

Seeing Jesus in His Ascended Glory...

Revelation of His Indwelling



Teaching 4 of 4

"To regain her lost power the church must see heaven opened and have a transforming vision of God."

A.W. Tozer

Well of Life Ministries

Altha Burts

Table of Contents

Spiritual Positioning [Diagram]	Page 3
Lord of Hosts [Diagram]	Page 4
Jesus is Holy [Diagram]	Page 5
Revelation of The Indwelling of Christ [Diagram]	Page 6
Teaching Notes [Unedited]	Page 7
Passages to Help Purify our Gaze	Page 16
Reflections for Going Deeper	
<i>Three Degrees of Religious Knowledge</i>	Page 19
<i>The Glorious Secret</i>	Page 22
<i>Christ in Us</i>	Page 27
<i>Abide in Christ: The Glorified One</i>	Page 33
Where Do You Go in Time of Need?	
<i>Jehovah-Sabaoth – The Lord of Hosts!</i>	Page 39

A Prayer and Reflection

Colossians 1:9-11

⁹For this reason we also, since the day we heard of it, do not cease to pray for you, and to ask that you may be filled with the knowledge of His will in all wisdom and spiritual understanding;

¹⁰that you may walk worthy of the Lord, fully pleasing Him, being fruitful in every good work and increasing by (in) the knowledge of God.

¹¹In all power being empowered, according to the **might** of His **glory**, unto all patience and long-suffering with joyfulness...

“Glory bears a substantive meaning of its own, and is not a mere attributive of “might.” It is the splendor of God’s revelations of Himself, in which His might is so conspicuous.”

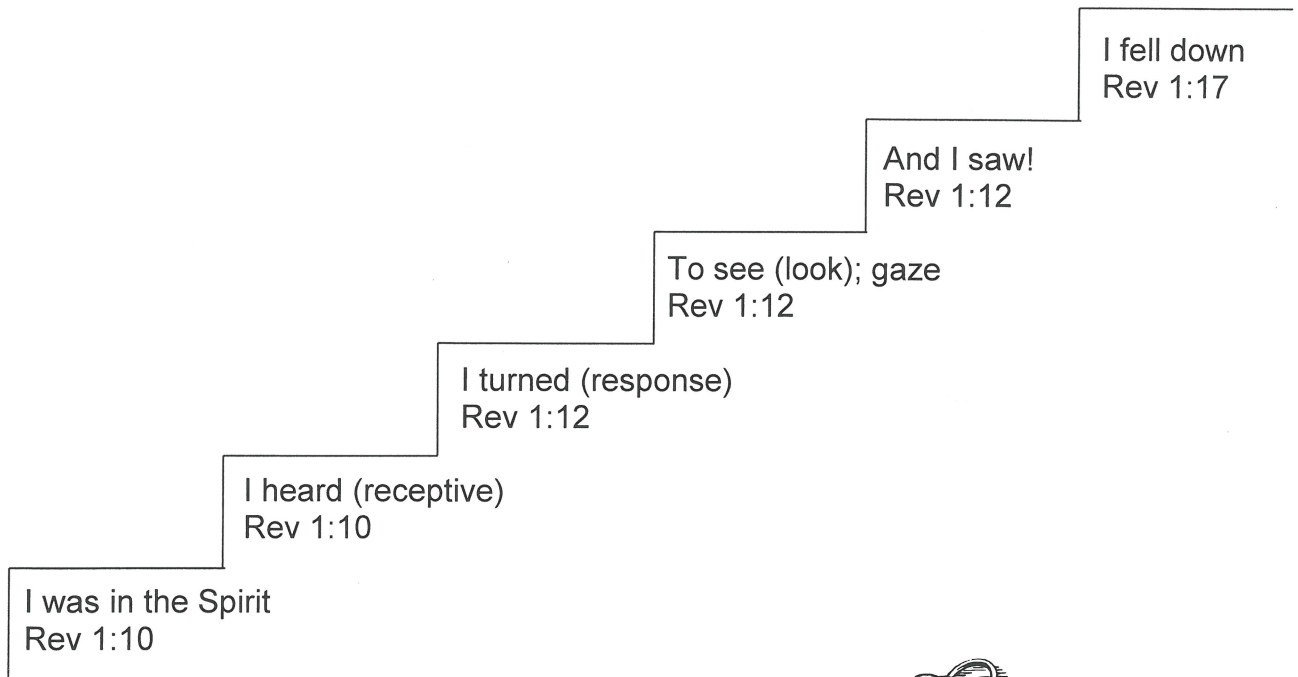
“Gazing on this glory, especially as seen in Christ (II Cor 4:6), the Christian discerns the might of Him from whom it streams forth, and understands how that might is engaged in his behalf (Eph 1:19-20); and this thought fills him with invincible courage and endurance.”

Pulpit Commentary

Spiritually Positioning

"I was in the Spirit on the Lord's Day, and I **heard** behind me a loud voice, as of a trumpet... then I **turned** to **see** the voice that spoke with me. And having turned I saw seven golden lampstands... and when I **saw** Him, I **fell** at His feet as dead. But He laid His right hand on me, saying to me, "Do not be afraid; I am the First and the Last. "I am He who lives, and was dead, and behold, I am alive forevermore. Amen. And I have **the keys** of Hades and of Death." Revelation 1:10, 12, 17, 18

- I was in the spirit on the Lord's day...
- I heard behind me...
- Then I turned to see...
- And having turned I saw...
- When I saw Him, I fell at His feet...

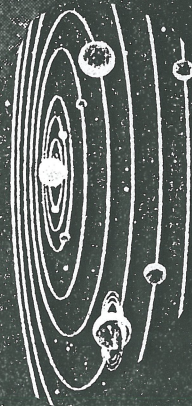


Beholding JESUS in His Power and Authority

He is the LORD OF HOSTS

LORD OVER ALL STELLAR HOSTS

God created the heavens
and the earth Gen 1:1



He upholds the universe by the
Word of His power Hebrews 1:3

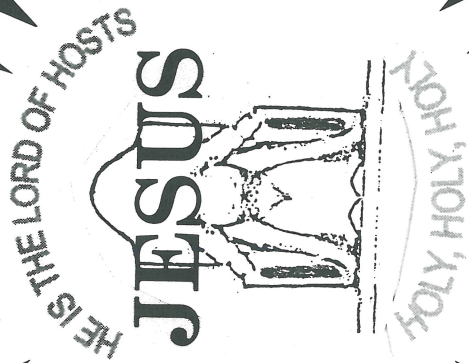
LORD OVER ALL HEAVENLY BODIES



Magi following
the star Mat 2:1



The sun stands still
Joshua 10:13

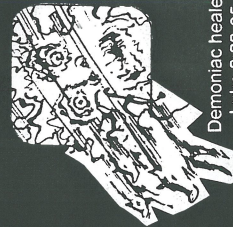


LORD OVER ALL ANIMAL HOSTS



God shut the lion's
mouth Dan 6:22

LORD OVER HELLISH HOSTS



Demoniac healed
Luke 8:28-35



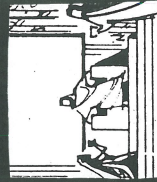
Leper healed
Matt 8:1-4,
5-13

LORD OVER THE FEATHERED HOSTS



Ravens brought Elijah
Bread and meat
I Kings 17:6

LORD OVER HUMAN HOSTS



The king's heart is in
the hand of the Lord
Proverbs 21:1

LORD OVER ANGELIC HOSTS



Angel of the Lord struck
185,000 Assyrians
II Kings 19:35

LORD OVER THE ELEMENTS

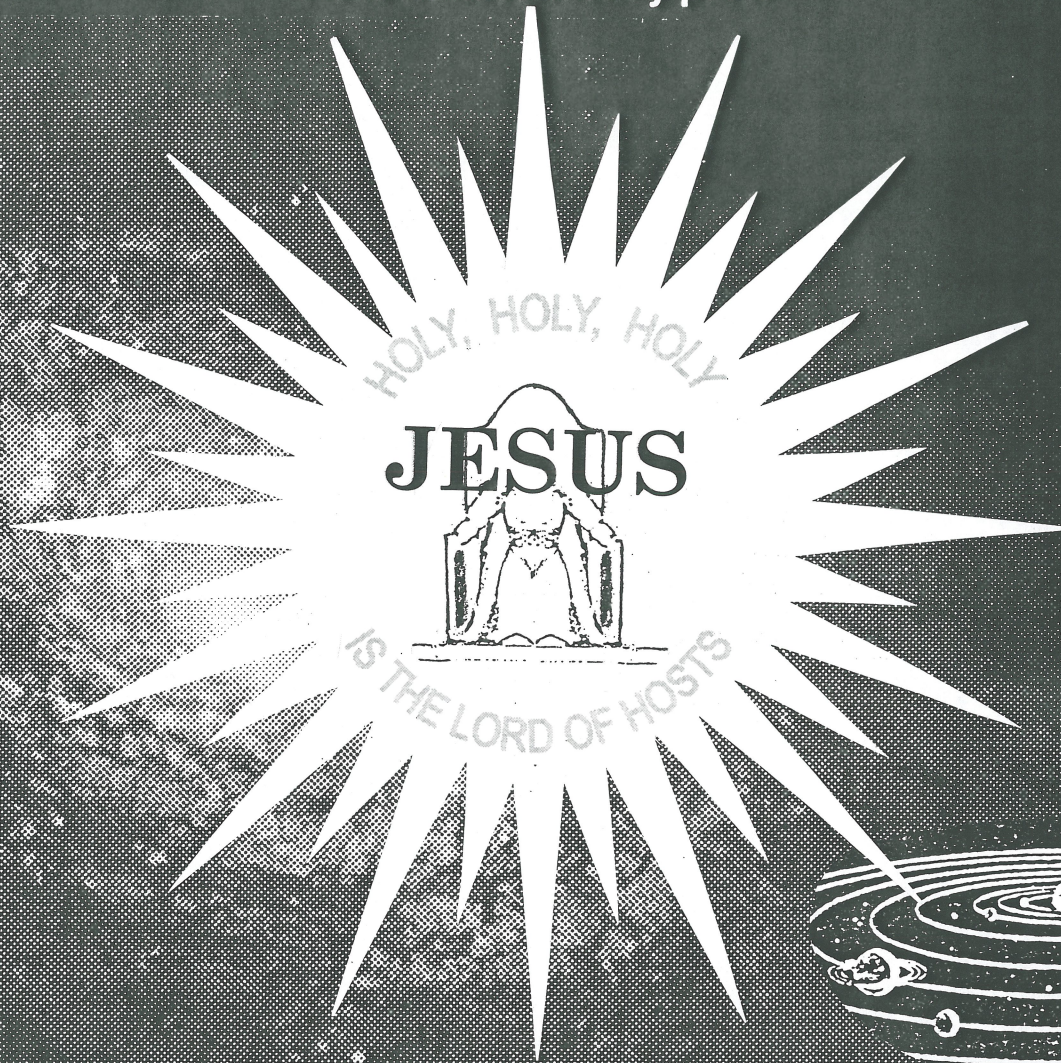


Crossing the Red Sea
Ex 14:22



Jesus calms the storm
Luke 8:22-25

The Holy One is High and Exalted - Sovereign Lord of all.
He is transcendently separate from all that He has created.
He upholds all of His creation by the word of His power.
He is transcendently pure.



He upholds the universe by the Word of His power. Hebrews 1:3

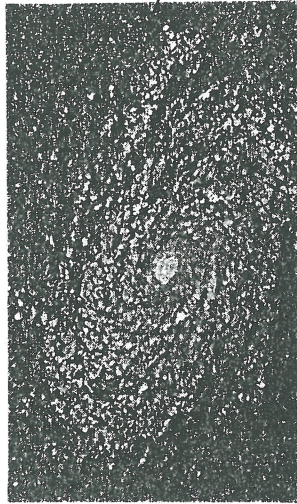
~~ The Holy One ~~

- Moses saw our Lord in the burning bush as separate and distinct (Ex 3).
- Isaiah saw our Lord as high and lifted up, transcendently pure (Isa 6).
- John saw our Lord in His eternalness, His sovereignty guiding the affairs of history (Rev 4).

“...we see Jesus... crowned
with glory and honor...” Hebrews 2:9

REVELATION OF THE INDWELLING CHRIST

"FOR THUS SAYS THE HIGH AND LOFTY ONE-HE WHO INHABITS ETERNITY, *WHOSE NAME IS HOLY*: I DWELL IN THE HIGH AND HOLY PLACE, BUT WITH HIM ALSO WHO IS OF A THOROUGHLY PENITENT AND HUMBLE SPIRIT." ISA 57:15



God created the heavens and the earth. Gen 1:1



The sun stands still
Joshua 10:13

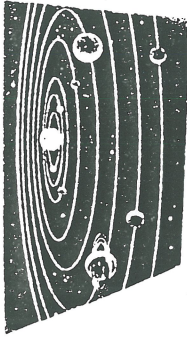


Crossing the Red Sea
Exodus 14:22

Leper healed
Matt 8:1-4, 5-13



Magi following the star
Matthew 2:1



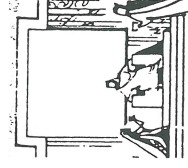
He upholds the universe by
the Word of His power. Heb 1:3



Demoniac healed
Luke 8:28-35



Jesus calms the storm
Luke 8:22-25



The king's heart is in
the hand of the Lord.
Proverbs 21:1



"Christ in me the
Hope of (realizing
the) glory."
Colossians 1:27

Jesus says.... "The person who has My commandments and keeps them is the one who (really) loves Me; and whoever really loves Me will be loved by My Father and I (too) will love him and will show (**reveal, manifest**) Myself to him. (I will let Myself be clearly seen by him and make Myself real to him.)

"I AM the same yesterday, today, and forever... I AM the Lord of Hosts!"
Holy, Holy, Holy is My Name!

Teaching Notes (Unedited)

These notes are provided as a rough draft in hopes that it will aid you in your review and study of this teaching/communication of 7/29/02.

This evening's teaching is the last of a four part series entitled Seeing Jesus in His Ascended Glory!

During our times together we have beheld Jesus in His glory through the eyes of John on the island of Patmos. As the Holy Spirit lifted the veils from our hearts, we began to 'see' Jesus in a way not communicated in the gospels, for there He is seen as the Son of Man and in Revelation He is seen as the Ascended Lord of glory. And our faith soared as we began to see Him in His ascended glory and came to realize that He has the keys (Rev 1:18)!

We learned that seeing Him in His ascended glory is really a journey of the heart, and because of His ascendancy there is not a situation, a bondage, or a sickness that He does not have the power or willingness to free us from (Acts 10:38). He has provided full salvation for us... "whom the Son sets free is free indeed" (Matt 16:19; John 8:36).

We also learned **how** to 'stay positioned' as John was on the island of Patmos, in order to receive from the Lord.

(Spiritual Positioning diagram is provided to facilitate visually this teaching, page 3)

We need to stop when we hear Him speak to us... turn to see what He is saying to us and stay long enough for Him to *reveal* Himself to us in order to partake of His glory and 'experience' freedom! (Rev 1:10-12; II Cor 3:14-18)

As we came back together the second time, ready and positioned to 'see' Jesus in His ascended glory, He did not fail us. He never does. We began to see Him as **The Lord of Hosts**... This glorious title, The Lord of Hosts, communicates to us His absolute rulership over the entire universe as well as His desire and commitment to intervene for us and exercise His power on our behalf. Isn't that exciting!

Listen to what Kay Arthur says about this title in her book, Lord, I Want to Know You,

"This name is revealed during a certain stage in the experience of God's people. It is God's name for man's extremity. It is not until we, as God's chosen people, find ourselves in a time of failure, in a time of impotence in the face of trial that we 'realize' our need to run to our Jehovah-Sabaoth (Lord of Hosts). It's a name for those who, in the midst of a struggle, find their own

resources inadequate. It is not a name for those who have ceased to fight.”

I believe this stage is where we are in these end times, or will be soon if we are not there yet.

(The Lord of Hosts diagram is provided to facilitate visually this teaching, page 4)

As we have seen, Jesus is the Lord of Hosts!

- He is the Lord over all angelic hosts (II Kings 19:35; Isaiah 37:36).
- He is the Lord over all feathered hosts (I Kings 17:1-6).
- He is the Lord over all animal and human hosts (Daniel 6:22; James 4:13, 15; Proverbs 16:9).
- He is the Lord over all stellar hosts (Genesis 1).
- He is also Lord over all the hellish hosts (Job 1:6-12; 2:1-6; Matt 8:29; Mark 1:27).
- And all the heavenly bodies move at His bidding (Psalm 19:1; Josh 10:13)

By ‘seeing’ His absolute rulership over the universe as well as His **commitment** to exercise His power on our behalf, our faith grew.

We gathered... ‘positioned’ ourselves once again... and our third time together was spent gazing at the **holiness** of Jesus, as revealed in the written word, through the eyes of Moses, Isaiah, and John. Remember, we looked at three Biblical images of God’s holiness in scripture; one in Exodus, one in Isaiah, and one in Revelation.

We began to see that the foundational significance of holiness is understood as God Himself is actually encountered. The first encounter with God we saw was Moses at the burning bush. Let me read once again to you from the Exodus passage:

*“And the Angel of the Lord appeared to him in a flame of fire from the midst of a bush. So he looked, and behold, the bush was burning with fire, but the bush was not consumed. Then Moses said, ‘I will now turn aside and see this great sight, why the bush does not burn.’ So when the Lord saw that he turned aside to look, God called to him from the midst of the bush and said, ‘Moses, Moses!’ And he said, ‘Here I am.’ Then, God said, ‘**Do not draw near this place. Take your sandals off your feet, for the place where you stand is holy ground.**’” (Ex 3:2-5)*

So you see, God’s first move in revealing Himself to Moses was to declare His holiness, His separateness, His distinctness, and His transcendence. This is the first occurrence of the noun ‘holy’ in scripture.

*“Take your sandals off your feet (Moses), for the place where you stand is **holy** ground.”*

We looked at Isaiah’s encounter with God in the temple...

*“In the year that King Uzziah died, I saw the Lord sitting on a throne, high and lifted up, and the train of His robe filled the temple. Above it stood seraphim; each one had six wings; with two he covered his face, with two he covered his feet, and with two he flew. And one cried to another and said: ‘**Holy, Holy, Holy is the Lord of Hosts**; the whole earth is full of His glory!’” (Isa 6:1-3)*

In Isaiah’s vision, the Lord Jesus again is seen as high and lifted up – great and exalted, seated on a throne. He is set apart from all that He has made, He is the only true Self-Sufficient Being, He is **Holy**. His glory fills all the earth but His presence also fills Isaiah with a sense of incredible guilt and an intense need for forgiveness – moral purity... He becomes undone, repents, and is cleansed and *then* he is commissioned to go as a spokesman for Deity. We need to be mindful of *this* spiritual order.

Finally, we looked at John’s vision on the island of Patmos in Revelation 4 where we found one of his visions and encounters with God. We again saw the heavenly court in unceasing worship and God’s transcendence.

*“After these things I looked, and behold, a door standing open in heaven. And the first voice which I heard was like a trumpet speaking with me, saying, ‘Come up here, and I will show you things which must take place after this.’ Immediately I was in the Spirit; and behold, a throne set in heaven, and One sat on the throne. The four living creatures, each having six wings, were full of eyes around and within. And they do not rest day or night, saying: ‘**Holy, Holy, Holy, Lord God Almighty, Who was and is and is to come!**’” (Rev 4:1-2, 8)*

In these accounts of encountering God, the central aspects of His holiness stand out clearly:

(Jesus is Holy diagram is provided to facilitate visually this teaching, page 5)

Jesus is Holy!

- The Holy One is high and exalted, sovereign Lord of all.
- He is transcendently separate from all that He has created.
- He upholds all His creation by the word of His power.
- He is transcendently pure.

So we see that:

- Moses saw our Lord in the burning bush as separate and distinct (Ex 3),
- Isaiah saw our Lord as high and lifted up, transcendently pure (Isaiah 6), and
- John saw our Lord in His eternalness, His sovereignty guiding the affairs of history (Rev 4).

All three experienced the **holiness** of the Lord. And their lives were changed – never the same after ‘seeing’ the Lord ‘this way.’

Now we will begin this evening’s teaching entitled, Seeing Jesus in His Ascended Glory, Revelation of His Indwelling!

And we will begin by looking at another truth communicated to us through the prophet Isaiah. A truth once ‘realized,’ once revealed, will certainly spur us out of our slothfulness and renew us in strength. We will never be the same once ‘this truth is realized.’ And the prophet Isaiah says,

*“And the word of One shall go forth, Cast up, cast up, prepare the way, take up the stumbling block out of the way (of the spiritual return) of My people. For thus says the high and lofty One – He Who inhabits eternity, Whose name is **holy**; I dwell in the high and holy place, but **with him also** who has a contrite and humble spirit.”*
Isaiah 57:14-15

Now if you have experienced a sense of awe with the Christ, the Holy One, who we have beheld through the word these last two months, the Transcendent One, in His ascended glory...

- Who created the universe and calls each star by its name,
- Who created the angelic hosts who presently carry out His will; at His mere beckoning,
- Who is Lord over all human hosts and who holds the king’s heart in His hand and turns it wherever He wishes,
- Who is sovereign over all hellish hosts, whose mouths are shut at His voice and their powers rendered inoperative,
- Who sustains all stellar hosts; the sun, moon, and stars moving at His will keeping all things in perpetual order, and
- Who tells the wind what to do and it obeys at the mere thought of His will,

Then, you will be equally awed with the Christ who lives within you, because He is exactly the same Christ... the same Jesus... and He is **Holy** (Col 1:27)!

Our God and Savior Jesus Christ who we have been beholding these last two months in His omnipotence, holiness, transcendence, majesty, and almightiness has not changed!

You may not be aware of the glory of His indwelling, nevertheless, He is there in all of His power and authority! He is *within* you! And,

“He is the same yesterday, today, and forever.” Hebrews 13:8

Jesus Himself says to us in John 8:58,

*“Before Abraham was I **AM**.”*

In making this statement, Christ took upon Himself the title by which God described Himself to Moses in Exodus 3:14,

“And God said to Moses, ‘I AM WHO I AM.’ He said, ‘Thus you shall say to the children of Israel, I AM has sent me to you.’”

The significance of the claim in the present context is that Christ is the great **I AM**— the unchanging One... the One Who inhabits eternity... whose name is **Holy**!

You see, it was impossible for Christ to have said, “Before Abraham was, I was,” or “After you die, I will be,” because He is the **Eternal One**.

The high and lofty One who inhabits eternity, whose name is Holy, who we have come to ‘see’ more fully as the Lord of Hosts, is the very same Jesus who indwells you and I.

You might be saying to yourselves, “Altha, I know that! I have been a Christian for a long time and I know what the Bible says. I couldn’t be a Christian if Christ did not indwell me, it says so in II Corinthians 13:5. And, then you might even want to share some other related verses.”

But, do we really ‘know’ this? Are we as **conscious** of our Lord’s presence as we are of the many other things in our lives?

- Our family,
- Our children,
- Our careers,
- Our friends,
- Our church body,
- Our ministry,
- Our activities,

- Our own resources:
 - Capacity,
 - Capability,
 - Training,
 - Education and degrees,
 - Finances,
 - Family background
- Our own:
 - Physical condition,
 - Experiences,
 - Opinions,
 - Failures/successes,
 - Methods,
 - Feelings.

Don't you think that if we were more **conscious** of our risen Lord and His unlimited resources, we would move more quickly toward 'Him' in times of need or better yet we would be 'stayed on Him.'

If we were *more* **conscious** of the ascended Christ indwelling us by His Spirit, we would be consistently mindful that we have a Divine Companion, eager and capable of meeting our needs at every juncture. And, we would be eager to cultivate the **habit** of abiding in Him and put forth the effort that is required to do so (John 15:4).

"He who dwells in the secret place of the most High shall abide under the shadow of the Almighty and will remain stable and fixed under the shadow (power) of the almighty." Psalm 91:1

The Lord says that He Himself will keep him in perfect peace whose mind is 'stayed' on Him (Isaiah 26:3).

But now we must be honest and admit that in our thoughts and behaviors we demonstrate that God is often-times peripheral and not central in our lives. We know this to be true.

We need to acknowledge this weakness, confess where we are and ask the Lord to bring us higher, to move us more in the direction that our hearts really want to go.

So the question before us **now** is how do we become more God conscious? What direction does the Lord give us in bringing us to more of an awareness of His presence?

Turn with me to John 14:21. Jesus says,

*"The person who has My commandments and **keeps** them is the one who (really) loves Me; and whoever (really) loves Me will be loved by My Father and I (too) will love him and will show (**reveal, manifest**) Myself to him. (I will let Myself be clearly seen by him and **make Myself real to him.**)"* Amplified Bible

Now the word 'manifest,' in the original language, is rich in meaning. Listen to what is said in The Pulpit Commentary on this passage:

"I will love him, and will manifest myself in him, not merely "disclose an undiscovered presence" or make evident a hidden glory, but I will take special means to disclose my Person and nature and goodness to him. Christ will do this to those who **have** and **keep** his commandments of self-forgetting love and perfect consecration. This remarkable word, ἐμφανίσω, implies that the scene and place of the higher manifestation will be *"in"* (ἐν) the **consciousness** of the soul. The kingdom of God is *within* men."

Christ will Himself do this for those who keep His commandments of self-forgetting love and consecration. Again, this word in the Greek implies that the scene and place of the higher manifestation will be 'in the **consciousness** of the soul.'

The promise He makes to us of manifesting His glory and His indwelling depends upon loving obedience to the light He has given us (Mark 4:24-25). This makes our walk with God so simple, our fellowship with Jesus so dynamic, our life so transcendent... We go from faith to faith, glory to glory, as light is received and obeyed (Habakkuk 2:4; Romans 1:17; I John 1:7).

Andrew Murray says, in his book, Abide in Christ,

"It is the faith that continually closes its eyes to the weakness of the creature and finds its joy in the sufficiency of an almighty Savior, that makes the soul strong and vibrant."

In light of what He has 'revealed' to us this evening, we need to be honest with ourselves and with Him in answering some questions:

"Does my Christianity depend upon the living, indwelling Person of the Risen Christ, or upon a set of doctrines, a code of ethics, a set of rules and a denominational pattern?"

"Is my Christianity a demonstration of the reality of His Presence, or purely a rigid adherence to an organized procedure, a firm belief in facts which appear to have little practical relevance to everyday living, and a round of activities which must be kept in

motion to preserve appearances?" (D. Stuart Brisco, The Fullness of Christ)

These are the questions we need to ask ourselves this evening.

When you are feeling pressed, who or what do you turn to first for comfort, wisdom, strength, and encouragement? *Who are you most conscious of during these times?*

Remember Kay Arthur's words, "the longer Israel journeyed with her God, the more familiar she became with His character and ways, the revelation was progressive..." (Lord, I Want to Know You). The Lord does not change, but our conceptions change. The more we journey with our God and walk by faith in loving obedience, the more we will experience being **conscious** of His presence.

Jesus said, "When the Spirit of Truth comes, He will glorify Me." Andrew Murray says it like this,

"When the Holy Spirit glorifies Jesus in us, He *reveals* Him to us in His glory. He takes of the things of Christ and declares them to us. It is not that He gives us a thought, or image, or vision of that glory as it is above us in heaven; but He shows it to us as a personal experience and possession. He makes us partake of it in our innermost being. He shows Christ as present *in us*."

"When the Holy Spirit does His perfect work and *reveals* the **glorified Lord**, the throne of His glory is set up in the heart and He rules over every enemy. Through the whole of the renewed nature there rises the song, 'Glory to Him that sitteth on the throne.' Though the confession holds true to the end, 'In me, that is, in my flesh, dwelleth no good thing,' the **holy presence** of Christ as ruler and governor so fills the heart and life that His dominion rules over all."

When the Holy One manifests Himself to the humble and contrite, the immediate result is comfort, console, empowerment, and **revival**. His holy presence continually recognized, beheld, and honored becomes in us a '**well of life**' springing up in and through our lives (John 4:14; John 7:38).

Let me end with another quote from Andrew Murray,

"There is an introspection in which the soul looks at its own thoughts, feelings, and purposes to find the proof of grace and the ground of peace and power. This is unhealthy and not of faith; it turns the eye from Christ to self. But there is another turning inwardly which is one of the **highest exercises of faith**. It is when,

closing the eye to all it can see in itself, the soul seeks to *realize in faith* that there is in its inmost parts a new spirit, within which the Spirit of the **ascended Christ** dwells.” (Abide in Christ)

Again, the prophet says... prepare the way... take up the stumbling blocks (idols) out of the way of the spiritual return of my people...

“For thus says the high and lofty One Who inhabits eternity, Whose name is **Holy**: I dwell in the high and holy place, **with him also** who is of a thoroughly penitent and humble spirit, to revive the spirit of the humble, and to revive the heart of the thoroughly penitent.” Isaiah 57:15 (Amplified Bible)

If it is your desire to become *more conscious* of Jesus, then our Lord shows the way. Jesus says,

*“He who **has** My commandments and **keeps** them, it is he who loves Me... and I will love him and show (reveal, manifest) Myself to him. I will let Myself be clearly seen by him and make Myself real to him.”*

John 14:21

Can you hear His call to obedience?

Have you heard His promise to those who are?

Will you respond to the light He has given you?

Holy, Holy, Holy is His Name!

(Revelation of the Indwelling Christ diagram is provided to facilitate visually this teaching, page 6)

Passages to Help Purify our Gaze

Christ Indwelling Us

- **Revealed in the Coming of the Holy Spirit**

John 14:20 At that day you will know that I *am* in My Father, and you in Me, and I in you.

- **Demonstrates to the World Christ's Mission**

John 17:23 I in them, and You in Me; that they may be made perfect in one, and that the world may know that You have sent Me, and have loved them as You have loved Me.

- **The Old Life dies that the New may Live**

Galatians 2:20 I have been crucified with Christ; it is no longer I who live, but Christ lives in me; and the life which I now live in the flesh I live by faith in the Son of God, who loved me and gave Himself for me.

- **Obtained by Faith**

Ephesians 3:17-19 That Christ may dwell in your hearts through faith; that you, being rooted and grounded in love, may be able to comprehend with all the saints what is the width and length and depth and height—to know the love of Christ which passes knowledge; that you may be filled with all the fullness of God.

- **A Glorious Mystery**

Colossians 1:27 To them God willed to make known what are the riches of the glory of this mystery among the Gentiles: which is Christ in you, the hope of glory.

- **Obedience Essential to**

I John 3:24 Now he who keeps His commandments abides in Him, and He in him. And by this we know that He abides in us, by the Spirit whom He has given us.

- **Possible to All**

Revelation 3:20 Behold, I stand at the door and knock. If anyone hears My voice and opens the door, I will come in to him and dine with him, and he with Me.

From Thompson Chain Reference Bible

Reflections For Going Deeper

Three Degrees of Religious Knowledge

IN OUR KNOWLEDGE OF DIVINE THINGS three degrees may be distinguished: the knowledge furnished by reason, by faith and by spiritual experience respectively.

These three degrees of knowledge correspond to the departments of the tabernacle in the ancient Levitical order: the outer court, the holy place and the holy of holies.

Far in, beyond the "second veil," was the holiest of all, having as its lone piece of furniture the Ark of the Covenant with the cherubim of glory shadowing the mercy seat. There between the outstretched wings dwelt in awesome splendor the fire of God's presence, the Shekinah. No light of nature reached that sacred place, only the pure radiance of Him who is light and in whom there is no darkness at all. To that solemn Presence no one could approach except the high priest once each year with blood of atonement.

Farther out, and separated by a heavy veil, was the holy place, a sacred place indeed but removed from the Presence and always accessible to the priests of Israel. Here also the light of sun and moon was excluded; light was furnished by the shining of the seven golden candlesticks.

The court of the priests was out farther still, a large enclosure in which were the brazen altar and the laver. This was open to the sky and received the normal light of nature.

All was of God and all was divine, but the quality of the worshipper's knowledge became surer and more sublime as he moved in from the outer court toward the mercy seat and the Presence, where at last he was permitted to gaze upon the cherubim of glory and the deep burning Fire that glowed between their outstretched wings.

All this illustrates if it does not typify the three degrees of knowledge possible to a Christian. It is not proper that we should press every detail in an effort to find in the beautiful Old Testament picture more than is actually there; but the most cautious expositor could hardly object to our using the earthly and external to throw into relief the internal and the heavenly.

Nature is a great teacher and at her feet we may learn much that is good and ennobling. The Bible itself teaches this: "The heavens declare the glory of God; and the firmament showeth his handywork. Day unto

day uttereth speech, and night unto night showeth knowledge." "Go to the ant, thou sluggard; consider her ways, and be wise." "Behold the fowls of the air." "For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead." Reason working on data furnished by observation of natural objects tells us a lot about God and spiritual things. This is too obvious to require proof. Everyone knows it.

But there is knowledge beyond and above that furnished by observation; it is knowledge received by faith. "In religion faith plays the part by experience in the things of the world." Divine revelation through the inspired Scriptures offers data which lie altogether outside of and above the power of the mind to discover. The mind can make its deductions after it has received these data by faith, but it cannot find them by itself. No technique is known to man by which he can learn, for instance, that God in the beginning created the heaven and the earth or that there are three Persons in the Godhead; that God is love or that Christ died for sinners, or that He now sits at the right hand of the Majesty in the heavens. If we ever come to know these things it must be by receiving as true a body of doctrine which we have no way of verifying. This is the knowledge of faith.

There is yet a purer knowledge than this; it is knowledge by direct spiritual experience. About it there is an immediacy that places it beyond doubt. Since it was not acquired by reason operating on intellectual data, the possibility of error is eliminated. Through the indwelling Spirit the human spirit is brought into immediate contact with higher spiritual reality. It looks upon, tastes, feels and sees the powers of the world to come and has a conscious encounter with God invisible.

Let it be understood that such knowledge is experienced rather than acquired. It does not consist of findings about something; it is the thing itself. It is not a compound of religious truths. It is an element which cannot be separated into parts. One who enjoys this kind of knowledge is able to understand the exhortation in the Book of Job: "Acquaint now thyself with him, and be at peace." To such a man God is not a conclusion drawn from evidence nor is He the sum of what the

Bible teaches about Him. He knows God in the last irreducible meaning of the word *know*. It may almost be said that *God happened to him*.

Maybe Christ said all this more simply in John 14:21: "I . . . will manifest myself to him." For what have we been laboring here but the sublimely simple New Testament teaching that the Triune God wills to dwell in the redeemed man's heart, constantly making His presence known? What on earth or in heaven above can be a greater beatitude?

From Man: The Dwelling Place of God by A. W. Tozer

The Glorious Secret

"It was the good pleasure of the Father that in Him all the fullness should dwell." Colossians 1:19

*"The riches of the glory of this mystery... which is Christ in you."
Col. 1:27*

The word *mystery* as used in the New Testament is "a sacred secret, long kept hidden, and while so hidden, absolutely impenetrable by man." What is this secret that the Apostle Paul writes about in his letter to the Colossians? This is a secret that he seems to have no words to describe, but full of "riches of glory" beyond human conception.

This secret, he tells us, had been hidden from the "ages" preceding the days in which he wrote, but the fullness of time had come, and it was then God's good pleasure to make it known to His saints – those redeemed by the blood of Christ, and separated unto Him.

The secret so long kept hidden could only be revealed by God Himself, but the Holy Spirit was given that the children of God should know the things freely given to them by God. The blessed Holy Spirit is set to reveal the secret, and He is ready to reveal it to all those who truly desire to know it (I Corinthians 2:9-10).

The blood-bought children of God need to know this glorious secret. It is in truth an *open* secret to all who are taught of God, and yet it is veiled to so many who are true believers, and go on living a sad up and down life of "sinning and repenting," day after day, when the knowledge of the "secret" would admit them into constant victory, unbroken peace, deep satisfaction and rest!

But what is the secret? It is summed up in two brief sentences – "In Him all the fullness! Christ IN YOU ... glory!" (Colossians 1:19; 27)

It simply means that the Father has placed in His Beloved Son all the supply for our need. All light; all love; all power; all patience; all joy; all peace – all we need for "life and god-likeness" (II Peter 1:3), now in this present time (Colossians 2:3, 9-10).

In Him is the fullness of God. In us – nothing! We have nothing to offer God, but our *wills*. The willingness to receive His Son as our Savior, and then as our King, enthroned upon the throne of our hearts, is all that the Father desires, and asks of us.

~ The Secret Revealed ~

It was the good pleasure of God, Who separated me ... and called me through His grace, to reveal His Son IN ME. Galatians 1:15-16

The Apostle Paul did not learn the secret at the feet of Gamaliel. It was wholly sealed to him until God Himself revealed it to him, and his eyes were opened to see how the Lord had been watching over him from his birth, and had chosen him for His service.

The glorious secret can only be known by us in the same way. The Holy Spirit must unveil the living Christ as dwelling in us, just as He first of all revealed Him to us as our Savior.

Moreover we shall never know the secret by trying to grasp it with our minds, nor by puzzling over it as to *how* it can be! The Lord Jesus Himself said of the Holy Spirit, "He shall take of Mine, and shall declare it unto you." But the eternal Spirit can only reveal when our minds are at rest, and we have given up "trying to see," and when we even give up our anxious seeking to know Him, as well as all self-introspection, for many are disposed to look within for an *experience* instead of only to the risen Lord.

When we cease from our struggles, and efforts, and tell the Lord we are willing to let Him take His own time, and reveal to us His Son in His own way, then suddenly, as by a brightness above the sun, or perhaps imperceptibly, and possibly wholly apart from our consciousness, Christ is *revealed in us* – a living bright reality.

We may not be able to tell how, or when, but we know by the witness of the Holy Spirit, that the Lord Jesus reigns within, even as He said to His disciples, "In that day ye shall *know that* I am in My Father, and ... I IN YOU" (John 14:20).

~ The Secret Manifested ~

It was good pleasure of God ... to reveal His Son in me, that I might preach Him ... and they glorified God in me." Galatians 1:15-16, 24

When the churches in Judea heard what had happened to the Apostle Paul, and how he preached the faith of which he once made havoc, he says "*they glorified God in me.*" This is always the result of Christ's indwelling! When He is revealed in us, others glorify God, and not the earthen vessel He makes His temple. They do not say "what a wonderful Christian," but "what a wonderful God."

Moreover, when Christ is revealed in us, we cannot help preaching *Him* by word and life. It used to be I know *what* I have believed, but now it is *Whom* I have believed. When Christ is revealed in us, and we have learned the glorious secret, we may be sure that the "secret will be out!" There is not much need to question, shall I confess it? For others will see Him working through us, and come and ask us how they may learn the secret too.

After the revelation of Christ in the Apostle Paul, and the manifestation to others, we read of the energizing power of this wondrous secret. The Apostle writes "He that wrought effectually in Peter the same was MIGHTY IN ME" (Galatians 2:8, AV).

The Lord wrought in Paul as effectually as He wrought in Peter on the day of Pentecost, when Peter was changed from being the coward he was in the judgment hall, and became a bold, fearless witness to the crucified and risen Lord. Even so the risen Christ dwelling in the Apostle Paul wrought through him mightily, doing “mighty signs and wonders” by him, working in him both to “will and to work, for His good pleasure.”

“*He that wrought effectually in Peter was mighty in me,*” said the Apostle. Paul had proved that God could energize him as well as Peter, although he was not one of those filled with the Holy Ghost on the day of Pentecost. Oh, that each child of God might be shown by the Holy Spirit that the same Lord is Lord of all, and is rich unto all them that call upon Him. It is possible for each blood-bought child of God today to say likewise, “*He that wrought effectually in Paul, is mighty in me.*”

~ The Secret and Its Conditions ~

“I have been crucified with Christ; yet I live; and yet no longer I, but Christ liveth in me; and the life which I now live... I live in faith, the faith which is in the Son of God.” Galatians 2:20

This verse contains the secret of knowing the secret! Let us notice that the words “crucified with Christ,” *precede* “Christ liveth in me.”

Our eyes are opened to see the fullness in Christ, and then He shows us that the secret of being conformed to His image, and walking as He walked in this present evil world, lies not in our trying to be like Him, but Jesus Himself coming to dwell in us as His temples, and Himself *living His own life* through us.

It is a great step forward when, as children of God, we see that we have absolutely failed to live like Christ, and give up the trying! The patient Lord has to let us try, that we may find out that it is impossible for human beings to *copy* the life of the Holy Son of God.

Just as we attempted to save ourselves, or make ourselves fit to approach God, and then found after all our striving, that we were “nothing bettered, but rather grew worse,” so, after the matter of our salvation is settled, we again seek to do the very same thing, and think that now our sins have been forgiven, *with His help* we can succeed in pleasing Him, and working for Him. Again we are allowed to try, and fail, just that we may realize our helplessness.

How many of us also have a dim idea that we have “gifts” to offer God, and expect Him to sanctify the *old* life, and make something better of us! Someone once said it was a long road to the end of ourselves, and it does seem such a long time before we really honestly are willing to say “*in me ... dwelleth no good thing*” (Romans 7:18). Like King Saul we use our own judgment, and are willing to destroy what we consider vile and refuse, but spare what we call “good” to offer to God in service.

The Holy Spirit has to teach us, sometimes very painfully, that we have *no best to retain*, and that our very comeliness is corruption, for all that is of the old life is under the curse of sin.

The Divine plan is not to improve the old life, but that we should commit it to death – the death of the Cross for it really was crucified with Christ in the sight of God when He died on Calvary. It must not be “I” – *even apparently good* “I” – trying to please, and work for Christ. We must recognize and accept God’s sentence of death upon “I” in every form, and yield all to the Cross of Calvary.

When our eyes are opened to see our place as crucified with Christ; nailed together with Him to His Cross; and agree to live the crucified life of true self effacement, then the Spirit of God will bear witness by revealing Christ within, no longer a dim and distant Lord, but, as one has said, “an inside Savior!” Then He is able to manifest Himself through the earthly house of our bodily frame, and glorify His Father. Then He is able to work through the yielded body, not feebly and intermittently, but with effectual power; no longer hindered by us, but blessedly moving through us as He will, and we obey Him fully.

“It is no longer I that live, but Christ” – this is the secret of which *glory* and *riches* too feebly express the fullness.

We need to remember however that Christ dwelling in the believer will not destroy his individuality. The Apostle writes “Christ liveth in *me*.”

We see the capital “I” crucified, the “I” that dethrones and dishonors the Lord, but a “me” that still lives! A “me” that must yield quick and implicit obedience to the tender gracious King dwelling within the heart. Christ, not self on the throne of the heart, the new spring of life at the center of our being.

~ The Secret for Others ~

“My little children, of whom I am again in travail until Christ be formed in you.” Galatians 4:19

“Of that Christ might be revealed in them, and fully formed in them,” was the Apostle Paul’s yearning desire for his converts, and to this end he travailed on their behalf. How he watched and prayed, nursed and cared, encouraged and warned them, as he watched the Holy Spirit patiently and tenderly detaching them from the old earth-life. Paul labored among them according to the “working” which was working in him mightily (Colossians 1:29), with one great end ever before him, that Christ might be formed in them, and that he might present every one of them full-grown in Christ in the day of His appearing (Colossians 1:28-29).

This is the Glorious Secret now open to all who consent to the conditions of its unveiling. The redeemed one but an earthen vessel, a fragile body of clay, with the old "I" nailed to the Cross of Christ, and the Living Christ dwelling within. A vessel of clay manifestly not sufficient to think anything as of itself, that all may glorify God in it. A vessel of clay so yielded to God that He can work through it in unhindered power, while it is simply living, *moment by moment*, in faith upon the Son of God Who reigns within.

Thus walking hour by hour under the power of the cleansing blood, the God-possessed soul is ever being brought into fuller conformity to the death of Christ "Always bearing about in the body the dying of Jesus, that the life also of Jesus may be manifested. Always delivered unto death for Jesus' sake, that the life also of Jesus may be manifested in our mortal flesh" (II Corinthians 4:10-11).

~ The Timeless Power of The "Secret" ~

And the key to it all is FAITH— faith in the working of God. "For this cause," wrote Paul to the Ephesians, "I bow my knees unto the Father... that ye may be strengthened with power through His Spirit in the inward man; that Christ may dwell in your hearts through faith (and) that ye may be filled unto all the fullness of God" (Ephesians 3:14-19).

"God in heaven hath a treasure,
Riches none may count or tell,
Hath a deep eternal pleasure,
Christ the Son He loveth well.
God hath here on earth a treasure
None but He its price may know,
Deep unfathomable pleasure;
Christ revealed in saints below."

By Jessie Penn-Lewis

Christ in Us

We pass now to the second thought, "Christ in us." We look up to yonder heaven and see Him there surrounded by all His retinue, endued with all His infinite resources, and enthroned above all power and dominion. Yes; that is all mine; but there is something better. Having seen all the riches of yonder throne, we may bring Him down here, and have Him erect that throne in our heart, and make our heart a very heaven.

Christ in Heaven

If you read the Epistle to the Ephesians you will see that in the first chapter the apostle prays that their eyes may look up into heaven and see what He has. Put the glass to your eye; behold that cloud. See how He ascends; He is above the grave; He is above the fetters of the tomb; He is above the forces of death and hell; He is above the forces of nature; He is above the ranks of angels; He is above all the things that could harm or hurt you. And so he follows Him with the glass of faith, far above all principality, and power, and might, and dominion, and every name that is named, until at last, dazed with the ineffable glory, he pauses overwhelmed.

That is one vision. But if you read further you will see another vision. He has prayed that we might see Christ in heaven. But now he prays that we "may be strengthened with might in the inner man," for something higher and grander. "What is it, Paul? Can there be anything grander?" Oh, yes, there is, and it is this, "That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, May be able to comprehend with all saints what is the breadth, and length, and depth, and height; And to know the love of Christ which passeth knowledge, that ye might be filled with all the fullness of God" (Eph. 3:17-19). That is the other heaven, that is the heaven brought down and put into your heart. The first thought is Christ up yonder. This is Christ descending out of heaven

like the New Jerusalem, and making His dwelling in your inmost being.

Christ Formed in Us

That was Paul's cry in Galatians 4:19, for his spiritual children in Galatia. "My little children, of whom I travail in birth again until Christ be formed in you." That is his prayer for those who are already Christians. "My little children," you are regenerated; but I am travailing in birth until there shall be something more, even the very person of Christ, born in you! That is more than your being new-born. It is Christ Himself born in the new-born soul. That precious golden casket placed in the believer's breast will open, and in it will come another treasure, brighter than the golden casket; the jewel of Christ's own living presence in his heart of hearts.

"My little children, born you have been, but you want a greater One to come and dwell in you; and I travail in birth, until Christ be formed in you." This is not a character to be formed, but a Person coming to live in us, becoming so one with us that the government shall be on His shoulder, and we shall sing in the empire of the heart, "Unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, the everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end" (Isa. 9:6, 7). It is the child Christ born in the heart, so that it becomes not only a converted life, but a Christ life, a divine life. It is not a Christian battling and struggling alone, but a Christian taking into his bosom the Lord to fight his battles, just becoming a temple for God's indwelling; so that the Infinite One can say, "I will dwell in them, and walk in them; and I will be their God, and they shall be my people" (II Cor. 6:16b). It is not, "They shall be my people, and I will be their God," but it is God who is first: He will be their God, and they shall be His people.

Christ's Teachings

The truth of His indwelling is found in all Christ's deeper teachings. He did not venture to give it in the beginning, because His disciples were not ready. He referred to it in the sixth chapter of John, and they were offended when He said: "I am the living bread which came down from heaven; if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world" (John 6:51). They said: "We cannot understand him," "This is an hard saying," and went away and walked with Him no more. They thought it transcendental and sentimental.

In the fourteenth and fifteenth chapters of John He unfolds this truth once more. He says: "He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him. Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him" (John 14:21, 23). And again, in the fifteenth chapter: "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 ye abide in me, and my words abide in you, ye shall ask what ye will and it shall be done unto you" (John 15:5, 7). And again He says: "The Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you" (John 14:26). In the seventeenth chapter of John He says: "O righteous Father, I pray for them, that they may be one, as we are one. Thou in me, and I in them." And He adds: "That the love wherewith thou has loved me may be in them, and I in them."

This was the last prayer Christ ever offered for His people: "I in them." That seventeenth chapter of John was the highest utterance of Christ in this world; and these last three words, "I in them," are

most precious of all. Oh, if we want His prayer fulfilled, we must enter into the meaning of this message, and never stop short of its actual experience.

The Epistles

Again and again, throughout the latter epistles, we find this same truth repeated. In Colossians the apostle speaks of "The secret or mystery which has been hid for ages, but is now made manifest." He seems almost afraid to state it. Like someone about to tell good news, he hesitates; it is so overwhelming. That mystery hidden for ages past is now to be manifested to those who believe. This truth is like the white stone with the name upon it "which no man knoweth saving he that receiveth it" (Rev. 2:17b). Paul has at last been permitted to give the bride this signet ring. This is the secret: "Christ in You the Hope of Glory." Have you received it? Has it been opened to you? It is the sapphire jewel that will outflash the glories of the New Jerusalem.

Paul testifies in Galatians 2:20, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." That is the way Paul obtained it, by dying to his own life and taking Christ instead.

The Lord came to the isle of Patmos, and gave John this message: "Behold, I stand at the door, and knock: if any man will hear my voice, and open the door, I will come in to him and sup with him, and he with me" (Rev. 3:20). It was written to the Church of Laodicea—the people that called themselves the Church of God, but whose hearts were closed; self was on the throne. "I am rich," they said, "and increased with goods, and have need of nothing." Outside stood the pleading form of Jesus, His locks wet with the dew of the morning. Christ Himself was knocking and waiting and saying: "If any man will hear my voice, and open the door, I will come in to him, and sup with him, and he with me." Oh, is it not a

pathetic picture, a shameful picture! This message was addressed to the last of the seven Churches, the closing representative of modern Christianity; the Church of today. He was outside the door, and the Church inside, satisfied to have Him there. And He is saying: "Thou knowest not that thou art wretched, and miserable, and poor, and blind, and naked"; while they said, "I am rich and increased with goods, and have need of nothing."

Christ's Own Dependence

Christ said in the fifth chapter of John, that He had no independent life of His own, but was constantly dependent on His Father for every word and act. The Christ life is the very life that Christ lived on this earth. Is it not strange to hear Him say, with all His resources, "I can of mine own self do nothing: as I hear, I judge . . ." (John 5:30). Jesus, who walked this earth as our Example, never tried to be independent, but He constantly received His Father's life; drew His being from His Father, and lived by Him. "As the living Father has sent me, and I live by the Father, so he that eateth me, even he shall live by me."

So He wants you and me to live by Him. He is just repeating the life He lived when He trod the hills of Galilee; utterly dependent, an empty vessel, receiving all from above. So, now, He requires you and me to be empty vessels, receiving all from Him. "In that day"—"When the Spirit of Truth is come," will He bring something that will make you important, something that will make you so pure that you will sit down and look at your holiness? Not a bit of it. This is what happens when the Holy Spirit comes into the heart: "At that day ye shall know that I am in the Father." You shall understand how I have been linked with Father and dependent on Him for My very life. And ye shall learn thus to depend upon Me. "At that day ye shall know that I am in my Father, and ye in me, and I in you" (John 14:20). You will not know that you are holy and strong; but you will know that I am holy and strong, and in you as your purity and strength.

He represents this union by the double figure of a glorious sunrise, and a home scene. First, "I will manifest myself" (John 14:21). This is a Greek word, meaning to shine forth, conveying the same idea as Isaiah when he says: "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee." This is what Jesus means when He says: "I will manifest myself to him." How it suggests the closing promise of the Old Testament: "But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; . . ." (Mal. 4:2a).

The other figure is that of the home. "We will come unto him, and make our abode with him" (John 14:23). He will make our spirits His dwelling place. The once sad and sinful heart now indwelt by Christ shall become the palace of a king, where the believer shall dwell under the shadow of His presence, and in the joy of His fellowship.

Christ never is so distant from us
As even to be near,
He dwells within the yielded spirit,
And makes our heaven here.

From The Christ Life by A. B Simpson

Abide in Christ: The Glorified One

“Your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory.”—COL. III. 3, 4.

HE THAT abides in Christ the Crucified One, learns to know what it is to be crucified with Him, and in Him to be indeed dead unto sin. He that abides in Christ the Risen and Glorified One, becomes in the same way partaker of His resurrection life, and of the glory with which He has now been crowned in heaven. Unspeakable are the blessings which flow to the soul from the union with Jesus in His glorified life.

This life is a life of *perfect victory and rest*. Before His death, the Son of God had to suffer and to struggle, could be tempted and troubled by sin and its assaults: as the Risen One, He has triumphed over sin; and, as the Glorified One, His humanity has entered into participation of the glory of Deity. The believer who abides in Him as such, as led to see how the power of sin and the flesh are indeed destroyed: the consciousness of complete and everlasting deliverance becomes increasingly clear, and the blessed rest and peace, the fruit of such a conviction that victory and deliverance are an accomplished fact, take possession of the life. Abiding in Jesus, in whom he has been raised and set in the heavenly places, he receives of that glorious life streaming from the Head through every member of the body.

This life is a life in *the full fellowship of the Father's love and holiness*. Jesus often gave prominence to this thought with His disciples. His death was a going to the Father. He prayed: “Glorify me, O Father, *with Thyself*, with the glory which I had *with Thee*.” As the believer, abiding in Christ the Glorified One, seeks to realize and experience what His union with Jesus on the throne implies, he apprehends how the unclouded light of the Father's presence is His highest glory and blessedness, and in Him the believer's portion too. He

learns the sacred art of always, in fellowship with His exalted Head, dwelling in the secret of the Father's presence. Further, when Jesus was on earth, temptation could still reach Him: in glory, everything is holy, and in perfect harmony with the will of God. And so the believer who abides in Him experiences that in this high fellowship his spirit is sanctified into growing harmony with the Father's will. The heavenly life of Jesus is the power that casts out sin.

This life is a life of *loving beneficence and activity*. Seated on His throne, He dispenses His gifts, bestows His Spirit, and never ceases in love to watch and to work for those who are His. The believer cannot abide in Jesus the Glorified One, without feeling himself stirred and strengthened to work: the Spirit and the love of Jesus breathe the will and the power to be a blessing to others. Jesus went to heaven with the very object of obtaining power there to bless abundantly. He does this as the heavenly Vine only through the medium of His people as His branches. Whoever, therefore, abides in Him, the Glorified One, bears much fruit, for he receives of the Spirit and the power of the eternal life of his exalted Lord, and becomes the channel through which the fulness of Jesus, who hath been exalted to be a Prince and a Saviour, flows out to bless those around him.

There is one more thought in regard to this life of the Glorified One, and ours in Him. It is a life of *wondrous expectation and hope*. It is so with Christ. He sits at the right hand of God, *expecting* till all His enemies be made His footstool, looking forward to the time when He shall receive His full reward, when His glory shall be made manifest, and His beloved people be ever with Him in that glory. The hope of Christ is the hope of His redeemed: "I will come again and take you to myself, that where I am there ye may be also." This promise is as precious to Christ as it ever can be to us. The joy of meeting is surely no less for the coming bridegroom than for the waiting bride. The life of Christ in glory is one of longing expectation: the full glory only comes when His beloved are with Him.

The believer who abides closely in Christ will share

with Him in this spirit of expectation. Not so much for the increase of personal happiness, but from the spirit of enthusiastic allegiance to his King, he longs to see Him come in His glory, reigning over every enemy, the full revelation of God's everlasting love. "Till He come," is the watchword of every true-hearted believer. "Christ shall appear, and we shall appear with Him in glory."

There may be very serious differences in the exposition of the promises of His coming. To one it is plain as day that He is coming very speedily in person to reign on earth, and that speedy coming is his hope and his stay. To another, loving his Bible and his Saviour not less, the coming can mean nothing but the judgment day—the solemn transition from time to eternity, the close of history on earth, the beginning of heaven; and the thought of that manifestation of his Saviour's glory is no less his joy and his strength. It is Jesus, Jesus coming again, Jesus taking us to Himself, Jesus adored as Lord of all, that is to the whole Church the sum and the centre of its hope.

It is by abiding in Christ the Glorified One that the believer will be quickened to that truly spiritual looking for His coming, which alone brings true blessing to the soul. There is an interest in the study of the things which are to be, in which the discipleship of a school is often more marked than the discipleship of Christ the meek; in which contentings for opinions and condemnation of brethren are more striking than any signs of the coming glory. It is only the humility that is willing to learn from those who may have other gifts and deeper revelations of the truth than we, and the love that always speaks gently and tenderly of those who see not as we do, and the heavenliness that shows that the Coming One is indeed already our life, that will persuade either the Church or the world that this our faith is not in the wisdom of men, but in the power of God. To testify of the Saviour as the Coming One, we must be abiding in and bearing the image of Him as the Glorified One. Not the correctness of the views we hold, nor the earnestness with which we advocate

them, will prepare us for meeting Him, but only the abiding in Him. Then only can our being manifested in glory with Him be what it is meant to be—a transfiguration, a breaking out and shining forth of the indwelling glory that had been waiting for the day of revelation.

Blessed life! “the life hid with Christ in God,” “set in the heavenlies in Christ,” abiding in Christ the glorified! Once again the question comes: Can a feeble child of dust really dwell in fellowship with the King of glory? And again the blessed answer has to be given: To maintain that union is the very work for which Christ has all power in heaven and earth at His disposal. The blessing will be given to him who will trust his Lord for it, who in faith and confident expectation ceases not to yield himself to be wholly one with Him. It was an act of wondrous though simple faith, in which the soul yielded itself at first to the Saviour. That faith grows up to clearer insight and faster hold of God’s truth that we are one with Him in His glory. In that same wondrous faith, wondrously simple, but wondrously mighty, the soul learns to abandon itself entirely to the keeping of Christ’s almighty power, and the actings of His eternal life. Because it knows that it has the Spirit of God dwelling within to communicate all that Christ is, it no longer looks upon it as a burden or a work, but allows the divine life to have its way, to do its work; its faith is the increasing abandonment of self, the expectation and acceptance of all that the love and the power of the Glorified One can perform. In that faith unbroken fellowship is maintained, and growing conformity realized. As with Moses, the fellowship makes partakers of the glory, and the life begins to shine with a brightness not of this world.

Blessed life! *it is ours*, for Jesus is ours. Blessed life! we have the possession within us in its hidden power, and we have the prospect before us in its fullest glory. May our daily lives be the bright and blessed proof that the hidden power dwells within, preparing us for the glory to be revealed. May our abiding in

Christ the Glorified One be our power to live to the
glory of the Father, our fitness to share to the glory
of the Son.

AND NOW,
LITTLE CHILDREN,
ABIDE IN HIM,
THAT, WHEN HE SHALL APPEAR, WE MAY HAVE
CONFIDENCE, AND NOT BE ASHAMED
BEFORE HIM AT HIS COMING.

From Abide in Christ by Andrew Murray

Where do you go in
times of need?

The Lord of Hosts!

Jehovah-Sabaoth – the Lord of Hosts

So often I think of our brothers and sisters in Christ who live under the iron heel of communism. They remind me of the young doe, exhausted and without strength, unable to go any longer, unable to survive. What keeps their Christianity from being stamped out by all the threats and atrocities that godless governments hold over their heads? Why, instead of being extinguished by their oppressors, does their zeal for God break out into new flames of passion, spread uncontrollably and affect an even larger population?

Have you read their stories and wondered how they have endured? How can they go back to prisons or mental institutions over and over again just for the furtherance of the gospel?

When you have read those stories, maybe you have wondered whether you could persevere as they have. Why do you wonder? Why do you doubt the strength of your commitment to Jesus Christ? Why do you question your devotion to the furtherance of His kingdom at the cost of home, family, security, safety? In all probability, Beloved, it is because you have never been in a position like theirs. It has never cost you much to be a follower of Jesus Christ. Therefore, when you try to imagine how you would react, you can only look at your own weaknesses and assume that you would fail! Some of you assume that since you have difficulty witnessing now—standing for Christ in a society like ours—you would never stand in an adverse society!

O Precious Ones, if you had come to the end of your strength and needed deliverance like the doe, you too might seek refuge in a place that seemed unnatural to you. Just as the doe turned to the man, you might turn to *Jehovah-sabaoth*, the Lord of hosts.

Not until there seemed no other recourse for deliverance did the children of Israel come to know God as Jehovah-sabaoth! The word *sabaoth* is written *tsebaah* according to the *Strong's Concordance* and is the word for a mass, a mass of people or things, such as an army. It is used to refer to a host of angels or heavenly bodies, a celestial army, or to all that the earth contains. The name Jehovah-sabaoth is never used until the book of 1 Samuel, and then in two out of three instances it is used by individuals. At that time apparently Israel did not see her need to call upon Him as Lord of hosts. Yet when we read the prophets Isaiah, Jeremiah, Amos, Haggai, Zechariah, and Malachi, we find this name for God used over and over again. It appears fifty-two times in Zechariah's fourteen chapters, and eighty-three times in Jeremiah's fifty-two chapters!

Why is God repeatedly referred to as the Lord of hosts in Isaiah and Jeremiah but not in Ezekiel? Because this name belongs to a certain stage in the experience of God's people. It is God's name for man's extremity. Not until we, as God's chosen people, find ourselves failing and impotent in the face of trial do we realize our need to run to our Jehovah-sabaoth. This is a name for those who, in the midst of a struggle, find their own resources inadequate. It is not a

name for those who have ceased to fight. Therefore, you won't find it in Ezekiel; in Ezekiel's day God's people were to settle down for seventy years of captivity. This is our name to run to when, from man's perspective, there is no other help.

From God's perspective, it is a name that reminds His people of exactly who He is—the Lord of hosts. Not only the One who delivers but also the One who judges! Thus, we see God in the book of Malachi reminding His people over and over again of His name Jehovah-sabaoth: “‘I am not pleased with you,’ says the Lord of hosts . . . ‘for My name will be great among the nations,’ says the Lord of hosts . . . ‘I am a great King,’ says the Lord of hosts, ‘and My name is feared among the nations’ ” (Malachi 1:10, 11, 14).

In Malachi, twenty-two of the twenty-four usages of this name appear in the phrase “saith the Lord of hosts,” indicating a direct word from God. Malachi was written to a people who honored God with their lips but not with their lives; therefore, once again, we see man's failures. God wanted them to see Him as Lord of hosts and bow the knee. Here is a name that you would associate with His sovereign rulership of things in heaven and on earth! This is His name to meet failure and offer deliverance. O Beloved, do not forget it, for it is “a strong tower; the righteous runs into it and is safe” (Proverbs 18:10). It is a name that keeps you from boasting in chariots and horses (Psalms 20:7), for who needs them when the name of his God is the Lord of hosts!

Let's look at some usages of this name and note the circumstances surrounding them. After you read these verses, write out your insights about how Jehovah-sabaoth figures in these circumstances.

The first two instances of Jehovah-sabaoth are in 1 Samuel 1:3–11. This incident occurred in the final days of the judges. In the days of Samuel, the last judge, we find a transition in Israel's history from a theocracy to a monarchy.*

* Theocracy means that the people are ruled by God; under a monarchy, the people are ruled by a king.

1 Samuel 1:1-3

Now there was a certain man from Ramathaim-zophim from the hill country of Ephraim, and his name was Elkanah the son of Jeroham, the son of Elihu, the son of Tohu, the son of Zuph, an Ephraimite. And he had two wives: the name of one was Hannah and the name of the other Peninnah; and Peninnah had children, but Hannah had no children. Now this man would go up from his city yearly to worship and to sacrifice to the Lord of hosts in Shiloh. And the two sons of Eli, Hophni and Phinehas were priests to the Lord there.

Because God had closed Hannah's womb, it brought her great distress from Peninnah, Elkanah's other wife.

1 Samuel 1:6, 7, 10, 11

Her rival, however, would provoke her bitterly to irritate her, because the Lord had closed her womb. And it happened year after year, as often as she went up to the house of the Lord, she would provoke her, so she wept and would not eat . . . And she, greatly distressed, prayed to the Lord and wept bitterly. And she made a vow and said, "O Lord of hosts, if Thou wilt indeed look on the affliction of Thy maidservant and remember me, and not forget Thy maidservant, but wilt give Thy maidservant a son, then I will give him to the Lord all the days of his life, and a razor shall never come on his head.

God answered that prayer and gave Samuel to Hannah.

The fourth usage of Jehovah-sabaoth in 1 Samuel occurs as David faces the Philistine giant, Goliath. (We will look at the third usage of Jehovah-sabaoth later. At this point, I am not following a chronological order because the third usage concerns a nation rather than an individual.)

1 Samuel 17:42-47

When the Philistine looked and saw David, he disdained him; for he was but a youth, and ruddy, with a handsome appearance. And the Philistine said to David, "Am I a dog, that you come to me with sticks?" And the Philistine cursed David by his gods. The Philistine also said to David, "Come to me, and I will give your flesh to the birds of the sky and the beasts of the field." Then David said to the Philistine, "You come to me with a sword, a spear, and a javelin, but I come to you in the name of the Lord of hosts, the God of the armies of Israel, whom you have taunted. This day the Lord will deliver you up into my hands, and I will strike you down and remove your head from you. And I will give the dead bodies of the army of the Philistines this day to the birds of the sky and the wild beasts of the earth, that all the earth may know that there is a God in Israel, and that all this assembly may know that the Lord does not deliver by sword or by spear; for the battle is the Lord's and He will give you into our hands."

Both Hannah and David called upon the Lord of hosts and found deliverance through His name. And deliverance is there for you also, whatever your extremity. Yet His name cannot be used as a sort of magic cure-all. Remember, it is the righteous who run into it and are safe (Proverbs 18:10). In the third occurrence of Jehovah-sabaoth in 1 Samuel, as it falls chronologically, we find the Israelites in conflict with the Philistines.

1 Samuel 4:3, 4

When the people came into the camp, the elders of Israel said, "Why has the Lord defeated us today before the Philistines? Let us take to ourselves from Shiloh the ark of the covenant of the Lord, that it may come among us and deliver us from the power of our enemies." So the people sent to Shiloh, and from there they carried the ark of the covenant of the Lord of hosts who sits above the cherubim; and the two sons of Eli, Hophni and Phinehas, were there with the ark of the covenant of God.

God's people thought that all they needed was the presence of the ark of the covenant of the Lord of hosts. Certainly then, deliverance would come from Jehovah-sabaoth! But they were wrong. Religion does not deliver, only righteousness.

1 Samuel 4:10, 11

So the Philistines fought and Israel was defeated, and every man fled to his tent, and the slaughter was very great; for there fell of Israel thirty thousand foot soldiers. And the ark of God was taken; and the two sons of Eli, Hophni and Phinehas, died.

O Beloved, do you see? Do you understand? His name is there as a strong tower for us to call on, but we cannot misuse it. If we want deliverance we must come to Him in righteousness.

"But," you say, "I have no righteousness." True, in and of yourself you have none. Yet, His righteousness is available to you, for He is also *Jehovah-tsidkenu*, the Lord our righteousness. We will study this soon but until then, "Thus says the Lord of hosts, 'Consider your ways!'" (Haggai 1:7).

Should a time come when you must physically suffer for your faith, could you endure? Of course, for the name of your God is the Lord of hosts . . . "the righteous runs into it and is safe" (Proverbs 18:10).

Jeremiah 20:11-13

But the Lord is with me like a dread champion; therefore

my persecutors will stumble and not prevail. They will be utterly ashamed, because they have failed, with an everlasting disgrace that will not be forgotten. Yet, O Lord of hosts, Thou who dost test the righteous, Who seest the mind and the heart; let me see Thy vengeance on them; for to Thee I have set forth my cause. Sing to the Lord, praise the Lord! For He has delivered the soul of the needy one from the hand of evildoers.

The Lord of hosts is with us; the God of Jacob is our stronghold. Selah (Psalms 46:7).

Discussion Questions

1. Jehovah-sabaoth is the Lord of hosts. What does it mean?
2. Why do you think God is referred to by this name in Isaiah and Jeremiah and not in Ezekiel?
3. If you had to characterize the strongest quality of Jehovah-sabaoth, what would you say it is?
4. What is the prerequisite for calling on Jehovah-sabaoth? Why?
5. Can you think of a time when you wish you had known this truth about your God? When was it?
6. How did David use this name of God?
7. In what kind of situation can you see that a knowledge of this name would be most valuable?

From Lord, I Want to Know You by Kay Arthur

This image shows a single sheet of white paper with horizontal ruling lines. The lines are evenly spaced and run across the width of the page. There are no margins, text, or other markings on the paper.

