



The Necessity of Vision

by
Jimmy Ned Collins

Covenant Ministries International

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The Necessity

In the Body of Christ, there is the great necessity for seeing. However it is not a seeing with the natural eyes or by way of the natural understanding. It is the Sight of God, the Vision of God. This is not outward, but inward. In our souls, in our hearts, there must take place this same miracle of sight, as the miracle of New Birth. Sight is a miracle of God. I say miracle, because that is what it is, a miracle of God. Just as it is beyond man in his ability to be born again (Jn 1:11-13, Mtt 19:16-26), so also is it beyond man in his ability to see. Both are miracles of God (Gal 1:15-16). One who is born again, is in effect –born blind. When Jesus of Nazareth walked on the earth, He healed a man who was born blind (Jn 9). It was a miracle. It was beyond that man to heal himself or to get better. Just as it was such a miracle for that one to receive sight, for us it is just as much a miracle of God. We cannot decide one day to have sight, as though we could say, “OK, now I have sight”, or “Now I will have sight”, etc... and go about doing things to attain sight: “I will read my Bible more; I will pray more”; etc.... NO, this is a thing of God (God opens our eyes). When He opens our eyes, He opens our eyes for ONE Purpose –to see His Risen Son, to see His Son. The purpose for sight, the purpose for vision, is to see His Son. This is why our eyes are opened. This is the Vision of God: His beloved Son in increase, His glorified Seed in increase. There is NO other vision of God. There is NO other sight of God. His Vision is His Son.

Jn 1:11-13 ¹¹ He came unto his own, and his own received him not. ¹² But as many as received him, to them gave he power to become the sons of God, *even* to them that believe on his name: ¹³ **Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.**

Mtt 19:16-26 ¹⁶ ¶ And, behold, one came and said unto him, Good Master, what good thing shall I do, that I may have eternal life? ¹⁷ And he said unto him, Why callest thou me good? *there is* none good but one, *that is*, God: but if thou wilt enter into life, keep the commandments. ¹⁸ He saith unto him, Which? Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, ¹⁹ Honour thy father and *thy* mother: and, Thou shalt love thy neighbour as thyself. ²⁰ The young man saith unto him, All these things have I kept from my youth up: what lack I yet? ²¹ Jesus said unto him, If thou wilt be perfect, go *and* sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come *and* follow me. ²² But when the young man heard that saying, he went away sorrowful: for he had great possessions. ²³ ¶ Then said Jesus unto his disciples, Verily I say unto you, That a rich man shall hardly enter into the kingdom of heaven. ²⁴ And again I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God. ²⁵ When his disciples heard *it*, they were exceedingly amazed, saying, Who then can be saved? ²⁶ But Jesus beheld *them*, and said unto them, With men this is impossible; but with God all things are possible.

Gal 1:15-16 ¹⁵ **But when it pleased God**, who separated me from my mother’s womb, and called *me* by his grace, ¹⁶ **To reveal his Son in me**, that I might preach him among the heathen; immediately I conferred not with flesh and blood:

The seeing of this Son is crucial for the one who is born again. The seeing of this Son is the basis of knowing God. The seeing of this Son is necessary for reading the Scriptures and for

Bible study. It is only by the understanding of Christ that we understand the Scriptures. And this understanding comes only through the indwelling Christ being revealed. Our seeing this Son, or lack of seeing this Son will determine the end we have in view: ourselves (mankind), or Christ. This will also determine how we interpret the Scriptures and what we declare unto others, teach unto others, preach unto others, and demonstrate unto others.

Let us look, for example, at the book of Ezekiel. In reading this book, the typical view and way the majority of believers approach this book is to separate *things* from Christ. We come out with *things*, and we declare those *things*. We preach those *things*. But in the entire time of searching and Bible study, we have missed Christ. We have not seen the More Excellent Man.

1Cor 12:31 But covet earnestly the best gifts: and yet shew I unto you a more excellent way.

Heb 11:4 By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh.

So we go away seeing *things* and not seeing Christ. Therefore we preach *things* and not Christ. But the Lord NEVER intended for us to see *things* and therefore preach *things*, declare *things*, and exhibit *things*. NO, the Lord intends for us to see His Christ, and therefore know His Risen Glorified Seed, know His Risen Glorified Christ, know His Son.

For example, let us consider the Apostle Paul. We look up to Paul. We say Paul is a great Apostle, a great teacher, a great evangelist, a great missionary, a great miracle worker, and our lists go on and on. Since we look up to Paul, let us see what Paul has to say:

Gal 1:15-16 ¹⁵ **But when it pleased God**, who separated me from my mother's womb, and called *me* by his grace, ¹⁶ **To reveal<601> his Son in me, that I might preach him** among the heathen; immediately I conferred not with flesh and blood:

ALL of the things that we admire in Paul are *only* the result of Christ being revealed in him. Because of the indwelling Christ being revealed in Paul, he now has nothing to preach, nothing to teach, nothing to declare, in effect, nothing to exhibit except the risen Christ. Not only that, but this is ALL that Paul wants to know for himself and for others.

1Cor 1:3-9 ³ Grace *be* unto you, and peace, from God our Father, and *from* the Lord Jesus Christ. ⁴ I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ; ⁵ That in every thing ye are enriched by him, in all utterance, and *in* all knowledge; ⁶ Even as the testimony of Christ was confirmed in you: ⁷ So that ye come behind in no gift; waiting for the coming<602> of our Lord Jesus Christ: ⁸ Who shall also confirm you unto the end, *that ye may be* blameless in the day of our Lord Jesus Christ. ⁹ God *is* faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord.

1Cor 2:1-2 ¹ ¶ And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. ² For I determined not to know any thing among you, save Jesus Christ, and him crucified.

2Cor 4:6 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.

Eph 1:15-20 ¹⁵ ¶ Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the saints, ¹⁶ Cease not to give thanks for you, making mention of you in my prayers; ¹⁷ That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation<602> in the knowledge of him: ¹⁸ The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, ¹⁹ And what *is* the exceeding greatness of his power to us—ward who believe, according to the working of his mighty power, ²⁰ Which he wrought in Christ, when he raised him from the dead, and set *him* at his own right hand in the heavenly *places*,

Phil 3:7-8 (1912 Weymouth NT Translation) ⁷ Yet all that was gain to me—for Christ’s sake I have reckoned it loss. ⁸ Nay, I even reckon all things as pure loss because of the priceless privilege of knowing Christ Jesus my Lord. And for His sake I have suffered the loss of everything, and reckon it all as mere refuse, in order that I may win Christ and be found in union with Him,

Phil 3:13-15 ¹³ Brethren, I count not myself to have apprehended: but *this* one thing *I do*, forgetting those things which are behind, and reaching forth unto those things which are before, ¹⁴ I press toward the mark for the prize of the high calling of God in Christ Jesus. ¹⁵ ¶ Let us therefore, as many as be perfect, be thus minded: and if in any thing ye be otherwise minded, God shall reveal<601> even this unto you.

Col 1:24-29 ²⁴ Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body’s sake, which is the church: ²⁵ Whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfil the word of God; ²⁶ *Even* the mystery which hath been hid from ages and from generations, but now is made manifest to his saints: ²⁷ To whom God would make known what *is* the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory: ²⁸ Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus: ²⁹ Whereunto I also labour, striving according to his working, which worketh in me mightily.

So then, “that I might preach Him, that I might exhibit Him.” There is NO power in declaring *things*. Christ is the Power; Christ Crucified is the Power.

1Cor 1:17-24 ¹⁷ ¶ For Christ sent me not to baptize, but to preach the gospel: not with wisdom of words, lest the cross of Christ should be made of none effect. ¹⁸ **For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God.** ¹⁹ For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. ²⁰ Where *is* the wise? where *is* the scribe? where *is* the disputer of this world? hath not God made foolish the wisdom of this world? ²¹ For after that in the wisdom of God **the world by wisdom knew not God**, it pleased God by the foolishness of preaching to save them that believe. ²² For the Jews require a sign, and the Greeks seek after wisdom: ²³ **But we preach Christ crucified**, unto the Jews a stumblingblock, and unto the Greeks foolishness; ²⁴ **But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God.**

Paul is speaking this of himself and other believers, not just other Apostles. Let us look at Stephen for example. Was Stephen one of the “Apostles”? NO, but Christ was revealed in Stephen. Stephen exhibits a nature that is beyond the natural nature of humanity. Stephen exhibits the nature of Christ. Stephen is motivated by the nature of Christ. Christ was revealed in Stephen, and you can see the results of this inward revealing by his own words after his discourse.

Acts 7:59-60 (NASB) ⁵⁹ And they went on stoning Stephen as he called upon *the Lord* and said, "Lord Jesus, receive my spirit!" ⁶⁰ And falling on his knees, he cried out with a loud voice, "**Lord, do not hold this sin against them!**" And having said this, he fell asleep.

Who says this? ONLY He Whom also says:

Lk 23:33-34 ³³ And when they were come to the place, which is called Calvary, there they crucified him, and the malefactors, one on the right hand, and the other on the left. ³⁴ **Then said Jesus, Father, forgive them; for they know not what they do.** And they parted his raiment, and cast lots.

This is Christ; this is NOT Stephen. We know this. Stephen could say what he said ONLY because Christ had been revealed in Stephen, and Stephen had continued in this revealing (the appearing of the Lord).

Back to the Apostle Paul, the one we look up to. Paul’s desire was to know the Lord. And his desire for others was the same.

-That I may know Him:

Phil 3:7-11 ⁷ But what things were gain to me, those I counted loss for Christ. ⁸ Yea doubtless, and I count all things *but* loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them *but* dung, that I may win Christ, ⁹ ¶ And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith: ¹⁰ That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; ¹¹ If by any means I might attain unto the resurrection of the dead.

Phil 3:7-8 (1912 Weymouth NT Translation) ⁷ Yet all that was gain to me—for Christ’s sake I have reckoned it loss. ⁸ Nay, I even reckon all things as pure loss because of the priceless privilege of knowing Christ Jesus my Lord. And for His sake I have suffered the loss of everything, and reckon it all as mere refuse, in order that I may win Christ and be found in union with Him,

Phil 3:7-11 (1936 Williams New Testament) ⁷ But for Christ’s sake I have counted all that was gain to me as loss. ⁸ Yes, indeed, I certainly do count everything as loss compared with the priceless privilege of knowing Christ Jesus my Lord. For His sake I have lost everything, and value it all as mere refuse, in order to gain Christ ⁹ ¶ and be actually in union with Him, not having a supposed right standing with God which depends on my doing what the law commands, but one that comes through faith in Christ, the real right standing with God which originates from Him and rests on faith. ¹⁰ Yes, I long to come to know Him; that is, the power of His resurrection and so to share with Him His sufferings as to be continuously transformed by

His death, ¹¹ in the hope of attaining, in some measure, the resurrection that lifts me out from among the dead.

Eph 3:7-11 ⁷ Whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power. ⁸ Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles **the unsearchable riches of Christ**; ⁹ **And to make all men see**<5461> what *is* the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ: ¹⁰ To the intent that now unto the principalities and powers in heavenly *places* might be known by the church the manifold wisdom of God, ¹¹ According to **the eternal purpose which he purposed in Christ Jesus our Lord**:

-I Press toward the mark

Phil 3:13-14 ¹³ Brethren, I count not myself to have apprehended: but *this* one thing *I do*, forgetting those things which are behind, and reaching forth unto those things which are before, ¹⁴ I press toward the mark for the prize of the high calling of God in Christ Jesus.

So then, the bull's eye, the mark, the target. This is Christ Himself, and knowing Him. But how do we know Christ? We *only* know Christ as He is revealed in us. If He is NOT revealed in us, then we do not know anything.

Once again, let us look at our example of the blind man, the one born blind. If you describe something to him, he has no basis, or reference point, or concept of what you are describing. Can he really know what you are describing or talking about? He thinks he knows about that which is described, but he has never seen it for himself. Therefore he truly does not know it. He does not have the understanding of God. Yes, he understands something to be a certain way, but he does not have the understanding of God. Likewise, we can mentally agree with what is declared. "Yes, I understand, I need to see the Lord, I need to see Christ, Christ must be revealed." But then we go to the Scriptures and see *something* with our natural eyes, the natural mind, our carnal mind, and then we say, "Christ has been revealed". And we have missed the More Excellent Man. We have missed the More Excellent Way.

We can mentally assent, mentally agree, "Yes, that is so...; I see it brother; I understand what you are saying; I know what you are saying". **But one cannot know Christ except Christ be revealed of the Father** (Mtt 16:15-17). One cannot understand Christ except Christ be revealed of the Father. The perfect example of this is Nicodemus. Who was Nicodemus? Nicodemus was a prominent leader of the Jews.

Mtt 16:15-17 ¹⁵ He saith unto them, But whom say ye that I am? ¹⁶ And Simon Peter answered and said, Thou art the Christ, the Son of the living God. ¹⁷ 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.

Jn 3:1 There was a man of the Pharisees, named Nicodemus, a ruler of the Jews:

John Gill's Expositor

Ver. 1. *There was a man of the Pharisees, &c.*] ...This man was not a common and ordinary man, but a man of note and eminence, of dignity and figure; and who was of the sect of the Pharisees

a ruler of the Jews; not a civil magistrate; for the civil government was now in the hands of the Romans; but an ecclesiastical ruler; he was a member of the Sanhedrim, which consisted of the doctors, or wise men, and priests, Levites, and elders of the people; and so was a dignified person, and as afterwards called, a master in Israel.

1599 Geneva Bible Footnotes

(a) A man of great estimation and a ruler amongst the Jews

Online Bible Verse Themes: Courts

1) Sanhedrin (council), the supreme council, or court, of the Jewish Nation

It consisted of seventy-one members all of whom were required to be over thirty years of age and married. They must be of good reputation and well instructed in the law.

So then, Nicodemus was a Jewish leader. He understood, and he knew the Scriptures. But even according to this understanding that he had, this knowing, this carnal knowledge, natural understanding, natural reasoning, this is still not what God is after. Jesus says, “You must be born again”. Nicodemus was a ruler, not just anybody, he was a teacher, he taught others, he preached to others, he was not some person doing whatever he wanted to do, he was a “minister” to the people, to the people of God. And Nicodemus says, “Oh, ok, yes Jesus, I must be born again. I see what you are saying, I understand what you are saying, etc.... But new birth is for those who are not Israelites. New birth is for the Gentiles, how can I being a Jew be born a Jew again? I am already a Jew.” (Barnes Notes). But Nicodemus’ sight, his understanding is based on a natural understanding, a natural comprehension, the carnal mind, the religious mind, but it was not based on Christ being revealed.

Barnes New Testament Notes: Jn 3:4

Verse 4. *How can a man, &c.* It may seem remarkable that Nicodemus understood the Saviour *literally*, when the expression *to be born again* was in common use among the Jews to denote a change from *Gentilism* to *Judaism* by becoming a proselyte by *baptism*. The word with them meant a change from the state of a heathen to that of a Jew. But they never used it as applicable to a Jew, because they supposed that by his birth every Jew was entitled to all the privileges of the people of God. When, therefore, our Saviour used it of a Jew, when he affirmed its necessity of *every man*, Nicodemus supposed that there was an absurdity in the doctrine, or something that surpassed his comprehension, and he therefore asked whether it was possible that Jesus could teach so absurd a doctrine—as he could conceive no other sense as applicable to a Jew—as that he should, when old, enter a second time into his mother’s womb and be born. ...

Nicodemus saw the physical Jesus standing in front of him. But Nicodemus at this point in time was not born again. Therefore Christ could not be revealed in him. What can be revealed? –Only that which is there, within. If you are not born again, Christ is not within, and therefore Christ cannot be revealed. So Nicodemus in his mind, according to the way he sees things, the way he understands things to be (Nicodemus who knew the Scriptures probably more than all of us here combined because he was a Pharisee, and a master in Israel), his response to Jesus was, “Yes, I know, I understand what you are saying, I can see what you are telling me. But I am a Jew, and You are telling me that I, Nicodemus need to go back into my mother’s womb and come out again, a *new Jew*. It’s me, a new Nicodemus, a better Nicodemus.”

Easton's Revised Bible Dictionary: "Pharisee"

...They were extremely accurate and minute in all matters appertaining to the law of Moses
#Mt 9:14 23:15 Lu 11:39 #Lu 18:12

This is how Nicodemus perceived Christ's statement, "What you are telling me is not for me, I am already a Jew. This makes no sense. Maybe I, being old, should just climb back into my mother's womb and come out again. But I am already a Jew. New birth is for Gentiles etc...". We know that is not what Jesus meant. New Birth is something greater than the natural man, "me" or "you", doing something. New Birth is not me doing anything at all. New Birth is a miracle of God (Jn 1:11-13).

Jn 1:11-13 ¹¹ He came unto his own, and his own received him not. ¹² But as many as received him, to them gave he power to become the sons of God, *even* to them that believe on his name: ¹³ **Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.**

For instance, what did we do in the physical, natural realm to be birthed in the natural? -- Nothing! Your parents in union conceived you. Even greater than this is New Birth. God the Father, through the Spirit, births His Son in us. He Births us of New Life, the Newness of which is Christ Himself. He is what is New. It is not "me" again but Christ in me - born again, born from above, born of the Seed of God (according to the original Greek).

Jn 3:3 Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again <509>, he cannot see the kingdom of God.

Strong's Greek Lexicon: Jn 3:3 "again" <509>, (emphasis added)

509. ἀνωθεν *an'-o-then*; from 507; from above; by analogy, **from the first**; by implication, anew:-- **from above**, again, **from the beginning (very first)**, the top.

Jn 8:23 And he said unto them, Ye are from beneath; I am from above: ye are of this world; I am not of this world.

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

Rev 1:11 Saying, **I am Alpha and Omega, the first and the last**: and, What thou seest, write in a book, and send *it* unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea.

Rev 21:6 And he said unto me, It is done. **I am Alpha and Omega, the beginning and the end**. I will give unto him that is athirst of the fountain of the water of life freely.

Rev 22:13 **I am Alpha and Omega, the beginning and the end, the first and the last**.

This Nicodemus is an intelligent man, following God. He has a knowledge of the Scripture. However, at this point in time, he does not have the Substance of which the Scriptures speak

(Christ Himself). Consequently, the Substance cannot be revealed within him. So he comes out with statements of what he thinks Jesus Himself is speaking to him. “Oh yes, I know what You mean..., I Nicodemus must do this and this, etc..., and this must happen to Nicodemus”. But Jesus began the conversation by saying, “...*Verily, verily, I say unto thee, Except a man be born again, **he cannot see the kingdom of God.***” (Jn 3:3, emphasis mine). The power of sight, the capacity for seeing, or even being able to see, comes at new birth. You must be born again to be eligible to see the kingdom of God.

So then, what is the kingdom of God? Who is the kingdom of God? –Christ Himself. Christ is the kingdom of God. The kingdom of God is not a what, nor a when, nor a where, nor a how, etc.... The kingdom of God is a Who. Wherever He (Christ) is, the kingdom of God is present. Wherever it is Christ’s nature, Christ’s character, His Life motivating, the kingdom of God is present. Wherever and whenever it is, “Not I, but Christ”, the kingdom of God is present.

Beware, lest we think that the kingdom of God is something other than Christ Himself. But if we understand the kingdom of God to be a *thing*, we will preach *things* rather than Christ. It is not about *things*; it is about Christ. Christ is the Substance of these *things*. So why do we want to continue preaching pictures (*things*)? Preach Christ. But once again, Paul would say to us, “You cannot preach Christ, except He be revealed in you”.

Gal 1:15-16 ¹⁵ **But when it pleased God**, who separated me from my mother’s womb, and called *me* by his grace, ¹⁶ **To reveal his Son in me, that I might preach him** among the heathen; immediately I conferred not with flesh and blood:

If Christ is not revealed, there is no way that you can preach Him. You will without doubt preach *things*. But there is NO Power in the preaching of *things*. Christ Crucified is the Power and Wisdom of God (1Cor 1:17-24). Let me repeat, there is NO Power in preaching *things*. Jesus Christ is the Power; the Substance is the Power. If the Substance is not present in preaching, teaching, etc..., there is NO Power.

Nicodemus is in type, one who hears and understands, and in their mind has a mental image of what they have heard, a mental picture (a carnal religious picture) of what they have just heard, how they understood it to be, and yet, the Substance has never been revealed. Therefore they are blind. Let us not settle in our hearts for a Nicodemus. Let us not settle for any *thing* less than Christ.

The Book of Ezekiel

The majority of the time when reading the book of Ezekiel we come out with *things* and we have missed Christ. We have not seen the more Excellent One –Christ. We have not seen the more Excellent Man –Christ.

1Cor 12:31 But covet earnestly the best gifts: and yet shew I unto you a more<2596> excellent<5236> way<3598>.

Strong's Greek Lexicon: 1Cor 12:31 "a more" <2596>

2596. *κατα* *kata kat-ah'*; a primary particle; (prepositionally) down (in place or time), in varied relations (according to the case [genitive case, dative case or accusative case] with which it is joined):— about, according as (to), after, against, (when they were) X alone, among, and, X apart, (even, like) as (concerning, pertaining to touching), X aside, at, before, beyond, by, to the charge of, [charita-]bly, concerning, + covered, [dai-]ly, down, every, (+ **far more**) **exceeding**, X **more excellent**, for, from...to, godly, in(-asmuch, divers, every, -to, respect of), ...by, after the manner of, + by any means, **beyond (out of) measure**, X mightily, more, X natural, of (up-)on (X part), out (of every), over against, (+ your) X own, + particularly, so, through(-oughout, -oughout every), thus, (un-)to(-gether, -ward), X **uttermost**, where(-by), with. In composition it retains many of these applications, and frequently denotes opposition, distribution, or intensity.

Strong's Greek Lexicon: 1Cor 12:31 "excellent" <5236>

5236. *υπερβολη* *hyperbole hoop-er-bol-ay'*; from 5235; a throwing beyond others, i.e. (figuratively) supereminence; adverbially (with 1519 or 2596) pre-eminently:— **abundance**, (**far more**) **exceeding**, **excellency**, **more excellent**, **beyond (out of) measure**.

5235. *υπερβαλλω* *hyperballo hoop-er-bal'-lo*; from 5228 and 906; **to throw beyond the usual mark**, i.e. (figuratively) to surpass (only active participle supereminent):— exceeding, excel, pass. -The "usual mark" is self, man.

In 14:6 *Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.*

Strong's Greek Lexicon: 1Cor 12:31 "way" <3598>

3598. *οδος* *hodos hod-os'*; apparently a primary word; a road; by implication a progress (the route, act or distance); figuratively, a mode or means:— journey, (high-)way.

Phil 1:10 That ye may approve<1381> things<3588> that are excellent<1380>; that ye may be sincere and without offence till the day of Christ;

Online Bible Greek Lexicon: Phil 1:10 "may approve" <1381>

1381 *δοκιμαζω* *dokimazo dok-im-ad'-zo*

from 1384; TDNT-2:255,181; v

AV-prove 10, try 4, approve 3, discern 2, allow 2, like 1, examine 1; 23

1) to test, examine, prove, **scrutinise (to see whether a thing is genuine or not)**, as metals

2) **to recognise as genuine after examination**, to approve, deem worthy

1384 *δοκιμος* *dokimos dok'-ee-mos*

from 1380; TDNT-2:255,181; adj

AV-approved 6, tried 1; 7

1) accepted, particularly of coins and money.

2) accepted, pleasing, acceptable

++++

In the ancient world there was no banking system as we know it today, and no paper money. All money was made from metal, heated until liquid, poured into moulds and allowed to cool. When the coins were cooled, it was necessary to smooth off the uneven edges. The coins were comparatively soft and of course many people shaved them closely. In one century, more than eighty laws were passed in Athens, to stop the practice of shaving down the coins then in circulation. But some money changers were men of integrity, who would accept no counterfeit money. They were men of honour who put only genuine full weighted money into circulation. Such men were called "dokimos" or "approved". (Donald Barnhouse)

Strong's Greek Lexicon: Phil 1:10 "things" <3588>

3588. ο ho *ho*; including the feminine η he *hay*; and the neuter το to *to*; in all their inflections; the def. article; the (sometimes to be supplied, at others omitted, in English idiom):-- **the, this, that, one, he**, she, it, etc.

ο ho. See [3739](#).

Strong's Greek Lexicon: Phil 1:10 "that are excellent" <1308>

1308. διαφερω diaphero *dee-af-er'-o*; from [1223](#) and [5342](#); to bear through, i.e. (literally) transport; usually to bear apart, i.e. (objectively) to toss about (figuratively, report); subjectively, to "**differ,**" or (by implication) **surpass**:-- be better, carry, differ from, drive up and down, **be (more) excellent**, make matter, publish, **be of more value**.

So then, we have not seen the more Excellent One –Christ. We have not, as Paul, recognized the genuine object, Him that surpasses all that we esteem worthy of value. We have not seen the more Excellent Man –Christ. Therefore we come out with *things* and we have no clue what we are talking about just like Nicodemus. We have seen some *thing* just like Nicodemus, but ultimately we do not know what we have seen. Jesus Himself corrected Nicodemus in what Nicodemus thought he saw, what he thought he understood. At this point of our alleged seeing, what must happen, what must be done is the following. Instead of going out and declaring what we think we see, we are to wait till we see the More Excellent Man, the More Excellent One. We are to see Christ. We are to wait till He appears. We are to wait till He is revealed. If we do not wait we will preach *things* and there will be NO Power. We will teach *things* and there will be NO Power. We will declare *things* and there will be NO Power. There is NO Power when there is NO Substance. Christ is the Substance; Christ is the Power. Christ MUST be revealed, He MUST appear, and we MUST continue in this appearing.

So with the book of Ezekiel, we go and we see what we think we see. And we come out saying things like, "This *thing* had a bunch of wings brother/sister, and it had four faces, and it always went forward when it moved, and this etc..., and that etc...., and he has wings and he has wheels. And the circles bobbed up and down on the earth when he moved." This sounds like a monster slinky! A yo-yo! "And it went high and it went low. It went really fast, and there was fire!" And we end up declaring some *thing*. And we end up preaching some *thing*. And we end up teaching some *thing*. Now you may say, "Well brother, but it is in the Word of God!" Yes it is, but YOU have NOT seen the More Excellent Man therefore YOU have come short with what YOU have seen. YOU have NOT seen the More Excellent Man therefore YOU have come short of what God intended YOU to see (like Nicodemus). YOU have NOT seen what the Lord has declared. He hath declared His Son (Jn 5:39-40). You may say, "Yes, but the Lord said...". Jesus Christ Himself spoke to Nicodemus and Nicodemus did not even understand! Nicodemus, a ruler that probably had a greater

understanding in the natural than all of us here combined –did NOT even understand! He did not truly understand. Nicodemus did not truly know what God hath declared. He did not even know what Jesus was saying to him. How much more “we,” who have not had the schooling of Nicodemus! So then, you MUST be Born Again. Having been Born Again –the Life we have been birthed of MUST be revealed. This Life having been revealed –we MUST continue in this revealing, this appearing.

Jn 5:39-40 ³⁹ Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me. ⁴⁰ And ye will not come to me, that ye might have life.

There is a key element in the book of Ezekiel. It must be present for one who is reading this book. It is found in the very first verse of the very first chapter of the book. Without *this* element, we have NO understanding, we have NO clue regarding the book of Ezekiel. And here is the key element: “...*the heavens were opened, and I saw the vision of God*” (Eze 1:1).

Eze 1:1 Now it came to pass in the thirtieth year, in the fourth *month*, in the fifth *day* of the month, as I *was* among the captives by the river of Chebar, *that the heavens were opened, and I saw visions of*<4759> **God**.

Online Bible Hebrew Lexicon: “visions of” <4759>

4759 מַרְאֵה mar’ah *mar-aw’*

from 04758; TWOT-2095g, 2095h; n f

AV-vision 11, lookingglasses 1; 12

1) **vision**

1a) **mode of revelation**

2) **mirror**

John Gill’s Expositor: Eze 1:1

“and I saw the visions of God”; which God showed unto him, and which were great and excellent; as excellent things are called things of God, as mountains of God, and cedars of God, #Ps 36:6 80:10; and indeed he had a vision of a divine Person, in a human form; to which agrees the Targum,

“and I saw in the vision of prophecy, which abode on me, the vision of the glory of the majesty of the Lord.”

The Arabic and Syriac versions read, "the vision of God".

I know that you may have heard of an “open heaven” declared many times. But what is the purpose of the heavens being opened? What is the purpose of an “open heaven”? Is it so that we can see spiritual *things*? –To see *things*? Some may say, “Yes brother, Ezekiel saw those living creatures. And they bobbed up and down like a slinky. Like a yo-yo they went up and they went down. And they always went forward. And their faces..., and the fire...”. So once again, is it about *things*? –NO not *things*. When the heavens are opened we see ONE. When the heavens are opened we see the Risen Glorified Son of God. He is ALL we see. If we see something other, then the heavens have not been opened. If we see *things*, then the heavens have not been opened. We are NOT to see *things*. We are to see the Lord.

Christ Is Sight

Christ is sight. Ultimately, if we do NOT see Christ, then we are blind and we have NO sight. If this is the case, then like those in the book of ACTS, we are to *seek the Lord, and grope around in darkness until we find Him!* We continue with our expectation of seeing Him because He is resident. We continue with our expectation till He appears, till the Light of the world appears in our heart. Till He appears, we walk in darkness. But we are to continue in hope till He appears. And this hope is NOT in vain!

Acts 17:26-27 (NKJV) ²⁶ And He has made from one blood every nation of men to dwell on all the face of the earth, and has determined their preappointed times and the boundaries of their dwellings, ²⁷ so that they **should seek the Lord, in the hope that they might grope for Him and find Him, though He is not far from each one of us;**

Webster's 1828 Dictionary: "grope"

GROPE, v.i.

1. To feel along; to search or attempt to find in the dark, or as a blind person, by feeling.

We grope for the wall like the blind. Is.59.

The dying believer leaves the weeping children of mortality to grope a little longer among the miseries and sensualities of a worldly life.

2. To seek blindly in intellectual darkness, without a certain guide or means of knowledge.

Heb 9:28 So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.

2Cor 3:16-18 ¹⁶ Nevertheless when it [the heart] shall turn to the Lord, the vail shall be taken away. ¹⁷ Now the Lord is that Spirit: and where the Spirit of the Lord *is*, there *is* liberty. ¹⁸ But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, *even* as by the Spirit of the Lord.

Ezekiel

Ezekiel continues seeing the Lord throughout the book (Eze 1:1; Eze 1:26-28; Eze 3:23; Eze 8:1-4; Eze 13:1-3; Eze 40:1-4; Eze 43:1-5; Eze 43:10-12; Eze 44:4; Eze 47:6; Eze 48:35). It is of EXTREME necessity that Christ be Revealed. It is a miracle of God. This is ALL that the Lord desires of us, that we see His Risen Glorified Son/Seed and continue in *this* seeing. Out from this seeing, we know. Out from this knowing, we speak. We will know some *thing*. We will speak some *thing*. And if Christ has not yet been revealed in us, if Christ has not appeared in us then it will be just that: a *thing*; a *thing* with NO Substance, with No Life, with No Power. But ultimately what have we done? Ultimately we have helped no one! And we have actually led them astray! If we have not brought others to a place where their hearts can be postured to turn and see Christ, then we have led them astray with *things*. Perhaps they are spiritual *things*, *things* that we pull out of the Scripture, *things* that we see with our natural eyes, with our natural understanding, our natural vision, but it is NOT the vision of God. It is NOT the understanding of God. It is NOT the Power, nor the Wisdom, of God.

It is NOT the Christ of God. Therefore it has NO affect on others. There is NO effectual Power made good in others. And yes, we have led them astray.

Eze 1:1 Now it came to pass in the thirtieth year, in the fourth *month*, in the fifth *day* of the month, as I *was* among the captives by the river of Chebar, ***that the heavens were opened, and I saw***<07200> **visions of God.**

Eze 1:26-28 ²⁶ ¶ And above the firmament that *was* over their heads *was* the likeness of a throne, as the appearance of a sapphire stone: and upon the likeness of the throne *was* **the likeness as the appearance of a man above upon it.** ²⁷ ***And I saw***<07200> as the colour of amber, as the appearance of fire round about within it, from the appearance of his loins even upward, and from the appearance of his loins even downward, ***I saw***<07200> as it were the appearance of fire, and it had brightness round about. ²⁸ As the appearance of the bow that is in the cloud in the day of rain, so *was* the appearance of the brightness round about. **This *was* the appearance of the likeness of the glory of the LORD. And *when I saw***<07200> ***it, I fell upon my face, and I heard a voice of one that spake.***

Eze 3:23 Then I arose, and went forth into the plain: and, behold, the glory of the LORD stood there, **as the glory which *I saw***<07200> **by the river of Chebar:** and I fell on my face.

Eze 8:1-4 ¹ ¶ And it came to pass in the sixth year, in the sixth *month*, in the fifth *day* of the month, as I sat in mine house, and the elders of Judah sat before me, that the hand of the Lord GOD fell there upon me. ² ***Then I beheld***<07200>, **and lo a likeness as the appearance of fire:** from the appearance of his loins even downward, fire; and from his loins even upward, as the appearance of brightness, as the colour of amber. ³ And he put forth the form of an hand, and took me by a lock of mine head; and the spirit lifted me up between the earth and the heaven, and brought me in the visions of God to Jerusalem, to the door of the inner gate that looketh toward the north; where *was* the seat of the image of jealousy, which provoketh to jealousy. ⁴ And, **behold, the glory of the God of Israel *was* there, according to the vision that *I saw***<07200> **in the plain.**

Eze 13:1-3 ¹ ¶ And the word of the LORD came unto me, saying, ² Son of man, prophesy against the prophets of Israel that prophesy, and say thou unto them that prophesy out of their own hearts, Hear ye the word of the LORD; ³ Thus saith the Lord GOD; Woe unto the foolish prophets, that follow *their own spirit*<07307>, **and have seen**<07200> **nothing**<01115>!

Eze 40:1-4 ¹ ¶ In the five and twentieth year of our captivity, in the beginning of the year, in the tenth *day* of the month, in the fourteenth year after that the city was smitten, in the selfsame day the hand of the LORD was upon me, and brought me thither. ² ***In the visions of***<04759> **God** brought he me into the land of Israel, and set me upon a very high mountain, by which *was* as the frame of a city on the south. ³ And he brought me thither, and, behold, *there was* a man, whose appearance *was* like the appearance of brass, with a line of flax in his hand, and a measuring reed; and he stood in the gate. ⁴ **And the man said unto me, Son of man, *behold***<07200> **with thine eyes, and hear with thine ears, and set thine heart upon all that *I shall shew***<07200> **thee; for to the intent that I might shew them unto thee**<07200> ***art* thou brought hither: declare all that thou seest**<07200> **to the house of Israel.**

Eze 43:1-5 ¹ ¶ Afterward he brought me to the gate, *even* the gate that looketh toward the east: ² And, behold, the glory of the God of Israel came from the way of the east: and his voice *was* like a

noise of many waters: and the earth shined with his glory. ³ **And it was according to the appearance of**<04758> **the vision**<04758> **which I saw**<07200>, **even according to the vision**<04758> **that I saw**<07200> **when I came to destroy the city: and the visions**<04758> **were like the vision**<04758> **that I saw**<07200> **by the river Chebar; and I fell upon my face.** ⁴ And the glory of the LORD came into the house by the way of the gate whose prospect *is* toward the east. ⁵ So the spirit took me up, and brought me into the inner court; and, **behold, the glory of the LORD filled the house.**

Eze 43:10-12 ¹⁰ Thou son of man, **shew the house to the house of Israel**, that they may be ashamed of their iniquities: and let them measure the pattern. ¹¹ And if they be ashamed of all that they have done, shew them the form of the house, and the fashion thereof, and the goings out thereof, and the comings in thereof, and all the forms thereof, and all the ordinances thereof, and all the forms thereof, and all the laws thereof: and write *it* in their sight, that they may keep the whole form thereof, and all the ordinances thereof, and do them. ¹² This *is* the law of the house; Upon the top of the mountain the whole limit thereof round about *shall be* most holy. Behold, this *is* the law of the house.

Gal 1:15-16 ¹⁵ But **when it pleased God**, who separated me from my mother's womb, and called *me* by his grace, ¹⁶ **To reveal his Son in me**, that I might **preach him** among the heathen; immediately I conferred not with flesh and blood:

1Cor 1:23 **But we preach Christ crucified**, unto the Jews a stumblingblock, and unto the Greeks foolishness;

Eze 44:4 Then brought he me the way of the north gate before the house: **and I looked**<07200>, **and, behold, the glory of the LORD filled the house of the LORD: and I fell upon my face.**

Eze 47:6 And he said unto me, Son of man, **hast thou seen**<07200> *this*? Then he brought me, and caused me to return to the brink of the river.

Eze 48:35 *It* [the city] *was* round about eighteen thousand *measures*: **and the name of the city from that day shall be, The LORD**<03068> **is there**<08033>.

The Gospel is not the preaching of *things*; the Gospel is Christ. Salvation is not the preaching of *things*; Salvation is Christ. The Power of God is not the preaching of *things*; the Power of God is Christ. This is the miracle of God. “¹⁵ *But when it pleased God...*, ¹⁶ *To reveal his Son in me, that I might preach him...*” (Gal 1:15-16). This is declaring what we know, out from our seeing. If we do not see then we are blind, we walk in darkness. Then we are blind leaders of the blind, and we both fall into a ditch (Mtt 15:14).

Mtt 15:14 Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch.

The Appearing of Christ

The ONLY answer is the appearing of Christ. With one born in the natural, before there was Life, regardless of how religious they are, how much religious understanding they have, or how much religious knowledge they have, Life MUST appear within. Once again, we consider the account of Nicodemus. Was Nicodemus, at that time, born again? –NO. Jesus said, “You must be born again” (Jn 3:7). One who is born in the flesh (that which is flesh, is flesh), born in the natural, MUST be born again. Christ MUST appear. Life MUST appear within. The Life MUST appear. You MUST be born again. The Incorruptible Seed MUST appear here where there is no Life. This is a miracle of God.

Jn 1:11-13 ¹¹ He came unto his own, and his own received him not. ¹² But as many as received him, to them gave he power to become the sons of God, *even* to them that believe on his name: ¹³ **Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.**

Having received Life, in the one who is now born again, in the one who is birthed of Christ, there must now be the miracle of God –sight. Receiving sight is a miracle of God - just like the man born blind. What could he do to have sight? –Nothing. He could hear *things*; he could, in his mind, understand *things*, but he was in darkness. He needed sight. So having been Born Again, having received Salvation, having received the Incorruptible Seed, having received the Life, having received Christ, the Christ that has been received MUST be Revealed. Light MUST come. Christ is Life and Christ is Light (Jn 8:12).

Jn 8:12 Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.

Light MUST come and Reveal the Life. But what is the Light? Is it merely an understanding given of God? Is God shining on some *thing* so that we can see it? –No. Christ Himself is the Light. Christ MUST be Revealed. If He is NOT Revealed in the born again believer, then that one walks in darkness. That one walks in the darkness of their own natural understanding.

Do we remember Jacob? Who was Jacob’s father? –Isaac. Now Jacob, as Israel, was supposed to be a type of the increase.

Abraham	→	Father
Isaac	→	Beloved Son / Single Seed
Israel	→	Beloved Son / Single Seed in Increase

Jacob was supposed to be the increase of Isaac. But what type of nature does Jacob exhibit? Jacob has a nature that is contrary to his father, a nature that is contrary to Isaac, contrary to Abraham (we know this). Jacob has the understanding of a child. So what was the answer to this understanding? –Peniel, “The face of God”.

Gen 32:30 And Jacob called the name of the place Peniel: for I have seen God face to face, and my life is preserved [snatched away]<05337>.

Strong's Hebrew Lexicon: Gen 32:30, "and is preserved" <05337>

05337. נָצַל *natsal naw-tsal*; a primitive root; **to snatch away, whether in a good or a bad sense**:— X at all, defend, deliver (self), escape, X without fail, **part, pluck**, preserve, recover, rescue, **rid**, save, **spoil**, strip, X surely, **take (out)**.

Who remains? –God. When the heavens are opened, Who remains? –God. At the mount of transfiguration, Who remains? –God.

Mtt 17:1-8 1 ¶ And after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart, 2 And was transfigured before them: and his face did shine as the sun, and his raiment was white as the light. 3 And, behold, there appeared unto them Moses and Elias talking with him. 4 Then answered Peter, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias. 5 While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him. 6 And when the disciples heard *it*, they fell on their face, and were sore afraid. 7 And Jesus came and touched them, and said, Arise, and be not afraid. 8 And **when they had lifted up their eyes, they saw no man, save Jesus only**.

What did Peter with his carnal mind get out of this? –Let us make three tabernacles! But Christ REMAINS! When the heavens are opened, there is ONE to see, and ONE only to see. God the Father makes it clear, "*This is my beloved Son*" (Mtt 17:5).

So the one who is born again is born blind. He remains in this state until Christ appears, until the Life that is within is Revealed, until the Life that is there (the Incorruptible Seed that is there) appears. Until then, he is in darkness. It is the darkness of our natural eyes, of our natural mind, or our natural reasoning. This natural reasoning says, "I understand this, this, and this to be, so logically the outcome is... this." Here is an example of natural reasoning: 1+1=2 (we are taught this in school). But in the economy of God, "*I and my Father are one*" (Jn 10:30). You cannot know God with the natural mind. The natural man, the carnal man, the religious man, does not know God (1Cor 2:6-10, 14). He is at enmity with God (Rom 8:7).

1Cor 2:6-10, 14 6 ¶ Howbeit we speak wisdom among them that are perfect: yet not the wisdom of this world, nor of the princes of this world, that come to nought: 7 But we speak the wisdom of God in a mystery, *even* the hidden *wisdom*, which God ordained before the world unto our glory: 8 Which none of the princes of this world knew: for had they known *it*, they would not have crucified the Lord of glory. 9 But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. 10 But God hath revealed *them* unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God. ...14 But 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.

Rom 8:5-9 5 For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit. 6 For to be carnally minded *is* death; but to be spiritually minded *is* life and peace. 7 Because the carnal mind *is* enmity against God: for it is not subject to the law of God, neither indeed can be. 8 So then they that are in the flesh cannot please God. 9

But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his.

The mind of God and the mind of man NEVER meet, they NEVER join. It is either the understanding of God because the indwelling Christ has been Revealed and we walk in His Revealing, or we have our understanding. Our understanding is darkness; this does not change. It is either our understanding, or the understanding of God. It is either Light, or it is darkness; Life, or death. Because there is no Substance Revealed (we have not seen the Substance –Christ Himself) it is our own understanding. Christ MUST be Revealed.

Jn 1:5 And the light shineth in darkness; and the darkness comprehended it not.

2Cor 6:14 Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and **what communion hath light with darkness?**

We take the Scriptures and we look at *things*, and then we declare *things*. We preach *things*, we teach *things*. For example, we go to the Gospels and we see that Jesus did a miracle and healed a lame man. So then, we want to do what Jesus did. We want to follow in His footsteps (which is completely ludicrous in the mind of God). If God wanted us to be *like* Jesus, He would have never given us Christ to begin with! He knows that we cannot be *like* Christ. That is like YOU trying to be like me. YOU cannot be me, and I cannot be YOU. **The Father will accept NO substitute. He ONLY accepts His Son.** This is why He placed that which He accepts IN us! Because Christ is IN us, we are IN Him. We are accepted IN the Beloved (Eph 1:6). Our acceptance with God is Christ. It is NOT up to us, it is up to Him, and God the Father is fully satisfied with His Son. When we come to be fully satisfied with His Son, we will walk in a freedom & liberty we have not known, and we will without doubt drop our *things*, and even count them as dung in comparison with knowing Him.

Eph 1:6 To the praise of the glory of his grace, wherein he hath made us accepted in the beloved.

Hos 14:8 Ephraim *shall say*, What have I to do any more with idols? I have heard *him*, and observed him: I *am* like a green fir tree. From me is thy fruit found.

Christ the Substance

Next I would like to show the difference between Christ the Substance and *things*. We try to do what Jesus did and we use the following verse to encourage ourselves, “*Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father*” (Jn 14:12). So we try to do the *things*, and they are spiritual *things*; they are Godly *things*. So we go and lay hands on the sick, and if they are healed –praise God. If they are not –praise God; we STILL love the Lord. But sadly, if they are healed, we get caught up with the *thing*, the healing, the miracle. He’s walking brother! He was not walking before. He was a cripple, but now he’s walking! So now we are going to preach in a crusade, “Come and get healed. Come and get your miracle, your sign, your wonder; it is of God...”. But which is greater, a believer who is physically walking, or a

believer who stands in the knowledge of the indwelling Christ and the power of His might? Once again, if you do not see, you do not know.

The Lord's Desire

The Lord would bring us from the seeing of *things*, to the seeing of Christ. Therefore He would bring us from the knowing of *things*, to the knowing of Christ; from the understanding of *things*, to the understanding of Christ; from the declaring of *things*, to the declaring of Christ; from the preaching of *things*, to the preaching of Christ; from the teaching of *things*, to the teaching of Christ; from a darkened understanding, unto the Light which Christ is. This He does by the revealing of the indwelling Christ.

Eph 4:17-18 ¹⁷ ¶ This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind, ¹⁸ Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart:

Isa 42:5-8 ⁵ ¶ Thus saith God the LORD, he that created the heavens, and stretched them out; he that spread forth the earth, and that which cometh out of it; he that giveth breath unto the people upon it, and spirit to them that walk therein: ⁶ I the LORD have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles; ⁷ To open the blind eyes, to bring out the prisoners from the prison, *and* them that sit in darkness out of the prison house. ⁸ I *am* the LORD: that *is* my name: and my glory will I not give to another, neither my praise to graven images.

The Declaring of Christ

When Christ is declared, will this Christ be an offence unto us, or precious unto us? Will we, like the majority of religious leaders of that time, cry out with a loud voice and stop our ears (Acts 7:57-58)? Will we reject the Gift of God? Will we reject the Salvation of God? Will Christ be unto us a Rock of offence? Are we offended because we hold on to our *things* and we are NOT holding the Head (Col 2:18-19)? Are we upset because it is NOT about the *things*, but it is about Christ? Will this Rock be a Precious Corner Stone unto us? Will Christ be precious unto us? Are our hearts turning to see Him? Are our hearts desirous to see, NOT *things*, but Him? Are we tired of the *things* we are involved in, and do we want to be involved in the Knowing of Christ?

Acts 7:57-58 ⁵⁷ Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord, ⁵⁸ And cast *him* out of the city, and stoned *him*: and the witnesses laid down their clothes at a young man's feet, whose name was Saul.

Col 2:18-19 ¹⁸ Let no man beguile you of your reward in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind, ¹⁹ And not holding the Head, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God.

Once again, we cannot preach Christ... we cannot declare Christ... EXCEPT He be revealed. If Christ is NOT Revealed, and if we do NOT continue in His Revealing, then we will preach *things* with NO Power. Because Christ is the Substance, Christ is the Power.

Overview

In closing, Christ MUST appear. Where there is NO Life, Life MUST appear. –You MUST be born again. Where the Life is now resident, the Life MUST be Revealed. It is the Light of the knowledge of the glory of God in the face of Jesus Christ (2Cor 4:6). The Light of Life MUST dawn in our hearts. –Christ MUST appear. And we MUST continue in His appearing.

2Cor 4:6 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.

An example of this is Jesus in the temple where He says, “*How is it that ye sought me? wist ye not that I must be about my Father’s business?*” (Lk 2:49). Jesus is basically saying, “Did you not know that I must exist in this relationship of rest with My Father”?

Interlinear Transliterated Bible. by Biblesoft, Inc.

Lk 2:49

καὶ	εἶπεν	πρὸς	αὐτούς·	τί	ὅτι	ἐζητεῖτέ	με;	οὐκ	ᾔδειτε	
Kaí	eípen	prós	autoús	Tí	hóti	ezeeteíté	me	Ouk	eédeite	
And	he said	unto	them,	How	is it	that	ye sought	me?	not	wist ye
2532	2036	4314	846	5101	9999	3754	2212	3165	3756	1492
ὅτι	ἐν	τοῖς τοῦ	πατρός		μου	δεῖ	εἶναί	με;		
hóti	en	toís toú	Patrós		mou	deí	eínaí	me		
that	about		Father's	business?	my	must	be	I		
3754	1722	3588 3588	3962	9999	3450	1163	1511	3165		

Strong’s Greek Lexicon: “be” <1511>

1511. εἶναι *einai i'-nahee*; present infinitive from 1510; **to exist**:— am, are, come, is, X lust after, X please well, there is, to be, was.

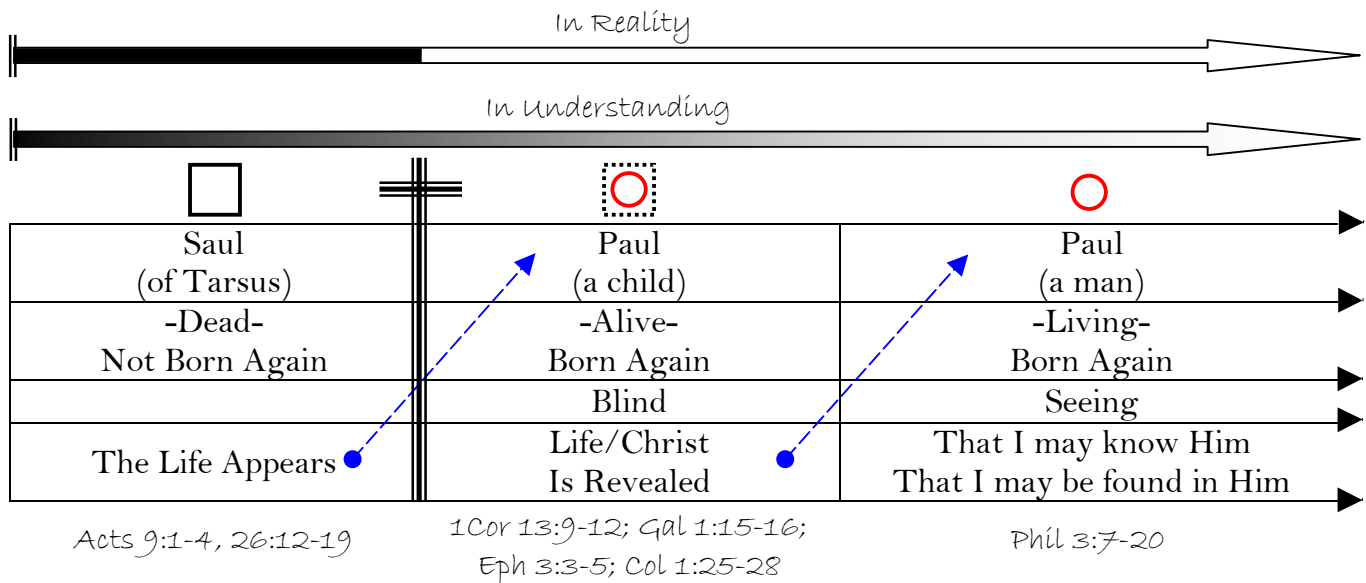
εἰνεκεν *heineken*. See 1752.

Strong’s Greek Lexicon: “about” <1722>

1722. ἐν *en en*; a primary preposition denoting (fixed) position (in place, time or state), and (by implication) instrumentality (medially or constructively), i.e. **a relation of rest** (intermediate between 1519 and 1537); "in," at, (up-)on, by, etc.:— about, after, against, + almost, X altogether, among, X as, at, before, between, (here-)by (+ all means), for (... sake of), + give self wholly to, (here-)in(-to, -wardly), X mightily, (because) of, (up-)on, [open-]ly, X outwardly, one, X quickly, X shortly, [speedi-]ly, X that, X there(-in, -on), through(-out), (un-)to(-ward), under, when, where(-with), while, with(-in). Often used in compounds, with substantially the same import; rarely with verbs of motion, and then not to indicate direction, except (elliptically) by a separate (and different) preposition.

The Normal Progress of The Soul of Mankind

An example of this can be seen with Paul in the following chart.



Acts 9:1-4 ¹ ¶ And Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest, ² And desired of him letters to Damascus to the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem. ³ And as he journeyed, he came near Damascus: and suddenly there shined round about him a light from heaven: ⁴ And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me?

Acts 26:12-19 ¹² ¶ Whereupon as I went to Damascus with authority and commission from the chief priests, ¹³ At midday, O king, I saw in the way a light from heaven, above the brightness of the sun, shining round about me and them which journeyed with me. ¹⁴ And when we were all fallen to the earth, I heard a voice speaking unto me, and saying in the Hebrew tongue, Saul, Saul, why persecutest thou me? *it is hard for thee to kick against the pricks.* ¹⁵ And I said, Who art thou, Lord? And he said, I am Jesus whom thou persecutest. ¹⁶ But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee; ¹⁷ Delivering thee from the people, and *from* the Gentiles, unto whom now I send thee, ¹⁸ To open their eyes, *and* to turn *them* from darkness to light, and *from* the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me. ¹⁹ Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision:

1Cor 13:9-12 ⁹ For we know in part, and we prophesy in part. ¹⁰ But when that which is perfect is come, then that which is in part shall be done away. ¹¹ When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things. ¹² 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.

Gal 1:15-16 ¹⁵ But when it pleased God, who separated me from my mother's womb, and called *me* by his grace, ¹⁶ To reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood:

Eph 3:3-5 ³ How that by revelation he made known unto me the mystery; (as I wrote afore in few words, ⁴ Whereby, when ye read, ye may understand my knowledge in the mystery of Christ) ⁵ Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit;

Col 1:25-28 ²⁵ Whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfil the word of God; ²⁶ *Even* the mystery which hath been hid from ages and from generations, but now is made manifest to his saints: ²⁷ To whom God would make known what *is* the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory: ²⁸ Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus:

Phil 3:7-20 ⁷ But what things were gain to me, those I counted loss for Christ. ⁸ Yea doubtless, and I count all things *but* loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them *but* dung, that I may win Christ, ⁹ ¶ And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith: ¹⁰ That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; ¹¹ If by any means I might attain unto the resurrection of the dead. ¹² Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. ¹³ Brethren, I count not myself to have apprehended: but *this* one thing *I do*, forgetting those things which are behind, and reaching forth unto those things which are before, ¹⁴ I press toward the mark for the prize of the high calling of God in Christ Jesus. ¹⁵ ¶ Let us therefore, as many as be perfect, be thus minded: and if in any thing ye be otherwise minded, God shall reveal even this unto you. ¹⁶ Nevertheless, whereto we have already attained, let us walk by the same rule, let us mind the same thing. ¹⁷ ¶ Brethren, be followers together of me, and mark them which walk so as ye have us for an ensample. ¹⁸ (For many walk, of whom I have told you often, and now tell you even weeping, *that they are* the enemies of the cross of Christ: ¹⁹ Whose end *is* destruction, whose God *is* their belly, and *whose* glory *is* in their shame, who mind earthly things.) ²⁰ For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ:

According to 1Corinthians 13:12, the order is first seeing then knowing. There is no mistake in the order that the Holy Spirit inspires for the scriptures. The order is Christ Himself. So then, how are we to know Christ? We know Him as He is being revealed in us. How are we to be found in Christ? We are being found in Him as we are knowing the indwelling Christ continuing in us, as He is being revealed in us. He is our abiding. If He does not abide in us then we are not, nor can we be, in Christ. But since Christ DOES abide in those who are born again, the result of His abiding is that we are in Christ. He is our abiding.

Once again, when Christ is shared, what is He unto us? Where is our heart? Every situation, every circumstance, every preaching, and every teaching can only do one thing. These can only expose the condition of our heart, where the affection of our heart lies. What is our

goal? What is our prize? Is it Christ, or is it some *thing*? Is Christ a Rock of offence unto us or a Precious Corner Stone?

May the Lord so work in our hearts that Christ be as precious unto us as He is unto the Father. May He be the Precious Corner Stone unto us, that our hearts may turn and see Him –and therefore know Him. And then, if we do declare, we declare Him.

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5025 Solitude
St. Croix, Virgin Islands 00820
U.S.A.
Email: bbs1mermaid@gmail.com
cmibibleresearchcenter@yahoo.com
www.cmintl.org