Me to preach the gospel to the poor; he has sent Me to heal the brokenhearted, to proclaim liberty to the captives and recovery of sight to the blind, to set at liberty those who are oppressed; To proclaim the acceptable year of the Lord.’ Then He closed the book, and gave it back to the attendant and sat down. And the eyes of all who were in the synagogue were fixed on Him. And He began to say to them, ‘Today this Scripture is fulfilled in your hearing.’”* (Luke 4:17-21).

After reading, He sat down, looked around, and made the simple yet almost incomprehensible statement, *“This Day is this Scripture fulfilled in your hearing.”* What a wonderful statement!

The word “day” does not necessarily refer to that particular day of the week. It speaks of the *“Day of the Anointing,”* the day of manifestation of His power and glory on

the earth. Three and a half years of glorious ministry followed that day. And the revelation was this: that the Lord Jesus was the first of the New Creation to walk in that Day, and that the others would follow in their order.

“How God anointed Jesus of Nazareth with the Holy Spirit and with power, who went about doing good and healing all who were oppressed by the devil, for God was with Him” (Act 10:38).

“There shall come forth a Rod from the stem of Jesse, and a Branch shall grow out of his roots. 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. His delight is in the fear of the LORD, and He shall not judge by the sight of His eyes, nor decide by the hearing of His ears; But with righteousness He shall judge the poor, and decide with equity for the meek of the earth; he shall strike the earth with the rod of His mouth, and with the breath of His lips He shall slay the wicked. Righteousness shall be the belt of His loins, and faithfulness the belt of His waist” (Isa 11:1-5).

The Spirit of the Lord was upon Him mightily. This was His anointing as prophesied by Isaiah. The Lord Jesus is the only anointed man who had the fullness of the Spirit upon Him. *“For it pleased the Father that in Him all the fullness should dwell”* (Col 1:19). And *“In Him dwells all the fullness of*

the Godhead bodily” (Col 2:9). *“You have loved righteousness and hated lawlessness; therefore God, Your God, has anointed You with the oil of gladness more than Your companions”* (Heb 1:9-10).

However, we, the members of His body, are also anointed. We receive the same Anointing by the virtue of being united with *the Anointed One*. He is the Head; we are His body. Everyone who is born again is part of the body of Christ and shares the same anointing. The Spirit lives in us and comes upon us for service, and we are thus enabled to influence others’ lives by His working.

The Scriptures teaches us: *“Now he which establishes with you in Christ, and has anointed us, is God; who has also sealed us, and given us the Spirit in our hearts as a guarantee”* (2 Cor 1:21).

“But you have an anointing from the Holy One, and you know all things” (1 John 2:20). The “all things” is in reference to distinguishing the truth from error.

“But the anointing which you have received from Him abides in you, and you do not need that anyone teach you; but as the same anointing teaches you concerning all things, and is true, and is not a lie, and just as it has taught you, you will abide in Him” (1 John 2:27-28).

We have received the same anointing as the Head. However, the anointing that we have received of Him at this present time

is not the full anointing, but a foretaste, the down payment, the pledge and token of greater glory still to come. *“And not only the creation, but we ourselves too, who have and enjoy the firstfruit of the Holy Spirit—a foretaste of the blissful things to come—groan inwardly as we wait for the redemption of our bodies, which will reveal our adoption, our manifestation as God’s sons”* (Rom. 8:23, Amplified).

When God comes into us in the form of the Holy Spirit, the ultimate goal is for Him to be united with us, to be in us, and we in Him. However, the work of God to unite Himself with man is not instantaneous, but it’s a process. This process begins at new birth and continues as we are filled by the Holy Spirit. The process of transformation goes on continuously. It moves us from glory to glory, until we reach that perfect unity, that glorious union where we are so commingled with the Spirit that you cannot tell where we end and God begins. This indeed is the goal of the New Creation: man in the image of God, and God natively inhabiting man as in “Emmanuel.” And those who, with our blessed Lord, arrive at this wonderful stature are the *sons of God*, the *firstfruits of His redemption*, kings and priests upon His throne.

One day, the Lord Jesus turned to His disciples and asked them, *“Whom say ye that I am?”* There was a long pause. They had been with Him for several months, but

were still not quite sure how to answer this question. Then one of the twelve, named Simon Peter, under the inspiration of the Holy Ghost, answered and said, *“Thou art the Christ, the Son of the living God!”* The Lord Jesus answered him saying, *“Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven”* (Mat 16:16-17).

The disciples knew that they had been walking, talking, and eating with Jesus of Nazareth, but they did not know who He really was. It took a revelation of the Spirit of God for one of them to see that this same Jesus of Nazareth, whom they had been with all that time, was also *“the Messiah, the Christ, the Son of the living God.”* When He was born, the heavenly host of angels had made this announcement to the frightened shepherds, saying, *“For unto you is born this day in the city of David a Savior, which is Christ the Lord”* (Luk 2:11).

Many of us present-day believers frequently use the word “Christ” to refer to the Lord Jesus. However, very few know what the word really means, much less understand the message behind it. As stated above, “Christ” is translated from the Greek word *“Christos,”* which means one anointed with holy oil. The Hebrew *“Mashiach,”* from which we get our word *“Messiah,”* has the same meaning as the Greek *“Christos.”* They both come from a root word that simply means “to smear upon,” meaning to anoint with holy oil. So

the name “Jesus Christ” means “Jesus the Anointed One.”

There’s nothing particularly special about the generic word *anoint* by itself. But when you begin to talk about Jesus being the Anointed One, the One sent by God and anointed with God’s quickening, saving, and transforming power, then the word becomes very special. It takes on supernatural significance—not just because it’s some kind of religious term, but because of the powerful nature of the anointing of God and what it can perform.

The first time we come across holy oil in the Scriptures is in the narrative of Jacob’s experience at Bethel. *“And Jacob awaked out of his sleep, and he said, Surely the Lord is in this place! . . . And Jacob took the stone that he had put for his pillows, and set it up for a pillar, and poured oil upon the top of it. And he called the name of that place Beth-el”* (Gen 28:18). And from that morning, all through the Old Testament, wherever there was a spot of earth to be consecrated unto God, or an object to be dedicated to holy use, or a man to be set apart and sanctified as a priest, or a king to be crowned, that holy oil was employed for that sacred purpose. Anointing oil became an important symbol of consecration in the Old Testament.

Under the Old Covenant, Moses was commissioned by God to anoint the priests. *“Moreover the Lord spake unto Moses, saying, Take thou also unto thee principal spices, of pure myrrh five hundred shekels,*

and of sweet cinnamon half so much, even two hundred and fifty shekels, and of sweet calamus two hundred and fifty shekels, and of cassia five hundred shekels...and of oil olive and bin: and thou shalt make it an oil of holy ointment, an ointment compound after the art of the apothecary: it shall be an holy anointing oil.

“And Aaron and his sons thou shalt bring unto the door of the Tabernacle of the congregation...then shalt thou take the anointing oil, and pour it upon his head, and anoint him. And thou shalt anoint Aaron and his sons, and consecrate them, that they may minister unto Me in the priest’s office” (Ex. 29:4,7; 30:30).

Under the law, the anointing was the ceremony by which the priests were installed in their service. They were anointed for ministry with a special ointment, the “Holy Anointing Oil.” Three offices were anointed with the Holy Anointing Oil in the Old Testament: prophets, priests, and kings. Moses anointed Aaron and his sons with oil as priests in Israel. Samuel anointed Saul with oil as the first king of Israel. Samuel also anointed David with oil as king, secretly in the presence of his father and brethren. Later in Judah he anointed him again, and finally, he anointed him in the presence of the whole nation of Israel. In fact, David was anointed as king three time: first in the midst of his brethren in the hidden obscurity of his home in Bethlehem (1 Sam 16:3,13),

then by the men of Judah over the house of Judah (2 Sam 2:4,7), and seven years and six months later, over all Israel, by the elders of Israel (2 Sam 5:3,17). The classic example of the anointing of a prophet is Elisha, who received a double portion of the anointing on Elijah when he was taken up from him in a chariot of fire.

Because he was anointed with the Holy Anointing Oil, the high priest was called “the anointed” of God (Lev 4:3,5,16; 6:22), as were the anointed kings of Israel (1 Sam 24:6,10, 269-11; Lam 4:20). Christ (meaning “The Anointed One”) was anointed with the Holy Spirit and power (Acts 10:38) and occupies all these three offices. He is a Prophet like unto Moses. He is the Promised Son of David, the King of Israel. He is a High Priest forever, according to the Order of Melchizedek.

Moses anointed Aaron and his sons. Moses was the mediator of the Old Covenant (Gal 3:19). The mediator of the New Covenant is Jesus. So, when you read about everything that Moses did on behalf of the Levitical priests in the books of Exodus and Leviticus, put Jesus in Moses’ place, and you’ll begin to understand what Jesus is doing in our lives to bring us to the Melchizedek Priesthood. It was Moses who anointed the priests of the Old Covenant, and it is Jesus who is anointing the priests of the New Covenant. Hallelujah!

The Royal Priesthood, of whom Christ is the

Head, receive their priestly anointing from the High Priest who is upon the Throne. *“Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, He hath shed forth this which ye now see and hear”* (Acts 2:33).

When the firstborn Son received the Holy Spirit at His baptism, from that moment the Spirit moved through Him, His whole life became the revelation of His Father. The mind, wisdom, will, words, power, and glory of God were manifested through Him. And now, a company of “many brethren” are receiving that same anointing, so that many sons may be brought to the same glory in which the Christ now dwells.

It is clear that the oil was not poured over the entire body, but upon the head alone, and that from there it flowed down to the body, even to the feet. The anointing of the Melchizedek Priesthood was poured upon the Head, the great High Priest, the Lord Jesus Christ, and from Him it flowed down to the members of His body just as the Scripture affirms: *“The anointing which ye have received of (from) Him abideth in you”* (1 John 2:27).

Our Lord is the Anointed One, and like David, He is anointed threefold. The first anointing was, so to speak, secretly in the presence of His brethren. His first anointing was as the Messenger or the Prophet of the Covenant. He came as the Deliverer and the Prophet like unto Moses, and only a few seemed to

perceive and receive Him.

The other two anointings followed later. He was “Christ,” “the anointed” Son of God while He walked among men, but He was not the Anointed High Priest; neither was He the Anointed King of Israel. The Lord Jesus could not have been a high priest after the Order of Melchizedek while on earth, because He had not yet ascended into heaven and was not yet sitting at the right hand of God as foretold in the prophecy of Psalm 110: *“The Lord said unto my Lord, Sit Thou at My right hand until I make Thine enemies Thy footstool. The Lord hath sworn, and will not repent, Thou art a priest for ever after the Order of Melchizedek.”* (Psa 110:1,4). Jesus was not declared a priest after the Order of Melchizedek until after His resurrection and ascension into heaven, when He was invited to sit at the right hand of God. This divine arrangement is confirmed by the writer to the Hebrews: *“Now of the things we have spoken this is the sum: We have such an High Priest, who is set at the right hand of the throne of the Majesty in the heavens; a minister of the sanctuary, and of the true Tabernacle, which the Lord pitched, and not man.”*

The Lord Jesus could not be a high priest of the Melchizedek order until after His sacrifice at Calvary; He had nothing to offer as a priest beyond the same blood of bulls and goats offered by the Levitical priesthood, for He had not yet shed His own blood. The

Scripture tells us that *“Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us”* (Heb 9:11,12).

Before His crucifixion, He had nothing to enter the Holy of Holies with. In fact, He could not be a priest on earth because He lacked the necessary requirements for Levitical priesthood.

“For every high priest is ordained to offer gifts and sacrifices: wherefore it is of necessity that this man have somewhat also to offer. For if he were on earth, he should not be a priest, seeing that there are priests that offer gifts according to the law” (Heb 8:3-4).

“For he of whom these things are spoken pertaineth to another tribe, of which no man gave attendance at the altar. For it is evident that our Lord sprang out of Juda; of which tribe Moses spake nothing concerning priesthood” (Heb 7:13-14).

The twofold anointing as King-Priest was therefore conferred upon Him after His resurrection and ascension into heaven. The Apostle Peter by the Spirit declares:

“Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the

flesh, He would raise up Christ to sit upon His throne; this Jesus hath God raised up, whereof we all are witnesses. For David is not ascended into the heavens: but he saith himself, The Lord said unto my Lord, Sit Thou on My right hand, until I make Thy foes Thy footstool. Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both LORD and CHRIST” (Acts 2:30,32,34-36).

The message is crystal-clear: Jesus is the Christ, the Anointed Prophet. He became anointed as the King-Priest upon the Throne of Almighty God when He ascended the Throne of His Father. He is now and forevermore a priest upon His throne, and His body are members of the royal family of priests. He then became the KING of kings and LORD of lords. Not only is He the Anointed One, God Almighty has highly exalted Him above all and made Him LORD and CHRIST. Blessed be His name forever more!

Chapter 3

Hosanna in the Highest

It was a great day, a day of joy and of great rejoicing. The streets were teeming with people streaming out of their homes to meet Him. Another crowd from out of town followed behind. Many of them were spreading their garments on the road before Him. Men and boys were cutting down branches and scattering these along the road. And the crowd, coming from everywhere, ahead of Him and behind, were all shouting, “Hosanna! Hosanna!” *“Hosanna to the Son of David, Blessed (praised, glorified) be He Who comes in the name of the Lord! Hosanna in the highest!”* (Mat 21:9 Amplified Version).

What was the big occasion? And who was this One riding majestically on a donkey?

This incident happened to fulfill what had

been spoken by Zechariah the prophet: *“Rejoice greatly, O daughter of Zion! Shout aloud, O daughter of Jerusalem! Lo, your King comes to you; He is just, having salvation—triumphant and victorious; patient, meek, lowly, and riding on a donkey, upon a colt, the foal of a donkey”* (Zech 9:9).

The King was entering Jerusalem, and the multitude recognized and celebrated the occasion. By calling Jesus “Son of David,” they were proclaiming him as the promised Messiah, the anointed King. This was the usual title by which the Messiah was known among the Jews. The Messiah is the anointed king, the son of David, whom they had been waiting for to come and sit upon the throne of David and deliver them from the dominion of the Romans. There was a longing and eager expectation in Israel for the Messiah, the one to come and redeem them. We see this when they sent messengers to John.

“And this is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou? And he confessed, and denied not; but confessed, I am not the Christ.

“And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou that prophet? And he answered, No” (John 1:19-21).

So as He rode triumphantly into Jerusalem

on an ass, the multitude recognized Him as the Messiah, the Anointed One, the King of Israel. And a great multitude came to meet Him and spread their garments in the way. Others cut down branches from trees and strewed them along the road. *“And the multitudes that went before, and that followed, cried, saying, Hosanna to the Son of David: Blessed is he that cometh in the name of the Lord; Hosanna in the highest”* (Mat 21:9).

The crowd began to proclaim His entry into the city by saying “Hosanna!” to him. This was done with loud acclamations and the united shouts of the companies before and behind; they ascribed all praise, honor, glory, majesty, and blessing to Him. And as they exalted him as King, they were also praying to Him as Supreme Deliverer to save them, for the Hebrew word “hosanna” means “save now” or “save, I beseech thee.” It was a form of acclamation used among the Jews and used frequently along with “hallelujah” to respond to praise. It was also a form of acclamation for Jehovah, used during the celebration of the great festivals, especially during the great feast of Tabernacles. When singing the psalms, the Jewish people responded frequently by saying or singing “hallelujah” or “hosanna.” Their use of it on this occasion entering Jerusalem was a joyful acclamation and praise to the arriving King of kings.

“Blessed is he that cometh in the name of

the Lord.” These words are taken out of Psa 118:26. These words ascribe blessing and praise to Jesus, the Messiah, who, sent by God, came from him with authority. So, recognizing this, they crowned Him with praise and blessings of divine goodness. And they rejoiced because He had come unto them with salvation, riding upon an ass as predicted in the Scriptures.

Hosanna in the highest! “Save now, I beseech thee, O Lord!” was what the multitude were saying to the exalted King. The true sense and meaning of this is that the multitude who followed Christ on the way to Jerusalem sang songs of praise to him, as the true Messiah. They applied the above Scriptural passage to him and earnestly wished him all success and prosperity, as they also importunately prayed for salvation by him.

Mark adds that they shouted, *“Blessed be the kingdom of our father David, that cometh in the name of the Lord!”* They were speaking blessings to the kingdom “promised” to David, (1Ki 2:4; 1 Ki 8:25), according to the “promise” of the Lord. This can be expressed thus: “Prosperity to the reign of our father David, which is now coming to pass according to the promise made to him, and about to be established by the long predicted Messiah, his descendant.”

They were in essence singing a version of *“the Hosannas of the great Hosanna,”* certain words of prayer and praise used on the seventh day of the feast of Tabernacles.

These are taken from the 118th Psalm, and usually sung as the conclusion of the feast. And these verses were very accurately used on this occasion, for they were speaking about the Messiah, the One who was to come.

Hosanna in the highest! Beloved, let songs of praise, hosannas, be sung to God the Most HIGH, who is in the highest heavens, for all his goodness towards us. And to Christ the KING of kings and LORD of lords be glory, honor, power, dominion, and majesty for ever and ever, Amen.

“And when he was come into Jerusalem, all the city was moved, saying, Who is this? And the multitude said, This is Jesus the prophet of Nazareth of Galilee.

“And Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the moneychangers, and the seats of them that sold doves,

“And said unto them, It is written, My house shall be called the house of prayer; but ye have made it a den of thieves” (Mat 21:10-13).

Upon entering Jerusalem, He did not go to the palace or to visit the chief priest or some political big shot: He went straight into the Temple and began cleanup. The King began the job of cleaning up His kingdom and laying down the rule of the kingdom. “My Father’s house shall be a house of prayer,” He said as He threw out the wheeler-dealers

who turned the house of God into a place of merchandising. These are the ones who think gain is godliness. But the Apostle told us that it is not so, but that “*godliness with contentment is great gain.*”

The Holy Ghost spoke of this through the mouth of Malachi the prophet, saying: “*Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the LORD of hosts.*

“But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner’s fire, and like fullers’ soap:

“And he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the LORD an offering in righteousness.

“Then shall the offering of Judah and Jerusalem be pleasant unto the LORD, as in the days of old, and as in former years” (Mal 3:1-4).

This passage seems to be answering the sneering of the scoffers who think they can do whatever they want in the house of God and nothing can stop them. God is saying here, “Look, here He comes; His coming is at hand; the long-expected Messiah is ready to appear.” This prophecy is proclaiming

that God will raise up a righteous King to set things in order, even *the king Messiah*. And this King will start with purification in the house of God. Judgment will begin in the house of God.

Uncleanliness and abuses must first be purged out, and the plants not of God's planting must be plucked up, before His kingdom is established. The great Redeemer will appear as a great Reformer, and will turn away ungodliness from Jacob. Yes, the Lord Messiah, "*whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come.*" But when He comes, who will be able to stand in the day of cleansing and purging?

He cast out all them that were buying and selling and changing money in the temple, defiling the sanctuary, and profaning the Sabbath. Though their buying and selling and changing money had the pretense of being for spiritual purposes, *it still defiled the temple of God.* They sold beasts for sacrifice and they changed money for those who needed change to use for the outward business of the house of God, and yet Christ was displeased by it. He would not allow it. Great corruptions and abuses come into the Church by the practices of those whose seek *gain and think worldly gain is godliness.* The Apostle admonishes in the Epistle to Timothy, "*From such withdraw thyself*" (1 Tim 6:5).

The Lord Jesus Christ, purging this abuse, "*cast them out that bought and sold with a scourge of small cords*" (John 2:15). He did this as the King with authority. It was nothing less than supernatural that He would do this alone, clearing the temple, and not be opposed by those who made their living in that way and were backed by the priests and elders. It was an exercise of His authority and power as King over the spirits of men.

"And said unto them, It is written, My house shall be called the house of prayer; but ye have made it a den of thieves. And the blind and the lame came to him in the temple; and he healed them.

"And when the chief priests and scribes saw the wonderful things that he did, and the children crying in the temple, and saying, Hosanna to the Son of David; they were sore displeased,

"And said unto him, Hearest thou what these say? And Jesus saith unto them, Yea; have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise?" (Mat 21:13-16).

After cleansing the Temple, the Lord began to heal. He opened blind eyes. He made the lame to walk. And the children began to sing the song with which they heralded His entry in Jerusalem. The children were singing, "*Hosanna, Hosanna, to the Son of David!*"

Why just the children? Why wasn't everyone singing Hosanna as they had earlier? It was

because the grownups were cowards. They were in the temple now and were afraid of the priests and the scribes. If they sang, they might be thrown out of the synagogue. They were crippled by fear.

But the children were not cowed by this. They opened their mouths and sang boldly as before. They probably wondered what had gotten hold of their parents' tongues, but they went ahead singing, "*Hosanna to the Son of David, Blessed is He that cometh in the name of the Lord, Hosanna in the Highest!*"

The priests and the scribes were irate. You probably could see fumes of fire coming out of their nostrils. The Scripture says that they were not just displeased, but "*sore displeased.*" There was nothing they could do about it. God had used the little ones to silence the mighty. The grownups were weak and cowardly, so God ordained strength in the mouths of the babes and sucklings.

Not knowing what to do, the priests and scribes turned to the Lord Jesus and said, "Don't you hear what these kids are saying?" By this they meant "Won't you stop them? Won't you cause these children to stop singing Hosanna in the synagogue?" But the Lord turned to them and said, "*Yea; have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise?*"

My heart's desire is to join those little ones in singing His praise. I desire to be among

those who sing continually at the court of the King of kings. A couple of these songs are rising in my heart as I pen these lines.

*O Glory, Glory, Glory to the Lord—2x
Hallelujah, Hosa—nna,
Hosanna, Hosanna,
Blessed be the Name of the Lord.*

And the second is like the first, and it's the title of this chapter:

*Hosanna in the Highest
Hosanna in the Highest
The angels are singing
Hosanna to the LORD.*

*Hosanna in the Highest
JESUS is the Highest
We also are singing
Hosanna to our LORD.*

My prayer for you and me in this this hour, is that we will sing these songs unashamedly and without fear, like those little ones, all the days of our lives; that God will through our mouths ordain strength and silence His enemies. And like Paul, we'll say, "*I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek*" (Rom 1:16). "*And God has not*

given us the spirit of fear, but of power, and of love, and of a sound mind” (2 Tim 2:17).

“And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands;

“Saying 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 5:11-13).

“And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself.

“And he was clothed with a vesture dipped in blood: and his name is called The Word of God. And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean. And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule

them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God.

“And he hath on his vesture and on his thigh a name written, King of kings, and Lord of lords” (Rev 19:11-16).

He Reigns In Me

It had been around forty days since He rose from the dead, and the disciples weren't sure of what was next. They had gathered around Him in fellowship and listened to Him teach, but they were not quite sure what to expect. So they made up their minds to ask. They'd been thinking about this since before His crucifixion; now they had to ask. He had undergone the most horrific ordeal of the cross and the grave and now He's alive. What else could be next? So they asked Him, *“Lord, is this the time?”* They'd been itching to ask Him about this for a long time. To them, this matter concerning His earthly reign as the Messiah was a question whose time had come. They, therefore, presented this burning question before Him.

*“So when they were assembled, they asked Him, **Lord, is this the time** when You will reestablish the kingdom and restore it to Israel?” (Act 1:6,7).*

When Jesus the Lord came to earth the first time (for He's coming back again soon), His own people did not receive Him because

He did not meet their expectations of the Messiah. For centuries they had cherished the hope that the moment the Messiah, the Anointed One, appeared, He would immediately seize authority, cast down the current ruling empire, and begin His reign over the nations of the earth. They expected that He would immediately smite down the Caesars, topple their thrones, and restore the kingdom to Israel. His natural brethren and relatives also had this understanding and wished He would do mighty works openly in their big cities for the world to see so they could make Him King.

Even His disciples were filled with this doctrine. They had been planning to ask Him about this, and around forty days after His resurrection, they finally summoned enough courage to ask this burning question.

“Wilt Thou at this time restore the kingdom to Israel?” But He answered, “It is not for you to know the times and seasons which the Father hath put in His own power, but ye shall receive power after that the Holy Ghost is come upon you” (Act 1:6-7).

The Jewish people, unto whom He came, did not understand that this King who had come from glory was not going to set up an earthly kingdom yet. He first had to carefully choose and prepare that blessed company, God’s sons, who were to reign and rule with Him. He first had to set up His throne and reign in their hearts, bringing them to His exact likeness and image, knowing full well

that when they had all become partakers of His Spirit, they would be ready to take the kingdom and reign with Him. And it would not be a limited, confined, and restricted kingdom, but the whole earth and everything in it.

This then is the beginning of Christ’s reign—silent, unpretentious, and unnoticed as He reigns in the hearts of those elect whom He has chosen. This preparation will make them fit to reign with Him in the ages to come. He must reign in them and transform them into His own image. *“Reign in me, Lord Jesus, reign in me!”*

LORD of Lords

“One Lord, one faith, one baptism, One God and Father of all, who is above all, and through all, and in you all” (Eph 4:5,6).

The passage above establishes this fact that there is but one Lord. But then, we might want to ask, “Who is it? Who is this Lord?” This One who is Lord over all must be Master over the good and the evil, over the living and the dead, over the angels and the demons, over the subatomic particles and over the planetary bodies, over the heavens and the earth, and over principalities and powers. “Yes,” we must ask, “who is this Supreme Ruler?”

The Apostle Peter, speaking on the day of Pentecost, revealed the identity of this

supreme Lord. Under the inspiration of the Holy Ghost, Peter spoke, saying: *“Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ”* (Act 2:36). Jesus Christ the Anointed One is the LORD. God Almighty has made Him Lord over all. In Hebrew Scriptures He is *“Adonai,”* the Lord, the Master, who is over all and above all.

He is the one who has the keys. He has all dominion and power. What He shuts no man can open, and what He opens no man can shut. He is the Lord God, *“Adonai Elohim.”* He is the One who speaks and is obeyed; when He commands, it is done. Even the winds and the waves obey His voice, and *“fire, hail, snow, vapour, and stormy winds fulfill His words”* (Psa 148:8).

Peter started with a quotation from the prophecy recorded in the 110th chapter of the Book of Psalms. In this prophecy, we see how God the Father ordained Jesus as LORD of all and sat Him in the highest position of Lordship. After He completed the work of our redemption, God the Father sat Him at His own right hand of power, giving Him absolute authority. The apostle Peter referring to this psalm, said:

“This Jesus hath God raised up, whereof we all are witnesses.

“Therefore being by the right hand of God exalted, and having received of the Father

the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear.

“For David is not ascended into the heavens: but he saith himself, The LORD said unto my Lord, Sit thou on my right hand, Until I make thy foes thy footstool.

“Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ” (Act 2:32-36).

The message in the second chapter of the Epistles to the Philippians is even more emphatic: *“And every tongue shall confess that Jesus Christ is Lord, to the glory of God the Father”* (Phi 2:11). This passage tells us how God highly exalted Him and made Him Lord over all.

*“He is Lord, He is Lord
He is risen from the dead
And He is Lord,
Every knee shall bow,
Every tongue confess
That JESUS CHRIST is the LORD”*
(Worship Song)

I sang a not-so-correct version of the fourth line of this powerful song for a long time. I was not taught that way; I just found myself, probably out of a militant zeal without knowledge, tenaciously singing a modified version of the fourth line. I used to sing this

fourth line as *“Every knee must bow”* instead of *“Every knee shall bow.”* The revelation that the Spirit of God is giving us in this song is not that every knee will be forced to bow before Christ, but that every knee will willingly bow and submit to the Lordship of Master Jesus. Every knee shall bow, and every tongue shall acknowledge that Jesus the Christ is Lord.

I am glad, and I give thanks to God Almighty, that I am one of those who have willingly chosen to bow the knee to JESUS the LORD and acknowledge Him as my Lord, Master, Savior, Redeemer, and King. And I hope this is true for you, my reader, too.

He is my Lord. He is my king. He reigns in me and rules over my life. He is not the type of king Aristotle described, for Aristotle’s God is a “do-nothing” king. His king reigns but does not rule. The Aristotelian God is a *“roi fainéant,”* a do-nothing king. Our God reigns, but He also rules. Our God is involved in our lives. He is seated upon the highest Throne above the heaven of heavens, and yet rules in the lives of His saints down here. Not only this, but Jehovah God the Lord rules in the kingdom of men (Dan 4:17).

Our Lord is a man of war. He’s the Commander-in-Chief and leads His army to victory. *“When He ascended on high, He led captivity captives and gave gifts unto men.”* He is the Lord and is also the supreme Judge of All.

The Lord Jesus reigns. Not only that, He rules the universe by the word of His mouth. He is in charge. He is in control. And He is steering the cosmos to the desired destination. The third verse of the opening chapter of the Epistle to the Corinthians tells us this about Him:

“Yet for us there is but one God, the Father, from whom all things came and for whom we live; and there is but one Lord, Jesus Christ, through whom all things came and through whom we live” (1 Cor 8:6).

The Amplified Bible renders this verse as saying:

“Yet for us there is [only] one God, the Father, Who is the Source of all things and for Whom we [have life], and one Lord, Jesus Christ, through and by Whom are all things and through and by Whom we [ourselves exist].”

Here in this verse, the message is simply summarized. There is only one God and He is the Father, the Source and Originator of all things. Life came from Him, and it is for Him we live. And there is only one Lord, Jesus Christ, who is the channel for all. God is the Source, but Christ is the channel through whom all things come and exist. He is the Lord of all. He upholds, maintains, and guides all things by His power. He receives from the Source and blesses the universe with abundance.

“Blessed be the God and Father of our Lord

Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love” (Eph 1:3,4).

God never deals with us except through Him. Creation began in the Son of God and was carried out through Him. Redemption began in the Son of God and is being carried out through Him. Access to God the Father is only through Him. And the revelation of the Father cannot be received outside of Him. He is the Revealer of the Father, for “no man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him” (John 1:18).

“No man has ever seen God at any time; the only unique Son, or the only begotten God, Who is in the bosom [in the intimate presence] of the Father, He has declared Him [He has revealed Him and brought Him out where He can be seen; He has interpreted Him and He has made Him known]” (Amplified Version, John 1:18).

This passage tells us that no one has ever literally seen God, but that Christ, who is in the bosom of the Father, makes Him known. We get to know God through Him. He is the Image, the Expression, the Unfolder, the Effulgence of God the Father. He is the Way, the Truth, and the Life. Anyone who desires to approach the Father must go through Him. He is the only means through which

we may know God. We therefore affirm that all is sourced in God, the Father of our Lord Jesus Christ, and all is channeled through the Son.

All spiritual blessings come from God. He is the source of all good and perfect gifts. But these get to us through Christ Jesus, whom God appointed heir of all things. It is also through Christ Jesus that all things have been created, whether in heaven or on earth. All things were made by Him and for Him.

“And what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places,

“Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: And hath put all things under his feet, and gave him to be the head over all things to the church, Which is his body, the fullness of him that filleth all in all” (Eph 1:19-23).

He is Lord of All; Lord of the living and the dead; Lord over the realm of life and over the realm of the damned; Lord in heaven, Lord on earth, and Lord over hell. He is Lord over the angels and Lord of the devil.

“For Christ died and lived again for this very purpose, that He might be Lord both of the dead and of the living” (Rom 14:9).

*“The LORD said unto my Lord,
Sit Thou at my right hand,
Until I make Thine enemies Thy footstool....
The LORD hath sworn, and will not repent,
Thou art a Priest for ever
After the order of Melchizedek”* (Psa
110:1,4).

A new kingdom has come. A new way to God has been instituted. A new King-Priest has been anointed and set at the right hand of Majesty in the heavens. He is the King of Peace, the King of Righteousness. He is the High Priest after the order of Melchizedek. This priesthood is to be administered directly from the throne of God in the heavens. This new office has both the anointing of the priesthood and that of a king wrapped up in one. What the old anointing of priesthood could not do because it was weak, this new King-Priest anointing has the power to achieve. *“For where the word of a king is, there is power.”*

The foundations of this new Kingdom are righteousness and peace. The very name “Melchizedek” means “King of righteousness.” This Melchizedek reigned over the city of Salem, which means “peace.” We do not need to know who Melchisedek was; the secrecy of his origin makes him a more fitting type of the Christ whom the world knows not. Melchisedek is said to have been *“without father, without mother, without descent, having neither beginning of days nor end of life; but made like unto*

the Son of God; abideth a priest continually” (Heb. 7:3). His name is nowhere to be found in the genealogies of the Levitical priestly records. So it is with Christ. As far as the Levitical priestly records are concerned, He did not exist. He entered the scene of priestly ministry from obscurity. He came fresh from the bosom of God and now rules and reigns as a King-Priest on a “better” throne, and in a “better” priesthood, in the Kingdom of Life. The scepter of His kingdom is the Scepter of Righteousness.

He reigns from the heavenly Zion. This is to ensure that His ministry is more effectual, more enduring, more universal than it could ever be were He to rule from some geographic location on earth. He reigns and rules over the heavens, over the earth, and over all beings underneath the earth. He is Lord both of the living and of the dead. Men may not think this is the best way: many sense-knowledge people think His reign would only be effective if He were physically, flesh and blood, located in a geographical palace on earth. But this seemed expedient to God. Therefore the Almighty God issued a decree establishing our King in the heavenly Zion:

“Yet have I set my King upon my holy hill of Zion. I will declare the decree; The LORD hath said unto Me, Thou art my Son, this day have I begotten Thee” (Psa 2:6,7; Heb 5:5,6).

This decree He reaffirmed again and again

through the mouths of His holy apostles and prophets. God is satisfied that His King will be able to “subdue all enemies” under His feet as He reigns from a heavenly throne established upon Mount Zion.

“Great is the LORD, and greatly to be praised in the city of our God, in the mountain of his holiness. Beautiful for situation, the joy of the whole earth, is Mount Zion, on the sides of the north, the city of the great King. God is known in her palaces for a refuge” (Psa 48:1-3).

“But ye are come unto Mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, To the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect” (Heb 12:22,23).

Exalted in the heavens, the King of kings has absolute power, not only over the earth, but also in the heavens (Mat 28:18). Earthly power is not sufficient, because earth’s real problems are with “principalities and powers,” and these are in the heavens. Earth’s main problems are with Satan, who is *“the prince of the power of the air.”* Therefore, God’s decree has to establish a Man with power in the heavens, to reign as a *“Priest on the throne,”* ruling on the highest throne in the universe, from which He can

dominate the forces of evil. Therefore, God exalted Him and set Him at His own right hand of power in heavenly places, *“Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: And hath put all things under his feet, and gave him to be the head over all things to the church”* (Eph 1:21,22).

In the fourth chapter of the Book of Revelation, John is caught up in the Spirit and begins to see and hear wonderful things from around the Throne. In this chapter, we get a good description of He who sits upon the throne. The passage begins with a description of the twenty-four elders.

“And immediately I was in the spirit: and, behold, a throne was set in heaven, and one sat on the throne. And he that sat was to look upon like a jasper and a sardine stone: and there was a rainbow round about the throne, in sight like unto an emerald. And round about the throne were four and twenty seats: and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold” (Rev 4:1-4).

The revelation continues concerning He who sat upon the throne. Let’s hear what they say as they exalt Him:

“And they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come.

“And when those beasts give glory and honour and thanks to him that sat on the throne, who liveth for ever and ever, The four and twenty elders fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, saying,

“Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created” (Rev 4:9-11).

Our Lord Jesus Christ, the Anointed One, is the same one seen seated on the throne here. He is One to whom the twenty and four elders are singing. He is holy. He is the King upon the Throne. He is the Mighty God, the Everlasting Father, the Prince of Peace. He is the King up there, and He is King down here. He is *“the Lion of the tribe of Juda, the Root of David”* (Rev5:5). He is described further as *“he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth”* (Rev 3:7). Yes, He is *“the root and the offspring of David, the bright and morning star”* (Rev 22:16). He is the King and Priest forever after the order of Melchisedek.

As the Lord God He sits upon the highest Throne in the heavens. He’s Almighty God, the Everlasting Father, the God of the overcomers. As Christ, the anointed man, we see Him in union with His Body. He is the Son of man, the firstborn among many brethren,

the Chief Cornerstone of the Temple of God. As Lord, He is the preeminent One, bringing many sons to glory. And God the Father has appointed Him as both Lord and Christ. God the Father has exalted Him and placed Him in the highest position possible. Of Him, God said, *“Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom. Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows”* (Heb 1:8).

Let us worship and praise Him, for He is worthy. Let us lift Him up, He who was lifted up for us, and He will draw all men unto Himself.

Let us lift Him up high above the heavens, for He is worthy. Let us join the *twenty and four elders* (Rev 4:11) in worshipping Him saying, *“Thou art worthy, O Lord, to receive Glory and Honor and Power.”* Let us worship the Lamb upon the Throne and sing, *“Worthy is the Lamb that was slain to receive Power, and Riches, and Wisdom, and Strength, and Honor, and Glory, and Blessing.”* Let us continually ascribe these seven divine attributes to Him, the King of kings and Lord of lords.

“Hosanna to the Son of David: Blessed is He that cometh in the name of the Lord; Hosanna in the Highest!”

Other Books by the Author

1. With the Veil Removed
2. Set Me On Fire
3. We Walk By Faith
4. Nearer To THEE
5. But We See JESUS
6. Draw Me Nearer
7. Toward the High Calling
8. To Bring You In
9. Palace Of Praise
10. Bread of Heaven
11. Let This Mind Be In You
12. The Minister of the Sanctuary
13. My One Desire
14. There is a River
15. First the Blade
16. Ye Shall Return
17. On Eagle's Wings
18. The Spirit of Wisdom and Revelation

