



Chapter 1

The One Thing

One thing have I desired of the LORD, that will I seek after; that I may dwell in the house of the LORD all the days of my life, to behold the beauty of the LORD, and to enquire in his temple (Psalm 27:4).

Let's begin this chapter by considering these great words from the mouth of our great God and Savior, Jesus Christ. He was a guest at the house of Martha. While her sister Mary sat attentively at the feet of Jesus, listening to His words, Martha bustled about making preparations for her guest. She was so zealous in this regard that she was evidently angry that her sister was not doing as she was. Cumbered with much serving and occupied with all the things that needed to be done, she asked the Lord: "Dost thou not care that my sister hath left me to serve alone? Bid her therefore that she help me." But instead the Lord tenderly corrected Martha for worrying about so many things. He replied her saying:

Martha, Martha, thou art careful and troubled about many things: But one thing is needful: and Mary hath chosen that good part, which shall not

be taken away from her (Luke 10:41-42).

This is a message from the heart of our Father God. The Holy Ghost is, in this day and hour, admonishing us to identify and lay hold on what is of ultimate importance to God. He wants us to draw nigh unto God, sit at His feet, abide in His presence and to continually behold His face so that we may know Him and be changed to His likeness.

I believe Martha must have been a wonderful person with outstanding character. I imagine she was kind, generous, hard working, considerate of others, and full of love for the Lord Jesus.

It is important to note that Martha was doing exactly what was expected of her. She was doing the proper thing. Mary, on the other hand, was doing something that is not only unusual, but socially unacceptable in any time and in any culture. According to every custom of the day, she should have been assisting Martha. The hospitality code demands it and allowed for nothing less. You can probably imagine the surprise on Martha's face upon hearing the Lord's response.

What is the Lord teaching Martha, or what is the Lord teaching us here? Beloved Martha could have spent the rest of her life cumbered with the load of care and troubled with doing things for Jesus; she could have filled all her days with activities, dashing about and trying to show her love for the Lord--and yet for all those strenuous activities, not hearing one word that He had to say.

The Lord is definitely not teaching us that service is unimportant, for that would be contrary to His teachings. Service is important and we, His disciples, like those who have gone before us, should spend and be spent for this glorious gospel. But what He is teaching us is to place service and

our communion with God in their proper order. The Lord is telling us the most important thing is for us to devote ourselves to Him in communion and fellowship. To listen to Him and get to know Him and His will is the principal thing.

Can anyone ever know the mind of Christ if such a one does not take time to listen and to hear what He has to say? It is safe to say that one could spend his whole life slaving fervently in service for God and yet not know Him. In fact, it is possible, that one can spend an entire life slaving fervently for Christ and know less of His mind and will at the end than at the beginning. This is because the trouble and time spent in that much serving would have left no time to listen to the voice of Jesus. This is a sobering revelation that should cause you and me, and everyone that considers himself or herself a minister of the gospel to ponder on, Selah.

There is a good part, a principal portion and a more excellent way. We do not know much about Mary, but we know that she dedicated herself to the Lord, sat at His feet and listened to His words. We know that at the end of the day, after the Lord left Martha's house, it was Mary who knew what the Lord had said; it was Mary who was acquainted with His plans and purposes; it was Mary who had His mind. She could tell everyone what the Lord had said and she could declare His secrets because her heart had been filled with His words and her mind with His wisdom. She had chosen the best part, the needful part, which cannot be taken away from her.

Our Lord's desire is for us to choose the best part. He wants us to pursue the most excellent way. The main reason for which man was made is to be with God. Therefore our devotion to ministering to God in worship, prayer, meditation and walking in

the Spirit is more important than any service. He wants us to sit at His feet and learn of Him. The Lord Jesus says to Martha: "...there is need of only one thing; Mary has chosen the better part, which will not be taken away from her." To pursue this one thing is to choose the better part; to choose the better part is to be a disciple of Christ, to sit at His feet in communion with Him.

The admonition in this passage is this: that we should desire the presence of God and seek to abide there. The Gospel reveals this: That in His Presence, there is a well of living water available to us that never goes dry; there is an everlasting source of power and glory available for us to tap into as we abide in the presence of the Omnipotent and Omniscient One. As we wait upon Him and fix our entire focus on Him, we grow from strength to strength and from glory to glory, and we are being changed until Christ is fully formed in us.

That's the "better part" of which Jesus speaks in this text. Mary chose the better portion which no one could take away from her. Mary chose the eternal portion while Martha was occupied with the ephemeral. Mary's actions revealed her priorities. She sat at the feet of Jesus to learn from Him and to become His disciple. He was more important to her than any service or any possession. She would, and did willingly, give her possessions but she gave herself and her attention first to the Lord. She is a great example of someone with unwavering focus on Jesus. We need to keep our eyes fixed on the Lord and to put Him above everything else in our lives.

Mary also knew, just like the Lord Jesus Himself, that the secret of effectiveness in spiritual ministry is doing it with God. It is not about working for God, but being a "co-laborer" with Him in His vineyard.

She knew that the secret to effectiveness, renewal and fruitfulness is to abide in Him. Even the Lord Jesus himself had to go to a quiet place alone, time and time again, to get away--to pray and to meditate--so that he could be effective in His ministry and so that He could continuously walk in the Father's perfect will. The time of waiting on God results in renewed strength and rejuvenation of the spirit within.

If we don't spend sufficient time ministering to and fellowshiping with God, our ability to serve in spirit and truth will be compromised. We might be occupied with service, with working for God, with building things for Him, and even preaching; however, like Martha, if we are not occupied with fellowshiping with the Master we would have missed the "best part".

Many Christians are ineffective today because they are involved in too many things. They are so busy that they have no time for personal fellowship with God. Satan's trick for keeping you from getting acquainted with your God is to distract you by getting you to do many religious things.

The reply of our Lord to Martha stands as a solemn warning to us all, that we should not get so caught up in the activities of serving God that we are too busy to listen to Him or even spend time with Him; for He chose the twelve so that they might be with Him; that He might send them out to teach, to heal, to preach the gospel of the kingdom, and to cast out evil spirits.

However, dear ones, I must again stress that this message is not to be misconstrued as stating that service is not important to our Master, for all His elects are ministers of this glorious gospel. In the 17th Chapter of the book of Revelation, the Spirit

tells us about those overcoming ones that follow the Lamb wherever He goes. These ones serve the Lamb and partake in His victory over the beast and his armies. Here is what the passage says about the Lamb and His followers, the overcomers who in Christ overcame the enemy of the Lamb:

These will make war against the Lamb and the Lamb will overcome them: for he is Lord of lords, and King of kings: and they that are with him are called, and chosen, and faithful (Rev 17:14).

Those that are with him are not only called and chosen, but they are also faithful. They follow the Lamb wherever He goes; they are His followers, His disciples, and are faithful in their service to Him.

Therefore, brethren, partakers of the heavenly calling, the Holy Ghost is admonishing us this day and hour to make fellowship and communion with God our principal goal.

One thing that is needful, the Lord Jesus said, is to sit at His feet behold His face and feed on His words. David, the man after God's own heart, said the same in Psalm 27:4

One thing have I desired of the LORD, that will I seek after; that I may dwell in the house of the LORD all the days of my life, to behold the beauty of the LORD, and to enquire in his temple.

This verse is awesome because it portrays David's desires to be in God's presence. He says that one thing, in all its entirety and wholeness, has he looked for with all his heart. He has struggled and strived after only one thing, his sole focus. That he would literally make a place to sit for a long time in the house of the Lord, in the shelter or palace of God. Not just one day but all the days, meaning

every single day and every type of day: whether they are good days or bad days, whether he feels like going to the house of the Lord or not, so long as he has strength and is capable, he wants to meditate on and gaze at the splendor of God and then to search out and find God in His tabernacle. To find God in the place where He dwells, even where God has made His home amongst His people.

The result of such association and communion is described in the following verses:

For in the day of evil He shall hide me in His shelter; in the secrecy of His tabernacle He shall hide me; He shall set me up on a rock.

And now my head shall be lifted up above my enemies, my encirclers, and I will offer sacrifices of joy in His tabernacle; I will sing, yea, I will sing praises to Jehovah (Psa 27:6).

Like David, let us set our hearts upon “one thing”, and seek that to the exclusion of all other things. Let the “one thing” we seek be the Lord Jesus Christ and Him alone. Let us cause all our capacities, powers, talents, ambitions, and affections to be concentrated upon Him. And that we should set our affection on the Son of God, our blessed Redeemer, the Lord Jesus Christ.

Oh, that God would make us a people with one, solitary object possessing our beings, a people whose hearts burn with desire for nothing but Christ!

This is my prayer: “Lord, help us by your grace and the power of your Spirit to set our hearts upon Christ and Him alone.”

May I be united with the Father and with His Son

Jesus Christ. By this unity, I mean the unity of mind and spirit.

My Lord, the Christ, was united with the Father in Spirit while He was here walking on the earth. His Mind and Spirit were totally ruled by God throughout His earthly ministry. We hear Him constantly saying these words:

I do what pleases my Father; The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the likewise (John 5:19); “I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me” (John 5:30); My Father worketh hitherto, and I work. (John 5:17).

For all things that I have heard of my Father I have made known unto you (John 15,15).

If ye keep my commandments, ye shall abide in my love; even as I have kept my Father’s commandments, and abide in his love (John 15:10). He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father’s which sent me (John 14:24). I and my Father are one. I do nothing of myself; but as my Father hath taught me, I speak these things. I am come in my Father’s name (John 5:43).

I speak that which I have seen with my Father: and ye do that which ye have seen with your father (John 8:38); and that I do nothing of myself; but as my Father hath taught me, I speak these things (John 8:28b).

That this same mind would be in me that was in Christ Jesus, who, being in the form of God, thought it not robbery to be equal to God, but did empty himself, the form of a servant having taken, in the likeness of men

having been made, and in fashion having been found as a man, he humbled himself, having become obedient unto death--death even of a cross, wherefore, also, God did highly exalt him, and gave to him a name that is above every name, that in the name of Jesus every knee may bow--of heavenlies, and earthlies, and what are under the earth-- and every tongue may confess that Jesus Christ is Lord, to the glory of God the Father (Phi 2:5-11 YLT).

The mind that was in the Lord Jesus was the Father's mind. This made Him one with the Father in thought, in word, and in deed.

O' that this mind might be in me; that I may be united with the Most High in thought, word and deed. That I may think as He thinks, act as He would act, love as He would love, understand as He would understand, and ultimately become one with the Holy One of Israel; this is my one desire.

Lo I come in the volume of the books, to do thy will, O God.

O' that this mind might be in me that was in Christ Jesus;

O' that this attitude might dominate me that dominated my Lord;

Lord, this is my one desire, my principal vision.

This is the pearl of great prize, for which a wise merchant would sell all that he has to purchase. Nothing in the universe can be compared to it. All the precious jewels of human wisdom and understanding fade into foolishness before the excellency of this pearl and all earthly gain and possession find themselves unworthy of consideration.

What is your one desire, dear saint? Is it to become rich and famous? To become the greatest and most

well known preacher and miracle worker? To become the most successful businessman alive? To become the CEO of a Fortune 500 company? Or to know Him? What is your principal desire?

Dear Child of God, what is your desire? Dear minister, what is your burning passion? For whatever your passion is, that is what you will earnestly seek. Is it for the power God? Or is it for the will of God to be done in your world? What is it? But listen to this, dear one; listen carefully and take heed; for there is an increasing danger in our days that most of us are not aware of. Men and women desire and covet spiritual gifts, not for the glory of God or for His eternal purpose, but so that they might become great men on the earth. Many a preacher has spent long periods in fasting that they might obtain power gifts so as to become a great and powerful minister to whom people will look with awe. It is so that men, including believer, would think of them and say: this man is the great power of God (Acts 8:10).

Many are seeking after the supernatural gift of healing, not because they are burdened for the sick, but because this gift will bring them honor in the world. They seek and clamor for spectacular gifts so they might have a spectacular following. They seek the anointing so they can use it for show business.

Without doubt, it will surely bring them the crowd, and fame, and money. This desire emanates from the carnal mind and it's hateful in the sight of God. It is wrong-seeking and a great evil. And wonder not, dear friend, when I tell you that God may just give it to

them and will achieve His purpose through the operations, but they can never please Him. They stand in danger of having their great works go up in flames before the refiner's fire at His judgment seat.

This is certainly one thing the Spirit of God is warning us to take heed to. If you must seek one thing—Seek the Kingdom of God and its righteousness. Emulate David, the man after God's own heart, and seek to dwell in His Presence and behold His beauty all the days of your life.

A scary thought flashed across my spirit a moment ago as I wrote a line in the previous paragraph. The line is this: "We seek the anointing, the spectacular anointing of God for show business!" That is a scary thought! But it's true.

Who do we think we are, that we can take the glory of the Most High God and relegate it to the common man's merchandise with reckless abandon? "Yea, of course, we're doing it for His glory and using it to further the cause of the gospel," so we claim. And the Almighty is quietly looking at us from His Holy Mountain in Zion.

My prayer is this: that we that call ourselves His people, will see the errors of our ways, and turn from these atrocities before He visits us. For, according to the prophets, He shall come; and surely without warning, the Refiner's Fire shall suddenly appear in His Temple.

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 (Mal 3:1).

What do you seek? David has told us his own heartfelt desire. He said: One thing have I desired of the Lord, and that will I seek after. He is clear about it. There is no double-mindedness or ambiguity about it. It's not two or three things, but only one. One and only one petition have I laid before the Almighty; and this request is what I will seek after, David solemnly prayed. "That I may dwell in the house of the Lord all the days of my life."

But why, David? Why do you want to dwell in the house of the Lord? For what purpose and to what end? Why will you dedicate your whole life to this? David answered: "To behold the beauty of the LORD, and to inquire in His temple."

Chapter 2

To Be With Him

And he goeth up into a mountain, and calleth unto him whom he would: and they came unto him.

And he ordained twelve, that they should be with him, and that he might send them forth to preach, And to have power to heal sicknesses, and to cast out devils (Mar 3:13).

In the beginning, God created the heaven and the earth. On the first day He created Day and Night. Afterwards, He created the firmament, the earth, the sea, the fruit yielding trees, the sea creatures, and the living creatures upon the earth. And God saw that it was good. However, none of these creatures was in God's likeness. None of them could have a relationship with God and therefore there was no one capable of fellowship with Him.

Therefore, in Genesis Chapter 1, verse 26, on the sixth day of creation, God said:

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

So God created man in his own image, in the image

of God created he him; male and female created he them. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

The statement in the 26th verse above reveals to us the decision of Jehovah Elohim, the Creator of heaven and earth, to make man. God Almighty said: “Let us make man in our image.” He declared that man would be just like Him; man would be someone who could commune with God and be His companion; man would also be God's delegated ruler of the entire creation. God declared that He would put all things under his feet, making him have dominion over the earth.

In the second and third Chapters of Genesis, we see that man came forth as God had planned and became the heir of creation. Man, the little darling of Deity, reigned in the Garden of Eden on the day of his birth. God put all things under his feet. He had a unique relationship with the Almighty, which no other creature could dream of because only he was made in God's image. He had constant and continuous fellowship with the Almighty, the type which angels would have desired to look into.

God made man His companion and eternal associate: a position God had prepared for him since the foundation of the world. Man was not made to fill the place of a servant to a Master or of a domestic pet to an owner, but created to be a son and an heir of the eternal Father throughout eternity. Before man came, God had angels to minister to Him as servants but He wanted children, so He invested ages in the preparation of His man.

There are three principal objectives in the mind of God for making man that we must be cognizant of in this message. The first is relationship. In making man, God formed a special being in His own image. He gave birth to him. He formed man's body out of the dust of the earth and breathed into his nostrils the breath of life and man became a living soul. The real man, which is his spirit, came from God; his body came from the earth. Man, therefore, is related to God by birth and is in God's class of being.

Though man fell from this original position because of Adam's rebellion, God's original destiny for him did not change. This original objective is what God is working on today in the Body of Christ. God is working to the end that man may totally become His son, a partaker of His very nature, so that he will be a genuine heir and joint-heir with Christ Jesus.

The second objective is fellowship. Man was created to be a companion to God for there was no being in the universe to commune with Him. God desired a family and man was the answer to this yearning. Man was created to meet this yearning of God's heart for a family: a family of children in the likeness of the Father with whom He can fellowship.

As you know, you can only have true fellowship with your kind. Man can only have true fellowship with humankind and not with the animal kingdom. In the same manner, God can only have fellowship with man--whom He has made in His own likeness.

The third objective, which is as a result of the first two stated above, is to make man the absolute ruler of the whole of creation. Man was the crown of creation and destined to be God's under-ruler

of the earth. Being the child of the Creator and Possessor of heaven and earth, man has been delegated to rule the universe. Without doubt, man did exactly that while he was in fellowship with God in the Garden of Eden.

What is the essence of this message? It is this--that God has a purpose and a need for which He made us. Although Adam lost this original estate and dominion, God has brought about a restoration in Christ Jesus. For as in Adam all die, so in Christ shall all be made alive. We have been recreated in Christ Jesus and the original relationship has been restored.

Our new birth in Christ Jesus restores our relationship with God, brings us back to close fellowship with Him, and in due time will bring us to the complete dominion that God gave to man in the beginning.

Dear Saint, we must therefore understand this fact that God has a need for which He made man and for which He has re-created you and me in Christ Jesus. It is to satisfy His yearning for fellowship. True fellowship is the reason for which He made man, for He cannot find true fellowship with Angels, Archangels, Cherubim and Seraphim because they are not like Him. He can only have fellowship with man who alone is in His image and can become His friend. Only man can have communion with Him as Adam did in the beginning.

God made man in His likeness that in man He might find a resting place for Himself, a Tabernacle for Him to dwell in, and God will not be satisfied until that resting place is perfected and until He has drawn man back to Himself and has made His eternal habitation in the human heart. On the other hand, man was also made to have rest in God

and will never find true rest until he returns to his Maker.

I believe God is going to have a generation, in these last days, that will abide in true fellowship with Him--a generation that will find true rest in God; a people that will sit at His feet and hear His words.

In the opening Scriptural passage quoted above from the book of Mark Chapter 3, the Lord Jesus went up a mountain and selected twelve out of His followers. He ordained these as His disciples.

Let's pause and peruse this passage for a while. We must ask a question here: What was the purpose for which the Lord Jesus ordained these twelve? Why did He choose them?

The Scripture tells us that He chose these twelve—that they might be with Him, and that he might send them out.

The Lord ordained the twelve, first: that they might be with Him; and second: that He might send them out to preach the gospel of the Kingdom, to heal the sick, and to cast out evil spirits. For how shall they preach unless they have been with Him; how shall they truly relate Christ to others unless they know Him personally? He chose them as disciples and turned them into Apostles.

The Lord Jesus chose these twelve and made them His friends with whom He had communion. He said to them:

Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you.

Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring

forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you (John 15:13 -16).

He said to them: I am not going to call you servants, for a servant knows not what his master is doing, but I am going to call you friends. He chose them to fellowship with Him and by the virtue of this fellowship He transformed them into Apostles. As a result of this association with Him, they received His power and were able to go out to preach, to heal, and to cast out devils in His Name. Yes! They came back rejoicing that the devils were subject to them in His Name, for Satan was seen falling down like lightning from heaven.

In the same manner, dear Saint, the Spirit of God is telling us that if we become God's friends and spend time close to His heart, fellowshiping with Him, we will be transformed by His divine presence and be imbued with His divine power to preach, to heal, and to exercise dominion over evil forces.

Just as God made the original man in His own likeness to be with Him and that He might send him out to have dominion over the earth, we have been recreated in Christ Jesus and chosen first "to be with Him," and second that He might send us out to teach, to preach the gospel of the kingdom, and to exercise dominion over evil spirits. But first, we must be with Him; then we can go out to minister in the power of the Name of Jesus. We must yearn for His presence, sit at His feet, and learn His words.

O' that He might call us His friends like He called Abraham. He had searched for generations among all nations of the world and finally He found a man in the Ur of the Chaldees. He found a friend

in Abram, the son of Terah, and, finding him, He changed his name, made Him the father of many nations and called him His friend. O' that God might call me His friend.

Let us know this for sure that God has redeemed us for Himself, that we might be with Him. It is all about the Father and His family. It is about the Father and His children and Jesus our Lord, the firstborn of this new creation. The principal objective and the first goal is not about working for Him; our service is not the first and closest thing to His heart for He has many servants, but communion with Him. "That they might be with Him," He brought this new creation into being for His total delight. He desires that you and me would come close to His very heart; that we might be with Him and that He might pour Himself into us and send us out.

The Apostle Paul, by the Holy Ghost, wrote to us, saying: God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord (1Co 1:9).

This is our heavenly calling. We have been called into the fellowship of Jesus Christ. In the same thread, John the beloved made this clear in his epistle when he wrote:

That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ.

My prayer this day is that God will find the desire of His heart in you and me--that He will call us His friends with whom He will commune and make known His mind--that we will make a quality decision to be His friend and in Him find true rest. I pray that the sincere cry of our hearts and our

principal desire from this day on will be to become His friend and to be with Him, from now on and forever. Amen

In the previous sections above, we pointed out the Lord's objectives in selecting these twelve disciples. First that He ordained them to be His companions and friends. He chose them, first and foremost, to be with Him and be in constant communion with Him. But that was not the entire purpose for which He chose them. The Scriptures tell us that He ordained them for a second reason—that He might send them out to teach, to preach the gospel of the kingdom, and to cast out devils.

What the Spirit is revealing to us here is important and we will do well if we take heed. Every action of our Lord Jesus Christ, while He was here on earth, revealed the Father. He was and is the Revealer of the Father. He did whatever He saw the Father do and every significant action that He took, like this one in Mark 3:13, was to unveil to those "that have eyes to see" the eternal purpose of God, purposed in Him before the foundation of the earth.

In this passage of Scripture from the Gospels of Mark, we are told that the Lord Jesus Christ, as His manner was, went up the mountain alone to pray. Though, as we know very well, the Lord was in continuous fellowship with God, He had specific time of communion which He set apart to be alone with God continually. Before the ordination of the twelve, He spent one of such hour communing with the Omniscient One. For the Lord Jesus only did the will of the Father. He had no will of His own but carried out the will of God, and prayer for Jesus was an avenue for making sure that the will of God is done on earth as it is in heaven; Selah: (pause and think about this for a while).

After communing with the Father, He came down and chose twelve out of many that followed Him. The choice of the twelve was as ordained by God from the foundation of the world. It was according to the eternal plan and purpose of God. The Lord Jesus did not pick the twelve because they were His favorite or because they were the ones He knew He could work with. He chose according to the will and purpose of God, which was already predetermined from when the Great Designer was fashioning all things after the counsel of His will.

When He chose them, they were first His followers. They followed Him everywhere He went, sat with Him, ate with Him, stood with Him, walked with Him, talked to Him, watched His actions, marveled at His wisdom and might, and sat at His feet and learned His words. He chose them that "they might be with Him." They heard Him teach the multitudes, in parables, the word of life and the message of the Kingdom. They followed Him while He went about doing good and healing all that were oppressed by the devil and saw that God was indeed with Him. They had the unique privilege of asking Him and receiving the exposition of the parables that He taught the multitude because unto them, said He, is given to know the mysteries of the kingdom of heaven.

It was this great privilege of being with Him, hearing His words, learning His ways, and following His steps that turned them into His disciples.

I trust that the Holy Ghost is causing your inner eye to see and to follow the progression in this message. That the Lord Jesus, after communing with God the Father and according to the will and foreknowledge of God, chose twelve out of more than seventy followers to be with Him. They then, by associating with Him became His disciples. It

was after this that He empowered them and sent them out to teach, to preach the gospel of the Kingdom, and to cast out devils.

Let's take note that these twelve men were not chosen and sent out immediately. They were ordained to first be with Him and learn His ways; afterwards they became the "sent-out ones."

If you are following, you must have understood that the Holy Ghost is herein saying that these twelve who later became "apostles," the sent-out ones or one sent with a message, did not begin as apostles; they were first His followers, then were ordained by Christ according to the will of the Father to be His disciples, and finally became His apostles.

Today, the true Church of Jesus Christ must understand that it is in fellowship with Him that we will be transformed from being weaklings of society into spiritual giants that have power with God. It is in being with Him that we will be transformed into His likeness and be able to manifest the glory and grace of God as He did. It is after He has disciplined us that He can commission us as His "sent-out ones."

It is an indisputable fact that God, by divine appointment and according to His eternal purpose from the foundation of the earth, had chosen His apostles and prophets; but they do not become the sent-out ones until they have gone through His school and have become His disciples. They must have been with Christ in the school of prayer, of faith, of patience and of Love. Only then will He send them out with His message, ordaining them by Himself, for these ones are called, and chosen and faithful (Rev 17:14).

I understand that the church system in the world

today has a different interpretation for how an apostle is made; but we shall leave this for some other time. Let it suffice to say that as far as the ministry of Christ goes, the mundane does not an apostle make; and neither this office nor the prophets, nor teachers, nor evangelists and pastors are by the will or selection of man but by the will, choice, and ordination of God, for “no man taketh this honor unto himself, but he that is called of God” (Heb 5:4). For “God hath set some in the church, first apostles, secondarily prophets,...” Let no man gull you, or should I say: don’t be gullible; for it is GOD that sets some in these five supernatural ministry offices in the Church and not man or committees of man. No wonder Apostle Paul emphatically stated that he was called to be an apostle of Jesus Christ through the will of God and not any man. For you would agree with me that none of the eleven original apostles of the Lamb would have favorably considered Paul’s candidacy for apostleship, but God had chosen Him from the foundation of the world to be an apostle to us, the Gentiles, to reveal His Son in him.

Let’s get back to the core of this message. For I believe that the time has come for us to grow up and understand the ways of God. The time has come to stop following fables and traditions of men. The time of ignorance, God has overlooked but is calling us to repent and forsake our childish ways, to fall in line with Him, to find out for ourselves what His will and purpose is and to obstinately walk in His ways.

The main purpose of this chapter is to cause us to draw nigh unto our Master, to learn at His feet, and be His disciples indeed; and we are not going to stop at that; we are then going to be empowered by our association and fellowship with Him to go

out and teach, preach the gospel of the Kingdom, and cast out devils.

This is also His desire. He chose and ordained us that we might be with Him and that He might send us out. His desire is that we would be so close to Him that we become intimately acquainted with and understand Him. He wants us to come to that place where we clearly know His voice in the midst of the voices of many strangers. Only by abiding with Him and listening to His voice continually do we come to know the voice of Christ as distinct from other voices. It is a spiritual understanding which cannot be mistaken if we live in contact with Him.

He said, “My sheep know My voice.” It is a spiritual thing. He does not necessarily speak in audible tones, for He seldom does, but with an inner voice that speaks to the hidden man of the heart. And as we develop the ability to hear Him by sitting at His feet and learning His word, we’ll become proficient and skillful in recognizing His voice.

If we set ourselves apart continually (I mean continually: recurring regularly; not necessarily continuously) in prayer and fasting to seek His face, we will become proficient in hearing His voice in our spirit within. Fasting cleanses the body and helps the spirit to be strong at the expense of the flesh. Prayer and fasting has the effect of liberating us from the grip of the flesh and all the things that belong to it so that our spirit is free to commune with God without distraction. Prayer and fasting loosens us from the power of the flesh-its passions, cravings, and desires that stand in the way of growth of the spiritual man.

Don’t worry about the other voices; the more you live in communion with Christ, the more obvious

will be the voice of strangers. But understand this, dear saint, that no one can explain this inner voice of God and revelation knowledge to you; you must experience it for yourself.

Therefore labor to enter into this realm. Give whatever it takes in prayer, in worship, in fasting and in meditating on His word. Learn to listen to the voice of Christ and by listening you will discern the voice of the Good Shepherd. Give all your attention to His voice over and above the clamoring voices of men. Listen quietly to the still, small voice that can only be heard when all other voices are stilled and when personal ambitions are swept out from your heart. Prayer and fasting really helps; for during fasting the soul is hushed, the spirit stilled, the ceaseless cravings of the body are subdued, and the voice of the Good Shepherd is heard speaking in His living Tabernacle, which is your inner man, revealing His truth, manifesting His will, and transforming the spirit into the image of Him that created him.

Let us therefore, holy brethren and partakers of the heavenly calling, sit at Christ's feet and learn His ways. And this we know for sure, that we all, with open face behold as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord" (2Co 3:18).

Chapter 3

To Dwell in His House

Yes, the sparrow hath found a house, and the swallow a nest for herself, where she may lay her young, even thy altars, O LORD of hosts, my King, and my God.

Blessed are they that dwell in thy house: they will be still praising thee. Selah.

Blessed is the man whose strength is in thee; in whose heart are the ways of them. Who passing through the valley of Baca make it a well; the rain also filleth the pools.

They go from strength to strength, every one of them in Zion appeareth before God (Psa 84:4-7).

Words cannot describe the blessedness of such a one who has made the presence of God his habitation. In His presence is the fullness of joy; David said in one of his songs: "Thou wilt shew me the path of life: in thy presence is fulness of joy; at thy right hand there are pleasures for evermore

(Psa 16:11). His presence is light and life. There is an excellent glory which our heavenly Father has prepared for His saints. But only those who dwell in His Presence will partake of it. This is the place of which David spoke in Psalm 91:1. Here any saint may enter and dwell. Any child of God may abide here eternally. The Lord Jesus has made the way for all. He Himself is the Door into the Presence of God and bids us enter into the secret place of the Most High.

Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh; And having a high priest over the house of God; Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. (Heb 10:21-23)

Blessed indeed are those who dwell in His house. Only those who dwell in the transforming presence of Christ will find His glory or know His secrets. The shadow of the Almighty is the secret place of the Most High. This is the place of which David spoke: He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty.

These secrets we must know before we can enter into the presence of God. We must know that the door has been unlocked for us; the way is clear to enter in. We can go beyond the innermost veil that hung between the holy place and the holiest of all that hides the Shekinah Glory, the unspeakable Light of God's presence, which no natural man can approach; into which only the High Priest was allowed to enter, and that but once a year. Into this realm our High Priest has gone in ahead of us and He is calling on us to come on inside. The Door

is open for us that we may enter, by the new and living way, into the very presence of God.

It is only in the presence of God that man can enjoy eternal life; for in Him is life and this life is the light of men. The life of the branches resides in the vine. Except that the branch abide in the vine, it cannot flourish to bring forth fruit but will wither.

Abide in me and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.

If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples (John 15:4-8).

At the dedication of the first temple the presence of God filled the house of God with indescribable glory. The Shekinah presence of God was so much that the priest could not stand to minister. The Presence of God is beyond man's ability to comprehend. Nothing on earth can substitute for the presence of God. No wonder Moses in Exodus chapter 33 and in the fifteenth verse prayed to God saying:

And he said unto him, If thy presence go not with me, carry us not up hence. And he said, My presence shall go with thee, and I will give thee rest (Exo 33:14-15).

As we make our pilgrimage in this Journey through this world, it is far too important to be attempted

without His presence. We need the abiding Presence of Jehovah-Shammah.

We belong in His Presence. That was where man lived continuously before the fall. It was sin that took him out of the presence of the Almighty. We must not forget what happened to us at the dawn of creation. When Adam, who was filled with life, light and wisdom, fell from his original state, he became afraid, and in fear hid himself from the presence of God among the trees of the garden. "And they heard the voice of the LORD God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the LORD God amongst the trees of the garden" (Gen 3:8).

Man, fallen from the image of the heavenly God and cast out of the Presence of God, became as earthly as the trees of the garden behind which he hid. Since that time, man has been hiding from the Presence of God; even God's people as well as sinners find themselves shrinking from its transforming presence as a worm shrinks from fire. But the time has come for him to return there, for that is where he belongs.

David desired, above everything else, to dwell in the Presence of God. He said: "For a day in thy courts is better than a thousand. I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness."

You may ask: Where is His house that we may dwell there? Is it a Temple or a Cathedral in some great country? Where is the place of His throne that we may make our abode there? What does the Scripture say?

Howbeit the most High dwelleth not in temples made with hands; as saith the prophet, Heaven is

my throne, and earth is my footstool: what house will ye build me? saith the Lord: or what is the place of my rest? Hath not my hand made all these things? (Act 7:48-50).

To dwell in His house, therefore, is to abide in His presence and minister unto Him: to function as His royal priesthood in His house and keep the incense burning in His Holy Place. What a privilege! What a blessed people we are that have the great opportunity to dwell in the house of Jehovah. No wonder David sang this beautifully in the Psalm saying:

Blessed are they that dwell in thy house: they will be still praising thee. Selah. Blessed is the man whose strength is in thee; in whose heart are the ways of them.

They go from strength to strength, every one of them in Zion appeareth before God (Psa 84:4-7).

They go from strength to strength because they wait upon Him in His house. Their strength is in God and therefore they are constantly being renewed like the eagles. For they that “wait upon the LORD shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint.” They go from strength to strength as they appear before Him in His House in Zion. They are constantly praising Him and offering up sweet incense unto Him in His holy Tabernacle, the Tabernacle not made with hands.

Let’s see an instance of this in the life of a man of God. A man who, at first was a child dwelling in the house of the Lord, grew into a mighty prophet of God.

Elkanah, the son of Jeroham, of the hill-country

of Ephraim, had two wives. The name of one was Hannah, and the name of the other was Peninnah. The latter had several children while the former was barren. This man, Elkanah, was a devout man who went up out of his city from year to year to worship and to sacrifice unto Jehovah, the Lord of hosts in Shiloh. On one of the visit, Hannah earnestly prayed to the Lord for a child and her request was granted.

And the child Samuel ministered unto the LORD before Eli. And the word of the LORD was precious in those days; there was no open vision. Hannah and Elkanah, Samuel’s parents, had given him unto the Lord to dwell in the house of the Lord all the days of his life just as Hannah pledged unto Jehovah. And the child Samuel grew before the LORD and did minister unto the LORD before Eli the priest.

And it came to pass at that time, when Eli was laid down in his place, and his eyes began to wax dim, that he could not see; And ere the lamp of God went out in the temple of the LORD, where the ark of God was, and Samuel was laid down to sleep.

That the LORD called Samuel: and he answered, Here am I. And he ran unto Eli, and said, Here am I; for thou calledst me. And he said, I called not; lie down again. And he went and lay down.

And the LORD called yet again, Samuel. And Samuel arose and went to Eli, and said, Here am I; for thou didst call me. And he answered, I called not, my son; lie down again.

The incidence above was Samuel’s first experience of hearing the voice of God. The lad could not recognize the voice of God, because the words of the Lord were scarce or precious in those days. Even Eli, the senile priest, did not immediately

perceive that it was God calling the child until the third time. Let's read on:

Now Samuel did not yet know the LORD, neither was the word of the LORD yet revealed unto him. And the LORD called Samuel again the third time. And he arose and went to Eli, and said, Here am I; for thou didst call me. And Eli perceived that the LORD had called the child.

Therefore Eli said unto Samuel, Go, lie down: and it shall be, if he call thee, that thou shalt say, Speak, LORD; for thy servant heareth. So Samuel went and lay down in his place. And the LORD came, and stood, and called as at other times, Samuel, Samuel. Then Samuel answered, Speak; for thy servant heareth. (1Sam 3:1-10).

Up until this time, Samuel had been ministering unto God in the Temple without ever hearing God speak. He did not know the Lord yet, so how could he be expected to know His voice? But he soon learnt to know the voice of the Lord and the more often he heard it the better he knew it. From the time of his call by God onward, his ministry changed from just serving in the Temple to the one who had a "thus says the Lord."

The Lord revealed Himself unto Samuel by the word of the Lord and through his ministry everyone knew "that there was a prophet in Israel." Samuel knew the mind and the will of God and therefore was established as a prophet in Israel.

We will serve Christ better if we dwell in His presence. If we dwell in His presence we will know His voice and will partake of His mind. If we dwell in His house He will, like with Samuel, call us, speak to us and reveal His mind to us. This will gradually develop to a relationship whereby we intimately know His voice and know His will.

By this we will be lifted to the realm where we live in His will and our prayers are always answered. "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you" (John 15:7).

A significant proportion of our prayers are unanswered because we do not know the mind of Christ. Most of us never take time to get acquainted with the Lord whom we claim to spend so much time serving. We are too busy with much serving that we have no time for prayer and fasting, and no time to meditate on the word of the Lord. No time to quietly sit at His feet and learn his ways. Even if He's calling us, the hurly-burly of activities around us is sufficient to prevent us from hearing. But those who would set time apart to listen to His voice and who would let His words abide in them would know His will. And His desire will be their guide. These ones would ask what they will and it will be granted unto them because they, like their Master, have no will but the will of God. They know His will and this has become their will also. They know His voice because they are acquainted with Him from much time spent at His feet listening to Him speak to them.

I am the good shepherd, and know my sheep, and am known of mine.

When he hath put forth all his own, he goeth before them, and the sheep follow him: for they know his voice. And a stranger will they not follow, but will flee from him: for they know not the voice of strangers.

My sheep hear my voice, and I know them, and they follow me:

And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out

of my hand (John 10:14; John 10:4-5; John 10:27-28).

How do you get to know someone? There is only one way by which we can know His voice and that is by hearing it. There is only one way we can hear it, and that is by listening to it. Blessed are those that know the joyful sound, the still, small voice of the Master. Those that listen to and know this voice will never be deceived. A stranger they will not follow. These ones are governed by His words; they are led by His Spirit and they are maturing into sons of God.

There are so many voices in the world today. Never in human history were there so many voices in the world all clamoring to be heard, all clamoring for attention and seeking for disciples to follow them. Every gimmick is been employed to gain our attention. Every imaginable scheme and device is put forth to arouse the masses, to gain public interest, capture the mind, and cause them to open their pocketbooks. Every conceivable artifice is being used to compel the attention of the unwilling ear. This clamor of voices is by no means confined to the advertisement of salesmen, but also the clamor of religious voices of the professing church. It is incessant, unceasing day and night. These voices are always seeking to grab us like the octopus' arms from which it's difficult to get away; you escape one arm and the other wraps around you and with the its suction cups pulls you in.

The only people who are safe and secure and will not be deceived are those who know the voice of Christ, the great Shepherd of the sheep. These ones can shut out all these strange voices and hear the voice of the true Shepherd clearly and distinctly. These are His sheep and "a stranger they will not follow, for they know not the voice of strangers."

Chapter 4

To Behold His Beauty

In the year that king Uzziah died, I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple. Above it stood the Seraphim: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly.

And one cried unto another, and said, Holy, holy, holy, is the LORD of hosts: the whole earth is full of his glory (Isa 6:1-3).

As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness (Psalm 17:15).

The apostle Paul, speaking by the Holy Ghost in the epistles to the Corinthians, uttered these words: “We all, with open face beholding as in a glass the glory of the LORD, are being metamorphosed into the same IMAGE from glory to glory, even as by the Spirit of the Lord” (II Cor 3:18).

As we gaze into His Holiness and fix our eyes on His glory, we are being transformed into the image of Christ. Remember Moses when he came down from the Mount of God in Exodus 34:35; having been in the presence of Jehovah for 40 days, he

came down transformed with the glory of His presence.

The children of Israel saw the face of Moses, as the skin of his face shone from the metamorphosis he went through while he was on the Mount of God. If this great transformation took place under the Old Covenant, which was destined to pass away, how much more will God perform in a greater and ever enduring work for this new creation?

If the ministration of death, written and engraved in stones, was glorious, so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance; which glory was to be done away: How shall not the ministration of the spirit be rather (more) glorious (2 Cor 3:7-8 KJV).

There is a greater glory reserved for us than what Moses had. This is the glory of God in Christ Jesus.

The glory of God into which we are being transformed as we fellowship with the Father is that same glory that is in the face of JESUS CHRIST. In contrast to the glory on the face of Moses, which is completely external and faded away, the glory of the New Covenant starts from within, in the spirit man, and grows brighter and brighter unto the perfect day. As we fellowship with God who is the Spirit and the Father of lights, we are transformed into the same image, and the Light of His Shekinah glory begins to grow from within us until we are consumed.

For God, who commanded the Light to Shine out of darkness, hath shined in our hearts, to GIVE THE LIGHT of the knowledge of the GLORY OF GOD in the FACE of Jesus Christ (2 Cor 4:6 KJV).

No wonder, God our Father constantly bids us to

come into His presence and abide there, beholding the face of Jesus Christ. For in doing this we are empowered to go out and shine for Him. But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us (2 Corinthians 4:6).

Today as you draw nigh unto God, this treasure in the earthen vessel will continue to take shape; it will continue to undergo metamorphosis until finally Christ is formed in you. The apostle John summarized it for us in his epistle saying:

Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, WE SHALL BE LIKE HIM; for we shall see him as he is (1 John 3:2).

For now we see through a glass, darkly; but then face-to-face: now I know in part; but then shall I know even as also I am known (1 Cor 13:12).

Stay in His presence, behold His beauty and listen to Him speak with a still small voice as He spoke to Elijah, and you'll be transformed to His image.

In these last days there is an ever-increasing multitude of voices clamoring for our attention. The airwaves are crowded with the voices of men and demons, of senseless doctrines and dogmas of men. If we attempt to listen to all these voices that are shouting to get our attention, we will certainly miss the great plan of God.

There is a divine Voice speaking softly and full of heavenly wisdom and counsel of the eternal ages that deserves our ultimate attention and dedication. But that Voice is seldom heard because we are so busy listening to the words of men that we never make ourselves available to the Voice of the Almighty.

We must recognize the infinite importance of becoming personally acquainted with the Voice of God. We must do everything possible to get ourselves to a spiritual plane where we can recognize His voice. Those precious saints who would know the voice of the Lord must learn to make themselves available to God. These ones must set time apart when they sanctify themselves to wait upon Him and Him only.

Men that know God are not made by continual association with religious people, neither are they made out of casual fellowship with God; they are made by continual communion with their heavenly Father. These ones make themselves available to Him. They listen to His voice, study and meditate upon His word, and enquire of Him.

One thing I have asked from Jehovah, it I will seek: my dwelling in the house of Jehovah all the days of my life, to behold the delight of Jehovah, and to inquire in His temple (Psalm 27:4 Literal Translation).

What the Holy Ghost is teaching us here is this: That as we behold His face in reference, wait upon Him in worship, and listen attentively with our whole heart, He will speak. He will speak, and His words will enlighten, convict, rebuke, correct, strengthen, transform, and renew us. He will instruct us on what He wants and tell us what He wants us to do for Him and co-labor with Him. As you behold His face and hear Him speak His mind to us, all your needs and inabilities will begin to fade in the Light of His glorious Presence as you discover that all those needs are met even before asking in the Presence of the El-Shaddai One. You will discover that they are met before you ask because you have put Him first; you have made seeking Him your principal desire and have decided to seek first the

kingdom of God and its righteousness. You are now operating a higher law than the law of asking and receiving.

David said: "One thing have I desired of the Lord, and that will I seek after." What was he asking of the Lord? What was David seeking after? Was he seeking for wealth? Was he seeking for fame? Was he seeking after some other greatness in the world? Were any of these his principal desire? No. David said: "that I may dwell in the presence of the Lord, all the days of my life." What is your principal desire? The Lord is not telling us that having wealth, or fame, or being great in this world is bad, but that we should seek first the kingdom of God and its righteousness. Seeking God should be our first and principal desire; anything different is idolatry.

Jesus draw me closer to Thee
Let the world and all her alluring fade away
In the light of Your Presence
I desire to worship and adore You
I desire to stay in Your Presence
I long to be in Your Presence
My heart pants for You as the deer for the water
brook

The time has come, Dear Ones, that the Saints of God, the members of the Royal Priesthood must draw nigh unto God and wait in silence in His presence until He speaks to them from between the Cherubim of glory upon the Mercy Seat. The hour has come when we must fix our eyes on Him while He divulges His mind to us. "The LORD is in his holy temple: let all the earth keep silence before him" (Hab 2:20).

In the opening passage of Scriptures of this chapter, we read the word of Isaiah the prophet. In the year

that King Uzziah died, Isaiah saw the Lord. He saw Him seated on the Throne and the train of His kingly robe filled the Temple with glory; and the earth was filled with His glory. Then, Isaiah heard the Seraphim saying with a loud voice: "Holy, holy, holy, is the Lord of Hosts."

Immediately Isaiah, while in His Presence and beholding God's glory, realized his uncleanness and unworthiness. Then he said: "Woe is me for I am undone; because I am a man of unclean lips."

As we draw nigh unto God and behold His face, our frailties, inadequacies, and imperfections will be exposed by the Light of His holy Presence. All we need to do is to acknowledge our faults and uncleanness before Him, for He has already made provision for it all.

Then flew one of the Seraphim unto me, having a live coal in his hand, which he had taken with the tongs from off the altar: And he laid it upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged" (Isa 6:6-7).

As we abide in His Presence and behold His Face, we are being transformed to be like Him. As we keep our eyes on Jesus, we become conformed into the image of the Son of God. This is what prayer is all about. It is about abiding in the Presence of God, beholding His Face, and listening to Him reveal His will to us so we can then demand that His will be done on earth as it is in heaven.

Prayer becomes seeking His will and desire and avenging all disobedience when our obedience is fulfilled. Prayer becomes an avenue where we ourselves becomes the will of God and therefore are able to impose His will on our world. Prayer and communion are not when we storm into God's

presence and present our list of demands to Him and then rush out. Communion is waiting in His presence, to minister to Him as His priests, and listen to the still, small voice; sitting at the feet of the King and waiting to know what His desire is. We are there to serve Him and find out what He really wants.

It is time for us to re-educate ourselves on how to present ourselves before the Most High as mature children. This is the hour in which the true worshipers will worship Him in reference, in spirit and in truth. This is the hour when His children will abide in His presence in reverence, beholding the beauty of the Lord. This is the generation that will abide in His presence and inquire of His ways.

There is no doubt about the fact that we do quite a bit of praying today, but for what do we pray? We spend most of our time in prayer making all our wants and wishes known to Him. We come prepared with a list of demands which He must fulfill, most of which almost always arise from our carnal mind. We have no sense to seek His will concerning anything; we just want what we want and demand that He fulfill His promise. After all, He said whatsoever we desire when we pray, we should believe that we receive it and we shall have them. We therefore have become like little brats, the type you see running loose in the supermarket begging their rich mother for practically everything they lay their childish eyes upon and whining when they are denied.

Dearly Beloved, we must grow up; we must learn to come into the Presence of the Almighty to inquire of Him. We must learn to come in reference and adoration before the King of kings to ask Him what He really wants. We have been taught wrongly. We seem to have been made to understand that the Almighty exists to make us happy. What a preposterous idea!

God made us for His glory. He made the earth, the reaches of space, the heavens, and the heaven of heavens for His praise and glory. Therefore, "thou worm" that is called man should come to understand that God made him for His glory. We are made to make Him happy and not the other way around. We must grow up and learn to seek His mind, His thoughts, and His will, just like our Elder Brother, the Son of God, the Lord Jesus Christ.

Chapter 5

To Seek His Face

And to this agree the words of the prophets; as it is written, After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up:

That the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things.

Known unto God are all his works from the beginning of the world (Act 15:15-18).

When thou saidst, Seek ye my face; my heart said unto thee, Thy face, LORD, will I seek (Psa 27:8).

The message of the chapter has already been lucidly declared by Hosea the prophet, the son of Beerī. In the tenth chapter of his prophecy he declared: “Sow to yourselves in righteousness, reap in mercy; break up your fallow ground: for it is time to seek the LORD, till he shall come and reign righteousness upon you” (Hosea 10:12). In the Amplified translation of the Bible the verse is rendered as:

“Sow for yourselves according to righteousness—

uprightness and right standing with God; reap according to mercy and loving-kindness. Break up your uncultivated ground, for it is time to seek the Lord and to require of Him” (Hosea 10:12 Amplified).

This is the core of the entire message of this book. The purpose of our calling is first to seek the face of our Creator. This is the time to inquire of the Lord; this is the time to seek His face.

This is the time when true worshippers will worship Him in Spirit and in Truth. These are the days and the hours when men and women, children and the aged, from every tribe and tongue will flock to the Tabernacle of the Most High to worship Him.

This is the day and hour that our God has been waiting for and the generation that His Spirit desires; the generation of them that seek Him.

These indeed agree with the words of the prophets—that this is the day and hour when Spirit of God is being poured out upon all flesh. This is the hour when a generation will begin to seek God in spirit and sincerity.

Hosea in the Spirit said: “Break up your fallow ground: for it is time to seek the LORD.”

Dear friend, before you continue reading, ask yourself: What do I seek? Whom do I seek? What is my passionate desire? What is my daily pursuit and principal desire?

We know, without the shadow of a doubt, what the world seeks after. The Lord Jesus has already told us in Scriptures what the world seeks after. In the sixth chapter of Matthew, He said: “For after all these things do the heathen seek.” After what do they seek? The heathen seek after things. They

seek after stuff and pursue the things of this world with a passion.

Children of God do not seek after things, or, should we say, are not to seek things. They do not spend their lives seeking and pursuing the things of this world with the heathen. They do not join the world in the rat-race and involve themselves in the so-called dog-eat-dog world. When the children of God are in need, they ask their Father and He supplies their needs. The heathen do not know how to ask God, so they push and shove, and scramble to get what they want.

What does the Scripture tell us to seek? Throughout the Scriptures there is only one Person that the people of God are admonished to seek. The Almighty God is the only One the people of God are to seek. To make any other thing our object of desire is to put that object in the place of God. Seeking after God should be our ultimate passion.

The heathen seek things but the Saints of the Most High seek after their God. This is their reason for life; this is their purpose.

As stated above, when the children of God are in need, the most fundamental way they get their needs met is by asking their heavenly Father. They ask the Father for things when they need them and they receive. There is a great provision in Scripture for them; in the sixth chapter of Matthew the Lord said:

“Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened” (Matt 7:7).

Let’s slow down and examine what the Spirit of God is telling us in this passage. The Lord is telling us in this verse that as God’s children, if we ask we shall receive. This is the first part of this important lesson that He’s teaching us. This is the first realm of this spiritual law. “Ask and it shall be given unto you.”

In this realm, you ask and receive the things; it is like a gift. This is the gift realm, the realm of asking and receiving. Gifts are given based on the goodness and benevolence of the giver and do not depend on the goodness of the receiver. But there is a higher realm. There is a next level that the child of God is expected to move to. Beyond the asking and receiving realm, there is a seeking and finding realm. In the first realm you ask for things and you receive things. In this second realm, you seek and find.

There are different spiritual realms and each realm has its laws. The lower realms have their laws and so do the higher realms. The laws of the higher realms supercede and incorporate the laws of the lower realms, but not vice-versa. The law of the Spirit of life in Christ Jesus is above all physical laws and sets us free from the law of sin and death.

In the first realm, we ask and we receive. In the second realm, which is a higher realm, we seek God and thus find Him, and when we find Him, He becomes our rewarder. The law of this realm is that as we seek the kingdom of God and its righteousness and all these things become ours as well. These things include divine health, provision, and prosperity. This is the realm where God undertakes for us: a realm where all needs are met, a realm of divine health and divine provision, a realm of union with the El-Shaddai One. Seek the Lord and you enter into a realm of zero lack

where all your needs are met by His riches in glory by Christ Jesus.

There is a great difference between asking and seeking. There is a big difference also between receiving and finding. Seeking is more involving on the side of the recipient than asking. In this realm, the seeker is more absorbed in the pursuit than the one that just asks. The heathen seek after worldly treasures with a passion, but the children of God are to be consumed by the passion of seeking after their Father God. The Lord is the treasure that they seek and their all in all.

How dear are your Tents, O Lord of Armies! The passion of my soul's desire is for the house of the Lord; my heart and my flesh are crying out for the living God (Psa 84:2).

In Scriptures, the word "seek" is always used in relation to the Almighty God. The Scriptures tells us to "Seek the Lord." But this is only for those that are alive in Christ Jesus. The dead cannot seek Him. Only the living can seek Him, for they are the ones that can hear His voice. David sang these words in his song in the 27th Psalm, saying: "When thou saidst, Seek ye my face; my heart said unto thee, Thy face, LORD, will I seek" (Psa 27:8).

Here in the book of Matthew, the Lord told us that the heathen seeks after things but that His people are to seek the kingdom of God. He said: "But seek ye first the kingdom of God, and his righteousness, and all these things shall be added to you (Matt 6:33).

Children of God are not to seek things, but instead they are to seek the Kingdom of God and its righteousness. They seek after the Lord as the deer seeks after the brooks of water. As they pursue the kingdom of God and its righteousness, God makes

sure their needs are met. As they seek after God and His kingdom, He makes sure the things they need follow them as well. They seek God and good things follow them. God is a rewarder of them that seek Him.

But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him (Heb 11:6).

God rewards those that seek Him. This message from our Lord also assures us that if we seek Him, we'll find Him and we'll be rewarded with whatever things that we need because He knows what we need before we ask Him.

There is a generation at this end-time whose desire is to seek after God. These are the ones of whom the Scripture in Psalm 24 says "shall receive blessings from the Lord and righteousness from the God of their salvation."

This is the generation of those who seek Him, who inquire of and for Him, and require Him, who seek Your face, O God of Jacob. Selah [pause and think of that] (Psalm 24:6).

This is the generation of those who are alive in Christ Jesus, who hunger and thirst after righteousness. These ones, like David, have a fervent desire to dwell in the Presence of the Lord all the days of their lives--a desire to behold His face, to inquire of and seek Him. These are His beloved ones, His chosen, and the apple of His eyes.

But ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvelous light:

Which in time past were not a people, but are now

the people of God: which had not obtained mercy, but now have obtained mercy (1Pe 2:9 -10).

These ones have a passion for the House of the Lord. At dawn they seek Him, their souls thirst for Him and their bodies long for His Presence.

What does it mean to seek someone or something? It is to pursue relentlessly, to chase, to follow after unceasingly as a thirsty deer seeks for the water brook.

O God, thou art my God; early will I seek thee: my soul thirsteth for thee, my flesh longeth for thee in a dry and thirsty land, where no water is; To see thy power and thy glory, so as I have seen thee in the sanctuary. Because thy loving kindness is better than life, my lips shall praise thee. Thus will I bless thee while I live: I will lift up my hands in thy name.

My soul shall be satisfied as with marrow and fatness; and my mouth shall praise thee with joyful lips: When I remember thee upon my bed, and meditate on thee in the night watches.

Because thou hast been my help, therefore in the shadow of thy wings will I rejoice. My soul followeth hard after thee: thy right hand upholdeth me (Psa 63:1-8).

To follow after Him is to mind the things of the Spirit. We ought to follow and seek the Lord in our work, in our attitude, in our thoughts.

Our greatest desire should be to seek the face of Christ fervently like a night watchman seeks the morning. Children of God who seek His Presence with such burning desire will find Him and be found ready to be changed into the image of Christ by the Spirit of the Lord.

With my soul have I desired thee in the night; yea, with my spirit within me will I seek thee early: for when thy judgments are in the earth, the inhabitants of the world will learn righteousness (Isa 26:9).

Chapter 6

To Know Him

In that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father; for so it seemed good in thy sight.

All things are delivered to me of my Father: and no man knoweth who the Son is, but the Father; and who the Father is, but the Son, and he to whom the Son will reveal him.

And he turned him unto his disciples, and said privately, Blessed are the eyes which see the things that ye see: For I tell you, that many prophets and kings have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard.

Since the fall of man, God's Presence seems to have become out of the reach of men. He is hidden, as it were, behind the veil from the sight of men. Therefore the natural man cannot see him. As it is written in the epistles of Paul the

apostle: "the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." God, and the things of God, is visible only to the spiritual eyes. The learned men of the world cannot find Him through research. They cannot see God through their telescopes. His word, His eternal plan and purpose are hidden from the eyes and sight of men and can only be seen by those to whom the Holy Spirit would reveal them.

Have you ever wondered why the Lord Jesus taught mostly in parables? In fact, this subject prompted His disciples to ask a similar question:

"And the disciples came, and said unto him, Why speakest thou unto them in parables?"

He answered and said unto them, because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given. Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand" (Mat 13:10,13).

The answer the Lord gave to the disciples here is in line with the statement above when He rejoiced in the Spirit and thanked the Father. We must understand that God purposely disguised His word in parables so that only those with "eyes that can see" will see. He taught in parables so that those listening would hear but not understand--except those to whom the Father unveils the word. The Old Testament is full of the plans and purposes of God but are coded in types and symbols in such a way that the princes of this world could not and cannot understand the secrets. For if they had understood it, they would not have crucified the Lord of glory. The entire Bible is full of the revelation of Jesus Christ: all the 66 books speak

of Him and reveal Him.

In the passage above, the Lord Jesus said that God had hidden His word, His secrets and counsel, from the wise of this world, but had revealed them unto babes and that no one could know the Father unless the Son revealed Him. No one can know the Son unless the Holy Ghost reveals Him to the person. Revelation is an unveiling. The message here is that the gospel is founded on the revelation of Jesus Christ. It is not by “flesh and blood” knowledge but by the revelation of the Spirit.

The Church is built on the revelation of Jesus Christ. The whole Bible is based on revelation. Your salvation is by the revelation of Jesus Christ. No man can say Jesus is the Christ unless by the revelation of the Holy Ghost. Not by natural knowledge, not by flesh and blood knowledge, but by the Spirit. The Church of Jesus Christ, the “Called-Out Ones” or the “ecclesia” is founded and built on the revelation of Jesus Christ. This is what the Lord was saying in the great message presented in Matt 16:15-19:

He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee, That thou art Peter (petros), and upon this rock (petra) I will build my church; and the gates of hell shall not prevail against it.

The Lord told Peter that he is blessed, not just for knowing who He is, but for the way in which he came to know who He is. How did Peter know that Jesus is the Christ, the Son of the Living God? It

was revealed to him by the Heavenly Father. The Lord Jesus contrasts “flesh and blood” or sense knowledge with the Truth, which is revealed by the Spirit of God.

The Lord continued: “That thou art Peter (petros), and upon this rock (petra) I will build my church.” Here the Lord Jesus said to him, thou art Peter; the Greek word used here is “petros,” meaning a piece of small rock. Then He said upon this rock (petra); the greek work used here is “petra,” meaning “a bulk of massive rock,” will I build my Church. The Lord Jesus was not saying He would build His Church on the small piece of rock called Peter, but on the massive rock of divine revelation that Jesus is the Christ, the Son of the Living God. The Church is built on the revelation of Jesus Christ and every member of His body--including Peter--is a living-stone, with Christ himself being the Chief Corner Stone.

The Lord will not reveal Himself to the world at large because the world in general will not receive Him. So, He establishes the Ecclesia, the Called-Out Ones, that form His assembly on earth and are composed of those who have been given the Revelation of Jesus Christ. These Called-Out Ones are His witnesses. They bear witness to the revelation of Jesus Christ, which they have “seen and heard.” That which they have “seen and heard” becomes their testimony and this is the Testimony of Jesus, which is the spirit of prophecy. Indeed, God has purposely hidden the knowledge of Jesus Christ in a mystery and will only grant it to individuals by way of revelation once they have humbled themselves as babes.

A man can hear the preaching of the gospel a thousand times and it will mean nothing to him until the Holy Ghost impacts that word into his spirit and reveals

the truth to him. As the Lord said: “no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him.” It is the Holy Spirit that opens the inner eyes of men and women so they can see the things of God.

Remember the disciples on the road to Emmaus. As they were walking along discussing the sad events of the past few days, the Lord joined them, “but their eyes were holden that they should not know him” (Luke 24:16). As He walked with them in the way, He expounded the Scripture to them concerning Himself. As they came near the village where they were going, he acted as though he was going on further but they persuaded Him to stay with them. While he was at the table with them, he took the bread, blessed it, broke it in pieces, and gave it to them. And immediately “their eyes were opened, and they knew who he was.” The Lord Jesus walked with them and spoke to them all the way to Emmaus but they did not recognize him until there was an unveiling of the Son of God.

What shall we, who are called-out for His name, do to grow in the revelation of our Lord?

In the first book of Samuel, discussed in the previous chapter, the Holy Spirit wrote an important message for us in this regard. The message is to enable us see the way to receive from God, even in times of famine, when there is scarcity of the true revelation of Jesus Christ. The first verse gives us a clear picture of the state of Israel, the type of the people of God on the earth.

And the child Samuel ministered unto the LORD before Eli. And the word of the LORD was precious in those days; there was no open vision (1Sam 3:1).

At this time Israel had no king, they had no prophet, and Eli was their priest. He was a good priest in the days of his ministry. However, at this time he has become old and his eyes were dim. His sons Phinehas and Hophni, who were occupying the priests’ office in his stead, were wicked and corrupt to say the very least.

The Scripture called them the sons of Belial. Eli’s main fault was that he did not restrain “his sons in the ministry” and honored them more than he honored Jehovah. It was so bad that their evil practices, which were done in the temple of God and concerning the sacrifices of God, influenced and corrupted the people. It was so bad that the glory of God departed from Israel and Ichabod was written on her gates. This is the setting of the first verse written above which says that the “Word of God was scarce (precious)” in those days and there was no open vision or revelation.

But there was a young lad in the temple. What was he doing? The first verse told us that this child, named Samuel, was in the temple ministering unto the Lord. At this time he was just a little child who knew nothing about the “voice of God,” but he waited on his ministry, living in the presence of God continually. There was no outside experience from others for him to draw from as far as the Word of the Lord is concerned because, as the verse tells us--the Word of the LORD was scarce in those days.

However, as the young child ministered unto the Lord in the temple in Shiloh, the Lord God called the child. This should immediately remind you of a New Testament passage confirmation of the above message in the Acts of the Apostles. The Scripture states that:

Now there were in the church that was at Antioch certain prophets and teachers; as Barnabas, and

Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the tetrarch, and Saul. As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them (Act 13:1-2).

As these anointed servants ministered unto the Lord in fasting and prayers, the Holy Ghost began to reveal God's plan and purpose to them. They did not come together to have a prophets and teachers' conference, but to minister to the Lord and as they ministered to Him. He began to minister to them.

Two different Greek words were used in I Samuel 3 and in the Acts passage and I feel it's important to check out their meanings in the original, as used by the Holy Spirit. The word "ministered" used in I Samuel 3 means to "wait on", "to attend to" and "to serve" as a worshipper does; and comes from the Greek word "sharath." The Greek word used in the book of Acts is "leitourgeo", from which the English word "liturgy" was derived. Here it also means worship; however, in addition, the meaning incorporates public worship of God by His anointed servants in obedience to the pattern laid down in His word and in His Holy temple. It means the performance of priestly functions. The word is only accurately used in connection with the temple since that was the only valid place a priest could perform his functions. In Acts 13 we see the word used to describe the Church in Antioch and the former was used to describe the temple of God in Shiloh.

What does this mean? Clearly this: that we are the priests of the Most High God and that we should minister and wait upon him in these "tabernacles not made with hands"; and, as we minister unto Him in His temple, which is our body, He will

reveal Himself to us. He will speak to us as He did to Samuel and to those prophets and teachers in Antioch.

Let's know this for certain: until we have ministered to God, we cannot be effective in ministering to humanity. This is the only way we'll become able ministers of the New Testament, not of the letter but of the Spirit; "for the letter killeth but the Spirit giveth life."

This is the picture we see in the Old Testament priesthood. The priest, as we know, is one who ministers to God on the behalf of man, and then blesses man on the behalf of God. Aaron, the High priest, is an example. He was chosen by God, anointed and consecrated for the priestly office. He had access to God through his election, consecration of the priesthood and the blood of lambs. On the Day of Atonement, after carefully going through all of the many cleansing rituals, he went behind the 2nd veil into the Holy of Holies with the blood and his hands full of incense. He offered the incense with the golden censer on the golden altar before the Ark of the Covenant.

As the smoke of the incense rises from the golden altar and covers the mercy seat, which is upon the Ark of the Covenant, God would begin to speak to him from within the glory cloud covering the mercy seat upon the Ark of the Covenant. Here God would reveal Himself to his people. The High Priest receives from this throne room pardon for the people, blessings for the coming year, and all that Jehovah had purposed to reveal to His people. After this the High priest would go out to minister to these children of Abraham, who are all waiting outside for the priest to bring them forgiveness, blessings, and revelation from the throne of Jehovah, their blood covenant God.

The ministry of a priest is to minister to God first, and then with the grace and anointing acquired from His presence, bless humanity.

As a priest ministers to God and waits upon Him, he begins to know more of God's ways and character and he himself is being transformed to be like Him. God reveals Himself more and more to him and he becomes more acquainted with God and with God's voice. He is then able to minister to man with love and compassion, as Jesus ministered. He becomes a worship-servant of God, and also a neighbor to suffering humanity. This is not like the philanthropist of the world system, but like Christ with the true Love of God from above and from within. The Scripture tells in Matthew that "Jesus went forth, and saw a great multitude, and was moved with compassion toward them, and he healed their sick... God anointed Jesus Christ of Nazareth with the Holy ghost and with power, and He went about doing good, healing all that were oppressed of the devil."

Compassion moved Him to heal the sick, to feed the hungry, to raise the dead, and to have great concern when He saw multitudes of fainting humanity scattered and helpless like sheep without a shepherd. We clearly see in Scriptures that compassion moved Him many times to heal. That word compassion, used in those Scriptural passages concerning Him, is the highest form of love: the God-kind of Love which we will grow in as we minister to the LORD in His holy temple.

Let's return to the third chapter of Samuel. As we read in the beginning of the chapter, we understand that a true revelation from the Lord was rare in those days in Israel. We see the child Samuel ministering to the Lord in the temple, and the Lord calling the young child. However, because

there were no open visions in those days, and revelation was rare, he did not at first recognize the voice of God. The seventh verse tells us:

"Now Samuel did not yet know the LORD, neither was the word of the LORD yet revealed unto him."

So he went to Eli to inquire if he was the one calling him and it took Eli himself the third iteration before he perceived that it was God calling the child. "Therefore Eli said unto Samuel, Go, lie down: and it shall be, if he call thee, that thou shalt say, Speak, LORD; for thy servant heareth. So Samuel went and lay down in his place."

The message here is this: that we begin with no revelation, and we end with the Lord revealing Himself to someone. We begin with a child, and end with a prophet. What God is saying here is that we also can start as a child, not knowing how to hear from God, but become one to whom God would constantly reveal His Word. The last verse of this third chapter tells us more about this:

"And the Lord appeared again in Shiloh: for the Lord revealed Himself to Samuel in Shiloh by the word of the Lord."

Let's ask an important question here. What is the foundation upon which this close relationship between God and Samuel was built? How did it start? "The child Samuel ministered to the Lord." Who is the friend of God? Who knows God? Who hears from God? Who speaks for Him? It is that person who ministers to Him, who seeks His face, who is consecrated and set apart unto Him, who is aligned with His desire, and who seeks His satisfaction.

Who shall ascend into the hill of the LORD or who shall stand in his holy place? He that hath clean

hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully. He shall receive the blessing from the LORD, and righteousness from the God of his salvation.

This is the generation of them that seek him, that seek thy face, O God of Jacob (Psalm 24).

One who seeks His face and ministers to God receives blessings from Him; one major blessing is the revelation of Jesus Christ from the Spirit. No wonder the Lord Jesus told Peter, "BLESSED art thou Simon Bar Jonah, for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." The greatest blessing comes to us through the revelation of Jesus Christ.

This church age in which we live is comparable to I Samuel 3. A genuine word from God is scarce. Don't get this wrong, there is an abundance of words, sermons, talks, and even prophecies today, but a genuine word from God is rare. But there is a "Samuel Company" in the making today, ministering to God in the court of Eli. The child is not part of Eli's priesthood but one that's devoted unto the Lord; for Eli is old, fat, and blind, operating as always, and his "sons in the ministry" standing in the office of the priests are complacently ministering to themselves, ignorant of the "Ichabod" sign stamped on their gates.

What is the meaning of this? This signifies that most of us are not ministering to the Lord but for ourselves. It is My ministry, My cathedral, My television show, and My big crusades and everyone is coming to see Me, for I have built it all through my ingenuity.

But there is "one child" who is ministering to the Lord in the Temple of the Most High - and it is to that unrecognized child that the Lord will

make Himself known. The "Samuel Company" ministers continually to God in the temple and are developing a close relationship with God; for there is no revelation apart from relationship.

Daniel the prophet was a classic example of a man of God who knew the importance of a close relationship with God. You noticed the title that Angel Gabriel called Daniel each of the times he brought him a message from the throne. Three times, the angel Gabriel called him "a man greatly beloved." Daniel was one man full of the Spirit of wisdom and revelation, probably second to no other beside the Lord Jesus.

We must ask: what made Daniel so special? Why was he so "greatly beloved" to God that He revealed all those secrets to him? Why? Could it be his unparalleled consecration and commitment to God or his consistency in fellowship and communion with Him? He purposed in his heart never to defile himself and would not compromise on anything that concerned the worship of his God.

Daniel prophesied that in the last days, which are these days in which we live, knowledge will increase. Both natural and revelation knowledge will increase in abundance. We are without doubt seeing the fulfillment of this prophecy. However, there many be who seek to have the knowledge of the Holy One but search for it in the realm of "flesh and blood" and with lives that are not set apart for God. Of these ones, Paul the apostle prophesied that they are "ever learning, and never able to come to the knowledge of the truth." The knowledge of the Truth can only come through the revelation of Jesus Christ" and this revelation will only come to them that commune with him and none of the wicked shall understand but they that know their God shall be strong and do exploits.

But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased. Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand (Dan 12:4, 10).

Chapter 7

Show Me Thy Ways

Show me thy ways, O Jehovah; Teach me thy paths. Guide me in thy truth, and teach me; For thou art the God of my salvation; For thee do I wait all the day (Psa 25:4-5).

He made known his ways unto Moses, his acts unto the children of Israel (Psa 103:7).

Have you ever wished you were among those blessed Hebrew children who witnessed God's wonders in the Red Sea and His miracles in the wilderness? They crossed the Red Sea on dry land, drank water out of the Rock, and ate bread and meat from heaven. These "were all baptized unto Moses in the cloud and in the sea; And did all eat the same spiritual meat; And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ. But with many of them God was not well pleased: for they were overthrown in the wilderness" (1Co 10:3-5). They experienced His blessings and saw His wonders but did not know His ways.

When your fathers tempted me, proved me, and saw my works forty years. Wherefore I was grieved

with that generation, and said, They do always err in their heart; and they have not known my ways. So I swear in my wrath, They shall not enter into my rest (Heb 3:9-11).

David, singing in the book of Psalms, revealed to us that God made His ways known to Moses, but that the children of Israel only knew His acts. They did not know Him.

The desire of God's heart is for us to know Him, to know His ways and to have a vision of walking with Him. Our prayers should therefore be for Him to show us His ways.

Lord, I want what You want;

That Your desire might be my desire;

There are many things I want to do for you;

These things are good for the gospel and great in my eyes,

And worthy of a great course in the eyes of men;

But, O' Most High, what do You want?

What is Your desire, O'Holy One of Israel?

It's You my heart seeks, O' Desire of all nations,

All I want is You.

I am hungry and thirsty for You;

Unto You will my heart come.

Show me Your ways O' Lord, that I may know You.

David prayed a similar prayer in the twenty-fifth chapter of the book of Psalm saying: "Make your ways known to me, O LORD, and teach me your paths. Lead me in your truth and teach me because you are God, my savior. I wait all day long for you" (Psa 25:4-5).

The ultimate development, in the life of any child of God, is to get to that place where he is constantly seeking to please the Father: when the individual

is dominated by the pursuit of God. The Apostle Paul, in the letter to the Philippians, admonishes us to pursue that which is excellent. To pursue that which is excellent is to pursue that which God evaluates as of great importance.

God's intention is to bring us into the ultimate desire of His own heart. He wants to make us into a people that are completely compatible with His own heart, a people He can call His own, a people He can inhabit. Our prayers should therefore be that God would prepare us to be a holy Sanctuary for Him, a living Sanctuary that He can dwell in. God wants a habitation for Himself in us and He will do all that is necessary to get it.

We must therefore ask: What does God desire? What is the longing of His heart? Knowing that He is the Self-Existing All-Sufficient Omnipotent One, what does He really want from us? What can we do for Him? What should we bring Him? Listen to what the prophet Micah said in the sixth chapter of his prophecy:

Wherewith shall I come before the LORD, and bow myself before the high God? shall I come before him with burnt offerings, with calves of a year old?

Will the LORD be pleased with thousands of rams, or with ten thousands of rivers of oil? Shall I give my firstborn for my transgression, the fruit of my body for the sin of my soul (Mic 6:6-7)?

Let's turn to David, the man after God's own heart, concerning this important subject of what God desires. If anyone should know what God desires, this man who loved God and walked closely with Him did. Here is what the Spirit of God spoke through him.

For thou desirest not sacrifice; else would I give it:

thou delightest not in burnt offering. The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise (Psalm 51:16-17).

Behold, thou desirest truth in the inward parts: and in the hidden part thou shalt make me to know wisdom.

Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow. Make me to hear joy and gladness; that the bones which thou hast broken may rejoice (Psalm 51:6-8).

The Almighty God confirmed this Himself when He was rebuking His people through the prophet in the fiftieth chapter Psalm saying:

Gather my saints together unto me, those that have made a covenant with me by sacrifice. And the heavens shall declare his righteousness; For God is judge himself. Hear, O my people, and I will speak; O Israel, and I will testify unto thee: I am God, even thy God. I will not reprove thee for thy sacrifices; and thy burnt offerings are continually before me. I will take no bullock out of thy house, nor he-goats out of thy folds.

For every beast of the forest is mine, And the cattle upon a thousand hills. I know all the birds of the mountains; And the wild beasts of the field are mine.

If I were hungry, I would not tell thee; For the world is mine, and the fullness thereof. Will I eat the flesh of bulls, Or drink the blood of goats (Psa 50:5)?

The Holy One of Israel is clearly telling us that what He is looking for is really not our sacrifices or any of the things we can do for Him. He did not even create us to serve Him--He already has multitude

of servants--but He made Man to fill a special need.

God is telling us that what He wants from us is not our sacrifice or any great work that we can do for Him but that He desires truth in the inward part. Truth may be in our minds, and that is good, but it needs to get into our heart before it will produce for us. He is looking beyond what we present on the outside. He is looking into our hearts and desires to see us worship Him in spirit and in sincerity. He spoke about this again and again to His people through many of His prophet. Zechariah and Isaiah recorded the following:

These are the things that ye shall do; Speak ye every man the truth to his neighbour; execute the judgment of truth and peace in your gates:

And let none of you imagine evil in your hearts against his neighbour; and love no false oath: for all these are things that I hate, saith the LORD (Zec 8:16-17).

To what purpose is the multitude of your sacrifices unto me? saith the LORD: I am full of the burnt offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he goats. When ye come to appear before me, who hath required this at your hand, to tread my courts?

Bring no more vain oblations; incense is an abomination unto me; the new moons and sabbaths, the calling of assemblies, I cannot away with; it is iniquity, even the solemn meeting. Your new moons and your appointed feasts my soul hateth: they are a trouble unto me; I am weary to bear them. And when ye spread forth your hands, I will hide mine eyes from you: yea, when ye make many prayers, I will not hear: your hands are full of blood.

Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; Learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow.

Come now, and let us reason together, saith the LORD: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.

If ye be willing and obedient, ye shall eat the good of the land: But if ye refuse and rebel, ye shall be devoured with the sword: for the mouth of the LORD hath spoken it.

How is the faithful city become an harlot! it was full of judgment; righteousness lodged in it; but now murderers. Thy silver is become dross, thy wine mixed with water: Thy princes are rebellious, and companions of thieves: every one loveth gifts, and followeth after rewards: they judge not the fatherless, neither doth the cause of the widow come unto them (Isa 1:11-23).

What does the Lord desire from you and me? He desires truth in our inward part. He desires that we bear fruit of the spirit; for when the Lord of the Vineyard comes into His garden, He comes looking for fruits.

God desires fruits from you and me. But let's ask this question: What is the fruit that God is looking for? We hear a lot of preaching about bearing fruit in these days of ours, but rarely do we hear preachers correctly teach what God calls fruit. Is it fruit when we start a project in the name of God and it grows from a small beginning to something great?

Is the fruit that God is looking for produced in us

when we perform miracles in His name or when our congregation doubles or quadruples? Is it fruit when we start a business in His name and it prospers? Is it fruit when we receive the gifts of the Spirit and we perform mighty works in His name? Are these fruits? From man's point of view these are great fruits, but from God's point of view, they are not necessarily fruits. Some of these may have fruits in them, and we really hope they do, but more often than not, they are chaffs and may or may not have any fruits associated with them and are among the things that are discarded when the Husbandman comes looking for fruit in His garden. Some of these great works may cause fruits to grow in the inward parts of those that are involved in doing them, but none of these are fruits in themselves. To the Husbandman, only the fruits are important and by their fruits, the Lord Jesus said you shall know them.

Wherefore by their fruits ye shall know them. Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.

Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?

And then will I profess unto them, I never knew you: depart from me, ye that work iniquity (Mat 7:21-23).

Without any fear of opposition one can clearly infer from the above that the Lord Jesus is telling us that doing many wonderful works in His name does not constitute the fruits that God is looking for. In fact, according to Him, it is possible to do many wonderful works in His name and still not

be known of Him. But if one bears fruit, such a one will be known of Him and "ye shall know them by their fruit." This fruit is the precious grain that is hidden in the ear. It is truth and sincerity in the inward part.

The fruit that God is looking for is not the product of our laborious effort. It is not the product of our mental ingenuity or physical prowess. It is not even the product of our religious sacrifice but the fruit of the spirit that grows out from abiding in the vine.

I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.

If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples (John 15:5-8).

Man looks at the outward fruits but God is concerned with the state of the heart. He's searching for truth in the inward part. He's seeking for a people with a contrite heart and broken spirit who will obey His words and submit to His will.

Apostle Peter, by the unction of the Holy Ghost, affirmed this in his epistle when he stated that anyone who lacks the fruits of the spirit is blind and cannot see afar. Let's go through the passage:

And to knowledge temperance; and to temperance patience; and to patience godliness; And to godliness brotherly kindness; and to brotherly kindness charity.

For if these things be in you, and abound, they make

you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins.

Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall (2Pe 1:6-10).

The Holy Spirit is actually teaching us in the passage about the fruit of the spirit which was earlier taught in Galatians 5:22. He admonishes us here that if we abide in the vine and bring forth these fruits, we shall never fall. It will lift us into the zero-failure realm, where Love never fails and we continuously live in the realm of the supernatural. Living in the realm of the supernatural does not necessarily refer to spiritual gifts which may be sporadic, but constantly abiding in the realm of God, in the light of His Shekinah glory. This may be apparent to the natural man and may be salient to the natural mind but herein lies the power of God. This is none other than the house of God, and this is the gate of heaven.

God is seeking for those who are meek and lowly in spirit, and of a contrite heart to make His abode with them. "For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones (Isa 57:14 -15).

God's desire is to burn off all the chaff from us so He can see the fruit that He's after. Yes, we all know that in the day of harvest, the husbandman gathers all the tares and burns them in the fire; but we often forget that it's not only the tares that are

burnt but also the chaff. The stalk and chaff were once part of the growing plant, once cherished and nurtured while the grains were being formed. But once the grains are fully developed, the chaff, which are dry bracts enclosing mature grains of wheat, is removed during threshing and burnt. These are not part of the tares; they are part of the plant that brought forth the full corn. The tares are those planted by the enemy. The tares He will burn. But the stalk and the chaff, which once was nourished by God, will also be burned of so that the pure grain might remain, for it is fruit that God desires. He desires truth in the inward part.

He hath shewed thee, O man, what is good; and what doth the LORD require of thee, but to do justly, and to love mercy, and to walk humbly with thy God? (Micah 6:6-8).

O Dear Lord help me to endure and trust you
As you bring me to the threshing floor,
As you remove from me all the chaff of the senses;
Help me endure even if with tears, as you burn
All my wordly chaff in the Refiner's fire
That the fruit might come forth of me,
For I know You desire fruit of me
You desire truth in my inward parts.

Behold, He will come. The Husbandman will suddenly appear in His garden for the harvest of His crops. He will come looking for His fruits at the time of harvest. At which time He will burn off the tares and the chaff and gather the full corn into His barn.

Come, Lord Jesus, and remove all the chaff from our life.

Come and burn off from us all that corrupts and

everything that *is not the fruit You desire.*
Come, even one more time, and shake everything
shakable that the unmovable may remain.
Even so, Come, Lord JESUS.