

The Soul's Dependence Upon



The Spirit of Truth

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COVENANT MINISTRIES INTERNATIONAL

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Parts of this book are transcribed from a teaching given in spoken form.

The Assembling Of Ourselves

A few years ago, I was involved in a search concerning the High Priest, and I ran across a verse in Hebrews that I had heard many times yet I had never heard it or understood it in the context of that portion of the letter. Hebrews 10:25, “*Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching.*” Again, I had heard this verse many times as a Christian, but unfortunately, it was always being used as a means to condemn people for not attending church. I remember having people through the years of my going to “Christian” meetings, when I would not show up for a service; express their disapproval by saying ‘You know the Bible says ‘forsake not the assembling of yourselves.’ However, it was not until many years later that the Lord began to show me the context of that statement. It is a direct reference to Christ our Great High Priest and our being assembled or gathered within Him. I began to understand that you can be in a building together and still forsake your assembling. You can be in the same room and not be there in the acknowledgement of your being assembled as One, in One. When that is your state, you are walking in contradiction to the Truth as it is in Christ. You can be present every time a sermon is preached, and every time the door is opened and you can still walk contrary to this reality. The only way that the knowing of that assembling takes place is by the same means by which it was made known in the Old Testament. It is the seeing of the One in whom we are gathered.

When they saw their High Priest, they saw themselves gathered in that one man (by reason of the breastplate he wore) and that one man became, in their view, in their midst, the living embodiment and personification of the Salvation that at one time was hidden behind a veil, but now is made openly manifest by His appearing. It is this appearing and this seeing that will cause us to never forsake the reality of our being gathered together in Him Who is our Great High Priest. This ties in well with the thought I want to convey in this little meditation.

As I consider the Day of Atonement and the importance of that day one thing that occurs to me as never before is the state of absolute dependence in which Israel found itself. At this time, Israel was gathered at the tabernacle, yet because of the veil they were unable to observe that which was accomplished (when all was accomplished) in heaven (holy of holies). Of course, we know that in Christ, the veil is done away, but according to Paul, that veil remains upon the heart of man until it turns to see the Lord in His appearing. So, how is Israel to know what is now finished? How can they come to an acknowledgement of what their High

Priest has accomplished? How can they become partakers and participants in this great atonement? Here we see the absoluteness of their dependence. We see that for them to come to the knowledge of this finished work they are dependent upon something to take place that is not within their power or capacity to make happen. They must be in the right posture, which is waiting and looking with expectation for Him, for they are dependent upon HIS APPEARING in their midst, for that finished work to become the abounding realization in which they shall live, move and have their being. My point is that we who are in Christ are just as dependent upon the appearing of Christ within our souls if we are to know and experience in truth anything of this Great Salvation of which He is the source and the living substance.

The Person

I have been on a study for quite some time, which has focused upon Paul's statement in Colossians 3, "*Since you are risen with Christ*". I am now looking at things as if I have seen them for the very first time because the LORD is appearing in these verses. At the same time, I have been reading about the history of Paul and I have become more aware of his tremendous learning and understanding of scripture. If you look at this man, every word he uses has purpose and contains such a wealth of understanding. We cannot even come close to fathoming the depths of his understanding of the scriptures even before he saw Christ and then as a believer to see that the same **CHRIST** Who lived in him was the substance of which every type, shadow and figure that was given spoke. That is tremendous to say the least. In view of this, I have had to face the wealth of understanding that is in every word that this man writes. He understood that CHRIST HIMSELF was the actuality of every jot, every tittle, and every word. He did not speak that out of knowing it intellectually. He had seen and was seeing; he had encountered and was continually encountering THE PERSON inwardly!

It was The Person now to him. All this other stuff was just preliminary and elementary, but now it is Christ the substance! To me that is why he says in Galatians 1:6, "*I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel.*" For Paul it was not being removed from his teachings or anyone else's teachings. It was being removed from The Person: in their heart, they had separated themselves from The Person of Salvation. The Lord has brought a fresh emphasis into my heart with regard to the preeminence of THE PERSON, and the necessity of that Person being revealed in us by the Spirit of Truth.

We focus so much on what He does and what we think He does, and even what He may do one day. Man can observe what He does, and can attempt to imitate what He does, but only God the Father, only the Spirit can reveal Who He is. There is a difference. I want to know WHO He is because bound up with Who He is, is everything He does, and everything He has done, because HE is the substance of it.

In View Of The Fact

Colossians 3:1 says, *“If ye then be risen with Christ...”* Although the King James phrases this using a conditional statement, most commentaries will say that Paul is speaking of a condition that has been realized or fulfilled. In other words, Paul is stating this state of union with Christ as a realized and fulfilled FACT. Ye ARE risen with Christ. Kenneth Wuest’s translation says it better than anyone does. Now I do not look up translations to fit my theology. My theology has been torn up and destroyed so many times; I have pretty much stopped doing that. However, some translations just say it better than others do and they get the word correct. You cannot just look at words: you have to look at the context of the words. So Kenneth Wuest says, *“In view of the fact, therefore, that you were raised with Christ.* That is the only translation I have found that is written that way. I read that one day, and the word “fact” just grabbed me and I became more aware that in Christ we are dealing with the eternally established FACT of God. We are not dealing with types and figures now; we are dealing with eternal reality.

Salvation is a fact that God not only intended to have, but NOW HAS in His Son. To me that means so much, because I am seeing my dependence on the Spirit more than I ever have to make known that fact in my heart. I read and I study, and we all do, and we see things. However, I am talking about this eternal fact of God being made known in our soul. That is an absolute necessity. It is one thing for us to be in Christ in Whom all that God has intended is realized, but it is an altogether other thing to have that same Christ revealed within by the Spirit so that what God has accomplished and realized in His Beloved Son, may become the abounding and transforming realization of our souls. I have been awakened to the necessity of that taking place, but in view of that necessity, I am more conscious of the dependence of the soul upon the Spirit of God to reveal Christ to know anything – and I mean anything of the Great Salvation we have in Him. If that does not take place, I am left with vain imaginations and opinions. There is no way to know this eternal fact except HE appear. Knowing, just as with the High Priest, is inseparably bound up with seeing Him. The knowing of which the New Testament speaks is

not the result of academic learning and scholarly pursuits. So many times that becomes a hindrance to true knowledge. We can become so occupied with the accumulation of theological intelligence from without (external sources), that it can unfortunately become a substitute for the knowledge of God being made known by the revealing of Christ within. This New Testament knowing is an inner acknowledgement, an intimate encounter and participation with the Person of Truth Himself. However, we must understand the dependence of our souls with regard to knowing in this way and as a result comprehending in Him the Salvation of which He is the substance. Most are ignorant of that dependence; therefore, they do not come to the Lord in that posture of heart.

A Cry For Mercy

As I considered this, I was reminded of Bartimaeus who had heard that Jesus was coming by the way. (Mark 10:46-52) When he knew He was there he cried out, and they told him to shut up. Mark 10:48, *“And many charged him that he should hold his peace: but he cried the more a great deal, Thou Son of David, have mercy on me.”* I looked up this word mercy in the ¹Greek and it means to have compassion and pity. In the Vine’s Dictionary it is stated like this, *“it assumes need on the part of him who receives it, and resources sufficient to meet the need on the part of him who shows it.”* Bartimaeus cries out in absolute understanding that he has a need, but he cries out to the one that he knows has the “sufficient resources” to meet that need. Jesus, the Son of David, the Messiah promised of God was the only one Who could bring light and illumination to this blind man’s state of darkness and ignorance to all that is around him. Now, in this account, we are talking about natural sight being given, but I believe it speaks beyond that to the sight that only the Messiah, the Christ of God can give us. However, who of us will confess our blindness and our ignorance to all that He has done and all that He is, and cry out “the more a great deal” for His mercy?

We cry out to God for mercy when we find ourselves in situations we deem to be impossible for ourselves, but can I be so bold as to say that if we are in Christ, we have been brought into such a situation. We have been brought into a state of being that is impossible for us to know, comprehend, or walk in except the Spirit of Truth cure our blindness of heart by revealing Christ in us. You can have opinions and conjectural ideas about being in Christ and what it means, but you will not know in truth this Great Salvation except this miraculous work of the Spirit takes place in

¹ Strong’s #1656 ἔλεος *eleos*

your soul. Yet, I must repeat that we must cry out to God knowing the necessity of such a work. This account says that when Jesus heard this blind man crying for mercy He stood still. I will not go into that, but this is a heart condition that will get His attention. I think it is because when someone comes to the Lord confessing that he is truly blind and that his blindness is not just an alternative way of looking at spiritual reality, that is a soul in which He can work and bring His light and understanding. Please keep in mind that this is not a one-time occurrence. As you continue on in knowing Christ, you will constantly have to come to Him confessing your blindness and ignorance with regard to Him and He will always be faithful to give sight by appearing in you as the True Light and Vision by which you see.

After Jesus stood still, He instructed His disciples to bring Bartimaeus to Him. Bartimaeus then came to Jesus. Now in Mark 10:50 it says, “*And he, casting away his garment, rose, and came to Jesus.*” He took off his outer garment: and that says so much. I am not going to take the time now to look at all that statement means, but it shows a putting off, a casting away, a counting as loss that must take place for this sight to be given. He comes to Him and Jesus says what would you have Me do? As I read those words, I thought how many answers I would have given Him. ‘I would like a million dollars so I can fund the Gospel to go out into all the world.’ However, this man says that my eyes may be opened. That is the mercy of God for which our souls need to cry out – that **I MAY SEE!** Not that I may preach, not that I may know more than my brother does so I can beat him in a debate. That I may see. Just as Bartimaeus, we are dependent upon the eyes of our souls being unveiled and enlightened that we may know the reality unto which we have come as those born of His Spirit. If you read the letters of the Apostle Paul, you will see that this man understood the necessity of spiritual sight being given to the eyes of the soul of every believer. Christ, The Son of David, the Messiah, the Anointed, the Lord – He and He alone can give unto us and in actuality **becomes** in us this sight and seeing that is necessary in the New Creation. The reality is that you cannot know this New Creation by the same means and faculties through which you have known the Old Creation. Most of us do not come to Him knowing that we are in need of that mercy. We do not understand our dependence on the Light of His Countenance to fill our souls, because we are ignorant of the depth of our blindness. Martin Luther said, “Man sees his blindness as the highest of wisdom.” We must finally confess our blindness of heart that we may be made to see.

The Fact

Again, such a sight, such an unveiling is necessitated because we have been brought into and made partakers of God's eternally established fact in Christ Jesus. So, with regard to Kenneth Wuest's translation, I looked up the word "fact" and here is the definition. This is from Webster's Dictionary.

A fact is

1. A thing done.
2. The quality of something being actual, an actuality.
3. Something that has actual existence.
4. Something having objective reality.

The phrase **objective reality** is very important as we consider these things. For something to have objective reality means that it is not dependent upon our understanding of it, our acceptance of it, or our ignorance of it. A fact stands regardless of our opinion toward it. Our refusal to accept it or agree with it does not diminish its substantiality and validity. What God has done, what God has made an actuality, what God has made to exist and abide in Christ is not dependent upon any of those things. It is a fact. Such a reality stands untainted by our personal feelings or emotions. It is no less a reality because we have knowingly or unknowingly substituted our vain thoughts and doctrines for it. Such a refusal or substitution on our part never affects God's established work in Christ, but it does indeed keep our souls in a constant state of ignorance with regard to that work and thus it robs us of the present work of the Spirit that God desires to do in us. That work of the Spirit is to reveal in us and form in us the Son Who is the indwelling perfection of that eternal fact. Our Salvation is an objective reality in that God has comprehended and summed up everything of His eternal plan and intention in the Person of Christ. He is satisfied with His finished work. In God's mind, all things are full and complete. That is so whether we ever accept it or not.

The following quote defines why I make such an emphasis of this necessary work of the Spirit and our soul's dependence upon it. This quote is from a book entitled The School of Christ written by T. Austin Sparks. "*If I must bring everything to a condensation it is this – Firstly, God has shut up everything of Himself within His Son, and it is not possible now to know or have anything of God outside of the Lord Jesus, His Son. God has made this a settled thing; it is final, it is conclusive.*" That is a tremendous summing up of things. That is what I mean by objective reality. God has everything of His eternal will and intention (not only purposed but now perfectly performed) concealed within the confines of His Son and by His

grace, He has brought us within these particular boundaries. It is the grace of God by which we have been allowed to have a part of such a perfect work. God's grace has given us a Door into such a fellowship with Himself. God has what He wants in His Son and by grace, we who are born from above are now found in that Son as those who have no life before God but that Son. With that being said, let me use the second half of this quote by T. Austin-Sparks to emphasize the inward work that I believe is necessary due to such a reality. *"Secondly, it is not possible to have or know anything of all the fullness which God has shut up in His Son without the Holy Spirit's revelation of that in an inward way. It has to be a miracle wrought within by the Holy Spirit within every man and woman if they are to know anything of what God has shut up in Christ"*.

In a simple phrase: God's reality demands the soul's realization. A simple example would be marriage. After you say, "I do" and sign the marriage license, marriage is a reality. Now you could walk around and tell people you are married and make it clear to them that your marriage is a fact and a reality, but never walk in the realization of that relationship into which you have entered. By realization, I do not mean that you have a mental assent to the fact that you are married, but I mean that you are participating in this ongoing relationship. You do not just agree that you are married and have your license hanging on the wall, but you are encountering and knowing the person to whom you are joined. That is what I mean when I say, reality demands realization. Reality is reality, but if we are to participate and partake in what is a reality (I now speak of God's reality in Christ) we must be given that inward realization that only the Spirit of Truth can bring through the revelation of Jesus Christ. You are in Christ and by that you are in fellowship with God, but such a reality demands that our souls be filled with the realization of such a fellowship by a face to face encounter with the Person in Whom we now live, move and have our being.

It is with exact reference to this that Paul writes in Colossians 2:2-3, *"That their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgement of the mystery of God, and of the Father, and of Christ; In whom are hid all the treasures of wisdom and knowledge."*

This word "acknowledgement" is tremendously important. These people are born again, they are in Christ, they have been delivered out of the realm of darkness and translated into the Kingdom of His Dear Son. What a miraculous work of God! What a tremendous reality! However, we cannot be content in our hearts

with knowing by the scripture and believing that such a reality exists in Christ. We cannot be content with our acceptance of the fact that we are in Him and He is in us as our very Life and Salvation. I think we have preached the reality and many have believed the reality, but in view of such a tremendous fact, we cannot be content with simple doctrinal agreement and we must not treat it as another theological acquirement that we have added to our own doctrinal portfolio. Such truth must cause us to turn our hearts from all else to see Christ, so that the Spirit of Truth can bring us from a mere mental agreement with regard to scriptural facts, to a soul transforming acknowledgment and encounter with the Person of Truth Himself. Paul understood that such a reality demands this inner realization or acknowledgment. I never remember Paul writing, "Just read my letters until you understand what I mean." He understood that they could read his letters until the ink faded from the parchment, and still be unable to comprehend the meaning. He knew that the same soul transforming revelation that enabled him to write the letters was essential if they were to understand the letters to any degree and more importantly the indwelling Salvation that his letters declared. Throughout his letters, we are continually confronted with the necessity of Christ being revealed in us.

Let me share with you a beautiful definition of this word acknowledgement, which I found in the Theological Dictionary of the New Testament. This word ²*"emphasizes understanding rather than sensory perception and it is a perception of things as they are, not an opinion about them... The truly real is timeless reality that is constant in every change... The one who know in this way, encounters the eternal and participates in it."*

This is the work of the Spirit of which I am speaking. It is the work that brings our souls into the acknowledgement of this Great Salvation. How does that take place? Again, it is the soul encountering that which is eternal, that which is real and changes not, and thereby participating and being transformed by such an ongoing encounter. This realization or acknowledgement is a work of the Spirit that must take place in us. It is a perception that supersedes sensory perception. It is a cognizance, which overrides, overrules and replaces in our hearts our own opinions and conjectures. What is the resulting effect of such a realization or acknowledgement? This acknowledgement brings about the establishing of the heart. In the acknowledgement of Him as the indwelling sufficiency and substance of all things pertaining unto life and godliness, our hearts are being established and

² Theological Dictionary of the New Testament, abridged edition, Copyright © 1985 by William B. Eerdmans Publishing Company

rooted in the grace wherein we stand. The established reality into which we are brought by the grace of God, demands the establishment of our hearts therein.

The Establishment Of The Heart

It is indeed a tremendous Salvation into which we have been brought. Many of the commentaries I have read attempt to dismiss language such as, “risen with Christ”, as merely representational or symbolic in nature. However, such interpretations have been detrimental to many Christians because it keeps them at a distance, in their hearts, from a reality that is established of God in Christ, a reality into which we are brought by union with Christ, a reality within which God desires to establish our hearts.

It is so real and so much more than figurative speech, that it is the basis upon which Paul implores these believers to whom he wrote to seek and set their affection unto what is above. He says in view of this being a fact, in view of the fact that you are raised, in view of the fact that you are in a living union with Christ, set your heart, set your affection where you ARE. Why? Because again, it is one thing to be in Christ, but it is an altogether other thing for our souls to be established, to be rooted and grounded within the boundaries of the Kingdom of the Son of His Love. The ongoing work of the Spirit of Truth within us (the revealing of Christ), is with a view toward the establishment of our hearts within the defined borders of the True Israel of God: IN CHRIST.

In Exodus 19, you see God’s thought concerning His people when He brings them out of Egypt. Exodus 19:4, “*Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself.*” The word “bare” in this verse means to raise up. It is actually the Hebrew word *nasa'* (נָסָא). It means to be raised up out of. This should bring to mind Paul saying you are risen, you are brought up out of, you are above the earth. God said He brought them unto Himself. Jesus says the very same thing in John 14:3, “*And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also.*” In John 14, Jesus is declaring what He would bring about in New Covenant reality by His Cross what in Exodus is done typically by the blood of a lamb. What I want you to see is God’s view concerning the deliverance that was brought about by the blood of the lamb. It is not, “I killed all the Egyptians and I brought you out of bondage.” No, “I brought you unto Myself!” That is God’s view and that was never their view. That was God’s view then and that is now God’s view in the New Covenant reality of this Old Covenant testimony.

Throughout their history, it is evident that Israel's heart was never established within the confines of this relationship into which God had brought them – Unto Himself. He told them at times, 'with your lips you worship Me, you speak high and lofty words; but your heart is far from Me'. Do you understand that we can be in Him and our hearts still be far from Him? In fact, that is the state of the heart of most in the Church. Salvation is not a reality into which we have not been brought, but a reality into which the Lord Himself has brought us by union with Christ; wherein our hearts must now be established. The New Covenant is not about looking and waiting for God to do something. It is the **unveiling of our hearts to what He has done**. That unveiling takes place in the soul, in the heart of man. Paul says in view of this fact, this established reality, you must set the affection of your hearts to know Him; do not fail as Israel did to let your heart be set and established within the relationship with Himself into which you have been brought. As you read Paul's letters, you will always be confronted with this central desire. Paul always presented the believer's condition as being in union with Christ, as being in heaven in Christ, but in view of that condition, he desires that they would turn their hearts from earthbound elements and vain religious observances unto Christ. His desire was that their hearts would be established in and come to possess their present state of being by a Spirit given acknowledgement. Consider these statements made by Paul.

Ephesians 1:17-18

That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him: 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,

Romans 1:11

For I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established.

Hebrews 13:9

Be not carried about with divers and strange doctrines. For it is a good thing that the heart be established with grace; not with meats, which have not profited them that have been occupied therein.

Philemon 6

That the communication of thy faith may become effectual by the acknowledging of every good thing which is in you in Christ Jesus.

Ephesians 3:14-19

For this cause I bow my knees unto the Father of our Lord Jesus Christ, Of whom the whole family in heaven and earth is named, That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; 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 fulness of God.

This is Paul's desire and prayer for everyone in whom Christ dwells. This is a work that only the Spirit of Truth can perform in the heart, but it is again a work to which we must submit our hearts. This work is according to an eternal fact of God realized in Christ, so Paul says set your heart within the boundaries of this realm of fullness Who Christ Himself is, so that you may comprehend the length, breadth, depth and height of Him. That to me is setting your affection where you are. Not where you want to go, but where you ARE, because Paul is dealing with and we are dealing with a fact, which is not dependent upon our acceptance of it or understanding of it. However, Paul understands that it is the pleasure of God that our souls come to know and experience this fact by the inward revelation of His Son.

Let God Be True

Romans 3:3-4, *“For what if some did not believe? shall their unbelief make the faith of God without effect? God forbid: yea, let God be true, but every man a liar; as it is written, That thou mightest be justified in thy sayings, and mightest overcome when thou art judged.”* There is debate between theologians whether the word in this verse should be “faith” or “faithfulness”, but it really does not matter. Neither His faith nor His faithfulness is affected by our unbelief. Our understanding of it, man's understanding of it, does not negate and make void HIS faith, HIS understanding. According to Paul, God's understanding is His Son in Whom His substance and eternal intention is perfectly gathered. God's faithfulness stands eternally firm and true because He is faithful to that which He has accomplished. It is beautiful to understand that God's faithfulness is dependent ONLY upon what He has done and what He has accomplished, and not upon what we do or try to accomplish. God's faithfulness is to His Work – complete and finished. He is faithful to His established fact **IN CHRIST**, and the glory of it is that if the heart will turn to see Him, God is faithful to make known that reality by revealing Christ within us.

With regard to the unchangeable nature of this, which God has accomplished in Christ, I submit this very simple example. I am aware that it falls extremely short of being able to convey to any degree such a glorious reality, but I think it will be sufficient to make a point. $2+2 = 4$. Now that is a fact: it is an established fact. No matter how much natural understanding you gain, or how many college degrees you earn, $2+2$ will always equal 4. You will never get beyond that fact because it is an established fact. Now if you have a test and that is the question and you answer $2+2=5$, your answer and your thought is in contradiction to the fact. You do not get an A because you ‘think outside of the box’. Nor do you get an A+ because you have an ‘alternative solution’ to the problem. Even if you can in some way convince yourself and deceive others into believing that you have sufficiently proven that $2+2=5$, it is only proven within the ignorance of your own understanding. It is sufficient according to your imagination and conception, but it is still in every aspect contrary to the established fact. Does that not perfectly capture the Christian religion of today? I have heard people say, ‘Everyone has a different way of looking at it. Everyone has his or her own concept with regard to spiritual things’. Unfortunately, that that seems to be the case, and that is the reason for the predicament in which Christianity finds itself today.

However, God does have and has eternally had only ONE way of looking at all things. God’s understanding of all things is inseparably bound up in the Person of His Son, for His understanding IS HIS SON. Therefore, it does not matter what our idea is concerning Salvation. It is God’s understanding of Salvation that matters. God is not trying to make us smart enough to figure it out. **He desires for us to turn our hearts and confess our blindness and ignorance that He may reveal His understanding in us.** That is the work of the Spirit that must take place in our hearts. God’s understanding must rule in our hearts and no other, because if it is left up to our understanding then $2+2$ will equal 5 every time. Consequently, we will walk in contradiction to His established fact and we, in our hearts, will remain outside of what God has provided for us in His Son.

All Things In Christ

God’s understanding is HIS SON. When you read the first chapter of Ephesians, you see what God intended before the foundation of the world. You see in those verses what God predetermined and purposed before He created anything at all. However, it all comes down to verse 10, “*with a view to an administration suitable to the fullness of the times,[that is], the summing up of all things in Christ, things in the heavens and things on the earth, in Him.*” (NASU) This is saying that

everything that God purposed, planned and intended before the foundation of the world was all with a view toward the administration of the fullness of the times (which is the administration of the Spirit of Christ) wherein He would gather together and sum up all things (of His eternal purpose which was testified of under the Old Covenant by types, figures, times and seasons) in One; even in Christ. That was His thought, His intention eternally and that is the thought and intention that He has perfectly realized by the Cross of Christ. God summed everything up in One Man. In the King James it says, “*that He might gather together in one*”, but this phrase is one Greek word (ἀνακεφαλαίωμα) *anakephalaiomai*. It means to comprehend, to sum up, to recapitulate, or to summarize. In the Greek, this word was also used to describe a summary statement. It is what you would say when you have made a lengthy address and at the end of your speaking you brought everything to a summarization. This is the sum of it all: this is what I mean: this is the end and point of what I am saying. This would be your way of bringing every word, every example, everything you have communicated to a concise and final statement.

That is Who Christ is! He is the beginning and the end, the author and the finisher. He was not only the reason for every word spoken, every type and shadow, but He now stands by resurrection and now lives in us as the “summary statement” of God. Hebrews 1:1-2, “*God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds.*” God hath spoken IN SON. He is the summary statement of the Father. That thrills me because that means I do not have to go out and pick up fragments like puzzle pieces and attempt to put them together. He is the ultimate and final statement of the Father and He is in us if we are born again. We just have to see HIM. We just have to turn our hearts to The One Who is faithful to make Him known. Each of us must come to Him saying ‘God, I am ignorant of this fact and I am without fail, going to walk in contradiction to this fact every time. **REVEAL YOUR SON IN ME** that I may see and in that seeing, I may know.’

What God Hath Prepared

So I ask this question: how does the eternal fact of God, which is the established objective reality, also become the acknowledged realization of our soul? God’s reality is Christ, but how does God’s reality become my soul’s realization: the acknowledgement of my heart? Turn to 1 Corinthians 2:9-10, “*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. But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God.” Now Paul is saying something tremendous here, but most of us have heard this verse preached out of context. Paul is not making an eschatological statement. He is not saying that now you cannot see this but one day we are going to see it, and you will hear it and it is going to be perceived and observed by the natural senses. That is not what Paul is saying. He is making a point of the dependence of the heart upon the Spirit of God to know anything of what God has prepared for us in His Son. What he is saying is eye cannot see: that is the words that are used in the Greek. Ear cannot hear. Neither can the heart understand what God HATH prepared: not what He “is” preparing as if something is left lacking on God’s part, but what God HATH prepared. The word “prepared” is (ἑτοιμάζω) *hetoimazo* and it means ‘to provide, to make ready’ Therefore, Paul is saying, ‘The eye, ear, or mind of man are incapable of perceiving what God has made ready for those who love Him’. Immediately, my mind was taken to Matthew 22 where we have a King that made a marriage for his son.

Matthew 22:2-4, *“The kingdom of heaven is like unto a certain king, which made a marriage for his son, And sent forth his servants to call them that were bidden to the wedding: and they would not come. Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner: my oxen and my fatlings are killed...”* And that should take you right into the Old Covenant showing you the sacrifices, and that should bring you back to THE CROSS where all sacrifices were fulfilled. The oxen and the fatlings are killed. *“...and all things are ready: come unto the marriage.”* It is all prepared; it is all made ready...COME! Can you now hear Jesus saying, ‘I know My Father, My Father knows Me... come unto me and I will give rest to your soul.’ How great is the grace of God! We are talking about God having established a reality in His Son with which He is satisfied. He has all things in His Son. He has it all in Christ, and then the grace and mercy of God is that He bids us – COME and EAT! Eat My flesh and drink My blood. Take of this dinner that I have made ready: this Salvation that I have prepared – COME!

We see that same grace described in these verses in First Corinthians: *‘that you may know those things that are freely given of God’*. How beautiful is this grace of God that just says, Come, all things are ready. It is in regard to this reality: what God has made ready, what God has prepared that Paul says, ‘eye cannot see, ear cannot hear, man cannot understand’. Take that back to 1 Corinthians chapter 2 and you will understand what Paul means when he writes, “what God has prepared”. It is not a future unfulfilled promise, but a finished work in the Cross.

He ties this all together when he writes in 1 Corinthians 2:2, *“For I determined not to know any thing among you, save Jesus Christ, and him crucified.”* It goes back to The Cross: it goes back to what took place there in His death, burial and resurrection. What Paul is saying is that what God has brought about by the reality of The Cross man will never and can never know or experience in truth by the power of his natural faculties! Man cannot perceive this. Man cannot grasp this intellectually. Man is forever ignorant of it except a miraculous work of the Spirit of Truth take place in his soul.

1 Corinthians 2:11-13, *“For what man knoweth the things of a man, save the spirit (mind) of man which is in him? (that means I know me: you cannot know me. Only I know who I am) even so the things of God knoweth no man, but the Spirit of God.”* The Spirit of God knows God. It is that simple. *“The things of God KNOWETH NO MAN...”* For those who are trying to know Him through theological means or through an accumulation of religious experiences – STOP IT! You are just going to frustrate yourself. I hope that you will come to frustration and not be exalted and find a place to boast in those things. Let us turn our hearts to see Him because only the Spirit can make Him known, because only the Spirit knows Who He is. How are you going to know Him? The Spirit of God has to make Him known inwardly. That is how dependent we are on the Spirit of Truth. *“Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God.”* We have been given the Spirit that we may know what is given freely unto us in Christ. In other words, although we may not understand our inability to comprehend spiritual reality, God is not ignorant of this, therefore, He has given us the only means by which we can ever know: The Spirit of Truth. When this word “know” is used, it does not mean intellectual knowledge. It means an experience of intimate knowledge: it is an inward experience of an ongoing fellowship that takes place. *“Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual.”* Now I understand, and we all should understand that regardless of the words we hear, these words will NOT teach you Christ. Only the Spirit of God teaches you. He does not teach you from without, He teaches from within. Jesus says in John 16:13-15, that when the Spirit of Truth comes, He will take of mine and shew it unto you. I promise that if you search this out in the Interlinear Bible, you will see that it is saying that the Spirit of Truth will take what belongs to Me, what originates in and proceeds out from Me and make it known to you. In other words, He will reveal WHO I AM; He will teach ME to your soul, which was created to know ME.

The understanding and knowing of Christ is not from without, but from within. I do not mean that we do not preach and teach the word, but I cannot nor can any other man teach you the reality that God has established in His Son, only the Spirit can teach you this established fact of God and He does it by revealing that SON in us. 2 Corinthians 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.”* Notice that this light shines IN our hearts; not “to” our hearts as from an external source, but IN our hearts. That we might know the things that are freely given of God.

1 Corinthians 2:14, *“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.”* He cannot know naturally. It is impossible. Do you see how dependent our hearts are for the Spirit to reveal Him? That is the point I really want to make. We cannot know them for they are spiritually discerned. If you go to Isaiah 64:4, which is the verse from which Paul is quoting, it says, *“For since the beginning of the world men have not heard, nor perceived by the ear, neither hath the eye seen, O God, beside thee, what he hath prepared for him that waiteth for him.”* Notice it says “beside thee”: only HE knows, because it is something that He has established. No man will and no man can know this reality except the eyes of the soul, which were created for no other purpose but the beholding of the Lord, are enlightened in the appearing of the Light of Life Himself. John Gill said the following in his commentary. *“The gospel, nor any part of it is a human device or a human discovery. It is not after man nor according to the carnal reason of man. It is above the most exalted and refined reason of man. It has in it what eye has not seen, what ear has not heard, nor has it entered into the heart of man to conceive of it. It is true so that the things of God which the Spirit of God searches and reveals, and which men, when left to the light of his nature and the force of his reason, must have been forever ignorant of, and could never have discovered. This could never have been found out by flesh and blood. No man knows The Son but The Father, and he to whom He reveals Him. He bears witness of Him, and declares Him to be His Son in whom He is well pleased. And happy are those who are blessed with the outward revelation of Jesus Christ in the gospel, but more especially those to whom The Father reveals Christ in them, the hope of glory.”* Blessed are those of us who are hearing the gospel preached – an external revelation. That is wonderful in itself. How uncommon it is to hear the Truth preached, but how exceedingly more wonderful it is for those IN WHOM God is revealing His Son. That is beautiful! Our souls are dependent upon that Work of the Spirit and we must turn and come to Him, knowing that dependence. We must come in submission of our hearts, and say, Lord, we are ignorant of this. We are

not asking you to give us a “better” understanding because there is no improvement to what we imagine ourselves to know. Just replace it with YOURSELF! That is what He does. Now how does this happen? I go back to the question: how does the Eternal fact become not only objective, but also subjective in that it is a Work of the Spirit abounding in our hearts?

But God Hath Revealed

We have read it already in 1 Corinthians 2 – man cannot understand what God has made ready...**BUT GOD hath revealed by His Spirit.** That is the answer. It is a “BUT GOD...” moment that must take place because only God can do it. **BUT GOD.** Now when I read this I was taken back to another verse I recalled using that same phrase. Ephesians 2:1-2, *“And you hath he quickened, who were dead in trespasses and sins; Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience.”* He is saying this is what you were: a bunch of sorry people walking according to the lusts of the flesh. *“Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others.”* That is a pitiful statement. Something has to be done about this! What work can they do to resolve and reverse this terrible state? Religion will have you believe that there is a work or a religious exercise by which you can change your natural state. Religion will attempt to take a sorry person, add prayer, bible study, tithing, and church attendance, put it in a bowl, stir and come up with a “good Christian”. No! There is something needed here that only God can do. Here is the next statement. *“But God, who is rich in mercy, for his great love wherewith he loved us, Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) And hath raised us up together, and made us sit together in heavenly places in Christ Jesus: That in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus. For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast.”* Now take all of that: But God... grace...grace. Take all of that back to 1 Corinthians 2 where he says we have been given the Spirit of God that we may know what is freely given. That phrase “what is freely given” is the word “GRACE” in the Greek. That we may know the grace of God. This grace – the grace by which we were raised, brought into union with Christ: that mercy by which He has brought us – this “BUT GOD” work that our soul was totally dependent upon to even be brought into this Great Salvation.

How is the grace of God realized? How do we come to know the grace of God? 1 Peter 1:10-13. Peter is here talking of the Salvation of your soul. *“Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you: Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into. Wherefore gird up the loins of your mind, be sober, (and let this be your hope and your foundation) and hope to the end for the grace that is being brought unto you at the revelation of Jesus Christ.”* This is how the Literal Version renders these verses. The King James Version reads, *“the grace that is to be brought unto you.”* However, the word “to be brought” is one Greek word, and it is in the present tense, not the future tense. “Being brought unto you” is the better translation. Let this be your hope, this grace (this Salvation promised and desired) that is being brought unto you AT the revelation. Instead of “at” the better translation is “in”, because it is the same word EN (Strong’s #1722) that we see with “IN CHRIST”. Therefore, it should read, *“the grace that is being brought unto you IN the revealing of Christ.”* Paul says that you may know the grace: that you may know the things that are freely given unto you, the gift of God. It is the thing that is **given** so that man should not boast for it is the gift of God Himself. How does that take place? How is the grace of God known? In the revealing of Christ – that is the only way. There is no other way. Our soul is dependent on that inward revelation of Christ. We have read in Ephesians 2, *“But God who is rich in mercy...”* In this verse, He is talking about a people who are outside of Christ, but now by the rich mercy of God and the grace of God have been brought into this union with Him Who is Salvation.

These two words: **BUT GOD**, used in the two places in which we have read, shows us the absolute dependence of our hearts upon the Spirit of God. This shows this is a Work of the Spirit, a work only God can do. When we are not born again and are told that we have to be born again, we come to the Lord knowing the dependence of our soul on that taking place. This same thing is said with the same emphasis about not just what brings you in (being born again) but also the work of the Spirit that unveils your soul to the reality into which you have been brought in Christ. It was necessary for us to be born from above in order to have Life, and it is just as necessary and just as much a Work of the Spirit of God to reveal that Life and that Living One in us; that we may know and our hearts be established in that grace in which we stand. It is not just about “having” that grace, but we can hear

the heart of Paul saying, “that ye may KNOW and intimately experience in your soul that grace by which you are saved.” What I am attempting to say is that we must come before God the Father knowing that except He reveals His Son in us, by His Spirit, we will not and cannot know the glorious Salvation that He has provided for us in His Son.

The Amen

To conclude, I remind you of a beautiful portion of scripture in 1 Kings 10 where the Queen of Sheba comes and sees Solomon. I will skip many elements of the story and just focus on the small portion in the conclusion of this narrative. 1 Kings 10:6-7, “*And she said to the king, It was a true report that I heard in mine own land of thy acts and of thy wisdom. Howbeit I believed not the words...*” It was a true report that she had heard from those in her own land, but the King James says, “*howbeit I did not believe the words*”. Likewise, this book that you are now reading is a true report. The words that you are reading are declaring the reality of the Person of our Salvation. However, in the hearts of some who are reading this, there may exist this “unbelief” that was in the heart of the Queen of Sheba. Now, I do not mean that you think I am lying and believe that what I am saying is not true. The Queen is not saying, ‘I thought they were lying to me and I did not believe them’. The word “believe” in the ³Hebrew means to be confirmed, to be made sure. Joined with the negative, it means that the words that they spoke to her, had not been confirmed and made sure. In other words, there was nothing to substantiate what they had said. We actually get the English word “amen” from this very same Hebrew word. Amen means ‘so be it, it is so, let it be so.’ Jesus is called The Amen. He declares Himself to be the Amen. We read in 2 Corinthians 1:20, “*For all the promises of God in him are yea, and in him Amen, unto the glory of God by us.*” In other words, she is saying I heard this report of your wisdom and your greatness, but there was no Amen to what I had heard; there was nothing that said in my heart – so be it, it is so, it is a fact. Then she says, “*Howbeit I believed not the words, until I came and mine eyes had seen it.*” She said UNTIL I CAME. She had to come. We have to come, we have to turn and submit ourselves and say I have to SEE the evidence of this. I cannot only hear this...(regardless of how true the report may be) I have to come so that the eyes of my soul can see Him, because I am dependent upon that seeing to know and experience the reality of what I have heard. Some hear a true report (the Gospel preached), yet they do not turn to see the evidence/the Amen of the words. They convince themselves that it is true and

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believe it as being a true thing, but they seem to stop there. However, we must come and see. We will not and cannot comprehend the wisdom and greatness of this Finished Work except we come (turn) and see the Person Who is the living indwelling embodiment of that Finished Work. The Queen had to SEE HIM. In the King James Version it reads, “*mine eyes had seen it*”, yet in the original manuscript, the word “it” is not present. Please understand that the Finished Work (which is represented in Solomon) was not an “it” and could not be defined by an “it” or an accumulation of “its”. How much more so the Finished Work of the Cross of Christ. This Finished Work cannot be defined by “things”, but can only be defined in our hearts, by seeing the Person Who not only finished the work, but also now lives in us as the Substance of it. The Queen did not see an “it”, SHE SAW THE KING OF GLORY and he became the Amen to the words she had heard.

Now, since this is a type, which utilizes natural events and material things to illustrate spiritual reality, she saw him with natural eyes, but our King and His Kingdom cometh not with natural observation. The eyes of our souls must be enlightened in the light of His appearing, that all we have heard concerning what God has prepared, would find in Him a resounding AMEN, IT IS SO.

After seeing him, she says, “... *behold, the half was not told me: thy wisdom and prosperity exceedeth the fame which I heard.*” This book you are reading; these words and even the words that are written on the pages of your Bible do not and cannot even convey half of the greatness and far surpassing glory of His Person! The words, whether written or spoken, are only used to direct hearts to see the Lord. We have to SEE HIM and we have to come knowing our dependence on the Spirit to make Him known that we may know the grace; that we may know what God has accomplished; what God has prepared and made ready in His Son in Whom we now live, move and have our being.

Therefore, I conclude with Paul’s prayer in Ephesians and write it as my prayer for whoever may read these pages.

“That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him: 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, And what is the

exceeding greatness of his power to usward who believe, according to the working of his mighty power, Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places". Ephesians 1:16-17

Amen