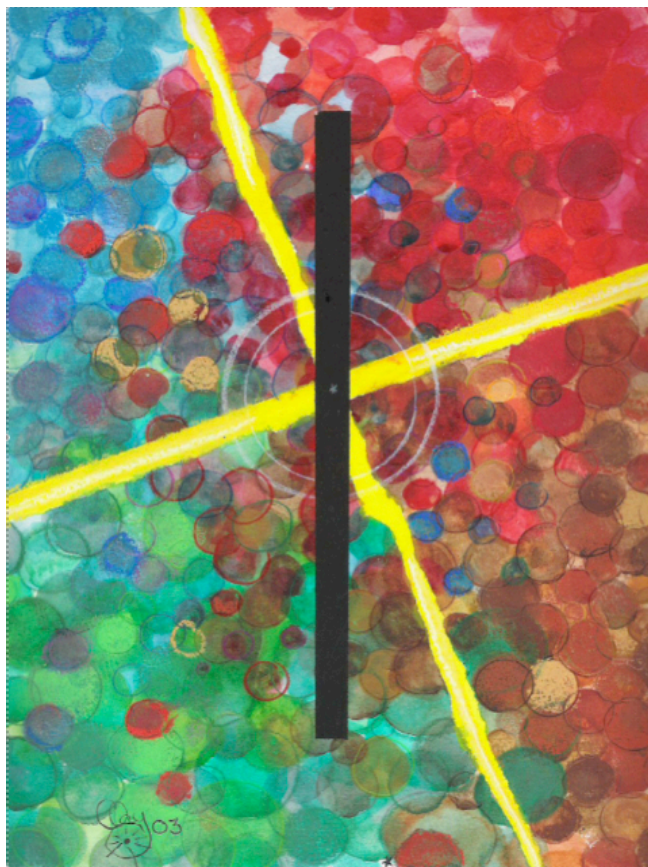


# **The Bride, the Daughter of Zion**

**Christian Pellone**



## *The Bride, the Daughter of Zion.*

Cover illustration: "Ephiv", Clayton Maurice Turner, 2003

"Ephiv" (**Ephesians 4**) speaks of the church, the bride of Christ. She has no physical boundaries, yet the walls of the heavenly Jerusalem that represent her are the Lord's spiritual walls of protection. The bride, the body of Christ, spans all nationalities, ages and genders in genuine bonds of love. She cannot be organized nor managed by men. Jesus Christ alone is Lord and Head of His body. He builds and leads His church. The interactions within the church are infinitely complex and world-wide. And yet the body is one - a truth as essential and present as the imposing "I" in the middle of the painting. The meaning of this "one" of God ("*erad*" in Hebrew) is opposed to the false unity, or rather uniformity, that many church leaders promote. The gathering as one church must take place in Spirit and in truth around the Cross and the Cross only.

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## Book information

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## Foreword

I do not believe that today's church system is in the will of the Lord. It seems that a profound reform needs to take place, not in the system, but in the heart (**Jeremiah 4**). The Lord is giving us first fruits of what He wants to do. More and more signs, or elements that fit together, show us that He wants us to be detached from the typical gatherings we now have.

One of the reasons for this is that the world has entered into a profound anti-christian mutation. The fruit of this development in the long run will be the destruction of the real Christians in Jesus Christ our Lord, and of the people of Israel. Speaking of the beast the Bible says: "It was given to him to make war with the saints and to overcome them" (**Revelation 13:7**).

All the global political, economic and social events are signs that reveal the intention to make man enter into an atmosphere of fear. Through these events there is an action taking place inside of the soul of any man who is not miraculously protected. This action generates mechanisms of self-defense, self-protection and the search for false securities.

"Religion" and the systems that serve it do nothing else but give a carnal security to our soul, all the time making us believe that this security is spiritual and actually desired by God.

But there is a harsh test for discerning where we stand in regard to this. The Lord said that one recognizes a tree by its fruit. If the fruit is good, then we have to declare that the tree is good; but if the fruit is bad we also have to declare that the tree is bad.

In view of this test, we will see how the body of "church leaders" will judge themselves. Can a "leader" realize that he himself lives in false securities and that his teaching must be a false doctrine because it comes from a bad tree? This is the tree of the knowledge of good and evil; it is its fruit that circulates without exception in all our modern ecclesiastical systems. The fruit of this tree has produced death everywhere - even physical death. The history of the established and acknowledged church is filled with atrocities done to "the saints".

For the last approximately 1,700 years, God has had to initiate "spiritual revivals", or reforms, so that His people do not perish and that He can save at least some. The revivals are nothing but the manifestation of the immense mercy of God. But the perfect project of the Father of light is that the church burns for Him like the church of the passion.

Nothing which one sees today in the christian system was to be found in the early church - that is the first two centuries that followed the death of the apostle John, after the revelation that was given to him by the head of the church. Absolutely nothing! Which definition could one have given the church at that time? The church had no name other than the name of her bridegroom Jesus Christ. It did not have any "building" that represented its dogma. The church was hidden, it infiltrated the world with the life of Jesus Christ, because it was made up of living stones. It constantly nourished itself from the tree of life. The tree of the knowledge of good and evil is a worldly tree, but the tree of life is a heavenly tree.

The result of this distancing of the church from the godly model is inner isolation. The sap can no longer flow correctly from the true vine stock to the vine branches, nor from one vine shoot to the other, because the conditions of a real connection are no longer met (**John 15**). Little by little, the ecclesiastical system has replaced the tree of life in the hearts; church programs have taken the place of the sap that the Holy Spirit is supposed to make flow from the vine stock to the the vine branches. What has finally resulted is the foreseeable dryness that has been prophesied by our Lord Jesus Christ Himself (**John 15:6**).

From that point on, the suspicion of other people is inevitable, related to the start of a war against the soul. On the collective level, this war shows itself by a destruction of all human security. The non-believer and the believer in the system alike cannot be effectively protected.

So it is a psychologic war against the soul, and a spiritual war. On earth, this translates itself into a war against terror, a panic in the soul that generates a paralysis of action, and a worldwide war. Spiritual coalitions are in place for a massive destruction of everything that is truth coming from the God of Israel.

Therefore, the gathering of the believers can no longer take place in the classic ways. There has been a time that needs to be respected; our spiritual fathers have fully lived this time. We are in the transition period for a new time. This new time corresponds to what the Lord has announced concerning the new things that He wants to operate.



## Part I: The judgement of Babylon

### (Revelation 14 + Matthew 25)

This text from the book of Revelation speaks of three angels that carry a message from God to wake the bride up from her sleep.

Each of these three angels carries a message that concerns all of us as people of God. The Lord is currently shaking His church so that it departs from all its religious ways.

The first angel carries the fear of God and His holiness. It is this fear that leads us to leave any ecclesiastical system built by man. The Bible gives us an illustration in the tower of Babel. The judgement of God on the "*bad shepherds*" and those who approve their message is imminent. The message of the cross needs to become the central message of the church again. We have but one Lord, one Leader and one Father.

The second angel clearly announces the judgement of Babylon, a judgement that concerns religious wisdom, religious authority, religious dogma, religious people, religious power and religious riches. The Bible compares Babylon and Jerusalem, two cities over which the word of the Lord had been spoken. This comparison is a sincere message to the church today and invites us to leave Babylon and make the marvelous journey to the heavenly Jerusalem. This is what Nehemiah and Ezra declared to the people who had been deported to Babylon: "*You see the bad situation we are in, that Jerusalem is desolate and its gates burned by fire. Come, let us rebuild the wall of Jerusalem so that we will no longer be a reproach*" (**Nehemiah 2:17**).

The third angel leads us to understand and to live true adoration that prepares the reconstruction and the reformation of the church. After we have accepted the judgement of God by means of revelation concerning God's analysis of the state of the church, the people of God then become candidates for the re-creation - so that they can enter into the plan of God. Prior to re-creating, God must "*judge*". This is God's pattern: the new heavens and the new earth will not appear before the first have been judged.

True adoration results from a total obedience to the Lord and necessitates humility of heart. The Lord invites His people to come back to their first love, to give up their own lives and to live in total consecration. As stated in the book of Ezra, the Lord wants us to overthrow with our own hands the altars that we have built - and to rebuild the altar of the Eternal God.

## Chapter I: The three angels (Revelation 14)

Three angels descend towards the earth. The arrival of these three angels takes place before the return of the Son of Man in heavenly clouds (**Revelation 14:14**).

### I. The first angel (Revelation 14:6-7)

The first angel receives the mission to announce an "*Eternal Gospel*". For those who follow the Lamb, this is a call to fear God the Judge, and to worship God the Creator. **Revelation 14:7**: "*Fear God, and give Him glory, because the hour of His judgment has come; worship Him who made the heaven and the earth and sea and springs of waters*".

This verse reveals two clear orders that are included in the call of the first angel. On the one hand we have the fear of the Judge, on the other hand we have the worship of the Creator of all things. It is important to understand the essence of these two orders so that one can grasp the message of this first angel and its importance to the relating times in which we are living.

#### I.1. The fear of God

This is a wake up call to return to God's order for this period of time that we have reached. At no point in history has the church had so little fear of God. She does not even know any more what this means. And those who still speak of the fear of God classify it as a legalistic relic that is often displayed as being opposed to the love of God that has manifested itself through the new covenant in Jesus Christ. But the revelation concerning the words that the angel spoke have been given to a prophetic person of the new covenant. John is the one who had received the most profound revelation of the love of God. He is even known as the disciple that Jesus loved.

In biblical thinking, the fear that we owe God has never been opposed to love. All too often the verse that "*perfect loves drives out all fear*" has been misunderstood. One has made this verse say everything, and therefore nothing at all. Quite the contrary is true. We understand that we love God and that we start to know Him when we have the fear of His name in the way we walk in His presence. This is the beginning of wisdom which is the prelude of the true knowledge of God.

In the Bible, the king is the supreme judge. **Psalms 72:1-2**: "*Give the king Your judgments, O God, and Your righteousness to the king's son. May he judge Your people with righteousness and Your afflicted with justice*".

The fear of God is the consciousness of the omnipresent look of God on our lives. In Hebrew, the verbs fear "yaré" and see "raah" come from the same word family. In other words, fearing God means knowing that God sees us, no matter where we are and what we are doing. Paul says in **Philippians 2:12**: "*Work out your salvation with fear and trembling*". When we read the context we understand that he wanted to tell them to walk in the same way whether he is present or not, knowing that beyond the sight of man they were constantly in God's view. This is implied in the first part of the verse where it says: "*So then, my beloved, just as you have always obeyed, not as in my presence only, but now much more in my absence*".

**Ecclesiastes 12:13**: "*The conclusion, when all has been heard, is: fear God and keep His commandments, because this applies to every person*". To fear God is the same as to keep His commandments. Actually, the fear of God implies the idea of obedience that we also find in what Paul says to the Philippians.

John the apostle is the one who speaks the most of the love of God. He gives a very good definition of our love for God, linking it with the obedience to what He commands us.

**I John 5:1-4:** *"Whoever believes that Jesus is the Christ is born of God, and whoever loves the Father loves the child born of Him. By this we know that we love the children of God, when we love God and observe His commandments. For this is the love of God, that we keep His commandments; and His commandments are not burdensome. For whatever is born of God overcomes the world; and this is the victory that has overcome the world - our faith".*

It is true that we are no longer under the law of Moses as partners in the new covenant. But, when we are sons of God, we have a new law in us and that is the law of the Spirit of life that works through faith in the Son of God. This law works through the Spirit of grace. It writes commandments on the tablets of our hearts. These are very often higher than the Spirit of the law of Moses, because the power of obedience to these commandments lies in the One who has already accomplished everything. The author of the letter to the Hebrews compares the consequences of insulting the Spirit of grace to the consequences of disregarding the law of Moses (**Hebrews 10:28-31**). When we read these verses we understand that the God of the New Testament is the same righteous God as the one of the Old Testament. The difference is that, under the New Covenant, his grace accomplishes that which His righteousness requires. It is important to realize that we receive the power to do the will of God, which is to keep His commandments, through faith in Jesus Christ. Also, knowing that we benefit from the grace of God does in no way free us from obeying his commandments.

Here we find a complete master plan for our entire existence. To love God means to know that He loves us. And that He watches over our steps because He loves us. **Psalms 33:18:** *"The eye of the Lord is upon those who fear Him"*. When we speak of any kind of "judgement", in our spirit we instantly think of condemnation. But Paul says to the Romans that for those who are in Jesus Christ there is no condemnation. But we need to see that the same verse says that this applies only to those who walk according to the Spirit and not according to the flesh. When those who walk according to the Spirit are being judged (for their works also shall come to the light), their works will not be condemned because they will be righteous - as a consequence of their walk.

**Revelation 14:7** clearly relates the fear of God and His glory. The word "kavod" for glory implies the idea of weight. Paul tells us in **2 Corinthians 4:17:** *"For momentary, light affliction is producing for us an eternal weight of glory far beyond all comparison"*. God has authority and requires to be respected. Easy religions that preach a light version of the gospel are hypocritical because they try to relate to a God without fearing Him. We talk about God, we build Him "evangelical and dogmatic cathedrals", at their tops we set false shepherds, we let false teachers teach, we let false prophets prophesy. We create a "religion of the golden calf" that destroys and kills the "bride of Christ". It is this religious christianity, full of lies and crimes, that generated the holocaust of the Jewish people - in the middle of the twentieth century. It is the same carnal, religious Cain-like christianity that prepares the ground for the antichrist and the persecution of the "bride". The return to the fear of God is necessary in order to achieve that God is casting out the "unfaithful shepherds" and is eliminating the "religious structures" that have deeply marked the mentality of the sheep. The goal is to finally bring them back the Good Shepherd (**Ezekiel 34**).

This is something that we already see everywhere in the world and in France. But we will see it even more, as those who have ears to hear will hear what the first angel is saying.

The judgement of the house of God has started. It will intensify as the message of this first angel progresses in the heart and the spirit of those who have to hear it. This judgement mainly

concerns those who had been charged with the mission to guard the herd of the house of God. It concerns the bad shepherds that Ezekiel prophesied about.

We will look at what this judgement consists of and why these shepherds deserve the judgement of God. But before this it is important to see how the word of God defines true shepherds according to the heart of the Good Shepherd, and how it differentiates them from unfaithful or evil shepherds.

## **1.2. Characteristics of true shepherds**

The apostle Peter exhorts the elders with these words (**1 Peter 5:1-4**): *"Therefore, I exhort the elders among you, as your fellow elder and witness of the sufferings of Christ, and a partaker also of the glory that is to be revealed, shepherd the flock of God among you, exercising oversight not under compulsion, but voluntarily, according to the will of God; and not for sordid gain, but with eagerness; nor yet as lording it over those allotted to your charge, but proving to be examples to the flock. And when the Chief Shepherd appears, you will receive the unfading crown of glory".*

John gives us a good clarification of the character of the true shepherd (**1 John 4:20-21**): *"If someone says, 'I love God,' and hates his brother, he is a liar; for the one who does not love his brother whom he has seen, cannot love God whom he has not seen. And this commandment we have from Him, that the one who loves God should love his brother also."*

**1 John 3:15-16**: *"Everyone who hates his brother is a murderer; and you know that no murderer has eternal life abiding in him. We know love by this, that He laid down His life for us; and we ought to lay down our lives for the brethren."*

This is the fundamental fiber of the Biblical Shepherd: to "love" the other person to the extent to give one's life for him, just as the Lord did for us.

The real shepherd is a man-gift to the body: he is given and does not belong to himself - he belongs to the flock. This will imply sufferings, just as Christ has suffered out of love for us. The real shepherd is not there to "dominate and serve himself", but to "carry and serve" the sheep. It is the glory of God in the sufferings of the ministry: to completely be a gift for the sheep just like Jesus Christ the Good Shepherd and perfect model has been. The real shepherd gives without counting, he feeds the flock and not himself, he voluntarily serves, without being constrained, he is not interested in filthy gain, he does not dominate because he is on the same level as his brothers, he is a model of Jesus Christ.

## **1.3. Characteristics of bad shepherds**

**Ezekiel 34:2-4**: *"Son of man, prophesy against the shepherds of Israel. Prophesy and say to those shepherds: Thus says the Lord God, 'woe, shepherds of Israel who have been feeding themselves! Should not the shepherds feed the flock? You eat the fat and clothe yourselves with the wool, you slaughter the fat sheep without feeding the flock. Those who are sickly you have not strengthened, the diseased you have not healed, the broken you have not bound up, the scattered you have not brought back, nor have you sought for the lost; but with force and with severity you have dominated them'".*

Ezekiel is asked to prophesy against the bad shepherds, those who do not correspond with the norms of the biblical shepherd. To "prophesy against" means to refuse the state of mind of the bad shepherd and to give him a warning. Indifference in this matter is inappropriate, because the glory of God is at stake. The bad shepherd no longer has the fear of God, and consequently neither the concern for the glory of God.

The bad shepherd is the one who says it but does not live it. That reminds us of the scribes and the pharisees. Actually the bad shepherd is a very religious man in the image of the pharisees.

Jesus will oppose their state of mind and rebuke them by "*prophesying against*" them. Jesus will tell them openly: "Woe to you", as Ezekiel said: "*Woe to the shepherds of Israel*". The state of mind of the bad shepherd is a religious spirit that dominates and produces death.

### **Matthew 23:1-12.**

The scribes and the pharisees knew the law. That is what is meant by "*sitting on the seat of Moses*". They especially knew the first commandment, **Matthew 22:37-40**: "*You shall love the Lord your God with all your heart, and with all your soul, and with all your mind. This is the great and foremost commandment. And the second is like it. You shall love your neighbor as yourself. On these two commandments depend the whole law and the prophets*".

Concerning the treatment of these religious overseers associated to the pharisees, Jesus recommends to observe and do what they say, but not to act according to their works.

#### 1.3.1. Observe what they say

Because the word of God is truth (**John 17:17**). It is not because their life does not conform to the word of God that we should reject that word. And unfortunately this is what we can see in so many places: because the life of some well known ministers of God is no longer a witness, the word of God is rejected by weak sheep as if it had no value. Additionally, the name of God is ridiculed and mocked by bad intentioned non-believers that end up having a poor opinion of those who call themselves children of God but are not.

#### 1.3.2. Do not act according to their works

The works of religious people are works that the flesh produces for God. It is man who thinks he honors God through his own efforts and through his own accomplishments. This reminds us of the works of Cain. **1 John 3:12** invites us to be "*not as Cain, who was of the evil one and slew his brother. And for what reason did he slay him? Because his deeds were evil, and his brother's were righteous*". **Gen 4:2-5**: "*And Abel was a keeper of flocks, but Cain was a tiller of the ground. So it came about in the course of time that Cain brought an offering to the Lord of the fruit of the ground. Abel, on his part also brought of the firstlings of his flock and of their fat portions. And the Lord had regard for Abel and for his offering; but for Cain and for his offering He had no regard. So Cain became very angry and his countenance fell*".

The fruits of the earth are the result of our own efforts. Cain offered that which he had made fruitful himself: fruit of the flesh, the efforts of man. The earth had been cursed because of sin, and this is why it's fruit is cursed. The first born of the flock are an offering that results from grace. It takes profound understanding to realize that we are nothing but channels and that the people of God do not belong to us. The offering of the first born reveals the quality of the true shepherd: it is content with protecting and nourishing the sheep. It acknowledges that it is God who gives the growth because He is the author of life.

#### 1.3.3. They say but do not do

This is a typical attitude for a bad shepherd: hypocrisy. Most of the religious overseers who fall under this category don't seek to live close to those they preach to; they are like untouchables, their daily life is hidden from those over whom they are established as guardians. There is a hierarchical pyramid that separates the ruling class from the "*small folks*" that they want to lead, and that is why their life escapes the view of those to whom they preach. But how can we

evaluate a model that we don't see living. We are very far from the instructions of the apostle Peter (**I Peter 5:3**).

#### 1.3.4. Tying heavy weights

They tie heavy weights together and lay them on the shoulders of men, but they themselves won't even lift them with one finger.

The heavy weights are the strict commandments of the law. The shoulders stand for the most solid part of the body to carry them. This image represents the yoke of the law on man without the life of grace. It is the crucifixion of the flesh by the flesh. Jesus, as a man, was not able to carry his cross. This is a strong symbol. No man, no matter how hard he tries to be as perfect as Jesus, can carry the yoke, can obey all the law. Only the life of the Spirit makes the fulfillment of the commandments possible, because through the new birth the Spirit gives the capacity to the new man to become an open letter. It is through the new birth that the law is no longer written on stone tablets but into the heart. The obedience to the commandments is a consequence of the life that bursts forth from the inner man. This life is Jesus Christ Himself, the word that has become flesh. Whoever is born of God lives this inner law because it is inscribed in his heart, since Christ lives in him. The religious people know that no man can take the law from "outside", which has been given by God on stone tablets, and apply it to their "inside", their heart. This is the very meaning of the shabbat. Observing the shabbat makes it evident that man is not able to accomplish God's divine law, because it is perfect and man is a sinner. All the seven days of the week the shabbat reminds of the perfection in the things that God has created. Paul says in **Hebrews 11:3** that the universe has been formed by the word of God. In the beginning, because the word is perfect, unchangeable, eternal and rigorous, the creation of God was just like this. Again, all the seven days the shabbat also reminds of how imperfect the things that man has created are. Paul says in **Romans 8:20** that creation has been subjected to vanity and corruption. This corruption is a result of sin, the disobedience of man to the law of God. The consequence of sin was condemnation that has touched all men and creation has become imperfect. The Jews say that if one finds a man who is capable of living a completely just relationship between his interior and his exterior, then he no longer needs to keep the ritual of shabbat. This just relationship represents an exact conformity of the heart, the interior, to the demands of the written law, the exterior.

Carnal religion tries to establish this relationship without a change in the heart, without changing our "mentality". Actually, religious people declare that no man can live this change by himself and thus make shabbat an obligation. But the Bible says that Jesus has fulfilled the law, the curse in His flesh, to destroy the source of this curse, since "sin is lawlessness" (**I John 3:4-5**). Jesus, being the Messiah, has established this perfect and just relation between the exterior and the interior and thus became the only mediator between God and man. For the person who is truly in Christ the commandment becomes life and Christ in him - through His accomplishment of the law - becomes his glory. It is no longer that person who lives, but it is Christ who lives in him. From here springs the importance of being born of God in order to not practice sin any more, which means to not transgress the law any longer. **I John 3:10** clearly says that children that are not born of God are children of the devil, which means that they are led by the devil. And this does not refer to unbelievers only, but without a doubt to religious people as well. It is interesting how Jesus answers the scribes and the pharisees regarding this matter in **John 8. Verse 44** makes it particularly clear: "*You are of your father the devil, and you want to do the desires of your father. He was a murderer from the beginning, and does not stand in the truth because there is no truth in him. Whenever he speaks a lie, he speaks from his own nature, for he is a liar and*

*the father of lies*". The falsehood, the lie, the sin of religion, consists of believing that, under the excuse that man is not able to accomplish the law, sin can be tolerated; and thus grace becomes a pretext to satisfy our own desires. Knowing the law of God does not free us from practicing it. Knowing the law is equivalent to eating from the tree of the knowledge of good and evil. Knowing the written commandments enlightens our conscience on the distinction between what is good and what is bad. The flesh steps in and prides itself in this knowledge, and since it sees its own inability to fulfill the law, it resorts to the ruse of the "say and not do". This is the greatest seduction that Satan has introduced into the garden of Eden, and it has brought forth death. It is this very same principle of death that resides in carnal religion. **John 8:15**: "You judge according to the flesh". Here is why religious carnal people do not want to even touch the heavy weights they tie up for others with one finger, because they cannot. They do not have the power of life necessary to fulfill the law. This power of life is to be found in Jesus Christ. We receive it by letting the word of God penetrate our heart. Jesus says to the religious leaders in **John 8:37**: "yet you seek to kill Me, because My word has no place in you".

Jesus turns over all the traditions, the rituals, the knowledge. He scandalizes the religious people and revolutionizes the principle of shabbat. This revolution needs to come into the church, because "shabbat has been made for man and not man for shabbat".

#### 1.3.5. They do all their works to be seen by man

This is about religious appearance. The phylacteries on the forehead stand for "religious knowledge": we have the truth. The phylacteries on the arm represent "religious authority": we have been placed here by God. But this authority is false, and it produces what God denounces in the prophecy of Ezekiel in his encounter with the bad shepherds, where it says: "but you have dominated them with violence and hardness".

This religious appearance contributes to strengthen their false authority in the eyes of the sheep so that these are led to legitimate all kinds of manifest abuses without the sheep ever daring to denounce them publicly. And in any case, those who would dare to question this type of authority would certainly have to face some sort of grouping of religious authorities where one protects the other - all too often using methods that would make even the most experienced practitioners of psychological harassment blush.

#### 1.3.6. The first seats in the synagogues

There will come a time where serving God will forcibly cost us our reputation and our image in the eyes of man. Some will be challenged to choose between serving God, no matter what it costs them, or serving their stomachs. A time where delivering the message of God in all its purity and integrity will not come with an overbooked agenda, because the invitations will be rare due to the message. We are actually entering the times of which Paul spoke to Timothy, where men will turn their ears away from the truth because they do not want to hear holy doctrine. They will procure themselves a multitude of false teachers that will tell them what they want to hear - and these will certainly have a full agenda of invitations. Some will even get direct pressure to change their message and their relations unless they want to cope with certain doors closing. And it will be at this moment that, as Malachi indicated, one will see the difference between the ones that serve God and the ones that do not. It is the time of the manifestation of the "genuine" Spirit of Elijah that will manifest the true sons of God by putting the axe to the roots of the trees. This happens in order to bring to light the nature of the fruit of those who claim to have a mandate from God but do not. Unfortunately some true servants will accept compromise because they fear having to live what Jesus Himself considers a beatitude in

**Matthew 5:10-12:** "Blessed are those who have been persecuted for the sake of righteousness, for theirs is the kingdom of heaven. Blessed are you when people insult you and persecute you, and falsely say all kinds of evil against you because of Me. Rejoice and be glad, for your reward in heaven is great; for in the same way they persecuted the prophets who were before you."

### 1.3.7. Greeted in public places

We find this thirst for honors and recognition more and more among quite a few of today's religious leaders that call themselves servants of God. Many have that desire, whether they admit it or not, to shine in the eyes of men, but also before the authorities of this world. That is why many are willing to compromise with the integrity of the word of God and get swallowed up in ways of compromise, which is corruption, with the only aim to be accepted by the authorities of this age. These servants who claim to be of God can be recognized in the way they distance themselves from any movement that would be labeled "integrist" (although this word speaks of integrity) or "fundamentalist" (although this word refers to what is the foundation or fundamental). Thus they leave it to the world to decide what should be good or bad for a child of God, just as if it was objectionable to claim integrity or solidity in the christian life. And all this although these principles rely on the foundations of doctrine transmitted by the first apostles and prophets of the Lord. They are meant to permit the church to be the column and pillar of truth that it is called to be in the eyes of the world.

**Matthew 23:8-12:** We all have but one Lord: Jesus Christ. We all have but one Father: God. We all have but one Leader: the Holy Spirit.

### 1.4. Judgement of the bad shepherds

Jesus had a particular way to address the religious leaders of His time. He uses the word "woe" eight times. In Hebrew, the word woe has the same root as the word cursed, "arourh" in opposition to the word blessed "barourh". This curse had been pronounced since mount Ebal and the blessing since mount Gerizim, each of them by six tribes mentioned in **Deuteronomy 27:12-13**: "When you cross the Jordan, these shall stand on Mount Gerizim to bless the people: Simeon, Levi, Judah, Issachar, Joseph, and Benjamin. For the curse, these shall stand on Mount Ebal: Reuben, Gad, Asher, Zebulun, Dan, and Naphtali". The curse corresponds to that of the law, because the law reveals sin (**Romans 7:7-25**). The blessing corresponds to the accomplishment of the law in Jesus Christ our Lord (**Romans 8:1-17**). In the same way that the tribes of the people of Israel had been divided in two groups, the people of God consists of one religious, carnal part and one part that is led by the Spirit (**Galatians 4:19-31**). The Hebrew word "éval" which means "nude", "arid", speaks of that which is typical for carnal religion. The word "guériziym" signifies "that cuts" and it speaks of the typical separation that the word of God generates which is the sword of the Spirit. The word accompanied by the Spirit brings this separation of the things that come from the flesh and those that spring forth from the Spirit. **Hebrews 4:12:** "For the word of God is living and active and sharper than any two-edged sword, and piercing as far as the division of soul and spirit, of both joints and marrow, and able to judge the thoughts and intentions of the heart". This speaks of the circumcision of the Spirit that operates in the hearts of those who wish to walk not according to the flesh but according to the Spirit of God.

**1. Matthew 23:13:** "But woe to you, scribes and Pharisees, hypocrites, because you shut off the kingdom of heaven from people; for you do not enter in yourselves, nor do you allow those who are entering to go in". This is the negation of the need to be born of God to live the Kingdom of God.



**2. Matthew 23:14:** "Woe to you, scribes and Pharisees, hypocrites, because you devour widows' houses, and for a pretense you make long prayers; therefore you will receive greater condemnation". This is about the seduction by an appearance of piety that has no power.

**3. Matthew 23:15:** "Woe to you, scribes and Pharisees, hypocrites, because you travel around on sea and land to make one proselyte; and when he becomes one, you make him twice as much a son of hell as yourselves". The disciples of religion are the fruit of religious proselytism. God wants sheep that follow Him, not a herd that blindly follows anybody.

The mutttons or proselytes are those that are there Sunday after Sunday, filling the service halls and by this the statistics and other growth curves; they may even have spoken out a faith confession by diligently repeating what one has told them to repeat, but have not experienced the new life that is the manifest sign that one has passed from one kingdom to another. It is this new life that transfers from the state of being a son of gehenna to that of a son of the Kingdom of light. Here the Lord denounces those who give a false salvation security to their followers - followers whose names will unfortunately not be found in the book of life. And this not only because one has not told them the truth by bringing them to the One who is the Truth, but also because one has done everything to keep them from understanding that this truth lies in a person and not in an organization, no matter how religious it is.

**4. Matthew 23:16-19:** "Woe to you, blind guides, who say, 'Whoever swears by the temple, that is nothing; but whoever swears by the gold of the temple is obligated.' You fools and blind men! Which is more important, the gold or the temple that sanctified the gold? And, 'Whoever swears by the altar, that is nothing, but whoever swears by the offering on it, he is obligated.' You blind men, which is more important, the offering, or the altar that sanctifies the offering?"

The temple is our lives, and thus collectively the church as the body of Christ.

**I Corinthians 3:16-17:** "Do you not know that you are a temple of God and that the Spirit of God dwells in you? If any man destroys the temple of God, God will destroy him, for the temple of God is holy, and that is what you are".

**Ephesians 2:21-22:** "In whom the whole building, being fitted together, is growing into a holy temple in the Lord, in whom you also are being built together into a dwelling of God in the Spirit".

Jesus has placed the life of His Spirit in us. This is why the Bible says to "Sanctify Christ the Lord in your hearts". This means that I need to let Jesus reside in me (**John 15:5**). He has to be the King of my heart and over all the areas of my life. If I let Jesus reign in my heart, then I become this holy temple that sanctifies the gold, which is the life of Jesus through his Spirit.

God needs temples that voluntarily accept the call to be deposits of the life of Jesus. The gold also makes us think of the gold of the written word, the Torah, the commandments: the Torah is pure gold, of unmatched worth. The temple also makes us think of the body of the Lord, like the word that became flesh, the incarnated word. It is the Lord Himself, the word that became flesh, which is greater than the written Torah: "It is the temple that sanctifies the gold". To swear by the temple means recognizing that Jesus has been resurrected to give us eternal life. The gold is the eternal life through Jesus that has been placed in our temple by the Holy Spirit. This gold resurrects us in Christ and lets us become a new man, a new creation. So "it is the temple that sanctifies the gold; we carry this treasure in earthen vessels".

The altar is the altar of the sacrifice and the offering is us. **Romans 12:1**: "*Therefore I urge you, brethren, by the mercies of God, to present your bodies a living and holy sacrifice, acceptable to God, which is your spiritual service of worship*".

We have to completely offer ourselves to Jesus. This means to rest, to stay in Him: me in Jesus (**John 15:5**). He has to be the Lord of my life and of all areas of my life. Then we become this offering, this living sacrifice. Jesus gave Himself on the altar, and it is by faith in this sacrifice that I have access to the Father. God wants lives that have been totally surrendered to Him who accept to be sacrificed for the love of others. The altar is the meeting place between God and man. The altar reminds of the place of the cross. It is through the death on the cross that God's reconciliation with man is accessible to everybody. It is through the death of Jesus and the full identification with it that I become an offering for God. It is the altar that sanctifies the offering. To swear by the altar means to recognize that Jesus has given Himself as a holocaust to atone for sin in His death. The offering is us, to accept that Jesus dies in us and takes us to the tomb. So "*the altar sanctifies the offering*". **Hebrews 10:10**: "*By this will we have been sanctified through the offering of the body of Jesus Christ once for all*".

**Matthew 23:20**: "*Therefore, whoever swears by the altar, swears both by the altar and by everything on it*". This means Jesus Christ is our Lord.

**Matthew 23:21**: "*And whoever swears by the temple, swears both by the temple and by Him who dwells within it*". This means the Holy Spirit is our Leader.

**Matthew 23:22**: "*And whoever swears by heaven, swears both by the throne of God and by Him who sits upon it*". This means that God himself is our Father.

**5. Matthew 23:23**: "*Woe to you, scribes and Pharisees, hypocrites! For you tithe mint and dill and cumin, and have neglected the weightier provisions of the law: justice and mercy and faithfulness; but these are the things you should have done without neglecting the others*".

Here we find religious conscience tranquilized by the power of money. But with this scripture the Lord also denounces those that are willing to make compromises in the name of money. Those compromises when sometimes certain church ministers close their eyes over blatant sin under the pretext that those who commit these sins give their tithes and their offerings. And in that case, confronting the sin would lead to some people leaving our assemblies, which would in turn cause a hole in the finances. In doing this, those who accept such compromise introduce injustice into the house of God. It is a favored treatment related to how much a person gives, and in some places this even becomes the deciding factor of spiritual promotion in the church in order to gain a certain place or exercise a function. But what does the word say? We have a very clear instruction on this subject in **Deuteronomy 16:19**: "*You shall not distort justice; you shall not be partial, and you shall not take a bribe, for a bribe blinds the eyes of the wise and perverts the words of the righteous*".

**6. Matthew 23:25**: "*Woe to you, scribes and Pharisees, hypocrites! For you clean the outside of the cup and of the dish, but inside they are full of robbery and self-indulgence*".

The heart (inner man) needs to change, not the outside. Here, the Lord denounces and severely judges those who put their emphasis on an appearance that does not match the reality of the inner man. This is the hypocrisy and the lie of religion where man acts as if he was something he is not. And this leads to the death and the iniquity Jesus speaks of in the following denouncement:

**7. Matthew 23:27-28:** "Woe to you, scribes and Pharisees, hypocrites! For you are like whitewashed tombs which on the outside appear beautiful, but inside they are full of dead men's bones and all uncleanness. So you, too, outwardly appear righteous to men, but inwardly you are full of hypocrisy and lawlessness".

The whitewashed tombs speak of an external appearance of justice. The dead bones stand for the hypocrisy that flows out in the midst of the people of God. And finally the uncleanness is all the iniquity that is the consequence of hypocrisy and false pretense: those two elements make for a fruitful environment for the development of the unfruitful deeds of darkness. In response to this judgement of the Lord, Paul asks us to denounce and condemn these works of iniquity (**Ephesians 5:11**). It is obvious that these things can only be destroyed when brought to the light. As long as the tombs remain closed, death and the power of darkness act and produce their fruit. The judgement of God actually consists in revealing the true state of our heart.

**8. Matthew 23:29+33:** "Woe to you, scribes and Pharisees, hypocrites! For you build the tombs of the prophets and adorn the monuments of the righteous" and "You serpents, you brood of vipers, how will you escape the sentence of hell?".

Here, Jesus denounces those who persecute the truth and the true men of God. We have actually entered the times of which Paul spoke to Timothy when he said in **2 Timothy 4:3-5**: "For the time will come when they will not endure sound doctrine; but wanting to have their ears tickled, they will accumulate for themselves teachers in accordance to their own desires, and will turn away their ears from the truth and will turn aside to myths. But you, be sober in all things, endure hardship, do the work of an evangelist, fulfill your ministry". This is the time when those who want to speak the truth will suffer, and this not necessarily by the hands of unbelievers but by the hands of brothers and sisters that firmly sit on the chair of Moses and are enclosed in tombs of religion.

Jesus closes by showing that at all times the religiosity of the flesh kills the life of the faith in Jesus Christ and the life of the Spirit.

**Matthew 23:34-35:** "Therefore, behold, I am sending you prophets and wise men and scribes; some of them you will kill and crucify, and some of them you will scourge in your synagogues, and persecute from city to city, so that upon you may fall the guilt of all the righteous blood shed on earth, from the blood of righteous Abel to the blood of Zechariah, the son of Berechiah, whom you murdered between the temple and the altar".

The blood of righteous Abel is mentioned. Abel killed by Cain is an obvious prophetic symbol of what has just been said.

**Matthew 23:37:** "Jerusalem, Jerusalem, who kills the prophets and stones those who are sent to her! How often I wanted to gather your children together, the way a hen gathers her chicks under her wings, and you were unwilling".

Under the old covenant prophets have been killed, stoned, thrown in prison or in a pit or chased from the place of their mission because their message did not please their fellow men. Only that their message was not their message, but it was from God. The prophet was charged with this message, it was a burden for him. By rejecting the prophet's message the kings rejected the message of God without even knowing it. Under the new covenant there are different ways to kill prophets, to stone them or to throw them in prison. Sometimes they come close to building a tomb for them. There are some ways that are noticeably perverse and others that seem to be

proper but are really no less villain. Some already existed in Jeremiah's times, for example the killing (smiting) with the tongue.

**Jeremiah 18:18:** *"Then they said, 'Come and let us devise plans against Jeremiah. Surely the law is not going to be lost to the priest, nor counsel to the sage, nor the divine word to the prophet! Come on and let us strike at him with our tongue, and let us give no heed to any of his words'"*.

It is not rare if today's true prophets are treated like this, for there is nothing new under the sun. They sometimes suffer from the attacks of that small part of the body that the word of God calls a destructive weapon in several places. **Jeremiah 9:3:** *"They bend their tongue like their bow; lies and not truth prevail in the land"*. Those who refuse the disturbing prophetic message often attack the messenger with lies and defamation in order to discredit the message itself. We have to understand that it is important to God that the message arrives at its destination. That is why those to whom God has truly given the ministry of a prophet need to undergo a long and hard time of character formation where they learn to reject all approval of men. This is because, in the short or the long run, the true prophet will suffer the rejection of his person. Sometimes this rejection is even necessary to remain in a tight dependence on God, so that the message does not get perverted.

So there is some kind of stoning that is done by words and it happens to destabilize the prophet. The aim is that he does not only question the authenticity of his message, but also sometimes the authenticity of his call. We see this in the book of **Amos 7:7-17**. After receiving the vision of the plumb-line, he brings a severe word of judgement of the Lord in relation to that vision. This word is not only rejected by the religious leaders (the priest Amaziah), but more than that it starts a persecution with lies leading to the king banishing him from Beth-El, which is the place of his mission. Amos even comes to a place where he has to justify his call as a prophet after having been told that he should stop acting as a prophet (**Amos 7:14-15**). Nevertheless, Amos gets out of all this pretty well, because, when faced with the need to justify himself, he does not go as far as questioning his own call. But how many true prophets today would not end in prophet's tombs nicely prepared by religious contemporaries when faced with such stoning?

Looking at the state of the church today, the same word that God gave Amos could very well have been transmitted right now. When we read **verse 9**, we understand that nothing has changed and that God could very well judge our so-called "sacred places", our "sanctuaries" and the "religious dynasties" that reign there. And what do we think - how would today's religious leaders react to that word of judgement? Exactly like the priest in Bethel did, in the exact same manner! Because it is the same spirit that is confronted with this word of God. In general, religious leaders who do not question themselves invariably react by building tombs for the prophets, using the same technique as in the time of Amos: *"Go, you seer, flee away to the land of Judah and there eat bread and there do your prophesying! But no longer prophesy at Bethel, for it is a sanctuary of the king and a royal residence"* (**Amos 7:12-13**). Jeremiah was practically told the same thing, with the only difference that he was threatened to be murdered should he not yield to the order. **Jeremiah 11:21:** *"Therefore thus says the Lord concerning the men of Anathoth, who seek your life, saying, 'Do not prophesy in the name of the Lord, so that you will not die at our hand'"*. **Jeremiah 26:8+11:** *"When Jeremiah finished speaking all that the Lord had commanded him to speak to all the people, the priests and the prophets and all the people seized him, saying, 'You must die!'"* and *"Then the priests and the prophets spoke to the officials and to all the people, saying, 'A death sentence for this man! For he has prophesied against this city as you have heard in your hearing'"*.

In the two previous verses it is interesting to see that prophets are amongst those who ask for Jeremiah's death; they are the corrupted prophets that Jeremiah denounces in **chapter 23:**

Those who fortify the hands of the wicked by saying that everything is all right, which is evidently a message very different from the one Jeremiah delivers. **Verses 21 and 22:** *"I did not send these prophets, but they ran. I did not speak to them, but they prophesied. But if they had stood in My council, then they would have announced My words to My people, and would have turned them back from their evil way and from the evil of their deeds".*

A prophet finds himself in a "prophet's tomb" when he becomes quiet, no longer transmitting the message of God for fear of being stoned. Many are treated as nuts or mystic maniacs because their message does not correspond to the wind of the time. And the people of God have come to a point where they believe that a message from God cannot disturb and shake up - and should definitely not question what has the "appearance of piety".

Amos had a subversive message, that is why they expelled him. But how much more subversive and radical was the message of Jesus Christ in the eyes of the pharisees of their time! In the same manner of our Lord, all those who carry a radical message will experience the same fate when they encounter religion. The only question is whether we should keep quiet because of that. Amos for his part seems to bring an element of a response to this question for those who have a genuine call to a prophetic ministry: **Amos 3:8:** *"A lion has roared! Who will not fear? The Lord God has spoken! Who can but prophesy?"*.

### **1.5. Some reasons for this judgement**

**Ezekiel 34:3** brings light to what the reasons for this judgement are.

You have eaten the fat: They have absorbed the spiritual life that was once with the sheep by the trickery of deceitful correction. This happens when certain shepherds pretend to be in harmony with the anointing of the Holy Spirit that rests on a sheep - with the aim to better control, direct, suffocate and finally extinguish it.

You have clothed yourself with their wool: The bad shepherds profit from the forgiveness and the mercy of the real sheep to protect themselves. This is the wool of love of those sheep. These are filled with the Holy Spirit and the royal law of the Kingdom and thus do not denounce them, do not criticize them and even cover their mistakes.

You have slaughtered the fat ones: When a sheep who is filled with the Spirit disturbs and does not accept to be controlled by the religious flesh, the bad shepherds will try to push it away and to isolate it from the other sheep. They deprive it of the love of God through the other sheep. In a certain way they kill it.

You have not fed the sheep: The bad shepherd does not feed the sheep with the word and only the word. He nourishes them with other spiritual foods, meat offered to idols especially with the doctrine of Jezebel which is the sum of all teachings that tolerate sin (**Revelation 2:20**). This seduces the sheep and keeps them in an unholy life, which is a life that does not conform to the word of God. It provides a false security to the sheep, and in the aftermath gives glory to man and not to God. These collusive relations based on the religion of the flesh generate religious glories, religious traditions, religious rituals and religious knowledge.

**Hebrews 13:7-9:** *"Remember those who led you, who spoke the word of God to you; and considering the result of their conduct, imitate their faith. Jesus Christ is the same yesterday and today and forever. Do not be carried away by varied and strange teachings; for it is good for the heart to be strengthened by grace, not by foods, through which those who were so occupied were not benefited"*.

It is the bad shepherds who spread these doctrines. They want to exchange grace with carnal liberty (**Jude 4**) and distribute religious foods that spring out of their own convictions.

Contrary to this, the good shepherd:

- Strengthens the weak sheep: This is about sustaining, helping, being compassionate, crying with, rejoicing with, and identifying oneself with the needs.
- Heals the sick sheep: Prays for, preserves, intercedes for, fights for, takes care of.
- Bandages the hurt sheep: Comforts, encourages, blesses.
- Brings back the sheep that went astray: Says the truth, denounces the sin and gives the solution of wisdom, shows the way of the Lord.
- Searches the lost sheep: Going towards the lost and announcing the good news.

The Lord is currently judging the bad shepherds in the church by getting them out of the way and by taking the sheep from them.

**Ezekiel 34:10**: *"Thus says the Lord God, 'Behold, I am against the shepherds, and I will demand My sheep from them and make them cease from feeding sheep so the shepherds will not feed themselves anymore, but I will deliver My flock from their mouth, so that they will not be food for them'"*.

God will judge between fat and thin sheep - between individual sheep.

**Ezekiel 34:20-22**: *"Therefore, thus says the Lord God to them, 'Behold, I, even I, will judge between the fat sheep and the lean sheep. Because you push with side and with shoulder, and thrust at all the weak with your horns until you have scattered them abroad, therefore, I will deliver My flock, and they will no longer be a prey; and I will judge between one sheep and another'"*. The fat sheep are Christians full of carnal religion who form religious clans. The thin sheep refuse to be nourished by bad spiritual foods and are thus put aside. But God will judge between carnal and spiritual sheep. In those end times God wants to comfort and deliver his sheep.

**Ezekiel 34:27**: *"Then they will know that I am the Lord, when I have broken the bars of their yoke and have delivered them from the hand of those who enslaved them"*.

**Ezekiel 34:31**: *"As for you, My sheep, the sheep of My pasture, you are men, and I am your God' declares the Lord God"*.

## **1.6. The adoration of the creator**

Adoration recognizes the perfection and the love of God in every work of creation. The psalms make a direct connection between creation and adoration. **Psalms 95:6**: *"Come, let us worship and bow down, let us kneel before the Lord our Maker"*. God is before and over everything, and he is the origin of everything and everybody. We only live because of Him and through Him. **Romans 11:33-36**: *"Oh, the depth of the riches both of the wisdom and knowledge of God! How unsearchable are His judgments and unfathomable His ways! For who has known the mind of the Lord, or who became his counselor? Or who has first given to him that it might be paid back to him again? For from Him and through Him and to Him are all things. To Him be the glory forever. Amen"*. God, the creator of all things, who is inaccessible, who the heavens of the heavens cannot contain, enters into communication with us. Beginning with creation the Bible lays the foundations of adoration.

The judgement that marks the end of human history announces a new creation at the same time.

<p>CREATION</p> <p><b>Genesis 1:1:</b> "In the beginning God created the heavens and the earth."</p> <p><b>Genesis 1:10:</b> "God called the dry land earth, and the gathering of waters He called seas."</p>	<p>NEW CREATION</p> <p><b>2 Peter 3:13:</b> "But according to His promise we are looking for new heavens and a new earth, in which righteousness dwells."</p> <p><b>Revelation 21:5:</b> "Behold, I am making all things new."</p>
<p>DEATH</p> <p><b>Genesis 2:17:</b> "But from the tree of the knowledge of good and evil you shall not eat, for in the day that you eat from it you will surely die."</p> <p><b>Genesis 3:16:</b> "To the woman He said 'I will greatly multiply your pain in childbirth, in pain you will bring forth children'."</p> <p><b>Genesis 3:19:</b> "For you are dust, and to dust you shall return."</p>	<p>ETERNITY</p> <p><b>Revelation 21:4:</b> "He will wipe away every tear from their eyes; and there will no longer be any death; there will no longer be any mourning, or crying, or pain; the first things have passed away."</p> <p><b>Revelation 21:6:</b> "I am the Alpha and the Omega."</p> <p><b>Hebrews 13: 8:</b> "Jesus Christ is the same yesterday and today and forever."</p>
<p>EDEN</p> <p><b>Genesis 2:10:</b> "Now a river flowed out of Eden to water the garden; and from there it divided and became four rivers."</p>	<p>THRONE OF GOD</p> <p><b>Revelation 22: 1:</b> "river of the water of life ... coming from the throne of God and of the Lamb."</p>
<p>TREE OF THE KNOWLEDGE OF GOOD AND EVIL</p> <p><b>Genesis 2:9:</b> "the tree of life also in the midst of the garden, and the tree of the knowledge of good and evil."</p>	<p>TREE OF LIFE</p> <p><b>Revelation 22:2:</b> "in the middle of its street. On either side of the river was the tree of life, bearing twelve kinds of fruit, yielding its fruit every month; and the leaves of the tree were for the healing of the nations."</p>
<p>CURSE</p> <p><b>Genesis 3:8,14,19,22,24:</b> The contact with God is cut off and the presence of God is lost. The curse has touched the entire creation.</p>	<p>BLESSING</p> <p><b>Revelation 22:3-4:</b> "There will no longer be any curse; and the throne of God and of the Lamb will be in it, and His bond-servants will serve Him; they will see His face, and His name will be on their foreheads". The fruit of the tree of life is eternal life.</p>
<p>SEPARATION OF LIGHT AND DARKNESS</p> <p><b>Genesis 1:4:</b> "God separated the light from the darkness."</p>	<p>EXCLUSIVE REIGN OF THE LIGHT</p> <p><b>Revelation 22:5:</b> "And there will no longer be any night; and they will not have need of the light of a lamp nor the light of the sun, because the Lord God will illumine them; and they will reign forever and ever."</p>

**IN THE BEGINNING**

**Genesis 1:28:** *"and rule over the fish of the sea and over the birds of the sky and over every living thing that moves on the earth".*

Fish of the sea: authority over the world, the people of the nations. The world is in darkness.

Birds of the air: authority over Satan and his hierarchies, the evil spirits in heavenly places. Satan and his demons have always been the thieves of the glory and the honor that is due to our God. He is the prince of this world.

**IN THE END**

**Revelation 21:22-23:** *"I saw no temple in it, for the Lord God the Almighty and the Lamb are its temple. And the city has no need of the sun or of the moon to shine on it, for the glory of God has illumined it, and its lamp is the Lamb".*

**Revelation 21:24:** *"The nations will walk by its light, and the kings of the earth will bring their glory into it".*

**Revelation 21:26:** *"and they will bring the glory and the honor of the nations into it".*

**Revelation 4:2-11**

Adoration very often takes us to the feet of Jesus first. Because Jesus sits on His throne, we come to His feet where we shed our tears. At the throne we discover the jasper stone, the diamond, which is the symbol of the justice of God. Then the sard stone, the ruby, which is the symbol of God's mercy. And thirdly, the sign of the covenant, the rainbow, which is like an emerald. The 24 elders lay their crowns down to the feet of the Lord. This wonderful image stands for the church, the body of the Lord, the bride of Christ, that gives her crowns to the King of kings.



## 2. The second angel (Revelation 14:8)

The second angel announces a judgement: **Revelation 14:8**: "*Fallen, fallen is Babylon the great, she who has made all the nations drink of the wine of the passion of her immorality*". This reminds us of the prophecy on the fall of Babylon in **Isaiah 21:9**: "*Naflah naflah bavel*", "*Fallen, fallen is Babylon*". And the verse continues to say: "*And all the images of her gods are shattered on the ground*". This is typical of superstitious idolatry that reduces God to an imaged representation. This form of idolatry reigned in Babylon. The reference to Babylon is very clear in the book of **Jeremiah** the prophet, especially in the **chapters 50** and **51**.

**Jeremiah 50:2**: "*Her images have been put to shame, her idols have been shattered.*"

**Jeremiah 50:24**: "*You have been found and also seized because you have engaged in conflict with the Lord.*"

**Jeremiah 50:31**: "*Behold, I am against you, o arrogant one*".

The Lord announces a judgement of Babylon, which is a judgement of its mentality. He will judge religious mentality by the sword of his word. The word of God has to judge and kill this mentality in us.

**Jeremiah 50:35-38**: "*A sword against the Chaldeans, declares the Lord*". This is the judgment of religious wisdom - this knowledge that fills the people who have it with pride, but never edifies anybody.

*"A sword against the inhabitants of Babylon and against her officials and her wise men!"*. Here God speaks of judging religious authoritarianism.

*"A sword against the oracle priests, and they will become fools!"*. Here the word of God judges the religious dogmas that have been invented by false prophets. They overtake the souls by killing those who should not die and by bringing to life those who should not live (**Ezekiel 13**). This is the time where Jesus presents Himself as He did to the church of Pergamum. By the sword of His mouth, He combats the doctrines of demons that have entered into the midst of His people. It is also the judgement of the Nicolaitans and the sons of Balam.

*"A sword against her mighty men; and they will be shattered"*. It is the time where the sword of the word of God will judge religious people. This sword will pass through their kidneys (the seat of strength) as to cut out all the fat. The fat symbolizes the pride of human strength which does not refer to the sufficing mercy of God.

*"A sword against their horses and their chariots"*. This is about the judgement of religious power and its capacity to produce security and protection outside of God.

*"A sword against all the foreigners who are in the midst of her; and they will become women"*. God will judge the religious people, the inhabitants of the prostitute. That is why the people of God who are still within Babylon are invited to leave it before it is too late. Amongst the inhabitants of Babylon are sons and daughters of Zion who carry the vessels of the Lord. They need to leave the midst of Babylon in order to not become a part of its chastisements.

*"A sword against her treasures, and they will be plundered! A drought on her waters, and they will be dried up! For it is a land of idols, and they are mad over fearsome idols"*. This is about God's judgement that will come on all religious riches that constitute the glory of the modern temples

or churches. God will bring confusion on those who misuse His name and believe that these riches are a sign of His approval.

The Lord calls us to come out of this destructive, corrupted and lying mentality that engenders death.

**Jeremiah 51:7-8:** *"Babylon has been a golden cup in the hand of the Lord, intoxicating all the earth. The nations have drunk of her wine; therefore the nations are going mad. Suddenly Babylon has fallen and been broken".*

**Jeremiah 51:25:** *"Behold, I am against you, O destroying mountain, who destroys the whole earth," declares the Lord."*

**Jeremiah 51:45:** *"Come forth from her midst, My people, and each of you save yourselves from the fierce anger of the Lord."*

**Jeremiah 51:58:** *"Thus says the Lord of hosts, 'The broad wall of Babylon will be completely razed and her high gates will be set on fire; so the peoples will toil for nothing, and the nations become exhausted only for fire'."*

Babel is called the great prostitute (**Revelation 17 + 18**). What a difference to the heavenly Jerusalem, the bride of the Lamb which is described in **Revelation 21 and 22!**

Those two cities both define themselves by 12 opposing characteristics. They have as a consequence 4 judgments for the one and 4 decrees of restoration for the other. In the word of God, numbers have a highly significant meaning. Where the number 12 speaks of harmony and governmental perfection, the number 4 symbolizes the order in the things created.

**BABYLON.** Curse (arour).

**Revelation 18:19:** *"Woe, woe, the great city, in which all who had ships at sea became rich by her wealth, for in one hour she has been laid waste!"*

The twelve characteristics of this city:

- (1) Babylon, the great prostitute.
- (2) Sitting on great waters, domination over man.
- (3) City of debauchery.
- (4) Names of blasphemies.
- (5) Purple and scarlet, symbols of destruction.
- (6) Adorned with gold, nature of the world.
- (7) Precious stones, human constructions and monuments.
- (8) Pearls, false justice attained through religion.
- (9) Abominations and impurities, sins and iniquities.
- (10) Drunk with the blood of the saints and of the witnesses of Jesus.
- (11) Egotism and hatred reign in it.
- (12) The throne of Satan: she becomes a habitation of demons.

### The 4 judgments:

- Judgement of God by calamities.
- Judgement of its futile glory and luxury.
- Judgement of its futile royalty (reign).
- Astounding destruction of its riches.

### Concert of lamentations

**Revelation 18:18-19:** *"And were crying out as they saw the smoke of her burning, saying, 'What city is like the great city?' And they threw dust on their heads and were crying out, weeping and mourning, saying, 'Woe, woe'"*.

### **JERUSALEM.** Blessing (barour).

**Revelation 22:14:** *"Blessed are those who wash their robes, so that they may have the right to the tree of life, and may enter by the gates into the city"*.

### The twelve characteristics of this city:

- (1) Heavenly Jerusalem, bride of the Lamb.
- (2) She is the tabernacle of God with men.
- (3) Holy city. Nothing soiled will enter it.
- (4) God Himself will be with them. She has the glory of God. His name will be on their foreheads.
- (5) Its shine is similar to that of a very precious stone, like a stone of jasper transparent like crystal, symbol of truth.
- (6) The city was of pure gold, the nature of Christ.
- (7) The wall of the city had 12 foundations, and on them the 12 names of the 12 apostles of the Lamb. The foundations of the wall were garnished with precious stones. We are the living stones that have been bought back by Christ.
- (8) She had 12 gates, and on the gates 12 angels, and names written, those of the 12 tribes of Israel. The 12 gates were 12 pearls.
- (9) The city was of pure gold similar to pure glass, the church without spot and wrinkle.
- (10) The Lord God Almighty is its temple, as well as the Lamb.
- (11) His servants will serve Him and see His face. He will wipe off all tears from their eyes, and death will no longer be.
- (12) The throne of God and of the Lamb will be in the city, she is a habitation of God.

### The 4 decrees of restoration:

- There will be no more anathema, which means curse.
- The glory of God gives it light and the Lamb is its lamp.

- The Lord God will enlighten them. And they will reign eternally.
- And he showed me a river of living water, transparent as crystal, that flowed out from the throne of God and the Lamb.

### Concert of praises

**Revelation 22:17:** *"The Spirit and the bride say, 'Come'. And let the one who hears say, 'Come'".*

**Revelation 19:6:** *"Then I heard something like the voice of a great multitude saying, 'Hallelujah'".*

The bride of the Lamb, the heavenly Jerusalem, is characterized by the fear of God that is lived like a relationship of love and fidelity. In Babel we find the contrary: God is replaced by the institution from below and religion is lived like an adulterous relationship.

The mission of this second angel precisely consists of unveiling this prostitution, so that the inhabitants of the earth are warned. Every pride and every claim to hold on to religious knowledge runs into the confusion over Babel and its fall. Babylon is a mentality, a state of the spirit, illustrated in the happening of the tower of Babel or in the behavior of Nebucadnezar. This mentality is one of forced activism in order to succeed: *"sacrificing souls"* to maintain a system alive, employing techniques for the *"growth of the church"* or to *"keep the souls"*.

Daniel has faced opposition from the so-called builders of the kingdom, those who knew, those who were close to the king and who had the royal law. Jesus faced the same kind of opposition from the religious leaders who thought they knew the law and who also thought they were children of the Kingdom. This obduracy comes from them believing in nothing but their own works. But all this, all this effervescence, all these works will disappear like smoke. **Revelation 14:10-11:** *"He will be tormented with fire and brimstone in the presence of the holy angels and in the presence of the Lamb. And the smoke of their torment goes up forever and ever".* When it comes to the burning up of the works that have not been commanded by our God, let us remember **I Corinthians 3:12-15**. The true work is that which remains when its author has disappeared, that is the *"work"* that is approved by God.

**Genesis 11:1-9.** God is not only breaking up the religious constructions, *"the city"*, but also the religious mentality, *"the tower"*. God is currently destroying religious associations that pretend to build unity, *"one name with the same language and the same words"*. God judges Babel by confounding its language, which leads to the fact that its inhabitants cannot understand each other at all any more and thus scatter. The *"brick"* is the human, clay-like element, it is fragile. The *"asphalt"* represents all the human ingredients that are used to join the bricks together.

This judgement is necessary so that God can build according to the Spirit. The Holy Spirit assembles around Jesus (**John 16:13-15**) and the unity of the saints is accomplished in their diversity (**I Corinthians 12:12-27**). The language of the Spirit is *"érad"* which means *"One"*. It expresses itself in the diversity of the languages at Pentecost (**Acts 2:3-11**). It is not men who get together in human groups so that everybody has the same way of thinking. But it is the Holy Spirit who places the Godly word in all with the language that corresponds to each heart. This is how the church, the body of Christ becomes a spiritual reality (**Ephesians 4:4-16**) and its dimension surpasses all associations because it is Jesus who is its leader (**Ephesians 1:22-23**).

The brick is replaced by the living stone in Jesus Christ (**I Peter 2:5**), the only foundation (**I Corinthians 3:11**), the only rock of all the ages (**Matthew 16:18, I Peter 2:6-8**). It is from this rock that we have been cut out (**Isaiah 51:1**). Whosoever rests established on the rock Jesus will not be confounded, because he will not build a religious system of Babylonian

type, which is a system of confusion. The carnal religion of Cain is based on human wisdom. It reigns by sowing confusion. How? By critiquing the things of the Spirit and by slandering those men and women that God has anointed with His Spirit. Whenever we build like this, we refuse the principal cornerstone - without even noticing it. The only stone that can unite us and that is able to associate two very different elements (two walls in a rectangle) is Jesus Christ. Those who refuse to be united to another stone in Christ Jesus will hurt themselves at the stumbling block, at the scandalous rock. Not to believe that my brother who is so different than I am, that that other church that is so different from ours, that that other movement which is so different from ours is also wanted by the Lord - this comes from our flesh and leads to scandalous word disputes that only lead to the destruction of those who listen (**2 Timothy 2:14**). **1 Timothy 6:3-5**: *"If anyone advocates a different doctrine and does not agree with sound words, those of our Lord Jesus Christ, and with the doctrine conforming to godliness, he is conceited and understands nothing; but he has a morbid interest in controversial questions and disputes about words, out of which arise envy, strife, abusive language, evil suspicions, and constant friction between men of depraved mind and deprived of the truth, who suppose that godliness is a means of gain"*.

The only existing cement is the bond of Godly peace (**Ephesians 4:1-3**), biblical love: *"You will love the Lord your God with all your heart, with all your strength, with all your mind, and your neighbor as yourself"*. This cement of love and of peace constitutes of spiritual ingredients that are given by the Spirit. The apostle Paul draws our attention to the way in which we build on the foundation (**1 Corinthians 3:12-15**). This reveals that it is our responsibility to choose whether we build with carnal or spiritual ingredients. He also says that the fire will reveal whether our life has been built on the foundation Jesus Christ. Six materials are mentioned in this passage. Thus, they stand for intrinsic characteristics of man. One can call them qualities, talents or gifts, and they describe people. They are mentioned in two groups of three ingredients each. Both groups will sooner or later come under the fire of whether we want to build on the true foundation. One group will only have to be purified by the fire in order to become serviceable and precious, whereas the other group will have to be destroyed by the fire because it is evil in nature.

In the first group we find materials that God has placed in us to be used by Him in His service - at the appropriate time and when they have been brought to the altar to come under the work of the fire. They are gold, silver and precious stones. None of these is ever destroyed by fire but purified and refined. In the second group we find things that will burn and be destroyed by the fire. They belong to that which needs to be put to death by the sacrifice on the cross. When they go through the fire, they will automatically be destroyed because of their very nature: nothing remains. God will never be able to glorify Himself through these ingredients, because they belong to the world of the flesh through and through. God can never glorify himself through the world of the flesh. They are wood, hay and straw. These three ingredients are resolutely vile, they need to go through death by fire. Not the fire of the altar which purifies, but the fire of the cross applied through the word of God: the sword of the spirit, the word of fire that separates between that which is evil and that which is precious when it penetrates. This work of separation is followed by a work of destruction of that which has been revealed as evil.

These carnal and spiritual ingredients are opposed to each other in what they mean.

## 2.1. The carnal ingredients

- (1) The "gold" represents all human wisdom and logic. It is a special inclination to believe, to develop an extraordinary wisdom, to understand things fast, to integrate them and to transform them into actions that bring fruit. We find this ingredient with people who have leader characters, people who are naturally optimistic and capable of moving mountains. As

long as this gold does not go through the fire, it generates carnal wisdom that can mobilize resources to destroy. It becomes a presumption that crushes and destroys rather than encourages and builds up.

- (2) The "silver" represents human perishable values, religious convictions and ideologies or traditions. It could be a value system, norms, ideologies or traditions that allow a certain quality of life and intelligence amongst our fellow men. Like this, some can naturally develop very high moral values, straightness, integrity and even piety. But as long as this silver does not go through the fire it has a tendency towards religion, legalism, doctrinal obsession and sometimes even mortification to fulfill the demands of holiness.
- (3) The "precious stones" are our lives with all the gifts and specific capacities that we have been born with: natural and spiritual gifts and talents. Sometimes these are evident and visible in our everyday life. They are like pearls that God has placed within us even before the foundation of the world. They are like gifts that make us shine in a certain area; they do not come from us and they do not show up just because we have worked in a certain domain (that is why they are gifts). For the nine gifts of the spirit it is obvious that they come from above. But there are also natural talents: the ability to direct, to speak in public, to write poetry under inspiration, to paint under inspiration, to compose music under inspiration, the ability to be generous or to be hospitable to the poor. These things seem to be given more to some than to others. As long as these precious stones have not passed through the fire they generate pride in the one who possesses them. We then crush others, vanity makes us lift ourselves above the others by despising or choking them.
- (4) The "wood" is our humanity with its strengths and the power of its capabilities. This is the Cain-like nature and the good it can bring forth.
- (5) The "hay" represents our thoughts, our techniques, our formulas, our methods to build the house of God, but they are as dry as hay.
- (6) The "straw" symbolizes the fragile covers and protections of our own justice. It also stands for all the structural human coverings that we have elaborated on top of our constructions - making them pass as if they were the covering and protection of God.

## 2.2. The spiritual ingredients

- (1) The "gold" of faith. **I Peter 1:7**: "*So that the proof of your faith, being more precious than gold which is perishable, even though tested by fire, may be found to result in praise and glory and honor at the revelation of Jesus Christ*". When this gold goes through the fire, a supernatural faith results, a wisdom from above with the ability to understand the things of God, to grasp them by believing in them before they are visible, and a renewed intelligence to enter into the things of God.
- (2) The "silver" is the precious blood of Christ. **I Peter 1:18-19**: "*Knowing that you were not redeemed with perishable things like silver or gold from your futile way of life inherited from your forefathers, but with precious blood, as of a lamb unblemished and spotless, the blood of Christ*". This silver develops spiritual virtues in the life of the child of God, virtues that correspond with its call to be a holy nation. **I Peter 2:9**: "*But you are a chosen race, a royal priesthood, a holy nation, a people for God's own possession, so that you may proclaim the excellencies of Him who has called you out of darkness into His marvelous light*". This furnishes the child of God with the ability to obey God's norms with joy. The requirement to live holy no longer

consists in a list of written commandments. It is the outcome of a life that is subject to the Spirit of grace.

- (3) The "precious stones" are the living stones. **I Peter 2:4-5**: *"And coming to Him as to a living stone which has been rejected by men, but is choice and precious in the sight of God, you also, as living stones, are being built up as a spiritual house for a holy priesthood, to offer up spiritual sacrifices acceptable to God through Jesus Christ".* When they have come through the test of the fire, these stones become precious pearls for the city of God; *"in order to offer spiritual sacrifices that are pleasant to God through Jesus"* they have been given by God to be placed for the service of the body. The fire that passes over these stones develops humility and a true spirit of service. A living stone of the entire construction contributes to the edification of the other. This is why it has to place itself under those it is destined for. **Philippians 2:3-4**: *"Do nothing from selfishness or empty conceit, but with humility of mind regard one another as more important than yourselves; do not merely look out for your own personal interests, but also for the interests of others".* Having the spirit of service means accepting that in order for the house of God to be built correctly, it is necessary that other stones are placed on top of me. When these stones go through the fire too, the entire body of Christ gets blessed by its diverse gifts and talents. Then the body will grow to the perfect stature of Christ and the glory is given to God, and to Him only.
- (4) The "wood" of the cross. **I Peter 2:24**: *"And He Himself bore our sins in His body on the cross, so that we might die to sin and live to righteousness; for by His wounds you were healed".* The power of the realization of God's plan needs to come from God Himself. And for this I need to be crucified with Christ in His humanity, so that all His divine life flows through my life. **2 Corinthians 3:5+6**: *"Not that we are adequate in ourselves to consider anything as coming from ourselves, but our adequacy is from God, who also made us adequate as servants of a new covenant, not of the letter but of the Spirit; for the letter kills, but the Spirit gives life".*
- (5) The "hay" refers to our purification through truth. **I Peter 1:22-25**: *"Since you have in obedience to the truth purified your souls for a sincere love of the brethren, fervently love one another from the heart, for you have been born again not of seed which is perishable but imperishable, that is, through the living and enduring word of God. For, all flesh is like grass, and all its glory like the flower of grass. The grass withers, and the flower falls off, but the word of the Lord endures forever. And this is the word which was preached to you".*
- (6) The "straw" speaks of justice. **I Peter 2:22-23**: *"Who committed no sin, nor was any deceit found in his mouth; and while being reviled, He did not revile in return; while suffering, He uttered no threats, but kept entrusting Himself to Him who judges righteously".*

Man builds Babel, the religious city from below. But God establishes a people that belongs nowhere on earth. The homeland of this people is a heavenly homeland, the heavenly Jerusalem, the body of Christ. **Ephesians 2:21+22**: *"in whom the whole building, being fitted together, is growing into a holy temple in the Lord, in whom you also are being built together into a dwelling of God in the Spirit".* **I Corinthians 3:16+17**: *"Do you not know that you are a temple of God and that the Spirit of God dwells in you? If any man destroys the temple of God, God will destroy him, for the temple of God is holy, and that is what you are".*

**Revelation 18:4+5**: *"Come out of her, my people, so that you will not participate in her sins and receive of her plagues; for her sins have piled up as high as heaven, and God has remembered her iniquities".*

**2 Corinthians 6:14-18:** *"Do not be bound together with unbelievers; for what partnership have righteousness and lawlessness, or what fellowship has light with darkness? Or what harmony has Christ with Belial, or what has a believer in common with an unbeliever? Or what agreement has the temple of God with idols? For we are the temple of the living God; just as God said, 'I will dwell in them and walk among them; and I will be their God, and they shall be my people. Therefore, come out from their midst and be separate', says the Lord. 'And do not touch what is unclean; and I will welcome you. And I will be a father to you, and you shall be sons and daughters to Me' says the Lord Almighty".*

LEAVING BABYLON means to stop replacing God by an ecclesiastic organization, and to stop suppressing faith by diplomatic negotiations stemming from pastor-made ethics.

LEAVING BABYLON is at the same time getting rid of the prideful mentality of power and authoritarianism. For the Christian this means to "become Jewish" by the circumcision of our hearts (**Romans 2:29**), because Yeshua is Jewish.

LEAVING BABYLON is thus an entire program of conversion. It is a metamorphosis, a repentance, a change of mind. We have to read the wonderful passage in **John 8:31-59**. Jesus says something remarkable in **verse 37**: *"My word has no place in you"*. The change comes from an inner metamorphosis that is produced by the word brought to life by the Holy Spirit. The works from above come from this metamorphosis, from the Kingdom of God. In the opposite case they are the works from below that have the lie of appearing right, but actually stem from the devil. **Verse 44**: *"You are of your father the devil, and you want to do the desires of your father. He was a murderer from the beginning, and does not stand in the truth because there is no truth in him. Whenever he speaks a lie, he speaks from his own nature, for he is a liar and the father of lies"*.

### **3. The third angel (Revelation 14:8-10 + 14:12)**

*"And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her lewdness. And the third angel followed them, saying with a loud voice, If any man worshipeth the beast and his image, and receiveth [his] mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb". "Here is the patience of the saints: here [are] they that keep the commandments of God, and the faith of Jesus."*

The beast is the principle of religiousness forced on the soul; and its image is the community of churches that have been built by man "for God". The beast has stolen, usurped worship. For those who follow the Lamb the news of the falling of Babel is an encouragement to continue the fight until the end. The church, the body of the Lord, is not what one can see. She has no name, she is hidden and prepares herself in holiness for the return of her Lord. The true worshippers become martyrs because they cannot enter into conformity with all that man has built. Seven thousand had not bowed their knees to the Baals. Those lose their names, their reputation, they are misjudged, hated, avoided and denounced as rebels because they refuse to bow down before the beast. Their road is narrow, it is the road of the cross, it is the same road that the Lamb took. It is a road that does not lead to any "evangelical fashions", neither does it stem from any "evangelical traditions". The man who has been truly born again is like the wind, he does not know where he comes from, nor where he is going (**John 3:8**). No organization can capture him, he escapes all control and all religious wisdom because he carries another mark. He carries the mark, the seal of God mentioned in **Ezekiel 9**. God is about to mark His true church with a name that nobody can know in order to preserve her. The only identity that the church carries is "faithfulness" and "truth". The Philadelphia church, the church of the love of God, keeps the



commandments and this is what protects it from the terrible seduction that comes over the world. Bible is freed from his chains and he "marks". He prints the seal of a seductive ecumenism, a lying tolerance, a fraudulent humanism, a dominating ecclesiastical power, a scandalous false grace and an illusion that leads to the love of money.

The "saints" from On High become a hindrance for the organized institutions. They walk in the opposite direction and do not become intoxicated with the flow of the majority. The principles of the Kingdom from above overthrow the principles of the Kingdom from below. What Jesus faced with the pharisees and the teachers of the law is a real confrontation of two kingdoms. The Kingdom from above and the kingdom from below. The "saint" is the person who "keeps the commandments of God, and the faith of Jesus" (**Revelation 14:12**). Against the majority, which only believes in the up-keeping of the respect for Babel, the "saints" are a minority that remains faithful to the commandments of the God of Israel and of Jesus. They believe in spite of the darkness and the silence of God. They hope in spite of failure and their personal cross.

Through the commandments of God and the faith of Jesus, Revelation focusses on two happenings that have inaugurated, one after the other, for one part the Old Covenant and for the other part the New Covenant. The first revelation is the gift of the Torah to humanity, and the second is the living gift of this word in the person of Yeshua. The inspired word has been written on stone tablets, the incarnated word has manifested itself in the heart (**2 Corinthians 3**). Jesus is the fulfillment of the Torah, "Father, it is accomplished", and not its abolition (**Matthew 5:17-20**). The ministry of the Holy Spirit is so much more glorious, because through the work of Christ, the Spirit gives us the capacity to live this Torah. Not by our own strength, nor by our own might, but by His Spirit. We should not divide between Moses and Jesus, the Old and the New Testament, law and grace. The saint of the end times keeps the faith in Jesus and does not exclude the fear of God. The saints obey the commandments of a God that they cannot see and who stems from another kingdom, and they believe in a creator God, which means a God who exists independent from them. Their obedience is a prophetic declaration that they believe in the creation and that the sabbath of God is a constant reminder of this work of creation (**Exodus 20: 8-11**). Such a message is inadequate in the eyes of a civilization that praises a God who lives in everybody, a God that may even be found in a collective conscience: Pantheism and orientalism (religions based on buddhism that invite people to look inside themselves in order to find "God") are preached by New Age and even sometimes in certain churches that preach a humanistic gospel - where the God who lives in everybody becomes the servant of our egoistic and egocentric desires.

For the Jewish people, the association of judgement and the creation constitutes the essence of the Day of Atonement (**Leviticus 16**). The people are forgiven all sins and the tabernacle is declared purified. Is that not the image of what happens when we accept the purification of our sins by the blood of Jesus Christ? Not only our body is purified from all sin, which is the altar standing in the courtyard; but also our soul, the tent of assignment which stands in the holy place; and our spirit, the tabernacle of holiness which stands in the most holy place. The judgement of God implies the message of a true re-creation. That is what is meant by the purification of the tabernacle. The relation between the creation and the tabernacle is clearly seen in the text concerning the building of the tabernacle (**Exodus 25 - 40**). Just like creation, the tabernacle is built in seven stages. The Day of Atonement, the Yom-Kippur, the purification of the tabernacle, also signifies our purification (because we are the temple of the Holy Spirit).

**Revelation 12.** The son the woman births in pain, the one who is chased by the dragon, is the body of Christ who is ready for the rapture. The woman stands for the church who precedes

this birth. She suffers because she has to be without spot or wrinkle, which means purified. Satan will try to destroy her, but the Bible says that *"the gates of hell cannot prevail against the church"*. That is why this true church will be kept. Her characteristic is mentioned in **verse 11**: *"And they overcame him because of the blood of the Lamb and because of the word of their testimony, and they did not love their life even when faced with death"*. This church has the mentality of the Lamb and of His word, she has come out of Babylon, she is the heavenly Jerusalem.

Through the message of the three angels, God calls us to come out of the mentality of Babylon so that we can come back to Jerusalem. For this, we have to accept to go through this inner metamorphosis which is the work of the word of Truth of Jesus when it penetrates us. Those in who this word does not penetrate will try to kill those who are on the road back to Zion. Jesus told the pharisees in **John 8:37**: *"You seek to kill Me, because My word has no place in you"*.

It is undeniable that a clear separation is happening already between those who follow the Lamb on the one hand and those who remain in Babylon on the other hand - on the one hand the sheep, on the other the goats. It is now that God invites us to position ourselves. For those who chose to come back to Zion, the Lord has an entire program of reconstruction according to the original model that has been given by the founding apostles and prophets. Their mission was to see to the perfecting of the saints so that they would reach the perfect stature of Christ. This mission is carried out by the five ministries given to the body of Christ. It has been and still is to prepare the church to become the bride of Christ.

The objective of this message resounding from the three angels is to wake the paralyzed church up. This paralysis is all the more powerful as the forces of darkness progress on the earth and the day of the return of the Lord draws closer. The love of God for His people also manifests itself in His will to do everything so that His loved ones will not be taken by surprise by His sudden coming. But it is evident that only those who follow the Lamb to be a part of the bride, the wise virgins, will let themselves be woken up in order to enter into this exciting program of restoration before the coming of the bridegroom.

#### **ORACLE - Vision received on March 10, 1995**

*The judgement of God has already started in his church, by the fire. The angels in heaven pour out an enormous tub filled with the wrath of God. They cry because they cannot stand doing this, since they are angels of love. While doing it, they turn their heads and hide them under their wings in grief. But they have to execute God's order. As this wine arrives on the earth, the church of the Lord is covered by stains. Shout with all your might, because this is the time where I send my servants the prophets so that their intestines burn in the oil of my anointing of compassion; they will be flames of fire to warn and communicate the call to completely return to the truth.*

## Chapter II: The revival of the bride

Faith pushes us to continue on the road of the Lord because it is the response to all the sighs of the church. Hope motivates us to communicate the eternal elements of the Kingdom. Love prepares us in holiness to accommodate the presence of our Lord.

### I. The reasons for the revival (Jeremiah 2)

One of the main reasons for this revival is the sleep of the church which has resulted from the abandonment of her first love for God. What follows is a manifest loss of the presence of God. The temple is still there but the glory of God no longer resides there. It has left, in such a way that one could say "*I Kabod*" - it is the vision that Ezekiel has had of the glory of God that withdraws from the temple because the heart of the people has alienated itself from God in order to indulge in idolatry (**Ezekiel 10**). This loss of the presence of God comes in a progressive way. It creeps out in such a way that we only realize its absence when it is already too late. It often happens in three stages. These are the abandonment of the first love, then the abandonment of one's dedication and consecration, and then finally the very sad consequence which is the final distance from the ways of God.

#### I.1. The abandonment of the first love

**Jeremiah 2:2:** "*Go and proclaim in the ears of Jerusalem, saying, 'Thus says the Lord, I remember concerning you the devotion of your youth, the love of your betrothals, your following after Me in the wilderness, through a land not sown'.*"

In the message of Jesus to the church in Ephesus, He mentions the abandonment of the first love. **Revelation 2:4:** "*But I have this against you, that you have left your first love*". When we were "*young in the faith*" our love was hot, we were passionate for the Lord. Everything was new for us, because we were just passing from the kingdom of darkness into the Kingdom of the beloved Son (**Colossians 1:13**). We lived this affection, this profound relation with the Lord that is best displayed by the love of an engaged woman towards her future husband. We followed Him in the desert without discussion, because He was our beloved. A fiancée is sure of the love of her future husband towards her, and that is why she remains faithful to him and is confident in his faithfulness.

When Jesus takes us with Him into the desert, to a "*fallow land*", to a "*dry place*", it is so that we come to a place of triumph over ourselves, over the world and over Satan. Jesus Himself was led into the desert to triumph (**Luke 4:1-13**). This victory is found in our faith. **1 John 5:4:** "*For whatever is born of God overcomes the world; and this is the victory that has overcome the world - our faith*". Our faith does not touch, does not see, but it knows. It knows that God is there in the desert, and it trusts in His complete protection because He is our Father, but also our future Husband. A faithful future husband makes the promise of his engagement real, that is through the actual engagement. The engagement is the proof of his faithfulness towards us. We are engaged to Christ and we know that if we become unfaithful, He remains faithful. God wants to find this quality of the first love towards Him again with every one of us.

#### I.2. The abandonment of consecration

**Jeremiah 2:3:** "*Israel was holy to the Lord*".

Our dedication, our setting apart for God has its origins in the simple faith of little children towards their father. This simple faith in our Father opens the door of His love for us. The entire **chapter 11** of the letter to the **Hebrews** shows us men and women who were set apart for

God and entirely willing to follow the Lord wherever He would lead them - and this was so because they had kept their first pure love for the Lord. The son that God asks from Abraham is not just any son, it is "your son, your only son, whom you love, Isaac" (**Genesis 22:2**). And Abraham proves by his determination to obey the order of God:

- the quality of his faith in God
- the quality of his love for God.

**Genesis 22:12**: "He said, 'Do not stretch out your hand against the lad, and do nothing to him; for now I know that you fear God, since you have not withheld your son, your only son, from Me'". The communication, the relation, the fellowship of love between Abraham and God was such that Abraham did not hesitate to offer to God that which was his most treasured possession in the world. But the heart of Abraham is not more than an image pointing us to the heart of God. Out of love for us, God has also offered us His Son. God Himself has become flesh, Jesus Christ, the King of kings and Lord of lords. But the offering of God goes much farther than that of Abraham, because the holocaust of Jesus was not stopped by the Angel of the Lord (**Genesis 22:11**). No, it was completely accomplished: Jesus Christ died on the cross of Calvary out of love for us.

**Romans 6:10**: "For the death that He died, He died to sin once for all; but the life that He lives, He lives to God". This quality of love from the heart of God for us is magnificently described in **John 3:16**: "For God so loved the world, that He gave His only begotten Son, that whoever believes in Him shall not perish, but have eternal life". It is because Jesus Christ, son of God (Ben Elhoym = going out from the Father) is also God the Son that there is no greater holocaust in the universe than that of Jesus. Jesus, son of God, dies on the cross in a dimension of faith, **Mark 15:34** "My God, my God, why have you forsaken me?" and in a dimension of love, **Luke 23:34** "Father, forgive them; for they do not know what they are doing".

The faith of Abraham is tested (**Genesis 22:1**) with the offering of his son Isaac. The faith of God is perfect, achieved and accomplished with the offering of Jesus. **John 19:30**: "It is finished!".

The love of Abraham offers his only son Isaac, **Genesis 22:10**: "Abraham stretched out his hand and took the knife to slay his son". The love of God is the perfect and voluntary gift of Jesus. **Philippians 2:6-8**: "Who, although He existed in the form of God, did not regard equality with God a thing to be grasped, but emptied Himself, taking the form of a bond-servant, and being made in the likeness of men. Being found in appearance as a man, He humbled Himself by becoming obedient to the point of death, even death on a cross".

Our love for God offers the most precious thing we have, but it becomes the offering of ourselves in Jesus. This is how our consecration is in Jesus because "by this will we have been sanctified through the offering of the body of Jesus Christ once for all" (**Hebrews 10:10**). "For by one offering He has perfected for all time those who are sanctified" (**Hebrews 10:14**). So our consecration is eternal in Jesus if we offer ourselves voluntarily to Him: "He who has found his life will lose it, and he who has lost his life for My sake will find it" (**Matthew 10:39**).

### 1.3. Departing from the ways of God

**Jeremiah 2:5-7**: "Thus says the Lord, what injustice did your fathers find in Me, that they went far from Me and walked after emptiness and became empty? They did not say, 'Where is the Lord who brought us up out of the land of Egypt, who led us through the wilderness, through a land of deserts and of pits, through a land of drought and of deep darkness, through a land that no one crossed and where

*no man dwelt?' I brought you into the fruitful land to eat its fruit and its good things. But you came and defiled My land, and My inheritance you made an abomination".*

At this stage, the mercy and the compassion of our God are revealed to His people in what is very often a place in the desert which results from our distance to God. Thus He will awaken the heart of His people to return to Him. **Hosea 2:13-14:** *"I will punish her for the days of the Baals when she used to offer sacrifices to them and adorn herself with her earrings and jewelry, and follow her lovers, so that she forgot Me" declares the Lord. 'Therefore, behold, I will allure her, bring her into the wilderness and speak kindly to her'"*.

The desert is a land of preparation for the revival. The meaningless things are the ways of Egypt, of the world. We forget that God has removed us from the land of Egypt, the world, in order to introduce us to His Kingdom: A land where milk and honey flow. It is in God's desert that we find:

A dry land full of pits: When God does not allow us to feel His presence in our life any more, we find our life senseless, full of failures and weaknesses. Our life is no longer filled and our heart becomes torn by pits of suffering.

A land where dryness and the shadow of death reign: When God withholds His blessing, we discover that His pleasant rain is necessary for our entire being, body, soul and spirit. Without God's blessing, we are dry and have nothing to give to others. We become as if we were dead spiritually.

A land where nobody comes by and no man lives: When God isolates us for a time, even from our brothers and sisters, it is to purify our relationships and to establish genuine connections in the body of Christ.

The desert of God in our lives, the place where nobody lives, is a transition period. It is necessary to overcome in the three dimensions of our being. But at the end of it we find the orchard of God full of trees, trees of life, of fruitfulness. The fruits from the orchard of God come from the fruit of the Spirit: The love, the joy, the peace, the patience, the goodness, the kindness, the faith, the tenderness, the self-control (**Galatians 5:22**). At the end of the desert, we will logically find the oasis placed by God in His goodness, the fountains of living water that restore us and bring us into God's rest. This is what happened in the desert of Schur after the people of Israel had left Marah (**Exodus 15**). In **verse 27** it says: *"Then they came to Elim where there were twelve springs of water and seventy date palms"*. The water here stands for the life of God that flows again after the dryness of the desert, and the palm trees represent the rest that we find at this moment in God and in the accomplishment of the works that He has already prepared for us.

The best works lay ahead of us, just behind the desert. **Luke 4:18-19** and **Isaiah 61:1-3:** *"The Spirit of the Lord is upon me, because he has anointed me to preach the gospel to the poor. He has sent me to proclaim release to the captives, and recovery of sight to the blind, to set free those who are oppressed, to proclaim the favorable year of the Lord"*. **Luke 7:22:** *"And He answered and said to them, 'Go and report to John what you have seen and heard: the blind receive sight, the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, the poor have the gospel preached to them"*.

But we have soiled the land and have made an abomination out of His heritage. When we refuse the desert of God, our self cannot be broken. The life of the Spirit cannot flow in us and the works of the flesh develop: *"immorality, impurity, sensuality, idolatry, sorcery, enmities, strife, jealousy,*

*outbursts of anger, disputes, dissensions, factions, envying, drunkenness, carousing, and things like these"* (**Galatians 5:19-21**).

If we accept the desert of God, our flesh is crucified and the life of the Spirit flows. We taste the fruits, and we live the fruit of the Spirit. That which comes to soil the land God has given us are fruits of a strange nature that differ completely from the fruit of God's orchard. And we believe we are serving God with our reasoning, our thoughts, our directions, our techniques, our structures, our religions, our desires, our power, our money, our abilities, ... etc. But actually we nourish our lives of illusions and we introduce impurities into the work of God. So what do we produce? "*Egyptian products*" whose basis is in the spirit of the world and whose fruits have an appearance of holiness, but they really are carnal fruits. The heritage of the children of the Lord is the Kingdom of God. There we find consolation, liberation, healing - all those ingredients that stem from love. **Romans 8:7-8**: "*Because the mind set on the flesh is hostile toward God; for it does not subject itself to the law of God, for it is not even able to do so, and those who are in the flesh cannot please God*". **Galatians 6:8**: "*For the one who sows to his own flesh will from the flesh reap corruption, but the one who sows to the Spirit will from the Spirit reap eternal life*".

The basic elements of the royal law of love (**James 2:8**) of the Kingdom of God are found in the beatitudes (**Matthew 5:3-12**).

- (1) God blesses those who are poor and realize their need for Him, for the Kingdom of Heaven is theirs.
- (2) God blesses those who mourn, for they will be comforted. Consolation of suffering.
- (3) God blesses those who are humble, for they will inherit the whole earth. A declaration that drives the proud mad.
- (4) God blesses those who hunger and thirst for justice, for they will be satisfied. Completeness for those who wait on God's justice.
- (5) God blesses those who are merciful, for they will be shown mercy.
- (6) God blesses those whose hearts are pure, for they will see God. That is why we need to be like little children.
- (7) God blesses those who work for peace, for they will be called the children of God.
- (8) God blesses those who are persecuted for doing right, for the Kingdom of Heaven is theirs. The Kingdom is for those who are rejected.
- (9) God blesses you when people mock you and persecute you and lie about you and say all sorts of evil things against you because you are His followers. Be happy about it! Be very glad! For a great reward awaits you in heaven. And remember, the ancient prophets were persecuted in the same way. When the church starts to actually live what she preaches, she becomes truthful and prophetic. This is why she will be persecuted.

## **2. The womb of the revival (Isaiah 66:8)**

*"As soon as Zion travailed, she also brought forth her sons."*

A birth never takes place without suffering. The compassion for souls makes us birth them spiritually through intercessory prayer (**Joel 1:13-14 + Joel 2:17**). It is a prayer that comes close to agony for the revival of the people of God, the salvation of sinners, for souls to be pierced by the sword of the Spirit, the word of God. Prayer is the power that leads to the birth

because the battle is spiritual (**Ephesians 6:12**). The groanings which cannot be expressed are those of the prayer by the Spirit (**Romans 8:26**). **Acts 6:4** tells us that the disciples were given to prayer and the ministry of the word. In **Luke 6:12** it is said that Jesus remained in prayer to God all night.

There truly is a price to pay to see the revival of the church. There is a certain violence in the birth pains. The woman who will give life has to suffer and push. Just like that there is a violence and a great suffering in the prayers that generate this revival. They are accompanied by fasting and watered by tears. Long hours awake during the night in tears and fervent prayers are the signs that precede a genuine revival. This is the price to pay for God to open the floodgates of heaven and to send the rain that waters the destroyed ground and awakens a sleeping people.

If we want to receive the womb of the revival we have to have the dissatisfaction of a sterile woman, the dissatisfaction that made Rachel say to Jacob: "Give me children or else I die!" (**Genesis 30:1**). When we have this quality of longing in us, we are ready to become pregnant with God's vision for the revival, because it is in response to the profound desire in our hearts that the Holy Spirit descends to overshadow us just like he did with Mary (**Luke 1:35**). When we receive the seed of revival in us we have a sick heart full of sadness when we look at the state of the church. Because she is alienated from the ways of God and has lost the presence of the Beloved. We vomit and spit gall just like a pregnant woman. When we receive the seed of the revival, we lament in sackcloth and ashes seeing the blindness that has struck the one that was supposed to be the light of the world to guide those who walk in the darkness - the church. When we receive the seed of the revival, we are desolate because the corruption that succeeded the time of Eli the priest has entered into the house of God (**1 Samuel 2:12-25**). Finally, when we receive the seed of the revival in us, we are in despair because of the sin that progresses in the world and of the weakness of the spiritual witness of the church that seems unable to oppose itself to the fortresses that the devil has erected.

To have the womb of the revival makes us desire (even to the point of being sick with desire) to see God bring back His glory to the church, so that the glory of the latter house surpasses the glory of the former house. This is why God is looking for spiritual intestines to share his suffering, and wombs to birth the reply to this suffering which goes up to heaven like an intense cry that fills the golden bowls before the throne of grace. In response to those fervent prayers, God will pour out the revival in the form of a pleasant rain that awakens the bride from her paralysis. And then "*those who sow in tears shall reap with joyful shouting*". Those who have walked crying while carrying the seed of the revival in them will come back with joy when they carry their harvest (**Psalms 126:5-6**).

### **3. The true revival or the reform of the hearts**

It is clear that God desires to send this revival that permits His people to be ready for His return: but we can miss this revival and its fruits when our hearts are not ready to receive what God wants to pour out. The biggest obstacle to this revival is our own heart and its disposition. **Isaiah** says in **chapter 59:1-2**: "*Behold, the Lord's hand is not so short that it cannot save; nor is His ear so dull that it cannot hear. But your iniquities have made a separation between you and your God, and your sins have hidden His face from you so that He does not hear*".

Also, so that God can send the revival as a response to our prayers, sin must be totally eradicated. This can be unforgiveness, anger, jealousy, impatience and irritation, pride, susceptibility, untruthfulness, slander, criticism, stealing time from God, worldliness, bitterness, lightness, worries of the world, theft, impure thoughts, hypocrisy, unbelief, negligence of prayer,

negligence of the word, etc. - this list is not exhaustive. After confession come forgiveness and restitution. These activate the windows of heaven so that the revival we have been waiting for can come. The revival is always preceded by a reform of the hearts, not by a reform of the system. The religious systems can change fashion and form without ever changing the heart. **Jeremiah 4** speaks of the reformation of our hearts, that we need to cut off the foreskin of our heart: **Jeremiah 4:1-4**: "*If you will return, O Israel," declares the Lord, "and if you will put away your detested things from My presence, and will not waver, and you will swear, 'As the Lord lives', in truth, in justice and in righteousness". "Break up your fallow ground, and do not sow among thorns. Circumcise yourselves to the Lord and remove the foreskins of your heart, or else My wrath will go forth like fire and burn with none to quench it, because of the evil of your deeds".*

Truth, justice and righteousness are hard to find among the church leaders because personal interests have formed foreskins on the hearts that have made them stiff. The only way out is to return to the Eternal, a return that takes place by getting rid of the dead works that have become thorns planted in our hearts. The characteristics of a real reform are the conviction of sin on the one hand and the return to God on the other.

The conviction of sin (John 16:17-11). The conviction of sin shows forth by broken and contrite hearts that scream over their sins, caused by the Holy Spirit who reveals the state of our hearts and of the church. This action of the Spirit comes to shake us out of our lethargy so that we seize the power from above. The conviction of sin reveals the necessity of salvation for the unbeliever, and the need for sanctification for the children of God. In a genuine revival, sin gets exposed, confessed and left behind; wrongs are repaired and idols broken down, destroyed and given up. The absence of conviction of sin leads to false revivals. A genuine revival will never consist of attracting souls to the "church". A genuine revival already takes place outside of the church. It is said in the Acts of the Apostles that the Holy Spirit added to the church those who had gotten saved, not that they went to the church in order to get saved. A true revival puts the emphasis only on Jesus who saves and not on an organization that orchestrates this revival, because people will most likely be touched wherever they are. Sometimes we too easily attribute the qualification "revival" to large meetings of believers who have left one place only to fill another place where a new preacher known to be "full of anointing" performs. And in a very short time this place fills up and we scream of revival without any new souls being saved, nor even any conviction of sin amongst the Christians. In the contrary, in those places people are entertained in a sort of illusion concerning their true state and preachers tell them what they like to hear. Sin is never denounced with the excuse that an exclusive preaching of the cross would be scandalous and harmful. But aren't exactly these the normal consequences of the conviction of sin? Because Paul says: "*For the word of the cross is foolishness to those who are perishing*". Here we have the revelation of the type of revival that does not integrate the preaching of the cross: It is a religious revival where Christ is absent and where the Babylonian structure is very present to ensure proselytism. The genuine message of the cross will always lead to the downfall of any religious structure. Those false revivals where one never hears about sin and eternal judgement, but where the focus is very much man and his earthly comfort, are never the consequence of divine rain. They remain clouds without water. They are apostate revivals. Genuine revival is the one where the spoken word becomes a "fire" again, a fire that consumes the fleshly bondage of sin, and a "hammer" that hits the fortresses of reasoning. The word rediscovers its role of a sword that penetrates and separates, that divides soul and spirit.

Returning to God. Ezra and Nehemiah speak of the happenings that took place in Israel when they came back out of captivity. Both books cover a period of approximately a century, starting in 538 before Christ. Ezra puts the emphasis on the reconstruction of the temple, whilst



Nehemiah focusses on the reconstruction of the walls of Jerusalem. We will see that Ezra comes before Nehemiah, because in order for the walls to be rebuilt, the altar must be restored first. The reconstruction of the city is only a consequence of the re-establishment of the altar of God in the middle of His temple. In exactly the same way, God cannot awaken the church if we do not reform our hearts.

The book of Ezra speaks of the revival in our hearts. Two characteristics of the revival in Jerusalem under Ezra (**Ezra 1:1-4**).

1. The spirit of Cyrus is revived by the Eternal. Isaiah had prophesied this. **Isaiah 44:28**: "*It is I who says of Cyrus, 'He is My shepherd! And he will perform all My desire' and he declares of Jerusalem, 'She will be built', and of the temple, 'Your foundation will be laid'*". Cyrus gets revived with the order to build in the middle of ruins. The present events show us not only the ruins in the world, but also in the church. The ruins in the world are evident: Hedonistic lives - impurity - corruption - destruction of the family - power of money - denial of God - hatred - violence, etc. The ruins of the church are less evident but just as real: Religiousness - rivalries amongst brothers - disputes on doctrines - spiritual dryness - diminution of the word and of the anointing - neglect of fasting and prayer, the first love becomes cold - weak commitment - putting personal interests first and before the interests of the Kingdom of God - Laodicean lukewarmness - distancing from the ways of God, etc. Only a profound spiritual revival among the people of God can bring a remedy (**Ezra 1:3-5**). The work of the Holy Spirit is to wake up His people. He does this by working in the heart and the individual conscience. When Gods awakens our spirit, suffering is the result, because God gives us an increased perception of the difference between the will of God and the will of man. A more intense love of Jesus comes into my heart and thus a more intense love for my brothers and sisters. At the same time, holiness and the fear of God intensify and cause an awareness of my true state: Am I ready to pass the judgment of Christ?

2. Cyrus orders that the people of God undertake this work of construction. **Ezra 1:3 + 2 Chronicles 36:23**: "*Whoever there is among you of all His people, may his God be with him! Let him go up to Jerusalem which is in Judah and rebuild the house of the Lord, the God of Israel; He is the God who is in Jerusalem*". We are the temple of the Holy Spirit, a spiritual house for our God. **Ezra 3:3** mentions that they rebuilt the altar of God on its foundations. Rebuilding God's altar in our lives means to give God priority in all areas of life. As a consequence it means accepting the crucifixion of our flesh and renouncing the dead works of religion. The altar represents the only place where God can meet man: THE CROSS. Coming back to God is going through the circumcision of the cross that **Jeremiah 4** speaks of. Hence, the foundations of the altar are:

The width of the cross that sets me free from the spirit of this present time. Displacing it in width in the temple leaves no exit; it is the sign of the work of sanctification. God's norms have authority in our lives. The word has a practical authority in my life. This leads to a life in community that is built up in love.

The length of the cross sets me free from Satan. The length is the sign of Jesus victory over Satan and all the evil spirits. It is the sign of God's intervention among mankind. In Jesus, this huge salvation is from now on accessible for man. It is also a sign that the church can and must act in the world through concrete actions.

The depth of the cross sets me free from myself. Here the cross becomes the sword of the Spirit which separates soul and spirit, joints and marrow. The goal is to transform us into

spiritual people who do not walk according to the flesh but according to the Spirit (**Galatians 5**).

The height of the cross is the power of the resurrection life that springs forth from the death and the resurrection of the Lord. This power also resurrects us in Christ into heavenly places. We are the people of the Jerusalem from above.

We listen to preaching on the cross, we speak of the cross, we sing of the cross - but it is better to live it. It is the only source of life and it is around the cross that the Lord wants to build his church. The flesh is capable of inventing many justifications to distract oneself around the work of the cross. But at the real cross, God's will crosses the human rebellious will, and God's thoughts oppose the proud human thoughts. At the cross, Jesus Christ identifies us with Himself, and His victory becomes ours.

**Ephesians 3:16-19**: *"that He would grant you, according to the riches of His glory, to be strengthened with power through His Spirit in the inner man, so that Christ may dwell in your hearts through faith; and that you, being rooted and grounded in love, may be able to comprehend with all the saints what is the breadth and length and height and depth, and to know the love of Christ which surpasses knowledge, that you may be filled up to all the fullness of God"*. When we are strengthened by His Spirit, we awaken. The love of Christ turns us around and allows the cross to do its work of reformation. A heart thus transformed is a candidate for the fullness of God, this is then the revival of our spirit.

Just before rebuilding the altar, we are told that the people assembled as one man (**Ezra 3:1**). This is the community manifestation of a profound desire for reformation. Who are the ones who manifested this desire? Those who knew that they belong to the people of God (**Ezra 1:3**: *"Whoever there is among you of all His people?"*). The answer is given us in **verse 5**: *"Then the heads of fathers' households of Judah and Benjamin and the priests and the Levites arose, even everyone whose spirit God had stirred"*. For those three tribes we find interesting things in Jacob's prophecy (**Genesis 49**) and the blessing of Moses (**Deuteronomy 33**):

Juda. **Genesis 49:10**: *"The scepter shall not depart from Judah, nor the ruler's staff from between his feet, until Shiloh comes, and to him shall be the obedience of the peoples"*. This brings us to the reward reserved for those who overcome from the church in Thyatira: *"To him I will give authority over the nations"* (**Apocalypse 2:26**). **Deuteronomy 33:7**: *"Hear, O Lord, the voice of Judah, and may You be a help against his adversaries"*. This is the spiritual vision of a glorious future: The return of Jesus, the re-establishment of all things, the bride, the rapture, the heavenly Jerusalem. It is grace that carries us towards genuine praise and worship.

Benjamin. **Deuteronomy 33:12**: *"will be a skillful warrior in spite of his smallness"* [literal translation from the Scofield Bible]. He represents the army of the Lord, weak in the eyes of man but helped by the Lord. Benjamin is the image of those overcomers in Philadelphia, who although having little strength have the authority of Jesus to open and to shut. They receive help from God in the hour of testing because they keep the word of perseverance. The power of God is manifested in our weakness and this brings us to humility. Our capacities come from God and not from men. The effectiveness comes when the church has left all so that only the authority of Christ can be manifested.

Levi. He is described as cruel and mean by Jacob, but the blessing of Moses shows that his heart is transformed.

Juda speaks of hope, Benjamin of faith and Levi of the love of a transformed heart. In Hebrew Juda means "praise", Benjamin "son of my right hand" and Levi "my heart". It is those who belong to these tribes that assemble together like one man. Spiritual unity is the coming close of hearts with their diverseness and the accepting of that which the other one has received from God. Outward appearances fade and true spiritual fellowship comes forth. The reformed heart has been shaken by the revelation of the futility of the things of this earth. Paul was able to "regard as mud" all the things that are so esteemed by man, all the honors, all the powers, because of the "excellence of *Yéchoua Ha Machiarh*". He lived in hope, in the expectancy of the return of Jesus. He knew that this very hope was in him because of "*Christ the hope of glory*". He fought and led the good fight of the faith by resisting the attacks of Satan. He knew that the divine love must be a love of the truth and the accomplishment of the law in Jesus. Nothing could separate him from the love God manifested in Jesus, no power, no gift, no glory, not even death. At this level all rivalries, quarrels, divisions, wars within the people of God, personal interests, revenge and the building of spiritual empires for God fall and become useless.

The consequence is mentioned in **Ezra 3:11**: "*They sang, praising and giving thanks to the Lord, saying, "For He is good, for His loving-kindness is upon Israel forever." And all the people shouted with a great shout when they praised the Lord because the foundation of the house of the Lord was laid.*" A real reform is accompanied by rejoicing, praise and prayer. Actually, when we are channels of the manifestation of His presence we become useless servants. His presence detaches me from any carnal appropriation of His work. His glory, His authority and His kingship do not belong to any man and God gives them to nobody. He simply lets them flow if we are humble enough to accept that the gifts, the ministries and the works are not conferred, attributed or delegated to us. We don't even have to manage them because then we would put ourselves in God's place. In **I Corinthians 12** it becomes clear that it is the Lord who distributes the ministries, it is the Holy Spirit who distributes the gifts and it is the Father who operates all the works. The topic of any glorification hence becomes null and void. Jesus Christ has been elevated to the highest position that could ever exist in the universe because He humiliated himself unto death on the cross. His uplifting is the result of His going down. Sitting at the right hand of God the Father right now, our Lord is in heavenly rest waiting for the hour of his glorious return to the earth. He will then judge the nations and establish the thousand year reign in Jerusalem. But this heavenly rest actually implies intense activity. Since His resurrection the ministry of our Lord has not stopped. It continues to function through the church by the Holy Spirit. Today, the Holy Spirit is the agent of the Lord. It is the Holy Spirit who reveals Jesus in the church; it is He who convicts of sin, righteousness and judgement; it is He who guides us into all truth; it is He who speaks on behalf of the Son; it is He who baptizes us with fire and power; and it is He who ensures the bond of peace for unity. Under these conditions, a real baptism by the Holy Spirit plunges us directly into the Kingdom of the heavens. Jesus said that His Kingdom is not of this world. So how can certain Christians pretend to prepare the Kingdom here on earth with the aim of accommodating the return of the Lord. This theology of the Kingdom is in opposition to the manifestation of the real anointing of the Holy Spirit because it grieves Him. How can one announce a worldwide revival to take place the day before the Lord returns? The biblical texts (**I Thessalonians 5, 2 Thessalonians 2, 2 Peter 3, Matthew 24 + 25**) show clearly that the world will be chaotic in the last days, Israel attacked from all sides and the church lukewarm. The Lord Himself said that, when He comes back, faith will have decreased and the love of most will have become cold. Are our spiritual eyes not open enough to discern the times we have entered? The message of the Lord to the church in Laodicea applies to the church today. Judging from Scripture it seems that the worldwide revival will take place during the millennium, because it is written that in this time the glory of the Lord will cover the earth just as the water covers

the bottom of the oceans. Before this, the church will enter into a period of tribulation and will know persecution. That is why she will be hidden to the eyes of man, but seen with the eyes of the Lord. That is the very characteristic of the church of the end times. This church that carries the nature of Christ, just like the woman carries in herself the way of a man with a maid (**Proverbs 30: 19**), is the bride of the Lamb. She prepares herself for the return by purifying herself, which is the result of obedience to the truth. This bride, like her Lord, enters into the rest. Her rest is also intense activity, but a commanded activity, directed by the Holy Spirit Himself. The topic of any glorification for the person who lives in intimacy with his or her Lord is thus excluded. This church has no name, because she carries the name, the mark of its God. At the same time, the prostitute, the apostate church, will be marked with another seal, the seal of the judgement of God (**Ezekiel 9**). This last one is in a false rest, a false peace, with an appearance of spirituality and power. Its preoccupation is temporary power, the kingdoms of this world. We know that we will leave everything and that today's heaven and earth are destined for destruction. That is the reason why the bride needs to concern herself about the things of the Kingdom, because in doing so the trace of Yechoua in her grows and makes her ready for the rapture.

So we are facing a confrontation between the bride and the prostitute, between those who want to follow the Lamb and those who build down here, between the Kingdom of God and the kingdoms of this world. The book of Ezra talks about the rebuilding of the altar of the Lord (**Ezra 3: 3-4**). The altar of the Lord in our hearts is going through the fire of the cross. This reminds us of the altar that Elijah erected to God during the confrontation with the Baal prophets (**I Kings 18: 20-40**). In his complaint to God, Elijah declares: "*The sons of Israel have forsaken Your covenant, torn down Your altars and killed Your prophets with the sword*" (**I Kings 19: 10**). Elijah speaks of an anointing of confrontation. This anointing is right now given back to the bride. It is necessary to open the way for the prophetic voice that the Lord wants the church to hear. The logic of Elijah's complaint, if taken in the opposite way, shows us how we need to proceed in our hearts: First, hear the prophetic voice of the Lord and accept it. Then obey Him for the re-establishment of the altar of the cross in our lives, which in turn allows us to be restored in the covenant of the God of Abraham, Isaac and Jacob. The manner in which Elijah confronts teaches us about this anointing. The life of Elijah is first of all an example of truth, of renouncement and of zeal for the Lord. His obedience to God's demand is totally anti-conforming and enters into opposition with Ahab's and Jezebel's order. Elijah declares and denounces - before God, in face of the spiritual forces and in front of the entire people - all the horrors of idolatry that have been introduced in Israel by king Ahab. This will cost him everything, in particular his position before the king. He flees to the desert where God speaks to him. But it is in the desert where God transforms him into a father and allows him to pass his anointing on to Elisha and to anoint Jehu who will later throw Jezebel to the dogs. The anointing of confrontation costs the bride everything, but it is essential for its spiritual maturity, a maturity that sets the callings of the Lord free in His church. This anointing declares and denounces every religious idolatry that has crept into the hearts through the "*lords of self*" (the Baals of our soul). My life offered on the altar of fire permits the Spirit of God to, by the sword of the word, cut off all those false lords and to thus overcome the idolatry in our heart. Jeremiah prophecies from the Lord that we "*carry idols in our hearts*". The surgery of the Lord is painful, but so very necessary to develop from the nature of the prostitute to that of the bride.

It is remarkable that the word "Ezra" is composed of the 4 letters "Ain", "Zain", "Rèch" and "Alèf", which amounts to an alphabetical number of **44**. This is the value of the word Elijah, "Eliyaouh", which is constituted of the 5 letters "Alèf", "Lamèd", "Youd", "Hé" and "Vav".

The book of Nehemiah speaks of the revival in the church.

"Nérahémyah" signifies "consolation from the Eternal". The root "narham" means "to repent", "to change feeling". Once the altar is restored in our hearts, the reform of the community becomes possible. Before working on the rebuilding of Jerusalem, Nehemiah needs to remark: "The wall of Jerusalem is broken down and its gates are burned with fire" (**Nehemiah 1: 3**). When the foundations of the house are laid, the walls of the church can be raised and the gates restored. We will see this in detail in chapter 2 of part 2 when we deal with the rebuilding of the church (the restoration).

The anointing which is necessary for this rebuilding is an anointing of being set aside for God. The character of this anointing is that of the anointing of Moses. His name "drawn from the waters" is characteristic of this setting aside, of the holiness of God through a man. This anointing comes with a profound compassion for the people of God and an understanding that the enemy of God's people has been able to enter the house of the Lord through holes in the walls and through its gates. Nehemiah mentions Moses when he complains before the Lord in his prayer: "Remember the word which You commanded Your servant Moses, saying, 'If you are unfaithful I will scatter you among the peoples; but if you return to Me and keep My commandments and do them, though those of you who have been scattered were in the most remote part of the heavens, I will gather them from there and will bring them to the place where I have chosen to cause My name to dwell.'" (**Nehemiah 1: 8-9**). He reminds us here of the text in **Deuteronomy 30: 1-5**. The anointing of Moses is an anointing that centers around the word and of putting it into practice. Moses did not content himself with receiving the word of the Lord on mount Sinai, he has set this word free by doing it. When he comes down from this mountain on fire, the people have corrupted themselves with the golden calf that has been made by Aaron himself. The first two commandments have been transgressed: "I am the Lord your God, who brought you out of the land of Egypt, out of the house of slavery". "You shall have no other gods before Me." (**Exodus 20: 2-3**). Let us remember what the people declared after making the golden calf: "This is your god, O Israel, who brought you up from the land of Egypt" (**Exodus 32: 4**). When the commandments are not put into practice, idolatry spreads in the community. We make Gods in our image and think that it is them who have delivered us from slavery. Are these not all the spiritual riches that have become our gods, all those techniques and ways to proceed, all those human reasonings, all those manifestations, all those large meetings that all pretend to have the best from the Lord.

The desert after coming out of Egypt is in the perfect plan of the Lord. It is in the desert that sanctification happens and that the religious dust is washed off. The word of the Lord that fills us becomes a reality through the birthing in the desert. Moses himself had to go through the desert to become prepared by the Lord to deliver his people. The desert has cost him 40 years of his life. It was a precursor for what would happen later. In the desert, a kind of purification of the community took place that implied the disappearance of an entire generation. During this time, Joshua and Caleb were prepared in the hidden in order to enter into the promised land with the rest of the people. Moses saw the land from afar, but he did not enter it. The precursors of the reform are men and women of the desert. Like Moses they must live the desert in their life and renounce all glory. It is in the desert that we overcome our flesh and Christ assumes His full place in us.

What a difference to what is happening everywhere in the church today: a gospel of prosperity, of well-being, of money, of commerce, of reputation, of recognition, of honors, of glory, of false grace, of big manifestations, of success, of growth. The times are evil because false apostles and false prophets seduce many people by "reassuring" speeches. However, the Bible says that the

Lord will come back to judge the earth and that the church has to prepare herself for His return - in sanctification, in purification and in the fear of God. The Bible announces that the church will go more and more into apostasy and that the closer the hour of His return is, the greater the drowsiness will be. The Lord of the universe was born in a stable because there was no place for Him in the hotel business. The Lord never elevated Himself. He walked close to the least favored people, He healed, He delivered, He blessed, He loved, He forgave - even His enemies. He was close to the crowd that followed Him. Because He is the Truth. Those who love the truth will not gain the favor of men and of the church, because the church of success will persecute the bride of the Lamb. The reform of the Christian community has a price. It is the price of reputation, of honors, of glory, of power, of interests ... etc.

The desert is the place where the Lord reveals the clear and pure message of the truth. The voice of God always resounds in the desert where He places those who have the love of truth. *"By faith Moses, when he had grown up, refused to be called the son of Pharaoh's daughter, choosing rather to endure ill-treatment with the people of God than to enjoy the passing pleasures of sin, considering the reproach of Christ greater riches than the treasures of Egypt; for he was looking to the reward. By faith he left Egypt, not fearing the wrath of the king; for he endured, as seeing Him who is unseen"* (**Hebrews 11: 24-27**). It would have been impossible for Moses to deliver the people of God while remaining privileged at the court of Pharaoh while his people suffered from slavery. He had to become a slave in order to understand the suffering of his people and the suffering of the heart of God. Where are the true reformers, the true deliverers today? They are hidden and wait in the school of the desert. How can we not hear the cry of injustice that arises from the earth to the throne of God when we see many ministers that shepherd themselves, that build their own reputation and glory, who have forgotten the compassion for the people of God. They mislead using honey-like speeches with an appearance of godliness, but they have denied the power behind it: *"Do not love in words only, but in acts"*. Moses didn't preach the truth, he lived it. He did not remain in the sphere of the great, he descended to the midst of the small and loved them.

Nehemiah was deported from Jerusalem, which was the place of the presence of the Lord. In a way he was taken away from the religious glory that he had known in Jerusalem. He had to be cleansed from all that he had learned from the traditions of his fathers so that he could love his people through his actions. It is outside of all religious movements where God shapes His reformers, because the vision of the reformer must be void of any external influence so that it can be birthed by the Holy Spirit. The vision of the reform is a heavenly vision. It cannot come to pass by traditional schemes that men have established. When Nehemiah was ready, he heard the cry of anguish of those who had remained in Jerusalem under the influence of Sanballat and Tobiah. They are the image of those who cannot tolerate that the Lord may use people other than themselves to rebuild the church. *"When Sanballat the Horonite and Tobiah the Ammonite official heard about it, it was very displeasing to them that someone had come to seek the welfare of the sons of Israel"* (**Nehemiah 2: 10**). Who is this Nehemiah who desires to rebuild?

The anointing of Moses is set free through Nehemiah because his heart's desire is to deliver the people from religious slavery. Moses had to confront the slavery of the world. Nehemiah must confront religious slavery. The anointing necessary to confront these types of slavery is the same, because Egypt and Babylon use the same spiritual principles. Pharaoh and the king of Babylon both want to take the place of God. The pyramid principle is used by both Pharaoh and the king of Babylon. It is a principle of control through the abuse of power. The motor is the same: *"enslave to control", "control to dominate", "dominate to glorify yourself"*. The spirit that activates this motor comes from Satan who wanted to be equal to God and take His place. When this kind of

spirit gets itself into Jerusalem, where the presence of God should be, the abomination of the desolation follows. How many communities have their temples full of Sanballats and Tobiahs. When a Moses presents himself before Pharaoh, reactions come quickly - the same applies when a Nehemiah presents himself to Jerusalem. When the time for reform is there, everything gets shaken and the established order reacts. Moses did not care for the reactions, he persevered, so did Nehemiah, because God was with them. Both had to cope with the intimidation and threats of those who opposed them. The first intimidation is mentioned in **Nehemiah 2: 19**: "*What is this thing you are doing? Are you rebelling against the king?*". A real work of reconstruction and reform will always bring forth the pretext of not submitting to the established order as an argument. The notion of not submitting is often used as an argument to hinder those who wish to build according to the ways of the Lord. The famous "*submit to your authority*" has introduced a cult-like and destructive spirit into the communities. This spirit has killed all initiative and creativity. The sheep think that they are submitting to God. But in fact they submit to an unhealthy concept of authority of so-called leaders who want to keep their "*authority*". What a disaster this has caused in the hearts of sincere believers who actually loose their identity and get lost in the majority movement of uniformity! When this kind of mentality spreads in a community, it is recommendable to leave it. A genuine authority never imposes, but becomes an example of Christ to others through integrity of life. Jesus is the highest authority and the only leader of the church because He lived what He preached and has thus shown us total integrity. Jesus is the only one who has all authority in all areas. "*All authority has been given to Me in heaven and on earth*" are His own words in **Matthew 28: 18**. So how can "*leaders*" be anointed in all areas? If we believe that, we are deep into usurping the glory of the Lord.

The second intimidation is mentioned in **Nehemiah 4: 1-3**: "*Now it came about that when Sanballat heard that we were rebuilding the wall, he became furious and very angry and mocked the Jews. He spoke in the presence of his brothers and the wealthy men of Samaria and said, 'What are these feeble Jews doing? Are they going to restore it for themselves? Can they offer sacrifices? Can they finish in a day? Can they revive the stones from the dusty rubble even the burned ones?' Now Tobiah the Ammonite was near him and he said, 'Even what they are building—if a fox should jump on it, he would break their stone wall down!'*". Ridicule and discouragement are subtle attacks. Their aim is to stop the process of reconstruction. The work of reconstruction is difficult, hard and long. The stones taken from the dust are all the children of the Lord that have suffered from the yoke of religious systems for years. It is to them that the Lord is now giving life again. That is why the reformers, like Moses, have to be patient and full of compassion for these brothers and sisters. They should not listen to slanderous talk and encourage the work of reconstruction.

After the intimidation come the threats. The first threat is that of a direct attack (**Nehemiah 5**) in order to cause desperation in the midst of those who build. The plot is to try to penetrate to the inside in order to destroy. The reformers need to watch out for any kind of infiltration. Spiritual discernment is necessary to develop a strategy for the battle and overcome the attack. The second threat is the indirect attack by suggesting an alliance (**Nehemiah 6: 1-9**). The subtleness of this threat has its nature in forming a human alliance that satisfies both parties. What Sanballat is trying as a last resort is to "*buy*" Nehemiah by showing him the advantages both would have if they worked together. But a true servant cannot be bought and can never enter into false alliances, whose motivation really is to again share power. All the Christian federations are built on this basis. Their constituent elements have one interest: it is better to share the cake together than to get none. But the Lord hates this kind of human alliance, because it creates spiritual bondage between the agreeing parties and thus destroys the freedom the Lord has purchased for us through his blood. The basis of such alliances is the sin of pride, because the

interest in power and reputation is hidden behind it. Nehemiah accepted no alliance because his heart was filled with the things of the Kingdom of heaven.

The reformers, the precursors, will always be faced with intimidation and threats by those who pretend to hold the religious power. It is interesting to see that neither Moses nor Nehemiah put a foot on the land of those opposing them. Both trusted the Lord and waited for His directions. Neither Moses nor Nehemiah gave in, they persevered in the Lord's mandate. *"Then Pharaoh said to him, 'Get away from me! Beware, do not see my face again, for in the day you see my face you shall die!' Moses said, 'You are right; I shall never see your face again!'"* (**Exodus 10: 28-29**). *"The God of heaven will give us success; therefore we His servants will arise and build, but you have no portion, right or memorial in Jerusalem"* (**Nehemiah 2: 20**).

It is interesting to see that the word "Nérahémiyah" is composed of the five letters "Noun", "Rhèt", "Mèm", "Youd", "Hé", which amounts to an alphabetical value of **50**. That is the value of the word "Hachèm" which means "The Name". This last word is composed of the three letters "Hé", "Chin", "Mèm", the same letters that constitute the name Moses, "Moché".

We see the clothing with the power of God in the anointing Moses had. The same clothing was on our Lord and His disciples on the day of Pentecost (**Luke 4: 14, Acts 1: 8**). For every singular minister a particular anointing is necessary. God does not pour out His Spirit on a carnal man. This anointing with a specific clothing should not be confounded with the anointing of fullness that is a mark of the presence of the Spirit of God in our lives and marks that we belong to the Father. It is another type of anointing that liberates the manifestation of the Kingdom of God and reveals the keys of the Kingdom of heaven. **Luke 4** speaks of the difference between these two anointings in reference to the Lord Himself: in **verse 1** it says that he was "full of the Holy Spirit" (fullness) when returning from the Jordan after his water baptism. Then in **verse 14** it says that he returned to Galilee "in the power of the Spirit" (clothing) after the episode in the desert where He came out with victory over the temptations of the devil.

Jesus comes back from the Jordan where He was baptized in water. The Holy Spirit descended on Him to justify Him publicly as Son of God and God the Son. *"You are My beloved Son, in You I am well-pleased"* (**Luke 3: 22**). God the Father seals Jesus with His love, the one who voluntarily went out from His side and *"who, although He existed in the form of God, did not regard equality with God a thing to be grasped, but emptied Himself, taking the form of a bond-servant, and being made in the likeness of men. Being found in appearance as a man, He humbled Himself by becoming obedient to the point of death, even death on a cross"* (**Philippians 2: 6-8**). Jesus "full of the Holy Spirit" manifests all the fruits and the gifts of the Spirit (**Galatians 5: 22 + 1 Corinthians 12: 8-10**). Jesus "in the power of the Holy Spirit" manifests all the works of the Spirit. After Jesus has been clothed with power, the Holy Spirit works wonders, miracles, healings of body, soul and spirit. In the book of Acts we also see this clothing with power on the disciples after Pentecost. The entire book actually speaks of the works of the Holy Spirit through living channels - the apostles. The putting aside for God is accomplished by the fullness of the Holy Spirit, and the reconstruction of the church as a body by the clothing with power. The fullness of Spirit sets us free from any bondage because we become slaves to Jesus. The clothing of the Holy Spirit makes us into builders of the church, the bride of the Lamb. The genuine reform of the hearts can only happen through the spiritual man who is filled and clothed with the Spirit.

The transition from the first anointing to the second anointing (from the anointing of fullness to the anointing of clothing with power) happens in the desert. Jesus, filled with the Holy Spirit, is led into the desert by the Spirit where He will be tempted in the three areas of his being: body, soul and spirit. We should not be surprised when the Spirit drives us into the desert and when



God allows us to go through temptations. This is necessary for us to overcome in our body, in our soul and in our spirit. The Bible gives us the three keys to get from one anointing to the other:

- (1) **Luke 4: 3-4:** *"And the devil said to Him, 'If You are the Son of God, tell this stone to become bread'". Jesus answers: "It is written, 'Man shall not live on bread alone'". (**Deuteronomy 8: 3** adds "but man lives by everything that proceeds out of the mouth of the Lord").* Jesus comes out of a fast and He is hungry. The enemy attacks Him in His body; He answers with the word and does not enter into a discussion. The first key concerns our body and can be expressed by *"living by the word"*. The word is the nourishment that leads us into maturity. It is daily nourishment, just like physical food. Our entire being needs to be soaked by the word; it needs to be the authority in all the areas of our life. We cannot economize on the word of God. We must meditate on it, study it, become profound in it and eat it. When we are filled with it, through a miracle of the Spirit, this word will be used by the Holy Spirit when we are confronted with the attacks of the adversary. The water (of the word) is transformed into wine (of Life) at the wedding in Cana (**John 2: 7-9**). This word then becomes alive through us and manifests Jesus Christ as God, the word that has become flesh. **John 1: 1:** *"In the beginning was the word, and the word was with God, and the word was God"*. **John 1:4:** *"In Him was life"*. In the Bible, water often stands for the word. **Ephesians 5:25-26:** *"Husbands, love your wives, just as Christ also loved the church and gave Himself up for her, so that He might sanctify her, having cleansed her by the washing of water with the word"*. The word cleanses our entire being because it is pure and holy itself. It does us good and restores our soul because it always makes the nature of God evident. We become pure when we conform our entire life to the plumb line of the word. This purity comes from the fact that we conduct our life and behavior according to the commandments of this word. **Psalms 119:9:** *"How can a young man keep his way pure? By keeping it according to Your word"*. **John 17:17:** *"Sanctify them in the truth; Your word is truth"*. Since the word is the truth, the devil cannot stand it, because he *"does not stand in the truth because there is no truth in him. Whenever he speaks a lie, he speaks from his own nature, for he is a liar and the father of lies"* (**John 8:44**). The river of the word derails and makes the enemy fail. **Isaiah 59:19:** *"For He will come like a rushing stream which the wind of the Lord drives"*. **John 7:38:** *"He who believes in Me, as the Scripture said, 'From his innermost being will flow rivers of living water'"*. The Holy Spirit makes the word alive, the living water, the water which transports life, whilst the river of the enemy transports lies and fraud. *"Living from the word"* means to drink from the water of the river of life. It is as clear as crystal and flows from the throne of God and of the Lamb.
- (2) **Luke 4: 5-8:** *"And he led Him up and showed Him all the kingdoms of the world in a moment of time. And the devil said to Him, 'I will give You all this domain and its glory; for it has been handed over to me, and I give it to whomever I wish. Therefore if You worship before me, it shall all be Yours'. Jesus answered him, 'It is written, 'You shall worship the Lord your God and serve him only'"*. The enemy attacks Jesus in His spirit by offering Him power and glory. He answers with the word, without any discussion. The second key concerns our spirit and translates itself into *"worshipping and serving"* the Lord only. The Bible says that God is a jealous God. Whatever takes priority over the Lord arouses God's jealousy, because God wants us to worship and serve Him only. Nothing else has a right to take his place. Our Lord passionately desires to be the Lord of our hearts and consequently the Master of our lives. Satan is a thief. He only comes to steal, kill and destroy. He wants to steal the worship that is destined for God only, he wants to take the life of the word in us away and destroy our

service for God by keeping us from serving the body of Christ, which is the church, that is all our brothers and sisters. Worship opens us for the spiritual victory in the spiritual world, because "God is spirit, and those who worship Him must worship in spirit and truth" (**John 4:24**). That is why the Bible says "I cry out 'Praise be to God' and I am delivered from all my enemies".

- (3) **Luke 4: 9-12** "And he led Him to Jerusalem and had Him stand on the pinnacle of the temple, and said to Him, 'If You are the Son of God, throw Yourself down from here; for it is written, 'He will command his angels concerning you to guard you,' and, 'On their hands they will bear you up, so that you will not strike your foot against a stone'. Jesus answers: 'It is said, 'You shall not put the Lord your God to the test'". The enemy attacks Him in His soul, where our will is located. His aim is to turn Jesus away from the perfect will of God, even by using the scriptures. Jesus again answers with the word without further discussion. The third key concerns our soul and translates itself by "do not tempt God" or "accomplish the will of God".

It is only after the clothing with the Holy Spirit that Jesus' reputation spreads and the concrete manifestation of the Kingdom of God shows itself in signs, wonders and miracles that accompany the word of God. This is because the Spirit of the Lord did not only fill Him but flowed out from Him. It should be the same today in the church. The robe of Jesus should cover her so that the Holy Spirit can act freely within and outside the church. But a sleeping church has lost what Jesus left her when He went to the Father. This is why a genuine revival will restore this anointing of being clothed with power to the church. We will see the implications in the last part of this book.

#### 4. Four signs of a true reform

The departure of the people of God from Babylon is an illustration of the believer who leaves the spirit and the mentality of glamorous religion, the place where compromise rules in order to join oneself to the "rest". It is a return to the holy Zion with the goal to find the true ways again and to walk in the truth. These believers have taken out the debris and the dirt that polluted Jerusalem: the pollution with false doctrines, with materialism, with sin and of compromise. After that, four things manifest:

- (1) A profound desire to hear and obey the word of God (**Nehemiah 8:1-5**).
- (2) Repentance with a broken heart (**Nehemiah 8:6-9**). The word pushes us to repentance.
- (3) A spirit filled with joy and feasting (**Nehemiah 8:10+11**). Where the love of the word has been found again and has already produced repentance, and where sin has been put to death, a powerful wave of joy and feasting will not take long to manifest. This joy is different than the false joy of the idolaters of self (**Exodus 32:18**).
- (4) At last a detachment from the things of the world and an attachment to the things from on high (**Nehemiah 8:13-17**). It is the presence of a tent on the roof. It is the feast of tabernacles (soukkot; **Leviticus 23:40-43**).

The holy Zion is heavenly. It reminds us of the fact that our origin is heavenly in Jesus Christ our Lord. The four signs of a true reform are a testimony of the Kingdom of heaven in the midst of the kingdoms of this world. We only travel through this world to our heavenly home and our heavenly fatherland, the heavenly Jerusalem. The things from down here will vanish and contain only vain glory. We are pilgrims like Abraham was. We are not established in the spirit of the world like Lot was. The tent (sukkah) means that we are strangers on the earth, citizens of

another country, the heavenly country. The seven days lived under tents speak of the short length of the human life. God wants us to fix our spirits and our hearts on eternity. God knows that His blessings can easily blind us and that we have the tendency to become prisoners of the things of the world. **Deuteronomy 32:15**: "*But Jeshurun grew fat and kicked. You are grown fat, thick, and sleek. Then he forsook God who made him, and scorned the Rock of his salvation*". In this world, nothing belongs to us and everything we do have comes from God. **Leviticus 25:23**: "*The land, moreover, shall not be sold permanently, for the land is Mine; for you are but aliens and sojourners with Me*". | **Peter 2:11**: "*Beloved, I urge you as aliens and strangers to abstain from fleshly lusts which wage war against the soul*". **James 4:14**: "*Yet you do not know what your life will be like tomorrow. You are just a vapor that appears for a little while and then vanishes away*". Hence the tent cleanses us from all ambition and pride.

God is calling a rest of believers who desire the reform, provided that this revival conforms these Christians to the image of Christ.

## Part II: The reconstruction of the church

### (Ezekiel 37:1-14 + Revelation 21:9-27)

As we have seen, the reconstruction of the church happens through a radical reform of our hearts. This is why this reconstruction is not possible as long as the revival of our hearts that we have talked about before has not taken place. In order for this to happen, the people of God, with the ministries, have to first understand the project of God for the church today. This vision is prophetically described in the vision of the reassembling of the bones in the valley of the dry bones. The project of God is foremost to restore the church as an army. The church must find its true calling again, which is to destroy the works of the devil just as its master did: Christ has destroyed the authority of the devil. To achieve this, three steps are necessary:

- (1) The reassembling and adjusting of the members of the body of Christ (the bones).
- (2) The reconstruction of the body: the flesh, the sinews and the skin.
- (3) The restoration of the work of the Holy Spirit so that this body can live. Jesus has to be in the center of His church. The Holy Spirit develops the four major characteristics of the Lord Jesus Christ in the church. These are found in the four gospels (the four winds).

Two spiritual principalities have hindered the accomplishment of this project of reassembling until now are the principality of the antichrist and the principality of Jezebel. These two principalities oppose themselves to the two fundamental ministries: the principality of the antichrist opposes the apostle and the principality of Jezebel opposes the prophet. The church has to combat those principalities as an army, so that these two ministries can be fully understood and accepted. At the same time, God is reestablishing the functioning of the 5 ministries according to **Ephesians 4**.

Just as described in the book of Nehemiah, while the people had weapons to make war, at the same time they had the instruments to build. But one can only build correctly with the instruments and the materials of God. No "church" building model is given to us in the Bible. The only representation of the church is given in the heavenly Jerusalem. This city has nothing to do with a structured church. It emanates from the heart of God. This is how the Lord shows us that the church is first of all the bride of the Lamb. The image of the heavenly Jerusalem is presented by the elements of the city: 4 walls, 12 gates, 12 stones. Each of these units has a spiritual meaning for us today.

## Chapter I: The graves (Ezekiel 37)

This text has a prophetic meaning for the church, the body of Christ, today. First of all, the Lord renders His children conscious of the true state of the church. She is scattered (not united) and dry (without life). **Verse 2** tells us that many bones are scattered over the surface of the valley, and they are completely dry. **Verse 11** explains this vision: "*Son of man, these bones are the whole house of Israel; behold, they say, 'Our bones are dried up and our hope has perished. We are completely cut off'*". The church feels dry. She has the impression of having lost her hope, the hope that God will intervene. She is afraid that God will turn away from her because of her disobedience. The aim of God is to revive His body, but we need to believe this with all our heart. **Verses 3 and 4**: "*'Son of man, can these bones live?' And I answered, 'O Lord God, You know.' Again He said to me, 'Prophecy over these bones and say to them, 'O dry bones, hear the word of the Lord''*".

The Lord works in three stages:

- (1) Reassembling and adjusting of the bones. The Hebrew text says in **verse 7**: "*There was a noise, and behold, a rattling; and the bones came together, bone to its bone*". This corresponds to the opening of the graves in **verse 12**.
- (2) Reconstruction of the body whose bones have been thus harmonized. Verse 8 mentions this reconstruction and alludes to the coming up out of the graves in **verse 12**.
- (3) Restoration of the work of the Holy Spirit, so that the church becomes the army of the Lord. The **verses 9 and 10** mention this action of the Holy Spirit that gives the real life of Christ back. This alludes to **verse 14** which speaks of the restoration of the land. For us, the land corresponds to the Kingdom of God manifested on the earth.

### I. Reassembling and adjusting

The church realizes that her bones (its skeleton) are scattered all over the place (not united) and dry (without life).

**Ephesians 2:20**: "*Having been built on the foundation of the apostles and prophets, Christ Jesus Himself being the corner stone*". This text is given to the Jews and the Gentiles.

**Verse 16**: Jews and Gentiles are reconciled (in Christ) with God in a single body, through the cross - destroying the enmity through the cross. Jesus broke down the dividing wall through the work of the cross (**verse 14**). He has become the corner stone which makes us go from one wall to the other and who holds both of them. Nothing other than the work of the cross can bring the unity of the body which God so much desires. Jesus Christ Himself expressed this desire in **John 17**. In Christ, these two most different walls, who are the least adaptable one to the other, the most antagonist (Jews - Gentiles), can not only come together but unite to participate in the same spiritual realities.

The prophets relate to the old covenant, to the Jewish people. The apostles relate to the new covenant and "open" the "*right to the city in Israel*", the "*covenants of promises*", and give "*hope*" to those who are not Jewish. If the work of the cross has been able to reconcile Jews and Gentiles, it can reconcile and bring apostles and prophets together in the church. This reconciliation goes on to the other ministries. It is the action of this first breathing of the Spirit in the church today, because God has given them as the skeleton of the body. **Colossians 2:19**: "*and not holding fast*

to the head, from whom the entire body, being supplied and held together by the joints and ligaments, grows with a growth which is from God".

The apostles despair to see the broken body. They suffer, because the Holy Spirit has imprinted the universal vision of reassembling into their heart. They want to reestablish the *kingship* of Jesus. That is why the *coordination* (*fitting together*) of the body is on their heart. **Ephesians 2:21**: "*in whom the whole building, being fitted together, is growing into a holy temple in the Lord*". The reassembling is only possible around Jesus the King. The *bonds* of peace, the system of the tendons in the body, allow the *coordination* and the *information* of movement between the bones of the body - and maintain it in perfect coherence. This is the main function that God wants for the apostles.

The prophets are discouraged when they see the dryness of the body. They suffer, because the Holy Spirit has imprinted the universal vision of *life* into their heart. They want to lift up the *divinity* of Jesus. The *edification* (*building up*) of the body is on their heart. **Ephesians 2:22**: "*in whom you also are being built together into a dwelling of God in the Spirit*". The building up of the body is only possible around Jesus the God. The *joints* of love, which are the system of articulation in the body, permit the *articulation* and the *communication* of the movement between the bones of the body and transit the life from one member to the other. This is the main function God wants for the prophets.

The model that we have been given here for the two fundamental ministries has to be found in every member of the body. This is how the human body is built: we find the foundation of its genes in every part. That is what is called clones. In every part of the body of Christ, we must find the foundational genes of the Lord. The church should be a clone of Christ, who manifests every one of his characteristics: love, peace, joy, holiness, purity, glory of God ... etc.

**Ezekiel 37:5**: "*Behold, I will cause breath to enter you that you may come to life*". This breath is the Holy Spirit who creates this unity by the bond of peace (**Ephesians 4:3**), and life is produced by the truth of the word: "*but speaking the truth in love, we are to grow up*" (**Ephesians 4:15**).

**Ephesians 4:1-6**: "*Therefore I, the prisoner of the Lord, implore you to walk in a manner worthy of the calling with which you have been called, with all humility and gentleness, with patience, showing tolerance for one another in love, being diligent to preserve the unity of the Spirit in the bond of peace. There is one body and one Spirit, just as also you were called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all who is over all and through all and in all*".

**Verse 3** is the center of this passage and speaks of the "*unity of the Spirit in the bond of peace*". This condition is necessary for a Kingdom, the church, the Kingdom of God where Jesus is King. This is why the Antichrist opposes himself to the kingship of Jesus.

**Colossians 1:17-20**: "*He is before all things, and in Him all things hold together. He is also head of the body, the church; and He is the beginning, the firstborn from the dead, so that He Himself will come to have first place in everything. For it was the Father's good pleasure for all the fullness to dwell in Him, and through Him to reconcile all things to Himself, having made peace through the blood of His cross*". This passage makes the supreme kingship of Jesus in the body of the church evident. Jesus is King in His body.

**Ephesians 4:11-16**: "*And He gave some as apostles, and some as prophets, and some as evangelists, and some as pastors and teachers, for the equipping of the saints for the work of service, to the building up of the body of Christ; until we all attain to the unity of the faith, and of the knowledge of the Son of God, to a mature man, to the measure of the stature which belongs to the fullness of Christ*".

*As a result, we are no longer to be children, tossed here and there by waves and carried about by every wind of doctrine, by the trickery of men, by craftiness in deceitful scheming; but speaking the truth in love, we are to grow up in all aspects into Him who is the head, even Christ, from whom the whole body, being fitted and held together by what every joint supplies, according to the proper working of each individual part, causes the growth of the body for the building up of itself in love".*

**Verse 15** is the center of this passage. It speaks of *truth in love*. This condition is necessary for a Kingdom, the church, Kingdom of the Heavens where Jesus is God. This is why Jezebel opposes herself to the divinity of Jesus.

**Colossians 1:15-16:** "*He is the image of the invisible God, the firstborn of all creation. For by Him all things were created, both in the heavens and on earth, visible and invisible, whether thrones or dominions or rulers or authorities - all things have been created through Him and for Him*". This passage reveals the supreme divinity of Jesus for the body of the church. Jesus is God in His body.

The current plan of Satan against the church is to keep the graves shut. He uses two spiritual principalities who work at this: the *Antichrist* and *Jezebel*. These are two spiritual principalities used to close all spiritual hearing of the two fundamental ministries: the apostles and the prophets.

#### 1.1. The action of the antichrist

He opposes himself to the *royalty* of Jesus and thus specifically to the *apostolic* ministry. He uses *spiritual pride* to generate *isolation*, which breaks the unity of the Spirit and cuts through the bond of peace. The consequences are *dispersion* and *hatred* in the church.

How can Jesus be King in a dispersed and troubled kingdom? The apostle, the lion in the vision of **Ezekiel 1**, makes Jesus' royalty concrete through the manifestation of the Kingdom of God on the earth. He establishes unity, peace and sanctification in this Kingdom. He is concerned for the reassembling and the construction for the earthly body of Christ, that is the Kingdom of God.

The word Antichrist in Hebrew is: *Tsar Machiarh* which means *against the anointed, against the Messiah, against the anointing* (**2 Thessalonians 2:8 + 1 John 2:22-23 + 2 John 7**).

It is a spirit who acts with the pride of human capacity and the claim of power. The Antichrist, the godless man, has an egocentric behavior that wants to bring all to himself. He will pretend to bring unity through peace, which is why he will need religious power (sitting in the temple). The Bible identifies him as a man. That is so because the direction of the Holy Spirit resembles masculine sensitivity. What disturbs the Antichrist most is the diversity of God in the unity of the Spirit. The religion that stems from the flesh intoxicates itself with uniformity and domination, having the appearance of authority.

The apostolic anointing upsets religious knowledge and wisdom. God wants to open this grave.

#### 1.2. The action of Jezebel

He opposes the *divinity* of Jesus and thus opposes specifically the *prophetic* ministry. He uses *spiritual lies* to generate a *seduction*, which destroys the truth of the word and paralyzes growth. The consequences are *darkness* and *dryness* in the church.

How can Jesus be God in a lost and dry people? The prophet, the eagle in the vision of **Ezekiel 1**, makes the divinity of Jesus concrete by proclaiming the Kingdom of the heavens. He spreads

the light, the life and the glorification in this Kingdom. He is concerned for the reassembling and the construction of the heavenly body of Christ, the Kingdom of the Heavens.

The word Jezebel in Hebrew is: lyzévèl, which means *manure, disgusting, with no cohabitation* (**I Kings 21:7 + Revelation 2:20**). It is a spirit who works with the lie of human wisdom and the claim of riches. Jezebel has the typical behavior of those who want to destroy through hypocrisy. She excites an authority, Ahab, by promising him the extension of his Kingdom. It is remarkable to see that the enemy uses a woman. That is so because the sensitivity to the Spirit resembles to the feminine sensitivity. What disturbs Jezebel most is the truth of the word. Religiosity indulges in falseness and cheating; it is the appearance of piety.

The prophetic anointing disturbs the traditions and the religious rituals. God wants to open this grave.

The enemy does not want the apostolic and prophetic ministries to come together, because he knows that *"a cord of three strands is not quickly torn apart"* (**Ecclesiastes 4:12**). The cord of three strands represents the union in Christ of the apostle-prophet couple, a union at the image of the union between the man and the woman before God. A strong society is a society that preserves the life of the family according to the divine model: a couple untied before God engenders children and carries them to maturity. The prophet needs the protection of the apostle, like a wife needs the protection of her husband. The apostle needs the inspiration of the prophet like the husband needs the inspiration of his wife. The prophet perceives and lives the *eternal word through its heavenly inspiration*. The apostle perceives and lives the *eternal word through its accomplishment on earth*. That is what the wind of the Spirit breathes into the church, the body of the Lord.

God wants to open these two graves so that these two ministries can be set free. They have been held captive for a long time, while the other ministries have already been accepted in the church. **Ephesians 4:8-11**: *"Therefore it says, "When he ascended on high, he led captive a host of captives, and he gave gifts to men." (Now this expression, "He ascended", what does it mean except that He also had descended into the lower parts of the earth? He who descended is Himself also He who ascended far above all the heavens, so that He might fill all things.) And He gave some as apostles, and some as prophets"*.

## 2. Reconstruction

**Ezekiel 37:4**: *"Again He said to me, 'Prophecy over these bones and say to them, 'O dry bones, hear the word of the Lord'".* **Ezekiel 37:8**: *"And I looked, and behold, sinews were on them, and flesh grew and skin covered them; but there was no breath in them"*. The Zadoc Khan version says (literal translation): *"I saw that there were sinews on it, that a flesh had developed and that a skin was spreading over them"*.

Satan's goal today in the church is to close up the people of God in the graves of the me by focussing them on themselves. He uses three dominions to influence their soul:

- The Egyptian dominion (spiritual impurity through the world)
- The Ethiopian dominion (spiritual seduction through the flesh)
- The Babylonian dominion (spiritual pride through Satan).

These dominions have us focus on ourselves and shut us in. They thus keep the Holy Spirit from leading us out of our self-centered life - which has to happen so that we can focus on the Lord.



These three dominions are mentioned prophetically in the book of Isaiah. They oppose themselves to the three areas that God wants to build: the flesh, the sinews and the skin. The flesh represents the faith, the sinews the hope, and the skin the love.

**I Corinthians 13:13:** *"But now faith, hope, love, abide these three; but the greatest of these is love".*

## 2.1. Flesh: the faith

The spirit of the world generates unbelief.

Faith is like a muscle that needs to be fed and exercised. Just like the flesh is nourished through food, faith is nourished by the word of God. **Romans 10:17:** *"So faith comes from hearing, and hearing by the word of Christ".* This is how the flesh is fed. But for the muscle to develop, it needs the exercise of movement. And for faith to develop, it needs the exercise of the word of God by concrete acts that conform to this word. Without action, the flesh is dead, just like the faith. **James 2:14:** *"What use is it, my brethren, if someone says he has faith but he has no works? Can that faith save him?"*. James is not speaking of the salvation of the new birth, but of the salvation in the work of God which consists in working according to the will of God. The Lord will ask us to give an account of our acts that did not conform to His heavenly calling which He addresses to everyone. It is in this sense that the Bible tells us to work out our salvation. This refers to the works that are consequences of our faith, not works to produce faith. **James 2:15-17:** *"If a brother or sister is without clothing and in need of daily food, and one of you says to them, "Go in peace, be warmed and be filled," and yet you do not give them what is necessary for their body, what use is that? Even so faith, if it has no works, is dead, being by itself".* The spoken words must result in concrete acts of love. Our integrity is relative to the conformity between our acts and our words. **James 2:18-20:** *"But someone may well say, "You have faith and I have works; show me your faith without the works, and I will show you my faith by my works." You believe that God is one. You do well; the demons also believe, and shudder. But are you willing to recognize, you foolish fellow, that faith without works is useless?"*. Here, James clearly states that works of love are a sign of true faith. If faith in God animates my heart, the works of God, which have been prepared for me beforehand, will become concrete. But there can also be concrete works that have not been commanded by God. The Bible calls them "works of the flesh". Faith is necessary, but it does not suffice. If I only have faith without works, the demons have that too, but they certainly do not produce works that are worthy of the Kingdom of God. We have to look at the quality of the works we bring forth in order to acknowledge the faith which has motivated them. **James 2:21-26:** *"Was not Abraham our father justified by works when he offered up Isaac his son on the altar? You see that faith was working with his works, and as a result of the works, faith was perfected; and the Scripture was fulfilled which says, "And Abraham believed God, and it was reckoned to him as righteousness," and he was called the friend of God. You see that a man is justified by works and not by faith alone. In the same way, was not Rahab the harlot also justified by works when she received the messengers and sent them out by another way? For just as the body without the spirit is dead, so also faith without works is dead".* The concrete image of faith here is the body, the works are paralleled to the spirit, more so the breath in its first meaning: the breath of God which gives life.

In his **first chapter**, after having introduced the testing of the faith, James clearly mentions the notion of food and exercise. **James 2:22-27:** *"But prove yourselves doers of the word, and not merely hearers who delude themselves. For if anyone is a hearer of the word and not a doer, he is like a man who looks at his natural face in a mirror; for once he has looked at himself and gone away, he has immediately forgotten what kind of person he was. But one who looks intently at the perfect law, the law of liberty, and abides by it, not having become a forgetful hearer but an effectual doer, this man will be*

*blessed in what he does. If anyone thinks himself to be religious, and yet does not bridle his tongue but deceives his own heart, this man's religion is worthless. Pure and undefiled religion in the sight of our God and Father is this: to visit orphans and widows in their distress, and to keep oneself unstained by the world".*

The spirit of the world wants to corrupt our spiritual purity. It is the *spirit of Egypt* who seeks to destroy faith that works through love (**Galatians 5:6**). It is concerning the circumcision of the flesh that Paul speaks about this working faith. The notion of earning something is introduced by the spirit of the word and opposes itself to the grace that has been revealed by the Holy Spirit.

**Galatians 5:1**: "It was for freedom that Christ set us free; therefore keep standing firm and do not be subject again to a yoke of slavery". **Galatians 5:4-5**: "You have been severed from Christ, you who are seeking to be justified by law; you have fallen from grace. For we through the Spirit, by faith, are waiting for the hope of righteousness". What triumphs over the spirit of Egypt, i.e. the spirit of the world, is our faith in God that leads us to confess the divinity of Jesus: God has come in the flesh. **1 John 4:2**: "By this you know the Spirit of God: every spirit that confesses that Jesus Christ has come in the flesh is from God". Jesus himself affirms "Have faith in God" (**Mark 11:22**). According to the first letter of John, this triumph over the world is in correlation to our faith in the Son of God. **1 John 5:3-5**: "For this is the love of God, that we keep His commandments; and His commandments are not burdensome. For whatever is born of God overcomes the world; and this is the victory that has overcome the world - our faith. Who is the one who overcomes the world, but he who believes that Jesus is the Son of God?".

The faith in the Son of God introduces us into the courtyard of the tabernacle. The courtyard corresponds to the body of Jesus Christ. **Hebrews 10:10**: "By this will we have been sanctified through the offering of the body of Jesus Christ once for all". The letter to the Hebrews reveals this faith in Jesus Christ in a remarkable way. This faith brings us into the courtyard where we are cleansed, washed, and liberated from the stains of the world, Egypt. **Hebrews 10:22**: "let us draw near with a sincere heart in full assurance of faith, having our hearts sprinkled clean from an evil conscience and our bodies washed with pure water". Faced with certain men who came from Judea and wanted to put the yoke of the law on the pagans who had become believers, the apostle Peter speaks of the purification through faith. **Acts 15:8-9**: "And God, who knows the heart, testified to them giving them the Holy Spirit, just as He also did to us; and He made no distinction between us and them, cleansing their hearts by faith".

The courtyard represents the entry to the Kingdom of God. Its boundary is with Egypt. The door that makes us go from Egypt (the world) to Israel (all the people of God, i.e. the body of Christ, the church) is called the way. It is the way of purification in opposition to the way of corruption in Egypt. **Colossians 1:13-14**: "For He rescued us from the domain of darkness, and transferred us to the kingdom of His beloved Son, in whom we have redemption, the forgiveness of sins".

The courtyard reminds us of the fact that we are still in an earthly body and live in the world, yet we do not belong to it in Jesus Christ. This earthly border reveals that the things of the world are in conflict with the things of the Kingdom of God. **John 17:11**: "I am no longer in the world; and yet they themselves are in the world". **John 17:15**: "I do not ask You to take them out of the world, but to keep them from the evil one".

## 2.2. Hope: the sinews

The "me" generates despair

**Acts 24:14-16:** *"But this I admit to you, that according to the Way which they call a sect I do serve the God of our fathers, believing everything that is in accordance with the Law and that is written in the Prophets; having a hope in God, which these men cherish themselves, that there shall certainly be a resurrection of both the righteous and the wicked. In view of this, I also do my best to maintain always a blameless conscience both before God and before men".* God is just. At the resurrection, He will repay according to His perfect justice. It is this hope which makes us stand without reproach before God and men, even when we are the target of injustice. Beyond the suffering of our soul, the hope of the justice of God in His time permits us to stand and to persevere on the path He has opened for us.

**Romans 5:1-5:** *"Therefore, having been justified by faith, we have peace with God through our Lord Jesus Christ, through whom also we have obtained our introduction by faith into this grace in which we stand; and we exult in hope of the glory of God. And not only this, but we also exult in our tribulations, knowing that tribulation brings about perseverance; and perseverance, proven character; and proven character, hope; and hope does not disappoint, because the love of God has been poured out within our hearts through the Holy Spirit who was given to us".*

Here we are in the holy place, wanting to enter into the most holy place, where the glory of God rests. It is the hope of entering into the most holy place which must be in our soul - where our liberty of choice resides. In the holy place, the priests had to eat the loaves placed on the table opposite of the lampstand. They had to eat them with incense. It is repugnant and painful to eat bread mixed with incense. The same applies to the afflictions of the soul. They are very particular afflictions because they are found on the inside, not the outside. This symbolizes the internal sufferings in the church. The show bread represented the 12 tribes of Israel, which means the people of God. Today, they also symbolically represent the church. The most painful sufferings come from our own brothers and sisters. Paul is very clear in Galatians when he speaks about flesh and spirit. **Galatians 4:21-31:** *"Tell me, you who want to be under law, do you not listen to the law? For it is written that Abraham had two sons, one by the bondwoman and one by the free woman. But the son by the bondwoman was born according to the flesh, and the son by the free woman through the promise. This is allegorically speaking, for these women are two covenants: one proceeding from Mount Sinai bearing children who are to be slaves; she is Hagar. Now this Hagar is Mount Sinai in Arabia and corresponds to the present Jerusalem, for she is in slavery with her children. But the Jerusalem above is free; she is our mother. For it is written, "Rejoice, barren woman who does not bear; break forth and shout, you who are not in labor; for more numerous are the children of the desolate than of the one who has a husband." And you brethren, like Isaac, are children of promise. But as at that time he who was born according to the flesh persecuted him who was born according to the Spirit, so it is now also. But what does the Scripture say? "Cast out the bondwoman and her son, for the son of the bondwoman shall not be an heir with the son of the free woman." So then, brethren, we are not children of a bondwoman, but of the free woman".*

Fleshly minded Christians have persecuted, continue to persecute and will persecute spiritual Christians, those who want to obey the Holy Spirit and put the word of God into practice. These afflictions produce perseverance, and perseverance produces victory in the test. This victory becomes effective when we understand that we should not pity ourselves, but that we should look towards the most holy place. This means that our soul should freely turn in faith to the glorious things of our God. These glories are found in heaven, where we are seated with Jesus. This turning of the soul towards heaven is possible for us through the adoration of our God. The covetousness of the flesh wants to seduce spiritual holiness, it is the *Ethiopian spirit* that turns us away from the glorious hope of the children of God.

**James 1:12-18:** *"Blessed is a man who perseveres under trial; for once he has been approved, he will receive the crown of life which the Lord has promised to those who love Him. Let no one say when he is tempted, "I am being tempted by God"; for God cannot be tempted by evil, and He Himself does not tempt anyone. But each one is tempted when he is carried away and enticed by his own lust. Then when lust has conceived, it gives birth to sin; and when sin is accomplished, it brings forth death. Do not be deceived, my beloved brethren. Every good thing given and every perfect gift is from above, coming down from the Father of lights, with whom there is no variation or shifting shadow. In the exercise of His will He brought us forth by the word of truth, so that we would be a kind of first fruits among His creatures".*

Just before entering into the most holy place, in front of the curtain of separation, is the altar of incense: the altar of prayer, of adoration, of acknowledging, of thankfulness, of the work of grace. It is the key of victory: to *maintain ourselves in the presence of our God* in total confidence towards our heavenly Father. At this point, we are candidates to enter the most holy place in order to be in contact with the glory of our God. If we want to have this fellowship, we have to accept being in fellowship with Jesus Christ our Savior and our Lord. This fellowship is a fellowship with the excellent grace which He gives to us, but also with the suffering that He endured on the cross. The proof of His love and of His desire for us to experience His glory is included in all the blessings that flow from the cross - but also in all the sufferings of the cross. The enemy of these things is obviously the me, which is the flesh enslaved to sin, which will not inherit the promises of God. The border of the holy place represents the border between our old and our new man, between the flesh and the Spirit, between the carnal and the spiritual man. The biggest obstacle of remaining in the holy place is our self.

The holy place represents the heart of the temple, everything our hearts contain, our vessels, our temples. The border of our heart is with Ethiopia. The door which makes us go from Ethiopia (the self) to Canaan (the heart of the new man in Jesus Christ) is called truth. It is the truth that produces sanctification. **John 17:17:** *"Sanctify them in the truth; Your word is truth" as opposed to the lie of seduction.*

The Bible says that we are the temple of the Holy Spirit, living stones. Our self does not like the truth and thus does not like the presence of the Spirit, because the anointing of the Spirit leads us into the truth.

**Romans 8:14-18:** *"For all who are being led by the Spirit of God, these are sons of God. For you have not received a spirit of slavery leading to fear again, but you have received a spirit of adoption as sons by which we cry out, "Abba! Father!" The Spirit Himself testifies with our spirit that we are children of God, and if children, heirs also, heirs of God and fellow heirs with Christ, if indeed we suffer with Him so that we may also be glorified with Him. For I consider that the sufferings of this present time are not worthy to be compared with the glory that is to be revealed to us".*

**Colossians 1:3-6:** *"We give thanks to God, the Father of our Lord Jesus Christ, praying always for you, since we heard of your faith in Christ Jesus and the love which you have for all the saints; because of the hope laid up for you in heaven, of which you previously heard in the word of truth, the gospel which has come to you".*

There is a hope reserved for us in the heavens. It is the hope of eternal life with the glorified Jesus Christ in the eternal Kingdom. The Book of Revelations illustrates this Kingdom with the heavenly Jerusalem, where they will be no more curses, tears and sufferings. It is the Kingdom of God where everything is perfect. This hope is a force and an incredible motor for the body of Christ, the church. It gives dynamic to its members and leads them into action, because it is a glorious hope that pushes us forward and makes us triumph over desperation, discouragement,

depression, lack of motivation, stagnation ... etc. This hope is like the sinews in the body: they transport information, give sensitivity and initiate movement. Just as we have seen that faith can be paralleled to our body among the three dimensions of our being, hope can be paralleled to the soul. This is because it is the components of the soul that allow the transport of information (knowledge and intelligence), to have sensitivity (emotions and feelings), and to finally set the body in motion (the will). It is like this that we enter into contact with external elements and that we can appreciate them. Hence, the role of hope in the Christian walk is to make us sensitive for the heavenly glorious things in the future, because they are eternal and soaked in love. This hope allows us to already live first fruits of the things of the Spirit within the church. This church carries a first taste of eternity. Paul said: **Colossians 1:27-29**: "*to whom God willed to make known what is the riches of the glory of this mystery among the Gentiles, which is Christ in you, the hope of glory. We proclaim Him, admonishing every man and teaching every man with all wisdom, so that we may present every man complete in Christ. For this purpose also I labor, striving according to His power, which mightily works within me*".

This hope gets us into action in the work of God: **1 Timothy 4:10**: "*For it is for this we labor and strive, because we have fixed our hope on the living God, who is the Savior of all men, especially of believers*". This hope is literally anchored in our soul: **Hebrews 6:19-20**: "*This hope we have as an anchor of the soul, a hope both sure and steadfast and one which enters within the veil, where Jesus has entered as a forerunner for us, having become a high priest forever according to the order of Melchizedek*".

### 2.3. Skin: love

#### Satan generates death.

Love is the very nature of the heart of God. The love of God manifested itself in protection after the fall: God covered Adam and Eve with clothes of skin, replacing the clothes of leaves they had made for themselves. The love of God is a true sacrifice. In order to cover us, God sacrificed an animal. Jesus is the expiatory sacrifice. His death as a substitute for ours gives us life. He has transported us into the Kingdom of the Son of His love. Because God so loved the world that He gave his only Son so that whoever believes in Him will not perish but have eternal life. Through sin, Satan has achieved introducing death. But through the death of Jesus, sin is done away with and we get eternal life back. Love and life are intimately linked together. Here we are in the most holy place, where God's glory manifests. The glory of God manifests if Jesus is truly the torch of our lives. Then, we forgive as He forgave, we love as He loved, even if it is our enemies. This is the glory: the sermon on the mount and the beatitudes. When the church forgets God's heart of love, she becomes religious and a persecutor.

The most holy place represents the Kingdom of the heavens. Its border is with Babylon: the door through which we cross over from Babylon (the evil spiritual world) to the heavenly Jerusalem (the entirety of the people of God glorified in Jesus Christ) is called life. It is life in the glorification as opposed to the death in the humiliation of Babylon. The most holy place reminds us that we are heavenly and that the battle takes place in the heavenly realms. This heavenly frontier also reminds us that the things of the evil spiritual world are in conflict with the heavenly things of the Kingdom of the Heavens. John **17:24**: "*Father, I desire that they also, whom You have given Me, be with Me where I am, so that they may see My glory which You have given Me, for You loved Me before the foundation of the world*". John **17:26**: "*and I have made Your name known to them, and will make it known, so that the love with which You loved Me may be in them, and I in them*".

In the end times close to the return of the Lord, love will grow cold: **Matthew 24:12**: "Because lawlessness is increased, most people's love will grow cold".

If it is true that the prophetic breathing of God is intended to bring back the flesh, the sinews and the skin on the dry bones of the people of God, this action must be accompanied by a judgement of three dominions. These three dominions oppose the winds of restoration which God wants to liberate over the bride in the areas of faith, hope and love.

### JUDGEMENT OF IMPURITY (Isaiah 19)

The Nile stands for all the occult principles of the forces of darkness that have invaded the entire world. The principle of adoring several Gods went out from here and has touched all civilizations. It is for a reason that the Bible says that Satan is the prince of this world. **Ephesians 2:2**: "in which you formerly walked according to the course of this world, according to the prince of the power of the air, of the spirit that is now working in the sons of disobedience". **John 12:31**: "Now judgment is upon this world; now the ruler of this world will be cast out". **I John 5:19**: "We know that we are of God, and that the whole world lies in the power of the evil one". When we become born of God we pass from the kingdom of darkness to the Kingdom of the son of His love. **Colossians 1:13**: "For He rescued us from the domain of darkness, and transferred us to the kingdom of His beloved Son". When Israel came out of Egypt, they were set free and liberated from the world and its occult principles. All the large spiritual groups are inspired by the spirit of Egypt: New Age, Free Masons, Rosecrucians. Multiple "Christian" structures have prostituted themselves with this spirit and are more or less infiltrated by large, corrupted Christian associations. The spirit of Egypt aims at generating spiritual impurity.

### JUDGEMENT OF SEDUCTION (Isaiah 20)

**Verse 5**: "Then they will be dismayed and ashamed because of Cush their hope and Egypt their boast". The spirit of Ethiopia (Cush) is particularly subtle. It is a seducing spirit. It wants to captivate us in order to finally render us spiritually naked. Ethiopia reminds us of the fascination for that which seems to have worth, for that which hits the eye, the covetousness of the eyes, everything that is vain glory. The Bible asks us to be careful with that which hits the eye. Let us remember the queen of Sheba from Ethiopia who heard of Solomon's fame (**I Kings 10:1-13** + **2 Chronicles 9:1-12**) which was the fame of the glory of the Lord (**I Kings 10:1**). So she came to see the splendor and the magnitude of Solomon's kingdom. She was literally stupefied and "overcome" when she saw the wisdom and prosperity that God had granted the reign of Solomon. She understood that this was a gift of God and not the factitious and misleading product of a vain human and earthly glory. **Matthew 12:42**: "The Queen of the South will rise up with this generation at the judgment and will condemn it, because she came from the ends of the earth to hear the wisdom of Solomon; and behold, something greater than Solomon is here". **Matthew 6:28-30**: "And why are you worried about clothing? Observe how the lilies of the field grow; they do not toil nor do they spin, yet I say to you that not even Solomon in all his glory clothed himself like one of these. But if God so clothes the grass of the field, which is alive today and tomorrow is thrown into the furnace, will He not much more clothe you? You of little faith!". **I Peter 1:24-25**: "All flesh is like grass, and all its glory like the flower of grass. The grass withers, and the flower falls off, but the word of the Lord endures forever". **I John 2:15-17**: "Do not love the world nor the things in the world. If anyone loves the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh and the lust of the eyes and the boastful pride of life, is not from the Father, but is from the world. The world is passing away, and also its lusts; but the one who does the will of God lives forever".

Covetousness makes us want to steal or buy the glory of God, but one cannot touch it without inflicting God's curse on oneself. Simon, the magician who had converted to the Lord, dared offer money in order to receive the Holy Spirit (in some way, he wanted to buy the glory of God). The answer from the apostle Peter was clear and a lesson in itself, see **Acts 8:20**: "*May your silver perish with you, because you thought you could obtain the gift of God with money!*". The curse of Satan came from the fact that he tried to steal the glory of God. This being, before its fall, was remarkable in its functions and its charisma (**Isaiah 14:12-17** + **Ezekiel 28:1-19**). His name was Ben Chararh (Son of the dawn), and Heylel (Shining star). He was thrown down from the holy mountain of God and cursed on the earth, for the one reason that he dared to claim glory for himself. This is how he became Satan, the father of all lies (**John 8:44**). He will try to seduce us through our own covetousness. He dared try that on Jesus during the 40 days in the desert (**Luke 4:5-7**): "*And he led Him up and showed Him all the kingdoms of the world in a moment of time. And the devil said to Him, 'I will give You all this domain and its glory; for it has been handed over to me, and I give it to whomever I wish. Therefore if You worship before me, it shall all be Yours'*". His technique has not changed today: to make us believe that we may possess earthly glory. This is the very heart of spiritual seduction.

### JUDGEMENT OF PRIDE. Isaiah 21

**Verse 9**: "*Fallen, fallen is Babylon (Revelation 18:2); And all the images of her gods are shattered on the ground*". The book of **Revelation** shows us in **chapter 17** that Babylon stands for a prostitution that has touched the entire planet. Its destruction will affect all political, economic and religious principles of the earth. Babylon was the capital of the empire of Nébuchadnezzar (Névousradnétsar). He is represented by the golden head of the statue in the interpretation of the dream given by the prophet Daniel (**Daniel 2:38**). It is the principle of domination that surfaces here, a principle that is always linked with pride. If we do not capitulate before God because of our pride, this will always result in being put aside. We see that through the life of Nebuchadnezzar, who was put aside because of his lack of humility before God, **Daniel 4:16-17**: "*Let his mind be changed from that of a man. And let a beast's mind be given to him, and let seven periods of time pass over him. This sentence is by the decree of the angelic watchers and the decision is a command of the holy ones, in order that the living may know that the Most High is ruler over the realm of mankind*". The king does not capitulate when God warns him (**Daniel 4:30**: "*Is this not Babylon the great, which I myself have built as a royal residence by the might of my power and for the glory of my majesty?*"), and attributes power, strength, honor and glory to himself, which makes him worthy of the announced judgments. The apostle James warns us of the prostitution that stems from spiritual pride, **James 4:4-7**: "*You adulteresses, do you not know that friendship with the world is hostility toward God? Therefore whoever wishes to be a friend of the world makes himself an enemy of God. Or do you think that the Scripture speaks to no purpose: 'He jealously desires the Spirit which He has made to dwell in us'? But He gives a greater grace. Therefore it says, 'God is opposed to the proud, but gives grace to the humble.'* Submit therefore to God. Resist the devil and he will flee from you". The judgement of this great kings' pride is described in the context of historic Babylon. In the church, God judges the spiritual Babylon, the religious pride.

This judgement of God on the three dominions (Egyptian, Ethiopian and Babylonian) corresponds to the action of God in us that entails three phases: purification, sanctification and glorification. We will later look at the concrete implications of this work of God in us (see chapter 4 of part 2 on the process of restoration).

Egypt symbolizes the world's oppression on the church. It is the principle of spiritual impurity, which means a life that is not conform to the will of God, which hinders us from being pure. This

spirit destroys the flow of God's revelation through our lives, because revelation wells up from a pure heart. This domination thus opposes the omnipresence of God. It hinders us from entering the courtyard and taking the way of the justice of God in order to be purified. This impurity fights against the revelation of the Son and resists the light that is communicated by the Son (**I John 1:7**). This leads to oppression, because apart from the blood of Jesus there is no freedom. **Romans 8:1**: "*Therefore there is now no condemnation for those who are in Christ Jesus*". God wants to get us out from the grave of spiritual impurity.

Ethiopia symbolizes the seduction of the "me". This is the principle of spiritual seduction, a life that is disobedient to the Spirit because it satisfies the flesh - which hinders us from being poor in the spirit. This spirit destroys the exercise of the power of God through our lives, because the power flows from a simple heart. This dominion thus opposes the omnipotence of God. It hinders us from entering the most holy place and to receive the life in order to be glorified in Christ. This seduction fights against the power of the Holy Spirit and resists the direction communicated through the Holy Spirit (**John 16:13-14 + I John 2:27**). This generates death, since outside of the Spirit, there is no life. **Romans 8:6**: "*For the mind set on the flesh is death, but the mind set on the Spirit is life and peace*". God wants to get us out of the grave of spiritual seduction.

Babylon symbolizes the confusion through false doctrines. It is the principle of spiritual pride, which is a life not submitted to the word of God, which hinders us from being humble. This spirit destroys the exercise of the authority of God through our lives, since authority flows from a humble heart. This dominion thus opposes the omniscience of God. It hinders us from entering the holy place and to submit ourselves to the truth in order to be sanctified. This pride combats the authority of the Father (**Romans 13:2**). This generates confusion, because there is nothing but religious misplacement outside of the word. **2 Thessalonians 2:10-11**: "*and with all the deception of wickedness for those who perish, because they did not receive the love of the truth so as to be saved. For this reason God will send upon them a deluding influence so that they will believe what is false*". **John 17:17**: "*Sanctify them in the truth; Your word is truth*". God wants to get us out of the grave of spiritual pride.

The bones are surrounded by flesh, which again is covered by skin. The sinews run through the entire body. This is how it is in the church, the body of the Lord. Every member is surrounded by faith and covered with love. Christ in her is the hope of her glory. Hope moves the entire church body and, just as the sinews instigate the flesh and the skin, hope instigates faith and love. It is because we hope that we persevere through faith on the way that has been opened to us, and that we remain firm in the love of Christ. The real apostles and prophets are moved by the hope that gives life to faith and love. False apostles and prophets are moved by spiritual seduction that gives life to spiritual lies and spiritual pride. This is why **chapter 20** of **Isaiah** concerning Ethiopia (the seduction of the soul) is placed between the **chapters 19** (the corruption of the body) and **21** (pride of the spirit).

In the tabernacle, the holy place, the soul (where the Father acts) is situated between the most holy place (the spirit, where the Holy Spirit works) and the courtyard (the body, where the Son works by the application of the cross): "*bring to death the members that are on the earth*". Our soul needs hope, our spirit needs faith and our body love. This is why Paul places hope between faith and love in **I Corinthians 13:13**.

### **3. The army of the Eternal**



**Ezekiel 37:9-10+14:** "Come from the four winds, O breath, and breathe on these slain, that they come to life". "And the breath came into them, and they came to life and stood on their feet, an exceedingly great army". "I will put My Spirit within you and you will come to life, and I will place you on your own land. Then you will know that I, the Lord, have spoken and done it, declares the Lord".

The Spirit that comes from the four winds speaks of the 4 winds of the Gospel of Jesus Christ:

- The wind of Matthew which brings the kingship of Jesus in our hearts and into the church. The kingship of the lion, the lion of the tribe of Judah.
- The wind of Mark which brings the humility of Jesus in our hearts and into the church. The humility of the ox who accepts the yoke of service.
- The wind of Luke which brings the authority of Jesus in our hearts and into the church. The authority of the man who died on the cross, rose again and is lifted above everything and everybody.
- The wind of John which brings the divinity of Jesus in our hearts and into the church. The divinity of the eagle who flies in the glory of its Creator, our heavenly Father.

Only the Spirit can build this army - and it is only through the Spirit that this army can stand. This is exactly what Ezekiel saw in the storm of the glory. **Ezekiel 1:4:** "As I looked, behold, a storm wind was coming from the north, a great cloud with fire flashing forth continually and a bright light around it, and in its midst something like glowing metal in the midst of the fire". This reminds us of what happened on the day of Pentecost, **Acts 2:2-4:** "And suddenly there came from heaven a noise like a violent rushing wind, and it filled the whole house where they were sitting. And there appeared to them tongues as of fire distributing themselves, and they rested on each one of them. And they were all filled with the Holy Spirit and began to speak with other tongues, as the Spirit was giving them utterance". It is only after Pentecost that we truly see the exercise of the ministry of the church as the living body of the Lord, as well as the ministries at work as gifts to this body (**Ephesians 4:11-12**). This living body is a spiritual body because the battle is not earthly but heavenly. The letter to the Ephesians clearly shows the nature of the church and its vocation here on the earth. This church body is an army which must destroy the works of the devil because souls need to be saved from hell. This is the only reason why the power of the Holy Spirit must be set free. Can we really say that the churches today manifest that power and that they are filled with people who belong to Christ? Let us take a close look at Matthew 11 so that we can better understand what blocks the manifestation of the work of the Holy Spirit today. **Matthew 11:2-3:** "Now when John, while imprisoned, heard of the works of Christ, he sent word by his disciples and said to Him, "Are You the Expected One, or shall we look for someone else?". Instead of answering directly Jesus tells them to report to John what is happening. **Matthew 11:4-5:** "Jesus answered and said to them, 'Go and report to John what you hear and see: the blind receive sight and the lame walk, the lepers are cleansed and the deaf hear, the dead are raised up, and the poor have the gospel preached to them'".

This is the result of the manifestation of the anointing. There is no need to wait for another one. It is Him, Yehouah, the Messiah of Israel, the Christ, which means the Machiarh, the one who is Anointed. This anointing acts in the spiritual, but also the physical world. This anointing gives sight to the blind and enlightens our entire life. This anointing makes the lame walk and straightens our walk. This anointing purifies the lepers and cleanses from all sin through the blood of Christ. This anointing makes the deaf hear and gives understanding of the plans of God.

This anointing raises the dead and gives us spiritual life. This anointing announces the good news and renders us simple like children to receive the word.

The Lord declares in **Matthew 11:11**: "*Truly I say to you, among those born of women there has not arisen anyone greater than John the Baptist! Yet the one who is least in the kingdom of heaven is greater than he*". What Jesus is saying here is that this anointing is for the church in the desert. This church is only known by its Father, it is hidden in the eyes of man, just like the first church was. John the Baptist has prepared the way for the Lord by going into the desert. In the same way we open the way for the Holy Spirit when we go into the desert. It is in the desert that the rivers of living water come forth and the anointing of the Holy Spirit manifests. It is also in the desert where the smallest of God's children becomes a channel for the manifestation of the anointing of the Holy Spirit.

**1 John 2:27**: "*As for you, the anointing which you received from Him abides in you, and you have no need for anyone to teach you; but as His anointing teaches you about all things, and is true and is not a lie, and just as it has taught you, you abide in Him*". **2 Corinthians 1:21**: "*Now He who establishes us with you in Christ and anointed us is God*". The anointing is within us, because God anoints His children. What is missing is the release of this anointing. What blocks this release is our own heart (**Matthew 11:16-24**). The adults in the church have introduced human wisdom, reasonings, projects and programs, manipulations, calculations, suspicions, mistrust, condemnation, perversity, hypocrisy, plots, personal interests, reputation, egoism, envy, jealousy, competition, animosity and stoning with the tongue. The release of this true anointing of the Lord cannot take place in any religious system. The religious systems cannot accept the hearts of children because they have been built with the goal of owning parts of the body which the Lord has wanted. No church can claim to represent a part of the body and no man can claim to be in charge of this part of the church. The notion of human authority established by man destroys the heart of a child. The child needs a father with whom it can dialogue, develop and grow in the calling that the Lord has entrusted him with. This is not what we see in the churches. Each and every church has its "king" in one way or the other. The soul has replaced God the Father by the king of its fellowship or by other kings who have become false Fathers. In this way, the soul has become an idolater and chokes the development of the nature of Christ in the spirit. Idolaters will not enter the Kingdom of God, because every idolatry consists of voluntarily or involuntarily negating our divine sonship. **Matthew 23:9**: "*Do not call anyone on earth your father; for One is your Father, He who is in heaven*". Every soul needs the Father of light, the Father of mercy, because sin started with a decision of the soul. If the soul is not free from its kings, it cannot be fully comforted by the God of all comfort (**2 Corinthians 1:1-7**). The absence of this understanding makes many souls search for comfort from people which consequently generates carnal dependencies between each other. In this area truly helping another person does not consist in taking the place of our Father, but in bringing him or her to the God of comfort. It is in this sense that we have to become like little children.

The churches have brought forth immature Christians because their "leaders" have taken the place of our Lord. They have attached the souls of the Lord to themselves and made them depend on them and have thus prevented their spiritual growth in Christ. The proof of this disaster is the level of childishness that we find in the churches. Christians quarrel over ecclesiastic futilities. Worse than that, this usurpation has introduced a sectarian spirit in the fellowships. This spirit starts to manifest when one dares to go against the flow and refuses to submit to rules and precepts of men who pretend to be clothed with the authority of the Lord. It manifests in full measure when one leaves all these structures. In this case, the person that leaves becomes non-existent and is not to be associated with any more. The churches have become

dead because the spirit of Babylon has introduced itself there. The Christians are evaluated in regards to what they do or do not do, what they give or do not give, their degree of faithfulness to attending the church meetings. A ladder of "spiritual" value is being set, and the levels to go up are presented as grades of spiritual maturity. Even better, in order to become a servant of the Lord, a Bible school is recommended, courses are advised - in short all kinds of actions that stem directly from the spirit of this age. It is sufficient to read the Bible to realize that these are nothing but human actions without any biblical foundation. When the Lord chose His apostles, He chose them after a night of prayer and certainly not according to ecclesiastic criteria. Would we today pick out Judas, a thief treasurer? None of the apostles of the Lord, nor any of the disciples described in the book of Acts, had to have a Bible training. The New Testament did not exist yet, and few were even literate. Yet, they revolutionized the world. We see no model of a structured church in the Bible, no evangelism technique with the goal to increase in number, no gathering pretending to create unity - none of what we see today. We see men and women filled with the Spirit of God proclaiming, and first of all living, the Kingdom of God. When the Kingdom of the Lord was manifested, the souls were automatically drawn by its presence. The souls did not go to "churches", they were born again into the Kingdom. The greatest opposition our Lord has encountered came from those who should have understood because they knew the Scriptures: scribes, pharisees, the teachers of the law. They were too adult, their heart was not like that of a small child.

Consequently, we have to specify what the church is. The church is the living body of the Lord. That is not the same as the total of all churches. The Lord will not come back to seek all the churches. He comes to seek the church, this body alive with His Spirit, this body which consists of hearts of children who have been truly circumcised by the Spirit of the living God. The heart of a child is not twisted. It is this very special army that God is raising up; it is an army that has an innocent heart for God. **2 Corinthians 3:3**: "*Being manifested that you are a letter of Christ, cared for by us, written not with ink but with the Spirit of the living God, not on tablets of stone but on tablets of human hearts*". This army is victorious because it is the army of the Lord whose capacity comes from God Himself. **2 Corinthians 3:5**: "*Not that we are adequate in ourselves to consider anything as coming from ourselves, but our adequacy is from God*". This army has a very special function: it displays the prolonged ministry of Jesus, the ministry of the body of Christ (**Ephesians 4:12**). If Jesus destroyed the authority of the devil, the church army of God is called to destroy the works of the devil and to manifest the Kingdom of God. **2 Corinthians 3:6**: "*Who also made us adequate as servants of a new covenant, not of the letter but of the Spirit; for the letter kills, but the Spirit gives life*". The motor of this army is the love of Jesus revealed through the Holy Spirit. **2 Corinthians 3:8**: "*How will the ministry of the Spirit fail to be even more with glory?*". God wants our hearts in order to write the letter of Christ with the Spirit of the living God on them. God wants straight hearts, hearts of children, not twisted hearts. **Matthew 11:25-27**: "*At that time Jesus said, 'I praise You, Father, Lord of heaven and earth, that You have hidden these things from the wise and intelligent and have revealed them to infants. Yes, Father, for this way was well-pleasing in Your sight. All things have been handed over to Me by My Father; and no one knows the Son except the Father; nor does anyone know the Father except the Son, and anyone to whom the Son wills to reveal Him'*". When the heart is twisted, it refuses to dance even when it hears a flute of joy, and it refuses to weep even when it hears a song of mourning. The twisted heart always finds something to object, no matter in which manner God works. When God sends a voice in the desert, John the Baptist fasting and praying, the twisted heart says: "*He has a demon*"; when God comes Himself in the flesh, eating and drinking in order to show His love to the most despised people, then the twisted heart says: "*The Son of Man came eating and drinking, and they say, 'Behold, a gluttonous man and a drunkard, a friend of tax collectors and sinners!'*". But

**verse 19** of **Matthew 11** clearly says: "Yet wisdom is vindicated by her deeds". What is important in the eyes of God is not the form, but the heart, the content. A true heart can receive and give truth in a particular expression. What justifies wisdom is not the form, but the works it brings forth. Jesus said that we recognize false prophets by the fruit they yield, not by their outward form or expression.

If we discern this bad state of our heart, a bad spiritual state in us, it is time to truly repent. That means going further than just words of confession, but bringing fruit that is worthy of repentance, which is accomplishing concrete acts of change and reform. We will have to genuinely humble ourselves, again going farther than just physically bowing down before God - but accepting Jesus as the ultimate leader of the church. This also means to glorify God for what another has received from Him and is bringing forth - that which I do not have. Jesus teaches us this in the passage of **Matthew 11. Verses 21 & 22**: He denounces Chorazin and Bethsaida because they refused to repent when they saw the miracles, whilst the evil cities Tyre and Sidon would have done it had they seen those miracles. **Verse 23**: He reproaches Capernaum of wanting to be above the miraculous actions of God, whilst the prideful city of Sodom would have humiliated itself in face of these miracles.

Through the work of the four winds of the Spirit, the hidden church becomes an army of children. Ezekiel clearly sees an army that is led by Jesus. **Ezekiel 1:6-10**: "Each of them had four faces and four wings. Their legs were straight and their feet were like a calf's hoof, and they gleamed like burnished bronze. Under their wings on their four sides were human hands. As for the faces and wings of the four of them, their wings touched one another; their faces did not turn when they moved, each went straight forward. As for the form of their faces, each had the face of a man; all four had the face of a lion on the right and the face of a bull on the left, and all four had the face of an eagle". When we turn and become like children, the wind of the authority of the Lord only can blow (the face of man), the wind of the royalty of the Lord only can blow (the face of the lion), the wind of the humility of the Lord only can blow (the face of the bull) and the wind of the divinity of the Lord only can blow (the face of the eagle). The wings represent the expression of adoration in Spirit and truth. The movement of this army is "each straight forward" without their eyes wandering back. Worshipping in Spirit and truth means to take the very narrow path with no return. In the movement of God's glory, the wheels Ezekiel describes represent Christians who are moved by the 4 major characteristics of the Lord: His authority, His royalty, His humility and His divinity. The text says in **Ezekiel 1:20** that the wheels went into the same direction as the "rhayot", which is typically translated as "animals", but which we could also translate as "lives" in the plural. The verse goes on to say that the spirit of the "Rhayah" was in the wheels. This word is a collective plural. It is exactly the same as the one used in **Genesis 2:7** concerning man becoming a living being ("Néféch Rhayah"). So we find that the Spirit of life, the Spirit of Yechouah only, gives life to this army of worshippers. Yechouah is the way, the truth and the life.

#### **4. The process of restoration**

The church does not become an army that lives from Christ unless it is washed clean from the ingredients of death that it has acquired in its graves. The church needs to pass through three stages in this process of restoration.

- **PURIFICATION**: This is an action on the level of our will. The real soldier will not be hindered by the affairs of this world any more.

- **SANCTIFICATION:** This is an action that brings us to a submission to the word. The laws of the Kingdom of the Lord are revealed by the word.
- **GLORIFICATION:** This action produces obedience in us by putting into practice.

#### 4.1. Purification

The vision of the temple in **Ezekiel 8** shows us that the temple can be soiled in its three constituting elements. But this is also an image of the child of God in the three parts of his being, body, soul and spirit, because it is said that our body is the temple of the Holy Spirit. We are soiled when our heart is divided, which is the case when God has to cohabit our heart with other things, our idols.

The soiled courtyard. The abominations mentioned here speak of the love of the world. **Verse 6** specifies that this abomination moves the Lord away from His Sanctuary. The courtyard is used because it is the border between the holy place and the exterior, which is the world. This image can be applied to our being. Our physical body plays the role of the courtyard. Our physical body, by its five senses, is in contact with the rest, the exterior, the world, and with our soul, the holy place. Sin here is the covetousness of the flesh in the things of the world. The love of the world thus becomes an idol. The love of the world always means the love of money and the false principles of the world. **1 John 2:15-16:** *"Do not love the world nor the things in the world. If anyone loves the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh and the lust of the eyes and the boastful pride of life, is not from the Father, but is from the world".* **James 4:4-5:** *"You adulteresses, do you not know that friendship with the world is hostility toward God? Therefore whoever wishes to be a friend of the world makes himself an enemy of God. Or do you think that the Scripture speaks to no purpose: 'He jealously desires the Spirit which He has made to dwell in us'?"*

The spirit of the world, the spirit of Egypt, generates spiritual impurity in the church. This spirit brings the religion of knowledge and opposes itself to the will of God. When we refuse the will of God we leave the protection of His love, the skin as described in chapter 2 of part 2 on the reconstruction of the church.

The soiled holy place. **Ezekiel 8:14.** Another group of people devote themselves to idolatry in the temple. It is the women who wept for Tammuz. This pagan God was believed to die every year in summer and to come back in spring. One wept for Tammuz in July, because one would have liked to keep her. These women are the image of those who cry when things do not go according to their desires. When we pity ourselves we become our own idol, that of the soul. We have to die to our self, because Jesus died for that. We do not belong to ourselves any more. It is Christ who lives in us and not our self. If our self has not passed the death on the cross, our soul remains the habitation of the old man and his covetousness. **Colossians 3:3-5:** *"For you have died and your life is hidden with Christ in God. When Christ, who is our life, is revealed, then you also will be revealed with Him in glory. Therefore consider the members of your earthly body as dead to immorality, impurity, passion, evil desire, and greed, which amounts to idolatry".* As long as our self has not gone through death on the cross, we live in a stained holy place. Our soul has not been regenerated and takes the control of our life. We will then lead a life in line with the power of the flesh.

Self not crucified gives room to the spirit of Ethiopia, which generates spiritual seduction in the church. This spirit brings the religion of rituals and opposes itself to the laws of God. The refusal

to submit to the laws of God destroys hope, the sinews, as described in chapter 2 of part 2 on the reconstruction of the church.

The soiled most holy place. **Ezekiel 8:16**. Another group of idolaters is represented by the 25 men who bow down in the direction of the East, before the sun - with their backs turned towards the temple of the Lord. The back is turned towards trusting and fearing the Lord. With this attitude credit is given to the devil, because one fears him more than one ought to fear God. The Bible asks us to not fear man, nor an idol, nor the devil, but God, the One who has the power of life and death over us. That which characterizes all idolatry is exactly that: to fear and honor anything else next to and apart from God, because we always honor what we fear. And this is the fault of most of God's children. Their confidence is not only and entirely in their heavenly Father. Let us remember that we are dead to Satan and that Jesus has stripped him of all power on the cross (**Colossians 2:13-15**).

When our spirit is not regenerated by the Holy Spirit, it is animated by the spirit of Babylon which generates spiritual pride in the church. This spirit brings the religion of tradition and opposes putting into practice. The refusal to obey God destroys the genuine faith, the flesh described in chapter 2 of part 2 on the reconstruction of the church.

**Ezekiel 9:4**. Those who still excuse this triple idolatry "world-me-Satan" cannot hope to get sealed for the rapture. Only those can who aspire to be free. Let us remember that passage in **2 Kings 17:33** which says: "*They feared the Lord and served their own gods according to the custom of the nations from among whom they had been carried away into exile*". It is clear that this provokes the jealousy of the Lord. **Ezekiel 8:3**: "*where the seat of the idol of jealousy, which provokes to jealousy, was located*". God is pure, perfect, holy, "set apart". He cannot tolerate His future Wife the church to be anything other than pure and holy, without stains, irreproachable. Because the people did not change, nor reformed their ways, we see in **Ezekiel 9** that God judges His people by fire. He spares only those who have a burning desire to be purified and sanctified by Him. God judges because the idol of jealousy, the abomination, is in the very heart of the people of God. **Jeremiah 7:30**: "*They have set their detestable things in the house which is called by My name, to defile it*". **Jeremiah 7:10-11**: "*Then you come and stand before Me in this house, which is called by My name, and say, 'We are delivered!' - that you may do all these abominations? Has this house, which is called by My name, become a den of robbers in your sight?*".

#### 4.2. Sanctification

**1 Corinthians 3:16-17**: "*Do you not know that you are a temple of God and that the Spirit of God dwells in you? If any man destroys the temple of God, God will destroy him, for the temple of God is holy, and that is what you are*".

**Hebrews 10:8-10**: "*After saying above, 'Sacrifices and offerings and whole burnt offerings and sacrifices for sin you have not desired, nor have you taken pleasure in them' (which are offered according to the Law), then He said, 'Behold, I have come to do your will.'* He takes away the first in order to establish the second. By this will we have been sanctified through the offering of the body of Jesus Christ once for all". **Hebrews 10:14-16**: "*For by one offering He has perfected for all time those who are sanctified. And the Holy Spirit also testifies to us; for after saying, 'This is the covenant that I will make with them after those days, says the Lord: I will put my laws upon their heart, and on their mind I will write them'*". **Hebrews 10:19-22**: "*Therefore, brethren, since we have confidence to enter the holy place by the blood of Jesus, by a new and living way which He inaugurated for us through the veil, that is, His flesh, and since we have a great priest over the house of God, let us draw near with a sincere heart*

*in full assurance of faith, having our hearts sprinkled clean from an evil conscience and our bodies washed with pure water".*

In the time of the Lord, the religious people had turned the temple into a den of robbers. Jesus cried out: *"My house shall be called a house of prayer; but you are making it a robbers' den"*. (**Matthew 21:13**). Right before this, our Lord chased those who sold and those who bought out of the temple area with a whip. He turned over the tables of the money changers and the seats of the dove merchants. There is a manifest tie between those who sell and those who buy. They are accomplices. Where there is no buyer, there can be no seller. The temple of the Lord, our life, must be inhabited only by the Spirit of God. As He is holy, we must be holy. The whip represents the strong action of the Holy Spirit which convicts us of sin, righteousness and judgement. God must judge the thieves of the temple and destroy the spiritual mindset that they have introduced. The tables of the money changers were there to change money. They represent all the false *"prophetic"* exchange that is done with the Gospel. The thieves who use these tables represent the prophets of magic bands (**Ezekiel 13:18-20**) who prophecy whitewashed plaster (**Ezekiel 13:10**) in order to make personal gain. This is the way of Balaam who loves the salary of iniquity. The apostle Peter tells us that this way promises liberty, but those who go on it are themselves slaves of corruption, because everybody is a slave of that which triumphs over him. We have to refuse those false oracles and denounce those who practice them. Many brothers and sisters open their eyes to see what is happening today in the so-called prophetic practices. Under the pretext that a *"prophet"* has spoken we falsely accept everything, all the more when the words given go in the direction of blessing, security and taking it easy. The Bible gives us serious criteria concerning true and false prophets. The message a real prophet transports is radical, free from any self interest, a message of reforming our hearts and not one of false securities. False prophets say *"peace, peace"* - but there is no peace whatsoever. The whip has to go through the hearts that have received and accepted this kind of a message. The seats of the pigeon sellers represent the false doctrines that have been engraved in the hearts by false teachers. The number of *"evangelical"* teachings is frightening. Everybody goes out with his own knowledge, his own doctrines, his own techniques, his super revelations and his super teachings to render the Christians happy, in peace, in joy and well balanced. Everybody wants to explain everything and give reasons for everything that happens. The churches die, but we have the solution to make them grow larger. The spirit of this world has entered the church, but we should absolutely not denounce it - out of fear that people could leave their assemblies. So we arrange ourselves with the message of false grace. The church has become a store where one can find just about anything. This needs to be evacuated from our temples. The only message of life is that of the cross, and of the cross experienced in our hearts. Paul wanted to know nothing amongst the Corinthians except for Christ and Him crucified. We can only be sanctified by the offering of the body of Jesus. The true church is sacrificed on the altar of the cross. She accepts to be formed into one body for the Lord. The laws of God, placed into our hearts and written in our spirits, put us aside for God. They sanctify us. Jesus said that we are sanctified by the truth, and that the word is truth. True grace does not consist in being free from the law of God but in its accomplishment in us through the sacrifice of Jesus. For the person who is truly born again obedience to God's commands is not painful, since it is Christ who lives in him. The Lord declared that the branch cannot bear fruit unless it remains attached to the vine. If we do not remain in Him we cannot bear fruit either. The one who remains in Christ and in whom Christ remains bears much fruit, the fruit of sanctification. Remaining in the Lord means to accept His word as true. Christ remaining in us means that His word is lived through us. The central message of His word is the atonement for sin by the means of His death on the cross. Remaining in Christ thus means to no longer remain in sin. How can we live in sin when we have put

ourselves to death concerning sin by accepting to become one plant with Him through the conformity with His death. After His death, Jesus rose from the dead and sat down at the right side of God the Father. He holds all authority on heaven and on earth. Christ remaining in us thus means to sit with Him in the heavenly places. We are thus alive for God through Jesus Christ. Freed from sin and having become slaves of God, our fruit is holiness and our end eternal life (**Romans 6**).

The message of true grace starts with a condemnation. The law of God brings every human being to death, because no sinner can remain standing before it. God must condemn the sin which is in our flesh. When He does this by His law we die because the wages of sin is death. Real grace is to know that God condemns the sin in us by passing through Jesus Christ. He died for us, so the death of Christ has to work in us. We can contribute nothing by our own strength. We cannot take the cross of the Lord. When the Lord asks us to renounce ourselves and to take up our cross, He does not mean that we should do that by our own ability. To take up one's cross means to realize that even when I have the desire to do good, I cannot accomplish it (**Romans 7**). Actually, dying to one's self means to let Christ die in me. To renounce is to renounce our own strength including our religious strength, which is wanting to do good by ourselves. The only thing I can do is to identify with Christ. **2 Corinthians 4:10**: "*always carrying about in the body the dying of Jesus, so that the life of Jesus also may be manifested in our body*". It is Christ who dies in us, and it is Christ who rises in us. It is in this sense that we have to understand the expression "*sanctify Christ the Lord in your hearts*". This is a continuous call of God. Paul actually says: "*Therefore, having these promises, beloved, let us cleanse ourselves from all defilement of flesh and spirit, perfecting holiness in the fear of God*" (**2 Corinthians 7:1**).

The personality that speaks strongest of sanctification under the old covenant is Moses. In Hebrew his name "Moché" is formed of the three letters "mèm", "chin" and "hé". Their alphabetical value is **39 = 3x13**. Moses prefigures the Messiah of Israel, the one who gave His life for us on the cross. Yechoua took the curse of the law on our behalf in body, soul and spirit. This is a strong symbol: history tells us that those who were flogged could not endure more than **40** strokes less **1**, which amounts to **39**, three times **13**. A series of **13** to cleanse the sin of the body, a series of **13** to cleanse the sin of the soul and a series of **13** to cleanse the sin of the spirit. When the first Adam sinned, the three parts of his being were touched by death. When the second Adam, Jesus Christ, the One who never committed any sin, died, He got rid of the sin of the body, the soul and the spirit. The word "Machiar" for the Messiah resembles that of Moses very much. It is constituted of the three letters "mèm", "chin" and "rhèt". Its value is **42 = 39+3 = 6x7**. The addition of 3 can be interpreted as a sign of accomplishment: Moses transported the law from Sinai, the 10 commandments. It is accomplished in the person of Machiar, the Messiah. This is the accomplishment of the written word on stone tablets becoming a living word written on the hearts by the Holy Spirit. The letter kills because the law of God judges. But the living word which is Jesus Christ gives life because He has taken the judgement upon Himself, in order to give us the grace of his life. The number **6** relates to the human side and the number **7** relates to divine perfection. Jesus Christ, the Messiah, is thus the perfect human being who was able to take the curse of the law upon Himself.

On the other hand, Moses has known the call to holiness from the very beginning (**Exodus 3**). He understands that he cannot present himself before Pharaoh or the people of Israel in his own name. It is in the name of God that Moses will present himself. Holiness consists in changing our name and identity. The bride of Christ carries the name of the Lord. She changes her identity through the covenant, the marriage with its Lord. We have seen that the name of God is "Hachèm" which means Name. This word consists of the same three letters as "Moché", but in



the other direction, which gives it a value of **50**. This number signifies liberation and revelation. The word "Quadoch" which means holy is constituted of 4 letters: "Quof", "Dalèt", "Vav" and "Chin". Their value is also **50**. Sanctification is the separation that comes about through the covenant of a marriage, that of Christ and the church, a marriage that changes her name. Let us remember the end of the message of the Lord to the church in Philadelphia: "I will write on him the name of My God, and the name of the city of My God, the new Jerusalem, which comes down out of heaven from My God, and My new name" (**Revelation 3:12**).

### 4.3. Glorification

Glorification is the result of the work of purification and sanctification of God in our heart: "Christ in us the hope of glory". It is strongly linked to the mystery of Christ and the church. Christ loved the church and gave Himself for her in order to sanctify her. This happens through the purification by the water of the word. She must present herself to Him as that glorious church without spot or wrinkle or anything the like, but holy and irreproachable. We see a progression here: purification, sanctification, glorification. Christ nourishes and takes care of His bride the church. We find these elements in **Ephesians 5:22-33**. This passage indicates that the husband must take care of and protect his wife. This is the biblical sense of submission. Submission is neither accepting to be dominated nor obeying orders, but much more a putting under protection. The husband is the head of the wife in the sense of being the one who protects his wife, just as Christ protects the church. The original meaning of submission is "to put oneself under protection". This has thus nothing to do with an inequality between man and woman. The Bible says that man is the image of the glory of God, while the woman is the glory of man (**1 Corinthians 11:7**). The woman is thus the glory of the image of God. Just as the church is the glory of Christ, who is the image of God. (**2 Corinthians 4:4**). She is the living demonstration of the glory of God. **2 Corinthians 4:6**: "For God, who said, 'Light shall shine out of darkness' is the One who has shone in our hearts to give the Light of the knowledge of the glory of God in the face of Christ". The knowledge of the glory of God shines on the face of Christ. The place where the bride-church shines with the light of that glory is the face of Christ. One cannot help but correlate this passage with the one where Moses came out of the presence of the Lord and his face shone with the glory of God. The light was so strong that when he came out of this presence and wanted to speak to the people he had to wear a veil. And when he entered the presence of the Lord he took the veil off (**Exodus 34:33-35**). The original word for face is "Panaye". It is composed of three letters "Pé", "Noun" and "Youd". Their value is **41**, the same value as the expression "Bémidbar" which is composed of the 5 letters "Bèt", "Mèm", "Dalèt", "Bèt" and "Rèch" which means "in the desert". It is remarkable that the word employed for "church" when the Lord gives His messages to the churches in the book of revelation is "Haquaal". It is constituted of the 4 letters "Hé", "Quof", "Hé" and "Lamèd" which amounts to **41**. Moses spent **40** days of testing in the desert when he received the ordinances on mount Sinai, uncovered before the face of God. The glory of God then manifested itself. It has a significance that **41 = 40+1**: after the testing the glory manifests. It is the church of the desert, hidden, which can shine with this glory, not the church of clamor. God brings His bride to perfection by speaking to it on mount Sinai, an arid mountain for the flesh, but where the voice of God can be heard. The word "Siyname" is composed of the 4 letters "Samérah", "Youd", "Noun" and "Youd". Their value is **49 = 7x7**, 7 representing divine perfection. The word veil, in Hebrew "Masvé", is composed of the 4 letters "Mèm", "Samèr", "Vav" and "Hé", which amounts to **39**. We have seen the significance of this number in the preceding paragraph. In Christ the veil is torn and the church can present herself before her Lord.

It is remarkable that the glory is linked to the light and to the woman. When Moses asks the Lord "Show me your glory" the Lord answers him that he cannot see His face and "*while My glory is passing by, that I will put you in the cleft of the rock*" (**Exodus 33:18-22**).

The expression "*your glory*" is translated "*Kévodérha*" in Hebrew. It is composed of the four letters "Kaf", "Bèt", "Dalèt" and "Kaf" with the value of **40**. It has the same value as the word "*Néquévah*" (female) which has been employed at the time of the creation of Adam who was made in the image of God (**Genesis 1:26**). The word "*Néquévah*" is actually composed of the 4 letters "Noun", "Qof", "Bèt" and "Héh". It is as if the Lord were saying that the church becomes the manifestation of His glory when she accepts the birthing in the testing of the desert (**40**). The pregnancy is **40** weeks for a woman, until life can come forth.

The expression "*my glory*" comes from the Hebrew term "*Kévodiy*", an expression composed of the 4 letters "Kaf", "Bèt", "Dalèt" and "Youd". Their value is **27**, the same value as the word "*Ichah*" (woman) and the same value as the word "*Or*" (light). The word "*Ichah*" is actually composed of the three letters "Alèf", "Chin" and "Héh" and the word "*Or*" of the three letters "Alèf", "Vav" and "Rèch". Before the creation of everything, the church was hidden in Christ, in God (**Colossians 1:25-27**). In order for the glory of God to manifest, the church must rest in the cleft of the rock who is Christ. Then the light of the life of Christ comes forth, the church is not seen, it is Christ who is seen through her. The church remains veiled in the eyes of man so that Christ, the light of the world, can be seen through her. The church is fully unveiled and seen by her Lord in the heart of the most holy place where she adores her beloved.

It is here that the church becomes prophetic in the sense that she perspires the martyrdom of Christ, because the spirit of prophecy is the witness, the martyrdom of Jesus. It is remarkable that the word prophet in Hebrew "*Naviy*" also has the value of **27**, the letters who compose this word being "Noun", "Bèt", "Youd" and "Alèf".

The church hidden in the cleft of the rock simply manifests the nature of Christ, just as "*Ichah*" manifests the nature of "*Ich*" (the man). Whilst the woman was bone from the bones and flesh from the flesh of the first Adam, the church is the image of the glory of the second Adam who is Christ. The first Adam was a living soul, but the second Adam became a life-giving spirit (**1 Corinthians 15:45**). This is why the church necessarily is heavenly, like the heavenly Jerusalem, and her only head is Christ (**Colossians 1:18**).

The glory of God thus reveals the King of kings and Bridegroom, the Beloved of the church. Adoration often leads us first to the feet of Jesus because Jesus sits on His throne (**Revelation 4:2-11**). At the throne we discover the stones jasper ("*Yachfèh*") and sardius ("*Odèm*"). The word "*Yachfèh*" is constituted of the 4 letters "Youd", "Chin", "Pé" and "Hé" with a value of **53**, just like the word Torah which is constituted of the 4 letters "Tav", "Rèch", "Vav" and "Hé". It is manifest at the throne that Jesus Christ glorified is the living Torah. It is at the throne that we contemplate the face of God and are transformed from glory to glory. True adoration which allows the glory of God to manifest is when Christ has all the place in His body, the church.

**Psalm 24:7**: "*Lift up your heads, O gates, and be lifted up, O ancient doors, that the King of glory may come in!*". The eternal doors that need to open to let the King of glory in are the doors of our hearts when God has operated His work of purification and sanctification. We know Him as Savior, as the One who heals, blesses, gives and baptizes with the Holy Spirit. We have to know Him as the King of glory. In Revelation it is the King of glory who comes for His glorious church. **2 Corinthians 3:18**: "*But we all, with unveiled face, beholding as in a mirror the glory of the Lord, are being transformed into the same image from glory to glory, just as from the Lord, the Spirit*". It is the

domain of eternity, thus of perfect and pure love. It is the revelation of the presence of God and the manifestation of this reality. The glory brings peace, rest and revelation.

**Song of Solomon 1:2-3:** *"May he kiss me with the kisses of his mouth! For your love is better than wine. Your oils have a pleasing fragrance, your name is like purified oil; therefore the maidens love you".* From the adoration at the feet of Jesus we are brought to the adoration face to face. We pass from the adoration of the King to the adoration of our heavenly bridegroom. His desire is that we know Him as the Beloved who vibrates with love for our souls; He desires that our souls cherish Him. He wants to see us shake at the sound of His Voice, at the touch of His Hand, at the sight of His Face. When He comes close, He wants to turn us around. He wants to hear our heart beat in His and His heart beat in ours. His heart in our heart is His heart in us, and our heart in His heart is our life in His.

**Song of Solomon 1:13-16 + 2:3 + 2:8-9 + 3:6 + 5:9-16.** There is a goal behind these words. The Lord wants us to look into His face, that we see His eyes, that we touch His cheeks. His face is His person, who He really is. His eyes are His revelation, His cheeks are the gathering of our tears, the understanding of our sufferings and the relief of our heart. Through the Song of Solomon God desires to awaken our heart to true adoration. **Song of Solomon 4:9-15.** In order for us to love like the Lord, He has to be able to love us like His soul. Then His love will flow, our face will be changed (the personality of Christ will develop in us), the look of our eyes will be a look burning with the fire and the love of God, and our cheeks will become a floor of fragrances for others (consolation, healing, help). Adoring the Beloved reveals the heart of the children of God in order to make them into an army. **Song of Solomon 6:10:** *"Who is this that grows like the dawn, as beautiful as the full moon, as pure as the sun, as awesome as an army with banners?"*.

## **5. The mystery of suffering**

Those three fundamental workings - purification, sanctification and glorification - are operated through the suffering God allows in our lives.

**1 Peter 4:12-19.** The testing acts like a furnace. Fire has the virtue to purify, to burn all the impurities. This is about the impurities of the heart. They come very often because of the natural defenses of protection that the soul has established. Suffering is always in relation to the glory of Christ with the Spirit of glory. Suffering in the will of God has nothing to do with suffering as a consequence of our deeds that were not conform to the will of God, i.e. works of the flesh. When we sow on the flesh we will reap the fruit of the flesh, which is death. There is a suffering according to the will of God. The entire Bible presents suffering as something common in the lives of men and women of God, and particularly in the lives of the prophets. Everything entails suffering in the recorded events. We find that men with integrity who are straight, loyal, pure in their consciences, sincere, innocent and with virtue of heart have suffered a lot, have been rejected, misunderstood, put aside, slandered, beaten, tortured, killed, etc. The entire human life and even the natural life of the world is marked by suffering in all its forms.

Paul says to Timothy: *"Therefore do not be ashamed of the testimony of our Lord or of me His prisoner, but join with me in suffering for the gospel according to the power of God" (2 Timothy 1:8).* There is a suffering for the gospel, the witness of our Lord; it is because of the gospel that we suffer. *"For this reason I also suffer these things" (2 Timothy 1:12).* *"For which I suffer hardship even to imprisonment as a criminal. For this reason I endure all things for the sake of those who are chosen" (2 Timothy 2:9-10).* There is a perseverance to gain in the sufferings wanted by God. *"Suffer hardship with me, as a good soldier of Christ Jesus. No soldier in active service entangles himself*

in the affairs of everyday life, so that he may please the one who enlisted him as a soldier" (**2 Timothy 2:3-4**). Because of his committed work, the soldier of Jesus Christ will suffer. "My persecutions, and sufferings, such as happened to me at Antioch, at Iconium and at Lystra; what persecutions I endured, and out of them all the Lord rescued me! Indeed, all who desire to live godly in Christ Jesus will be persecuted" (**2 Timothy 3:11-12**). All kinds of persecutions can be the origin of our sufferings, but our hope is that the Lord delivers us from them in His timing. A general law of God for His children can be thus expressed: Those who live according to the laws of the Kingdom of God and who thus honor the Lord are persecuted and thus endure sufferings. **2 Timothy 4:5**: "But you, be sober in all things, endure hardship".

The entire **chapter 11** of the letter to the **Hebrews** is instructive:

- Abel suffered death because his offering was the product of grace, the fruit of the Spirit not of the flesh. Cain is the type of a religious Christian who kills his brother Abel, the type of a spiritual Christian. But "he obtained the testimony that he was righteous, God testifying about his gifts" (**Hebrews 11:4**). Approved by God or by men?
- Enoch had to suffer to walk with God in the midst of an unbelieving generation. But "he obtained the witness that before his being taken up he was pleasing to God" (**Hebrews 11:5**). Pleasing to God or to men?
- Noah suffered because he had the fear of God and preferred to obey God in the midst of a corrupted generation. His living witness of the holiness of God through his life was a condemnation for those who lived in iniquity. But he "became an heir of the righteousness which is according to faith" (**Hebrews 11:7**). Fear of God or of men?
- Abraham suffered to renounce his earthly country, to come out of his relationships and to embrace by faith the heavenly fatherland, the heavenly Jerusalem. Sarah had to suffer the test of sterility for a certain time so that the glory of God could manifest: God's faithfulness became manifest through the birth of Isaac. Abraham even had to offer God his most precious possession: the son of the promise of God. But "he considered that God is able to raise people even from the dead, from which he also received him back as a type" (**Hebrews 11:19**). Faith in God or in men?
- Isaac suffered to see two generations born from his body: Jacob, the type of Christian who will be struck by God to understand the spiritual dimensions. Esau the type of Christian who is judged because of mixture in his life. But "**Isaac blessed Jacob and Esau, even regarding things to come**" (**Hebrews 11:20**). Bless or curse?
- Jacob suffered to serve God; he had to become Israel, which means that God became the winner in him. He suffered as a father to see the tears between his children. But "Jacob, as he was dying, blessed each of the sons of Joseph, and worshiped, leaning on the top of his staff" (**Hebrews 11:21**). Serve others or one's self?
- Joseph suffered rejection, misunderstandings and isolation from his own brothers. But "Joseph, when he was dying, made mention of the exodus of the sons of Israel, and gave orders concerning his bones" (**Hebrews 11:22**). Forgive or seek revenge?
- Moses suffered for his love of the people of God. He suffered by carrying the reproach of Christ and refusing the riches of Egypt. He suffered to conduct the people of God to the borders of the promised land. But "he was looking to the reward" (**Hebrews 11:26**). Love or hate?

- Jesus suffered. "But we do see Him who was made for a little while lower than the angels, namely, Jesus, because of the suffering of death, crowned with glory and honor, so that by the grace of God He might taste death for everyone. For it was fitting for Him, for whom are all things, and through whom are all things, in bringing many sons to glory, to perfect the author of their salvation through sufferings. For both He who sanctifies and those who are sanctified are all from one Father" (**Hebrews 2:9-11**).

### 5.1. Suffering is a grace

**1 Peter 2:19-21:** "For this finds favor, if for the sake of conscience toward God a person bears up under sorrows when suffering unjustly. For what credit is there if, when you sin and are harshly treated, you endure it with patience? But if when you do what is right and suffer for it you patiently endure it, this finds favor with God. For you have been called for this purpose, since Christ also suffered for you, leaving you an example for you to follow in His steps".

This suffering allowed by God does not come in vain just to hurt us. It is necessary for our spiritual growth. If He has suffered and we follow in His steps, we will suffer in being a true disciple. At no time do we find that God tells us in the Bible that we will be exempt from suffering. Yet He has promised us that in the midst of suffering He will make a way out for us. We will always come out of it built up and edified in the inner man. We will come out of it with a larger stature of Christ in us. We will come out *more unshakable*. **1 Peter 5:10:** "After you have suffered for a little while, the God of all grace, who called you to His eternal glory in Christ, will Himself perfect, confirm, strengthen and establish you". The goal that is mentioned here is clear: be made perfect, mature in Christ, firm, strong, solid, without stumbling.

### 5.2. The origin of suffering

Suffering is in-dissociable with our sin nature. This sin nature has come to us through the disobedience to the commandment of God. Since the laws of God were broken, the consequences were, we know it, curse and humiliation, not only of the serpent, the woman and the man, but of the entire creation (**Genesis 3:14-19**). It is here amongst other verses that the word suffering appears for the first time concerning birth giving: "To the woman He said, 'I will greatly multiply your pain in childbirth, in pain you will bring forth children'". Since then every birth comes with suffering, even spiritual birth. Paul says in **Romans 8:18-23:** "For I consider that the sufferings of this present time are not worthy to be compared with the glory that is to be revealed to us. For the anxious longing of the creation waits eagerly for the revealing of the sons of God. For the creation was subjected to futility, not willingly, but because of Him who subjected it, in hope that the creation itself also will be set free from its slavery to corruption into the freedom of the glory of the children of God. For we know that the whole creation groans and suffers the pains of childbirth together until now. And not only this, but also we ourselves, having the first fruits of the Spirit, even we ourselves groan within ourselves, waiting eagerly for our adoption as sons, the redemption of our body".

This hope of adoption and redemption of our entire being is a future reality that has been promised by God for the time of the last judgement. It will be a definitive and eternal restoration of the state of perfect love, joy, peace, patience, goodness, good will, faith, gentleness and sobriety. That means there will be a return to the Kingdom of God where sin does not exist any longer, thus suffering will not be found any more. **Revelation 21:3-4:** "And I heard a loud voice from the throne, saying, 'Behold, the tabernacle of God is among men, and He will dwell among them, and they shall be His people, and God Himself will be among them, and He will wipe away every tear from their eyes; and there will no longer be any death; there will no longer be any mourning, or crying, or pain; the first things have passed away'". **Revelation 22:3-5:** "There will no longer be any curse;

*and the throne of God and of the Lamb will be in it, and His bond-servants will serve Him; they will see His face, and His name will be on their foreheads. And there will no longer be any night; and they will not have need of the light of a lamp nor the light of the sun, because the Lord God will illumine them; and they will reign forever and ever".*

Here is God's final goal since the fall: To introduce us forever into this glory to come. Paul tells us that we only have first fruits of it now. Why? Because our being is still "perishable", "full of contempt", "sick", "natural". But it resurrects "imperishable", "glorious", "full of strength", "spiritual" (**I Corinthians 15:42-44**). It is because we still live in a world soaked in sin and because our old man is soaked in sin that we live the things of the Spirit through suffering.

**I Corinthians 15:47-50:** *"The first man is from the earth, earthy; the second man is from heaven. As is the earthy, so also are those who are earthy; and as is the heavenly, so also are those who are heavenly. Just as we have borne the image of the earthy, we will also bear the image of the heavenly. Now I say this, brethren, that flesh and blood cannot inherit the Kingdom of God; nor does the perishable inherit the imperishable".* Flesh and blood are our old man, it is our me, our old carnal person. The Bible says clearly that this old man can neither inherit nor live the things of the Spirit and of the Kingdom of God. It is our new man that can live them, yet not fully, because we are still in a perishable body. Paul tells us that we cannot experience but deposits of the Spirit, which means first fruits of this "total glorification". We can only see and know the things of the Spirit in part, **I Corinthians 13:12:** *"For now we see in a mirror dimly, but then face to face; now I know in part, but then I will know fully just as I also have been fully known".*

### 5.3. Suffering is the result of tension

The Christian suffers because he is exposed to an extreme tension between the old and the new man. This tension exists between the me and God, between the flesh and the Spirit, **Galatians 5:17:** *"For the flesh sets its desire against the Spirit, and the Spirit against the flesh; for these are in opposition to one another, so that you may not do the things that you please".* It is the result of an imbalance, of a breaking of the harmony originally wanted by God. Our obedience to the Spirit is fundamental but must pass through this tear. We want to live the things of the Spirit, yet very often we do not wish to lose our own life. However, the price of a life and a walk in the Spirit is that of our very life, which is our me and everything that gravitates around it. **Galatians 5:24-25:** *"Now those who belong to Christ Jesus have crucified the flesh with its passions and desires. If we live by the Spirit, let us also walk by the Spirit".*

The Lord wanted to give us a perfect example of what we should live. That is why He Himself experienced suffering as "son of man". The goal was the accomplishment of the perfect will of God for His life and through His life. The heavenly plan of God for His son was that He should die on a cross. Let us remember what Paul said in **Hebrews 5:7-8:** *"In the days of His flesh, He offered up both prayers and supplications with loud crying and tears to the One able to save Him from death, and He was heard because of His piety. Although He was a Son, He learned obedience from the things which He suffered".*

We cannot find a more beautiful mentioning of the glorious character of suffering. He was not answered according to the flesh, but according to the perfect will of the Father. This will could only come forth because He accepted it, but also because He accepted the suffering that came with it. His Father could save Him from death, the original text says: *"to the One able to save Him from death"*. This means that Jesus could have avoided His death on a cross through the power of God. But this death was necessary because it was God's perfect will for Him.

The development of the spiritual man, the new man born of God, will always involve the suffering of the flesh. Because there is no more place for sin with the new man. The old man is put to death and he suffers. It is in this sense that we can understand Peter's remarks in **1 Peter 4:1-2**: "*Therefore, since Christ has suffered in the flesh, arm yourselves also with the same purpose, because he who has suffered in the flesh has ceased from sin, so as to live the rest of the time in the flesh no longer for the lusts of men, but for the will of God*".

#### 5.4. Suffering is a sign of growth

When we grow, we suffer. Nature itself shows us this glorious character in all kinds of birth processes. The baby enclosed in the womb of the mother comes out to embrace life in the open air through suffering. The caterpillar who transforms into a butterfly leaves his earthly cocoon behind to fly off through suffering. We also go through the stages of our Christian walk through caterpillar-butterfly like transformations, from flesh to Spirit, and those come with suffering. Because in the midst of the metamorphosis or crisis we leave a part of ourselves. This type of suffering necessary for our spiritual growth which brings us into true liberty (**Romans 8:2**: "*For the law of the Spirit of life in Christ Jesus has set you free from the law of sin and of death*") is illustrated by the episode in the garden of Gethsemane, **Luke 22:42-46**: "*Father, if You are willing, remove this cup from Me; yet not My will, but Yours be done.*' Now an angel from heaven appeared to Him, strengthening Him. And being in agony He was praying very fervently; and His sweat became like drops of blood, falling down upon the ground. When He rose from prayer, He came to the disciples and found them sleeping from sorrow, and said to them, '*Why are you sleeping? Get up and pray that you may not enter into temptation*'".

He renounces His own will and fully accepts that of His Father. Not because that would be the easiest way, but because the glory of God was at stake in the face of the enemy and of the universal spiritual victory that God was about to manifest. God's only intervention in this agony was the strengthening through an angel. The blood drops falling to the ground represent the earthly cocoon that we leave in this metamorphosis from caterpillar to butterfly. Whatever comes from ourselves is vanity and must return to dust. We lose our life - but this is how we fully gain the life of Christ. Only then we can say with Paul, **Galatians 2:20**: "*I have been crucified with Christ; and it is no longer I who live, but Christ lives in me*". John the Baptist said in **John 3:30**: "*He must increase, but I must decrease*". Jesus said, **Luke 9:24**: "*For whoever wishes to save his life will lose it, but whoever loses his life for My sake, he is the one who will save it*".

Whatever we lose becomes a gain of love for our environment. We can best understand what somebody else is suffering when we have gone through the same suffering. Our faith plays in right here, our trust in God: If we really believe that God is love, then we also know that "*everything works for the best of those who love Him*". And everything that happens to us has one goal: it serves to manifest the glory of God. God leaves nothing to sheer chance. Even if we do not understand His ways we need to accept them "*for My thoughts are not your thoughts, nor are your ways My ways*" (**Isaiah 55:8**). The Bible even speaks of suffering endured by certain men for the Lord without having attained what was promised them, **Hebrews 11:35-40**, and in particular the verses **39-40**: "*And all these, having gained approval through their faith, did not receive what was promised, because God had provided something better for us, so that apart from us they would not be made perfect*".

The loss of our life in order to gain His abundant life has to pass through suffering. This is why Jesus asked His disciples to pray so that they would not fall into temptation. Which temptation? The temptation to not accept that it is through suffering that God makes us grow in the Spirit. This is why Jesus adds in **Matthew 26:41**: "*The spirit is willing, but the flesh is weak*". Weak

because it is hard for us to accept unjust suffering. So the danger is great to want to understand that suffering, to find a biblical logic behind it. Since there is none, we resort to pitying ourselves. This in turn isolates us and we slide into a spiritual sleep. So Jesus tells us what He told His disciples: "Get up!". Come out of this sadness and pray according to **James 5:13**: "*Is anyone among you suffering? Then he must pray*". God will not give me the explanation when I pray, but He will strengthen me just like Jesus was strengthened. Our self will always pull us into reasoning and screaming about the injustice. This is what Asaph went through when he said in **Psalm 73:16-17**: "*When I pondered to understand this, it was troublesome in my sight until I came into the sanctuary of God; then I perceived their end*".

#### 5.5. The ultimate goal of suffering: to be glorified with Christ

After thoroughly exhorting us to walk according to the Spirit and not the flesh, Paul introduces us to the heritage of the Father including suffering. **Romans 8:17**: "*And if children, heirs also, heirs of God and fellow heirs with Christ, if indeed we suffer with Him so that we may also be glorified with Him*". Heirs of God, because one day the Kingdom of God will be ours for eternity in heavenly glory. Fellow heirs with Christ, because with Jesus I can already live the deposits of the Spirit. **2 Corinthians 3:18**: "*But we all, with unveiled face, beholding as in a mirror the glory of the Lord, are being transformed into the same image from glory to glory, just as from the Lord, the Spirit*". We are being transformed into the same image. This means according to the same model that is in Jesus: the model of the cross and thus of suffering. It is remarkable to see that God made man in His image, and that in Hebrew the letters of the expressions comprising the word "image" are the same as those of the word "cross", but in a different order. We could say that we metamorphose according to the principle of the cross.

That which is eternal and will remain is what the Holy Spirit wants to do through the earthen vessels that we are. For that to happen, we have to give Him all the place. When we give Him all the space, He drives us with Christ into the death of the grave, but also in His resurrection. We suffer during this process. But it is also the fruit brought forth by the Spirit that will remain in eternity. That is why Paul says in **2 Corinthians 4:16-18**: "*Therefore we do not lose heart, but though our outer man is decaying, yet our inner man is being renewed day by day. For momentary, light affliction is producing for us an eternal weight of glory far beyond all comparison, while we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal, but the things which are not seen are eternal*".

Today, the Holy Spirit prolongs this reality of the glory of Christ through the church which is His body. But at the same time, there is a prolongation of the sufferings of Christ because He has not yet come back to get and glorify us, and the church is still in its earthly tent. This is why Paul says, **Colossians 1:24**: "*Now I rejoice in my sufferings for your sake, and in my flesh I do my share on behalf of His body, which is the church, in filling up what is lacking in Christ's afflictions*". This does not mean that he is adding anything to the sufferings of Christ; but through his life of consecration and renouncement the Holy Spirit could work mightily through Paul, because he accepted the sufferings that this brought forth in his flesh.

#### 5.6. The three daughters of suffering in the soul

As a model of suffering God has given us the prophets. **James 5:10-11**: "*As an example, brethren, of suffering and patience, take the prophets who spoke in the name of the Lord. We count those blessed who endured. You have heard of the endurance of Job and have seen the outcome of the Lord's dealings, that the Lord is full of compassion and is merciful*".



Job did not suffer because of his sin but because of his uprightness, his holiness. Job took great care not to blame God, **Job 1:22**: "Through all this Job did not sin, nor did he blame God". The example of Job is remarkable and profound in its spiritual meaning. It is true that God wanted to teach him to be free of his own justice. Job took pains to be just and right before God, because he feared God (**Job 1:5 + 1:8 + 2:3**). God will teach him through suffering injustice that He is the Almighty, That He is over all and the master of the universe, that nothing can oppose His plans (**Job 42:1-6**). This suffering produces a profound understanding of the grace of God in Job. God could have condemned Job simply because he was a sinner from birth. It is the dimension of grace that Job embraces through this unjust suffering. He repents, not because he committed a specific sin, but because he realizes his sin nature in view of God's holiness. God is too holy to render an account of His justice to any man, no matter who he is.

But by accepting this suffering without renouncing his creator (**Job 1:21 + 2:9-10**), Job allows the glory of God to manifest before Satan. God is about to show the entire evil spiritual world that Job does not love God because he is interested in material blessings (**Job 1:9-12**), nor because God protects his life (**Job 2:4-8**), but simply because He is God. The submission of Job under the omniscience of God opens God's mercy for him. God completely restores him in his life and his family.

Job was able to let the glory of God flow and manifest. This is a remarkable lesson for the church. There are three elements that touch our soul and make us suffer. Those elements can drive us into self pity and thus isolation if we cannot see the work of the Holy Spirit when we look back - a work to make us grow according to the model of suffering that is exposed from on high.

**REJECTION.** Jesus was rejected by His own, His very family, by the sheep of Israel. The reason for this was that He had come to accomplish God's will. This will went against the will of men and even the will of the religious. Isaiah was rejected because he announced a future Messiah to come, die and and reign. He announced the entire will of God, the plan of God. When we are rejected because we want to do the will of God, there is a suffering that comes with it, but this very suffering will also be the means to set us free from the recognition of others. This is how we partake of the sufferings of Christ.

It is in this way that we are being purified, by accepting the perfect will of God in our lives. Jesus accepted His death on the cross and thus became the necessary victim whose blood purifies us from all sin, which means of everything that is not conform to God's will.

Within the tabernacle we now find ourselves in the courtyard. The third daughter of Job (**Job 42:14**) represents the fruit brought forth through rejection: purification. She is called "Kéren Hapouk". The word "Kéren" means "to shine". It could be translated "shining with splendor", literally shining forth the purity of Christ. When Steven was stoned and died as a martyr, his face was like that of an angel (the purity shone forth: **Acts 6:15**: "And fixing their gaze on him, all who were sitting in the Council saw his face like the face of an angel"). There is also a type of rejection that we must accept because it is the key to produce purity which praises our Lord Jesus Christ, God the Son, who brings us into and lets us stand in the courtyard.

**NOT BEING UNDERSTOOD.** Jesus was not understood, even by His own disciples, because he announced the truth of the word and spoke of the Father who had sent Him. This word went against the traditions and encountered much opposition. Jeremiah was not understood because the word he announced went against everything the people saw right before

the deportation to Babylon. Being misunderstood can make us suffer because we still seek the love of others too much. God wants to teach us to live by His Father's love only.

This is how we are made holy, by accepting God's total setting aside for our lives. Jesus accepted to live according to the norms of the word of God which represent the laws of the Kingdom of God. Actually, not being understood by men is inevitable since the human norms are completely opposed to the norms of the word. Thus we will forcibly encounter the misunderstanding of others. Within the tabernacle we now find ourselves in the holy place. The second daughter of Job (**Job 42:14**) represents the fruit brought forth by not being understood: **sanctification**. She is called "*Quétsiyah*", aromatic plant for holy oil. The holy oil was used for the candlestick in the holy place. It served as fuel for the lamps that brought light to the show bread placed opposite of the candlestick on a table. These bread represented the 12 tribes of Israel, which means the people of God. Our holy life through conformity to the word needs to enlighten our brothers and sisters. The key to accepting the fact that we are misunderstood and to let it produce holiness is the adoration of God our Father, who allows us to dwell in the holy place. **John 4:23**: "*But an hour is coming, and now is, when the true worshipers will worship the Father in spirit and truth; for such people the Father seeks to be His worshipers*". To adore the Father in spirit and truth means to be a living witness of his holy word and to obey it.

**LONELINESS.** Jesus was alone when He most needed people around him. Through loneliness God wants to teach us to not depend on others in our relation with the Holy Spirit. He wants us to have a personal relationship with the Holy Spirit.

By accepting the exclusive fellowship with God in our lives, we become a canal of the glory of Christ through the Holy Spirit. Jesus accepted to have many moments all alone before His Father. To live entirely of God, through God and for God, this is the glory of God manifested through our lives. The evident consequence is a profound loneliness allowed in God's time. Now we find ourselves in the most holy place within the temple. The first daughter of Job (**Job 42:14**) represents the fruit brought forth by loneliness: glorification. Her name is "*Yémiymah*" which means dove. The dove is the symbol of the Holy Spirit in the Bible. The ultimate goal of the Holy Spirit is to glorify Jesus, **John 16:14**: "*He will glorify Me, for He will take of Mine and will disclose it to you*". The glory of God was found in the most holy place, where the high priest found himself alone. The key to accept loneliness and to have it produce the glorification of Jesus in us is to celebrate God the Holy Spirit who enables us to remain in the most holy place.

## **6. The rewards**

### 6.1. The crown of righteousness

**2 Timothy 4:7-8**: "*I have fought the good fight, I have finished the course, I have kept the faith; in the future there is laid up for me the crown of righteousness, which the Lord, the righteous Judge, will award to me on that day; and not only to me, but also to all who have loved His appearing*". In **Proverbs 14** where justice and evildoing are contrasted it says in **verse 18**: "*The naive inherit foolishness, but the sensible are crowned with knowledge*". This crown of honor, related to the justice of God, will be the reward for a heart maintained in purity. The church as bride of the Lord will be crowned with this crown of justice. **Proverbs 12:2-4**: "*A good man will obtain favor from the Lord, but He will condemn a man who devises evil. A man will not be established by wickedness, but the root of the righteous will not be moved. An excellent wife is the crown of her husband, but she who shames him is like rotteness in his bones*". Here, the church becomes the crown of Jesus if she remains in this purity of heart. It is through grace by means of faith that we are clothed with the robe of righteousness which is the purifying blood of Jesus. It is in this sense that **Proverbs**

**1:7-9** tells us: "The fear of the Lord is the beginning of knowledge; fools despise wisdom and instruction. Hear, my son, your father's instruction and do not forsake your mother's teaching; indeed, they are a graceful wreath to your head and ornaments about your neck". **Proverbs 4:7-9**: "The beginning of wisdom is: Acquire wisdom; and with all your acquiring, get understanding. Prize her, and she will exalt you; she will honor you if you embrace her. She will place on your head a garland of grace; she will present you with a crown of beauty". This is the secret of a pure life, to be in constant contact with the one who is perfectly pure. In **Psalm 21** we see the Holy Spirit speaking through the mouth of David, speaking to the Father and describing the blessing of the Father on King Jesus, **verses 1-4**: "O Lord, in Your strength the king will be glad, and in Your salvation how greatly he will rejoice! You have given him his heart's desire (the will of the heart of Jesus conform to the will of the Father), and You have not withheld the request of his lips (purity of the words of Jesus because of this conformity). Selah. For You meet him with the blessings of good things; you set a crown of fine gold on his head". The pure gold is that pure justice that we find in Jesus. It is a crown of honor. This crown is destined for those who love His coming. The love of His appearance or the hope of the Lord's second coming is the prophetic thought which purifies us most because it corresponds to the next major happening for the church. It is a very strong and sure promise that must be the will of the Father because it is His promise. To live in the hope of the imminent return of the Lord means to keep a pure heart and the joy of this great hope. This hope helps us to stand until the end in the good fight, like Paul did, completing our course and keeping the faith.

## 6.2. The crown of life

**James 1:12**: "Blessed is a man who perseveres under trial; for once he has been approved, he will receive the crown of life which the Lord has promised to those who love Him". Those who love Him are the ones who keep His word (**John 14:15, John 14:21, I John 2:4, I John 5:2-3, 2 John 1:6**). James contrasts the transitory force of the earth and the real one which leads to eternal life. **James 1:10-11**: "And the rich man is to glory in his humiliation, because like flowering grass he will pass away. For the sun rises with a scorching wind and withers the grass; and its flower falls off and the beauty of its appearance is destroyed; so too the rich man in the midst of his pursuits will fade away". The word, on the other hand, is an incorruptible seed, **I Peter 1:23-25**: "For you have been born again not of seed which is perishable but imperishable, that is, through the living and enduring word of God. For, 'all flesh is like grass, and all its glory like the flower of grass. The grass withers, and the flower falls off, but the word of the Lord endures forever'. And this is the word which was preached to you".

**Revelation 2:10**: "Do not fear what you are about to suffer. Behold, the devil is about to cast some of you into prison, so that you will be tested, and you will have tribulation for ten days. Be faithful until death, and I will give you the crown of life". Jesus presents Himself as "the first and the last, who was dead, and has come to life" in this letter to the church in Smyrna (**verse 8**). In the crown of life we find the truth of Jesus, the word who has become flesh. It is the crown of the life that Jesus carries and that the church must present in the face of the enemy. We are crowned with the light of Scripture (**Job 31:36**: "Surely I would carry it on my shoulder, I would bind it to myself like a crown") that enlightens our path and is a lamp at our feet. This lamp is the authority and Satan and his hordes cannot stand its light. The humble heart which accepts the authority of the word over its life breaks free and receives the authority to free the others because it carries the crown of eternal life. It is in this way that we are sanctified by our permanent contact with the word. In its contact we enter into contact with the Father of all mercy, because this word carries goodness and mercy. The important thing is not to intellectually know the word, but to touch God the Father through His word. In this moment it comes to life and becomes life since our

Father is the creator of real life. The crown of life is destined to those who are faithful, faithful until death.

### 6.3. The crown of glory

**Leviticus 21:12:** "Nor shall he go out of the sanctuary nor profane the sanctuary of his God, for the consecration of the anointing oil of his God is on him; I am the Lord". For the priest, the crown of glory is related to the anointing. Jesus was crowned with glory and honor (**Hebrews 2:7-9**) because He humiliated himself for a short time through the death He has suffered for us. **1 Peter 5:4:** "And when the Chief Shepherd appears, you will receive the unfading crown of glory". The crown of glory is reserved for those who are given to the church. **Philippians 4:1:** "Therefore, my beloved brethren whom I long to see, my joy and crown, in this way stand firm in the Lord, my beloved". **1 Thessalonians 2:19:** "For who is our hope, or joy, or crown of exultation? Is it not even you, in the presence of our Lord Jesus at His coming?"

## Chapter II: The restoration (Nehemiah)

When our individual hearts are ready like this, the Lord rebuilds and reconstructs according to the procedure of Nehemiah and the model of the heavenly Jerusalem. This is not about church systems, nor federations or ecclesiastic groups, but about a living body who is the church. The book of Acts shows the members of this body in action: the ministers at work in this body, led by the Holy Spirit, interconnected by the bond of peace, meeting often in houses or hidden places, fought against by the local authorities, persecuted by the religious, not recognized by man, but infiltrating themselves everywhere. **Ephesians 2:21-22**: "*In whom the whole building, being fitted together, is growing into a holy temple in the Lord, in whom you also are being built together into a dwelling of God in the Spirit*". **Ephesians 4:2-3**: "*with all humility and gentleness, with patience, showing tolerance for one another in love, being diligent to preserve the unity of the Spirit in the bond of peace*".

The restoration of the altar (Ezra) precedes the restoration of the walls and the gates of the city (Nehemiah). While the altar speaks of an individual restoration on the level of our hearts as we have seen, the walls speak of a work on a community level. This is the consequence of that which has prior happened in the individual hearts. **Ezra 3:3** says that they "*set up the altar on its foundation*". There is a precise order in this restoration, because the altar has to be set up on its foundations before the house of God can be rebuilt. We see this mirrored in **Ezra 3:8-11**. It is also important to recognize the nature of the restoration of the altar and of the house of God: it can only happen on its foundations. And only after this the next step is to restore the walls which protect the house and restore its exterior witness. The restoration of the walls, who point to the exterior, speak of an internal restoration within the house. This means that the altar and the house have been restored before on their foundation, which is the chief cornerstone, without which no building can validly stand: Jesus Christ.

The walls symbolize the protection of the church. **Isaiah 62:6**: "*On your walls, O Jerusalem, I have appointed watchmen; all day and all night they will never keep silent*". **Ezekiel 22:30**: "*I searched for a man among them who would build up the wall and stand in the gap before me for the land, so that I would not destroy it; but I found no one*". The gates symbolize the access to the interior of the walls, the doors of our heart.

The reconstruction of the church will follow the same operating modus as in the times of Nehemiah. In order to really understand God's intention for us through the restoration of the walls and the gates of His church, we have to look at the vision of the heavenly Jerusalem that John received. This is because the goal of the restoration of the church is to prepare her to become this glorious bride without spot or wrinkle. If we wish to understand God's procedure in this restoration, we need to understand what this church should look like in the end. We do not find a more beautiful description than the one God, the architect and builder of this city with solid foundations, gave to John (**Hebrews 11:10**). When the angel speaks to John, he invites him to see the bride of the Lamb. What John sees in the spirit is not a woman but a city, the holy city, the heavenly Jerusalem that came down from heaven from God and has the glory of God. This is the church (**Revelation 21:9-10**).

**Revelation 21:12-14**: "*It had a great and high wall, with twelve gates. And the wall of the city had twelve foundation stones, and on them were the twelve names of the twelve apostles of the Lamb*".

**Revelation 21:19-20**: "*The foundation stones of the city wall were adorned with every kind of precious stone. The first foundation stone was jasper; the second, sapphire; the third, chalcedony; the*

fourth, emerald; the fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, topaz; the tenth, chrysoprase; the eleventh, jacinth; the twelfth, amethyst".

We now understand that God's intention is not only to restore the walls of the daughter of Zion, but he also wants to repair the gates to consolidate the work done in the individual hearts.

## 1. The gates

These are at the same time gates that give access to our heart and that protect. The gates speak of the righteousness of God. **Psalm 118:19-20**: "Open to me the gates of righteousness; I shall enter through them, I shall give thanks to the Lord. This is the gate of the Lord; The righteous will enter through it":

- (1) The sheep gate (**Nehemiah 3:1**), the gate of the love of God. The basis of the love of God is His word, the truth. We have to close the gate to lies and hypocrisy.
- (2) The fish gate (**Nehemiah 3:3**), the gate of the faith in God. We remember the episode of the miraculous fish catch. At the very moment when the disciples were discouraged, Jesus commands them to "let down the nets". We have to close the gate to unbelief.
- (3) The old gate (**Nehemiah 3:6**), the gate of Scripture. The law that God gave has not been abolished and His words are eternal (**Matthew 5:17**). We have to close the door to seduction.
- (4) The valley gate (**Nehemiah 3:13**), the gate of hope. The valley often speaks of the place of battle. It is thus the promise of victory, but also a place of fertility and abundant spiritual blessings (valley of Bacca). We must close the door to desperation.
- (5) The refuse gate (**Nehemiah 3:14**), the gate of the crucifixion. It is a place of death, yet death to bring forth life, the resurrection. **2 Corinthians 2:15-16**: "For we are a fragrance of Christ to God among those who are being saved and among those who are perishing; to the one an aroma from death to death, to the other an aroma from life to life". We have to close the door to human wisdom.
- (6) The fountain gate (**Nehemiah 3:15**), gate of the prayer through the Spirit. Prayer is the expression of the desire found in the heart of the Father. We have to close the door to carnal prayers.
- (7) The water gate (**Nehemiah 3:26**), the gate of the anointing of the Holy Spirit. We have to live and walk according to the Spirit (**Galatians 5**). We must close the door to being religious.
- (8) The horse gate (**Nehemiah 3:28**), the gate of the power of God. He is the Almighty, He holds all authority and power over our lives. We need to close the door to idolatry.
- (9) The East gate (**Nehemiah 3:29**), the gate of the help of God. The East is where the sun rises, our help stems from His righteousness. God will manifest His perfect justice and we will enter into an eternal rest. We have to close the door to unrighteousness.
- (10) The inspection or Mifquod gate (**Nehemiah 3:31**), the gate of assembling. Mifquod means census. Those whose names will be found in the book of life of the Lamb constitute the bride of Christ. We have to close the door to a cult-like and individualistic spirit.

- (11) The gate of Ephraim (Nehemiah 8:16), the gate of life. Rivers of living water flow from our midst because Christ lives in us. We must close the gate to the death that comes through religious structures.
- (12) The gate of the guard or prison gate (Nehemiah 12:39), the gate of persecution. There is no alternative. Those who desire to live piously in Jesus Christ will be persecuted. We have to close the door to the fear of suffering death.

**John 10:9:** *"I am the door; if anyone enters through Me, he will be saved, and will go in and out and find pasture"*. In Christ, all our gates are open and every element they represent lives in our hearts through Christ. The doors had two sides, one giving access to the good, open to Jesus - the other side, access to evil, closed to Satan. We need to resist Satan with a firm faith and not give him access. Access to Satan comes through sin in all its forms, everything that is contrary to the word of God, every disobedience even by omission. **1 John 5:18-19:** *"We know that no one who is born of God sins; but He who was born of God keeps him, and the evil one does not touch him. We know that we are of God, and that the whole world lies in the power of the evil one"*.

**Ezekiel 8:8:** *"Son of man, now dig through the wall. So I dug through the wall, and behold, an entrance"*. This door represents the access we can give to the enemy at the gate of our heart. When the wall can be pierced and the door opened, all kinds of impurities can come in as is described in the following verses of this passage. This scene is happening north of the altar gate. The north is the side through which the enemy (Gog Magog) will return to destroy Israel. The devil is sitting behind this gate in order to find all the possibilities of access to our heart and the community. This is why, after restoring the individual hearts and then consolidating this work by repairing the destroyed gates, God desires to restore the walls of the church, His body, that lay in ruins.

## **2. The 4 fortifications and the 12 stones**

They speak of a total sanctification of the community and a life of victory. The walls of a city separated it from the external world, and protected it from the attacks of the enemy. **Isaiah 26:1:** *"We have a strong city; He sets up walls and ramparts for security"*. The people of God has to be a victorious people. This is why Jesus reminds us incessantly of this message to the 7 churches in Revelation: *"To the one who overcomes"*. But a victorious people must first be *"holy"*, without internal or external corruption. Generally, a city is surrounded by 4 walls. Thus, we find mentioning of the four walls of the church, the spiritual community of the saints, in **Acts 2:42:** *"They were continually devoting themselves to (1) the apostles' teaching and (2) to fellowship, (3) to the breaking of bread and (4) to prayer"*.

- (1) Teaching: revealed and lived truths. Not religious talk filled with knowledge that only serves to preserve traditions.
- (2) Fellowship: exchange is lived in love and forgiveness, where a genuine sharing of joys and pains is possible. It is here that comfort and joy can flow like a balsam on the suffering of each one. Not a periodic gathering where exchange is superficial and based on the fear of what the other might think.
- (3) Breaking of bread: the Holy Spirit reveals to us that Jesus died for every one of us and that our mutual fellowship is only possible through His sacrifice. Not the act of *"celebrating communion"* which has become a magic ritual that can supposedly erase our disobedience.

- (4) Prayer: the prayer of the heart of a fellowship builds a wall of spiritual protection. Not individual prayers that are only empty repetitions that remain unanswered.

The city surrounded by four walls symbolizes the church surrounded by these four protecting elements of the fellowship of the saints. These four protecting spiritual walls of the church simultaneously give two tools to the children of God. Tools for the interior, the edification of the body - and tools for the exterior, the work of the ministry. The four walls of the church can be divided in two groups. One consists of the two walls that symbolize our vertical relationship with God, and the other consists of the two walls that speak of the horizontal relationship which we should have amongst each other.

### 2.1. Our vertical relationship with God

The wall of the word is represented by the bronze basin of the tabernacle. We understand the invisible things of God by or through the word. Everything that has been created has been created by the word of God and is invisible at first. The text in **Hebrews 11** tells us that it is by faith that we understand these things. This word brings us to life because it says that it is nourishment for the child of God who has been born of the Spirit. It is Spirit and life and thus nourishes our spiritual being by making it grow correctly, because the water of the word is the mirror of the soul. It washes and purifies us by operating a progressive rectification in us, which is conform to the will of God (**Ephesians 5:26-27**). It also comforts us and maintains our living hope. This wall of the word is thus composed of three parts that rest on their foundations of precious stones. These are faith (chrysolite with its golden color symbolizing the gold of the faith), hope (chrysoptase: yellow-green which symbolizes the comfort related to the return of Jesus Christ) and love (sapphire: deep blue which symbolizes the love of Christ which surpasses all understanding). Faith nourishes, hope maintains and love brings life. These three remain when everything else has passed away (**1 Corinthians 13:13**).

The wall of prayer is represented by the altar of incense in the tabernacle. It speaks of prayer in all its forms, but it is always the prayer of the Spirit. It is the respiration of the church, a true wall of protection - the prayer of faith, the prayer of victory, the prayer of battle. **Romans 8:26** speaks of the "*groanings too deep for words*". Paul says to the Philippians "*Be anxious for nothing, but in everything by prayer and supplication with thanksgiving let your requests be made known to God. And the peace of God, which surpasses all comprehension, will guard your hearts and your minds in Christ Jesus*" (**Philippians 4:6-7**). This wall consists of three parts which again sit on their respective foundations of precious stones. These are peace (emerald, the royal seal which assures the peace of the covenant), trust (topaz which symbolizes our heritage as sons) and protection (jasper which symbolizes the righteousness of God for those who count on His help).

### 2.2. Our horizontal relationships with each other

The wall of fellowship is represented by the golden candlestick in the tabernacle. Our unity in Christ has Jesus as its foundation. The basis of our relationships is the Cross. The holy oil passed through the channels into the arms of the candlestick destined to give light to the table of the show breads. Our lives in the Holy Spirit are given for our brothers and sisters: "*There is no greater joy than to lay down your life for your friends*". When we give ourselves, we become like crushed olives. The Bible says that the oil of this candlestick was like "*the oil of crushed olives*". This speaks to us of the cross that hurts. But only in this way does the oil come forth and allow the candlestick to shine and give light. **Ephesians 4:1-6**: "*Therefore I, the prisoner of the Lord, implore you to walk in a manner worthy of the calling with which you have been called, with all humility and gentleness, with patience, showing tolerance for one another in love, being diligent to preserve the*



unity of the Spirit in the bond of peace. There is one body and one Spirit, just as also you were called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all who is over all and through all and in all". The wall of fellowship consists of three wall parts that again sit on their respective foundations of precious stones. These are unity (sardius, red like the blood of Jesus that unites us), joy (sardonyx, red like the burning flame of the godly fire that opposes the lukewarmness and manifests our zeal for God) and light (chalcedony which is translucent and manifests the light that shines in the darkness and materializes the presence of the glory of God).

The wall of the breaking of bread is represented by the show bread in the tabernacle. **Hebrews 10:10**: "By this will we have been sanctified through the offering of the body of Jesus Christ once for all". The show bread were mixed with incense and speak of our identification with Christ and consequently with each other - because we are members of each other if we belong to the body of Christ. We have to care for each other, because it is God who placed every member in the body as He wanted to. This wall is again composed of three parts resting on their respective foundations of precious stones. These are sharing (amethyst speaking of the royalty of Jesus which allows humility among us), support (beryl who speaks of the wisdom of God that we manifest to each other in brotherly support) and the bonds (jacinth which speaks of the authority of God that we manifest when we form a solid assembly and cover each other).

The foundations of the wall (composed of the four walls which we have just described) are decorated with all kinds of precious stones. They reveal the different characteristics of the apostles. The most scarce minerals are used to describe the richness, beauty and splendor of the City. The divine character of the holy apostles, spiritually fully developed, will thus be manifested in eternity.

When the jasper shines: the righteousness of God, religious hatred become evident. When the sapphire shines: the love of God, lies are revealed. When the chalcedony shines: the purity of God, the human will is broken. When the emerald shines: the covenant of God, all the false securities disappear. When the sardonyx shines: the fire of God, lukewarmness has no place. When the sardius shines: the unity of God, uniformity is destroyed. When the chrysolite shines: the faith of God, pride is confounded. When the beryl shines: the wisdom of God, men's reasonings are declared misplaced. When the topaz shines: the hope of God, death has to move back. When the chrysoptase shines: the holiness of God, earthly norms become pale. When the jacinth shines: the authority of God, the yoke of false human authority is broken. When the amethyst shines: the royalty of God, all idolatry comes to an end.

These 12 stones which constitute the foundations of the wall decorated the breast-piece of judgment of the high priest under the old covenant (**Exodus 28:17-20**). We find 9 of these stones in the hands of the enemy before his fall (**Ezekiel 28:11-19**). The 3 missing ones - jacinth, chalcedony and amethyst - which represent authority, glory and royalty have the following Hebrew names: "Léchèm", "Chévo" and "Arlahmah" with the respective values of **57**, **29** and **39**. The word "Hamachiyarh" which means The Anointed has a value of **57**. The word "Kévodo" which means His Glory has a value of **29** and the word "Harouarh" which means The Spirit has a value of **39**. The Lord gives authority, glory and royalty to nobody. Authority is an integral part of the Messiah, glory is an integral part of the Father and royalty is an integral part of the Holy Spirit. Our Lord manifests all these characteristics but nobody else can possess them because they are inherent to His person. The folly of Satan consisted in wanting to elevate himself to usurp authority and gain glory and royalty. This is why the Lord threw him from the mountain of God. This needs to be a lesson for those who pretend to possess the authority, glory or royalty of God. These precious stones belong to God and to God only. We now

understand why Babylon, the mother of prostitutes, pretends to have power, glory and royalty and why God will judge the great harlot (**Revelation 17**).

### 3. The ministries

In order for the body to have the means to correctly apprehend these tools, God has given men and women from the midst of His people to set these tools free. This is done in such a way that the body can attain the perfect stature of Christ. These men and women are ministers given to the church. Their task is to provide for the perfecting of the saints. **Ephesians 4:11-13**: *"And He gave some as apostles, and some as prophets, and some as evangelists, and some as pastors and teachers, for the equipping of the saints for the work of service, to the building up of the body of Christ; until we all attain to the unity of the faith, and of the knowledge of the Son of God, to a mature man, to the measure of the stature which belongs to the fullness of Christ"*.

A minister does not belong to himself any more. He *"lives in the body as the body lives in him"*. **Ephesians 4:7-11** shows that a minister is a gift of Christ. His measure is commanded by the Lord Himself. This measure of what we receive from Him is pure grace. This is why any kind of claim or elements of comparison are excluded and must be banished from our heart. **1 Corinthians 12:4-6**: *"Now there are varieties of gifts, but the same Spirit. And there are varieties of ministries, and the same Lord. There are varieties of effects, but the same God who works all things in all persons"*. This text clearly shows that it is the Lord who gives the ministries to the church, that it is the Holy Spirit who distributes the gifts in the church and that it is God the Father who operates all effects from His heart. A minister has the burning desire to perfect the saints in view of the work of the ministry of the body and the edification of the body (**Ephesians 4:12**). The ministry of the body consists in saving souls from hell. The edification of the body consists in building the church into a conquering army that destroys the work of the devil.

A minister given to the church desires that his brothers and sisters receive the word and only the word. He is very sensitive to the fact that the virtues of God become manifest through our lives: holiness, purity, justice, love in the truth, glorification of Jesus through the Holy Spirit. His aim is to attach the sheep to the Lord and not to himself. He rejoices when the sheep are mature.

The minister is attached to the heavenly and eternal things. The 7 qualities of the Spirit mentioned in **Isaiah 11** correspond to the 7 burning lamps that burn before the throne, who are the 7 spirits of God (**Revelation 4:5, Revelation 5:6, Revelation 3:1**). The main component is eternity, that is the Spirit of the Eternal, and the other 6 components split in two groups of three. One group is sensitive to love and has the feminine components *"wisdom"*, *"counsel"* and *"knowledge"*. The other group is sensitive to unity and has the male components *"intelligence"*, *"power"* and *"fear"*. Unity and the love of God constitute the two main fibers of a minister. The word *"Erad"* which means "one" and the word *"Hahavah"* which means "love" both have the value of **13** which amounts to a total of **26**. The tetragramme "YHVH" translated as "God" or "Eternal" has the value **26**.

Here is the dual character: Jesus is the Lion of the tribe of Judah who will come to judge and establish His royalty. But He continues to be the slaughtered Lamb sacrificed for mankind (**Revelation 4:5-6**). This dual character must be found in every minister.

A minister is a man of the word and of the Spirit like John. A minister is a man set aside like Abraham. Abraham who was called out of Babylon to form a holy people. Like Moses, the

anointing that is on him is not for him or for some glory, but to liberate the people of God from all slavery. He needs to understand God's thought for his time like Samuel did.

The ministers must reflect the character of Jesus who includes all five ministries in His person: apostle, prophet, evangelist, pastor and teacher. No minister truly brings forth fruit if he does not reproduce himself according to his species. Every minister will thus generate his type of ministry around him. He must also be ready to see a brother go beyond him, like David who prepared the materials for the temple that was given to Solomon to build. Or like John the Baptist who prepared the way of the Lord by fading away: "*I have to decrease, he has to increase*". This is the nature of the true ministers given to the church. The body can only grow in its entirety when the ministers diminish and let Jesus fully manifest His ministry and character through them. Because each of the ministers represents one of the characteristics of Jesus as they have been seen by Ezekiel. We find them in the vision concerning the glory of God through the four faces of living beings: the lion, the eagle, the ox and the man. But everyone also represents one of the five senses that allow the human body to move in a coherent manner in his environment. In the same way, these five ministers are spiritual senses given by God to allow His body, the church, to move in a coherent fashion in the spiritual world.

### 3.1. The apostle

He is symbolized by the lion, the touch sense. The apostle has the spiritual touch. He represents the royalty of Jesus on earth and his color is the purple of the tabernacle.

The word apostle means *sent, messenger*. Jesus called the twelve apostles to send them out. Jesus Christ was the apostle of the Father (**Hebrews 3:1**). The twelve apostles were sent out by Jesus, but before that they were disciples (**Luke 6:3**). It is on the rock Jesus that the first circle of apostles had the role to lay the doctrinal foundation of the church, the temple of the Holy Spirit (**1 Corinthians 3:10, Ephesians 2:20**). Since pentecost, it is the Holy Spirit who communicates the calling (**Acts 13:2**). But Paul best represents the apostolic ministry for the church, a living body. He is a model for all apostles that were called after him. He was a founding apostle, an architect of the church (**1 Corinthians 3:10**). He appears like an apostle out of the norm and we have to imitate his faith. He opened the door to the nations, established churches everywhere, turned the mediterranean basin on its head. He taught, exhorted and concretely formed men of God such as Barnabas, Timothy, Silas and Apollos.

An apostle has a heart full of compassion for the lost souls. He announces the good news of Jesus. When they are birthed, he becomes their servant by being an example of faith and perseverance. He rejoices in seeing the children grow up and develop. The apostle has the soul of a pioneer and he generates fertility where there is desert. His life is that of a conqueror and of a soldier who does not get entangled with the affairs of the world. His heart burns with love and he announces the living Christ.

### 3.2. The prophet

He is symbolized by the eagle, the sight. The prophet has the spiritual view. He represents the divinity of Jesus in heaven and his color is the blue of the tabernacle.

The minister of prophet has received an anointing of authority to give words of direction for what God wants to do at a given time. He reveals the fullness of God. The prophet as a minister of Christ has no problem to believe that the God of the Old Testament is also the one of the New Testament, and that the God of Israel is the one of the church. The three major prophets (*Isaiah, Jeremiah, Ezekiel*) give us a larger understanding of the Son, the Father and the Holy Spirit.

The prophetic ministry manifests the three specific characteristics of these 3 prophets to different degrees. This is why the apostle John is the type of prophetic minister in the new testament. His gospel, his three letters and Revelation transport to the midst of the heart of God.

The prophet is the preacher to the believers, the people of God, just as the evangelist is the preacher to the unbelievers, the world. One does not recognize a prophetic minister by his exercising the prophetic gift, but first of all by his way of life, his spiritual connection that he carries everywhere - in his personal life, in his family, among the people he meets, in his work, in the church. Even without a word from him the brothers and sisters discern - in union with the Holy Spirit and by the Holy Spirit - the prophetic light that emanates from him and the prophetic anointing that rests on him. In his presence, it is as if the Lord were more present, more concrete, more touchable. In his presence, it is as if one became more sensitive to the Holy Spirit, to His gentleness, His innocence, His revelation. In his presence it is also as if the burdens on the heart of God were more pressing, more urgent, more comprehensible. In this sense the prophet is a man or a woman of intercession and prayer. All true prophets were disputed, persecuted, killed, misunderstood, rejected. The prophet carries the message of God in its purest form and reproduces only what the Spirit communicates to him and nothing more. This demands an important renouncement to self, obedience and total submission to the leading of the Spirit.

The requirement of God for the prophetic ministry is large because he needs to be in harmony with the direction that God wants for His people at any given moment. The word revealed by God brings light and gives clarity to the entire church, which is precious. When our eye functions well we are very precise in our move. It is the same for this ministry. **Matthew 6:22**. The lamp of the body is the eye. The lamp of the church is the ministry of the prophet, the one who sees from the standpoint of God. The perception of the Spirit is communicated to the prophet and gives him a heavenly vision of things: he sees how God sees.

When a prophet preaches, his preaching is actually the revealed word, announced with power, a birth. The prophets of the Old Testament often started their oracle by saying :"*Burden of the Lord*". This is actually the case. The message is conceived and then carried for a shorter or longer time like during a pregnancy. When it comes out, it is a real liberation of the word with power, precision, strength, fire. The word given by God is sometimes like an inner boiling that has to come out. It is the pushing of the Spirit as for a birth, it is the compulsion of the Spirit (**Ezekiel 3:14, Isaiah 8:11**). This compulsion is wanted by God, especially for messages that are difficult to deliver and generate opposition. This is why God gives recommendations to His people for the protection of His prophets because He knows that they are persecuted and very often one wants their death. **Psalms 105:15**: "*Do not touch My anointed ones, and do My prophets no harm*".

The prophet also has a particular sensitivity as to a revelation of the future. Especially when it comes to the return of Christ, the rapture of the church, the millennium, the final judgement, eternity in the paradise of God and the heavenly Jerusalem. It is a revelation that is included in Scripture and is heavily marked in the hearts of the true prophets of God today.

The people of God has come to a point where they believe that a real prophet does not speak of the judgement of God, but only of His love. Do we really believe that, if the role of the prophet was limited to encouraging and consoling the people, our Lord Jesus Christ would have taken pains to liberate prophets for His church (**Ephesians 4:11**)? The church could then have been satisfied with the gift of prophecy which has exactly this aim. And if the prophet does not take the role of a watchman who speaks of the imminent dangers that will come, he has no reason to

be where he has been placed. In the body, it is the eye that sees what others do not see and the prophet also sees farther than others. He sees the night coming when the others only see the day, and it is also him who sees the day when the others still see the night. **Isaiah 21:11-12**: "*Watchman, how far gone is the night? Watchman, how far gone is the night? The watchman says, 'Morning comes but also night. If you would inquire, inquire. Come back again'*".

The prophet, like the apostle, is a minister of the righteousness of God. They suffer to see unrighteousness happening in the churches. In particular, they cannot stand the religious spirit who brings death in the churches.

### 3.3. The evangelist

He is symbolized by the calf, the sense of smell. He knows the smell of dead souls.

He is a preacher of the gospel (**2 Timothy 1:11**). Like the calf, he announces the resurrection and salvation to the world. He calls the dead to life. He births souls and uses all means at his disposition to see souls born again. It is due to these births that the church grows. He has to be careful to the temptations of pride, success, women, money and the elevation that is brought to him by men. He has to know to listen to the voice of the Spirit for his protection. God usually gives evangelists an ease to be in the midst of the world, in the most suspicious places, without compromising. Nothing frightens them when it comes to the dirt of the world. They burn with a living desire to get the souls out of these places and to introduce them to the Kingdom of God. The evangelist is generally equipped with gifts of healing, signs and wonders. He knows that this is not for him but for the testimony of Jesus. The gifts give proof to the souls that God is alive in His church.

When souls really give themselves to the Lord, the evangelist has the authority to baptize them in the name of the Lord Jesus. This is what Philipp did with the Ethiopian eunuch. Philipp did not consider baptism a certificate for good religious instruction and nice behavior. Baptism was done in the fire of the first love and manifested the total adhesion to a new life.

Steven is also an example of an evangelist. In **Acts 6** we see him full of grace and power. He displayed great signs and miracles. He spoke through the Spirit with a wisdom that one could not resist. He led his hearers to take their position for or against the Lord (**Acts 7:54-60**).

### 3.4. The teacher - pastor

The teacher is symbolized by the ox, the taste. He knows how to test the nourishment of the Scripture that is given. He represents the perfection of Scripture and his color is the white of the tabernacle. The pastor is symbolized by man, the sense of hearing. He hears all the sounds of the church and his color is the red of the tabernacle.

"*Didaskalos*" comes from Didaké and means teaching. It is the fact of spreading the healthy doctrine, to communicate and to transmit it so that the body receives edification. The prophet has the revealed Scripture, the teacher has the explained Scripture. The word of God shows us that there were prophets and teachers in Antioch (**Acts 13:1**). Barnabas, Simon called Niger, Lucius from Cyrene, Manahen who had been elevated with Herod the tetrarch, and Saul. We thus have a balance. More than a scholar, the pedagogy of God is the teacher's charisma. Which of course does not mean that he is not a scholar.

The letter to Titus is called a pastoral letter for a reason, because the words "*teachings*" and their derivatives fill the entire letter. This shows us that the functioning of the ministry of teacher, like that of a pastor, is to spread the evangelical teaching. These two ministries complement each

other very much and often function together. Titus seems to be the only biblical example of a servant who had the dual ministry of pastor and teacher (**2 Corinthians 8:3**).

As far as the term pastor is concerned, we see that Jesus is the sovereign pastor (**John 10:11, Hebrews 13:20, 1 Peter 2:25, 1 Peter 5:4**). Those who function as pastors are on the same level as the other ministries. We never see churches directed by pastors in the New Testament. With a reason: The churches as they are conceived today did not exist. This is a mistake that God is correcting now. He wants the church to fully enter into the truth of the real complementarity of the ministries. This is a dimension that takes time to become a reality because many have personal interests and want to keep their title. As a matter of fact, we have inherited this demonic pyramidal system from Babylon. The "*only leader of a church*" at the head of a fellowship as supervisor and elder is a sign of spiritual decadence. The authority of one man at the head of one or more fellowships is a sign of spiritual lack and generates a sectarian spirit.

Pastors and teachers are given to the body. The teacher must secure his brothers and sisters against all kinds of errors and especially of doctrinal errors (false shepherds, false teachers, false prophets, false apostles, wolves and those who cause divisions and introduce cults).

## Part III: The restoration of the splendor of Zion

We live in days where the judgement of God is not held back unless the covenant is taken back. The Lord wants to make every son and daughter conscious of their spiritual heritage. If we want to find this heritage again, we have to rediscover our spiritual identity. This is not about going back to the methods of our spiritual fathers, but much more to the quality of heart that the true spiritual fathers had, their passions and their sacrifices. This quality simply flowed out from a profound revelation of the covenant of God.

The covenant of God is a blood covenant (Abraham, Moses), a love covenant (David and Jonathan), a covenant that is transmitted (Elijah and Elisha). The covenant is always manifested by fire and the fire always needs a sacrifice on the altar. Paul tells us in **Romans 12** to offer ourselves as a living sacrifice.

We find the characteristics of several historic covenants in this covenant: with Adam, Noah, Moses, David, Jesus Christ. For us under the new covenant today, the only promise is the promise of the Spirit. It is a unique promise because it includes all the others. The blood of Jesus is the guarantee of an outpouring of the Spirit both individually and on the community level.

The reform of the heart is identical with its circumcision, the sign of the covenant. The covenant of Jesus Christ, initiated by the death on the cross, liberates the rivers of living water that should spring from our innermost being. The demonic forces cannot stand the sacrifice and the covenant. These are the essential conditions for the restoration of our heritage.

The Lord is leading the church right now to know nothing in her midst but Christ and Christ crucified. The consequence is that the Holy Spirit leads us to clean out sources that are currently filled with dust and stones. Through the 14 prophetic actions of Elisha we discover 14 fundamental sources that need to be cleaned up and unblocked. The image of Elijah leaving the double anointing to Elisha is a little bit the image of Jesus. After His ascension He liberates this double anointing on His church as a result of the source of life in us: Jesus Christ the only Master and Lord.

## Chapter I: The covenant (Hebrews 9)

We are sons and daughters of God because of the covenant that God has concluded with us through the blood of His son Jesus Christ (**Hebrews 1 + 2**). Jesus is the reflection of the glory of God and the exact print of His person. The One who has been lowered for a little while under the angels is now crowned with glory and honor because of the death He suffered. It seemed good that the Prince of salvation, the One for whom and through whom are all things, and who wanted to conduct many sons to glory, was elevated to perfection through suffering.

### I. The content of the covenant

#### I.1. A covenant of blood

As every covenant, it is sealed with blood. The blood of Jesus had to flow to serve as a testimony between God and us. A covenant means that two parties are linked together by a pact. The first time we hear of a covenant in the Bible is in Genesis where there has been a shedding of blood twice to seal the promises that God made to Abraham. Those promises were the pledge of this covenant. The shedding of blood that occurred twice was done to manifest in the eyes of Abraham that God would honor the promises He had made him. They were like signs of the promises to come. On the one hand there was blood of split animals (**Genesis 15:10**). After Abraham asked God for a sign of His promise (**Genesis 15:8-9**), **verse 18** leaves no doubt that the blood shed was the sign of the covenant of God towards Abraham: "*On that day the Lord made a covenant with Abram*". On the other hand, there is the shed blood on the side of the partners of the covenant by a mark made on the body of the participants of the covenant. We find this again in the covenant of God with Abraham through the circumcision which was a mark on the body to manifest the covenant with God (**Genesis 17:10-14**). In our covenant with God that makes us into sons and daughters. This mark is manifested on the side of God by the wounds of Jesus Christ.

#### I.2. A covenant of love

The covenant of God with us through the gift of His Son is a manifestation of love towards all humanity. God has loved us so much that He did not hesitate to give us His own Son so that He could buy us back and reconcile us to Himself. **John 3:16**: "*For God so loved the world, that He gave His only begotten Son, that whoever believes in Him shall not perish, but have eternal life*".

It is a marriage covenant by means of which God reveals the nature, the quality and the depth of His love in order to prepare a passionate bride to be presented to His Son. This covenant of love has been prefigured in the old covenant through the covenant of David and Jonathan. **1 Samuel 18:1**: "*Now it came about when he had finished speaking to Saul, that the soul of Jonathan was knit to the soul of David, and Jonathan loved him as himself*". **Verse 3**: "*Then Jonathan made a covenant with David because he loved him as himself*". **Verse 4**: "*Jonathan stripped himself of the robe that was on him and gave it to David, with his armor, including his sword and his bow and his belt*". This is a true, pure love with no self interest and beyond the love of women (**2 Samuel 1:26**). It is a love that allows us to see the character of Jesus in those we love despite their shortcomings. **2 Samuel 1:23**: "*Saul and Jonathan, beloved and pleasant in their life, and in their death they were not parted; they were swifter than eagles, they were stronger than lions*". It is the prefiguration of the "agape" love of Jesus towards His bride the church. The bride herself is asked to develop the same kind of love according to **1 Corinthians 13:4-7**. It is a love that gives itself entirely. Jonathan gives his robe, his armor, his sword, his bow and his belt to David. This is an image of Jesus who gave Himself for His church (**Ephesians 5:25**) and has completely emptied Himself,



**2 Corinthians 8:9:** "For you know the grace of our Lord Jesus Christ, that though He was rich, yet for your sake He became poor, so that you through His poverty might become rich". And **Philippians 2:5-8:** "Have this attitude in yourselves which was also in Christ Jesus, who, although He existed in the form of God, did not regard equality with God a thing to be grasped, but emptied Himself, taking the form of a bond-servant, and being made in the likeness of men. Being found in appearance as a man, He humbled Himself by becoming obedient to the point of death, even death on a cross". The robe that Jonathan gives to David symbolizes the protection that Jesus, the bridegroom, gives to His church, the bride. The tunic is a sign of royalty and the sword is the gift of the word. This type of passionate love that gives itself completely is a love that God wants to set free in His end-time church in order to allow it to manifest the character of Christ. This love has a spiritual source and restores the true covenant of the love of God. Its prolongation is found in the relationships of love between the children of God. This love flows when the members of the body are connected in love because they have been reconnected to the vine stock. They are the true connections of love that come from God. They allow the sap to flow so that the tree of life brings forth fruit for eternity in us. It is this love that allows the liberation of the healing that comes from the branches of the tree (**Revelation 22:2** and **Ezekiel 47:12**).

### 1.3. A covenant of transmission

The covenant of God with us is a covenant through which a transfer of attributes, competences and authority is operated in us to our favor, like it happens in all relationships with children. This is why it is a covenant in the Elijah and Elisha sense where the work of the Father is continued through sons. It is also the covenant that restores the heart of the Father towards His sons. It is a covenant of the paternity of God which is realized through the covenant between Elijah and Elisha. It is a covenant of transmission with no self interest. The only joy of Elijah was to know that the anointing he had received was to have its prolongation through the person of Elisha: "And Elisha said, 'Please let a double portion of your spirit be upon me.' He said, 'If you see me when I am taken from you, it shall be so for you'" (**2 Kings 2:9-10**). Elijah knew that Elisha would experience this transmitted double anointing. But we cannot be clothed with such an anointing if we have not entered into the covenant with the Father. Elisha did 14 miracles, and thus twice as many as Elijah, because the anointing of Elijah was on him: Elisha had clothed himself with Elijah's mantle. Jesus - who lived in a perfect paternal covenant because He only did the works that He saw His Father doing - told His disciples in **John 14:12:** "Truly, truly, I say to you, he who believes in Me, the works that I do, he will do also; and greater works than these he will do; because I go to the Father". He said that because of the transmitted anointing which those who believed in Him would receive. And this transmitted anointing that would come from the Father was released on the disciples as they were persevering in the upper room. It would allow the disciples to continue the work of Jesus for the building of the church. We can only enter into the works of reconstruction that God calls for the church if we receive this transmitted anointing from the Father. It comes when we are reestablished in the covenant of paternity.

These three covenants contain the promise of a heritage from God:

- **Anointing.** It is the heritage that we receive when we enter into the covenant that has been concluded through the blood of Jesus Christ. The blood calls the oil. The blood of Jesus who has crossed the heavens has purified not only the things that are on the earth, but also those that are in the heavens (**Hebrews 9:24-29**). When the blood of Jesus crossed to be contained on the mercy seat between the cherubim of glory, it has released the oil on the church of the Lord so that she would become the salt of the world. It is actually the rising of the blood into the heavenly places that has released the promise of the Holy Spirit. This is

why Jesus told His disciples that it would be good for them when He goes to be with the Father, so that the one who was promised could come: The Spirit of truth and Comforter (**John 14:15-17**). He is the Anointed, the Machiyarh who was to come from God to anoint His church (**John 14:26** and **1 John 2:27**) so that she would be a witness of the love of God and of His work on the earth when Jesus was already in heaven. The value of the expression "Yéchoua Hamachiarh", "Jesus the Messiah", is the same value as the expression "Bépénaye Hamachiyarh", "On the face of the Anointed" and their total value is **100 = 2 x 50**. This is characteristic of the double portion because it is 50 days after the ascension that the Holy Spirit descended. This anointing which is the coming of the Holy Spirit on the sons and daughters of God is like a reply to the new covenant of blood. It liberates the rivers of living water. When these come forth, they water the entire people of God. It is the oil upon the head coming down upon the mountains of Zion to set the blessing free (**Psalms 133**).

- The power of the martyrs. This is the heritage that flows from the covenant of transmission. It is the heritage that the sons receive from the father as they persevere waiting and obeying. We see this perseverance manifested when the first disciples were waiting in the upper room, obeying the instructions of Jesus their Master. Because of this they have been mightily clothed with the power from above. Hence they became witnesses of their master by accomplishing His works, and even greater ones as He had promised: **Acts 1:8**: "But you will receive power when the Holy Spirit has come upon you; and you shall be My witnesses". The translation says "witnesses". However, the correct translation is "martyrs", a martyr being a man or a woman who suffers on behalf on Christ. This is a very important distinction. The true witness is the martyr (i.e. suffering) of the church on this earth. This is why the prophets are examples of this martyr (**James 5:10+11**). The spirit of prophecy is the martyr of Jesus. True prophets are rooted in the suffering of Jesus. They persevere and suffer for Jesus. This perseverance was also manifested in Elisha towards his master. He has received the double portion of Elijah's spirit because of that (**2 Kings 2:9-10 + 15**). We see a similar occurrence in these two cases: Whilst the double portion comes down at the same time on the disciples of Jesus and on Elisha, our Lord Jesus Christ and Elijah were both being taken up into heaven while their respective disciples were watching (**2 Kings 2:11-12** and **Acts 1:9**). Both events were followed by persecution, of Elisha and of the disciples. We need to reread attentively the entire book of **Acts**. These acts are actually the acts of the Holy Spirit and not those of men or churches. The Holy Spirit worked with power in this martyr church that was hidden. No glory was given to man.
- Glory. This is the heritage that flows from the covenant of the love of God. Covenants of love, such as the one between Jonathan and David, open the door to the glory of God. This covenant makes us enter into the heritage of the church of Philadelphia, which was known by the quality of its love. Because of that, she has received essential keys to open and to close. And one of the doors that this quality of love can open is surely that of glory. **Revelation 3** speaks of an open door before this church that nobody can close. This door could be the same as the one opened to John in **Revelation 4**, because it was said to him: "Come up here". This is when his vision opened and he received a revelation of the glory of God, just like it had been shown to Ezekiel before. We have discussed that the glory is the glory of the Lord. The church remains unseen, it is Christ who is seen through her.

**Psalms 46:4** says: "There is a river whose streams make glad the city of God". The rivers that make the city of God glad are the living waters that spring forth in the midst of His people. Jesus used the analogy of living water to describe the value of His life in us. The anointing, the power and the glory are three currents of this river that liberates the life of Jesus in us. They become "inner

wells" of the Holy Spirit in every child of God and produce life when they are liberated. They are wells of blessing ordained by God to water His people. They enable us to live heavenly things that pertain to our new nature, which is now spiritual and no longer carnal and earth-bound. However, we have a strong example through the old covenant that shows us how the enemy can deprive us from the pleasure of our heritage - how the wells that God has provided in His goodness for the life of His people can be stopped up by the enemy:

**Genesis 26:12-15:** *"Now Isaac sowed in that land and reaped in the same year a hundredfold. And the Lord blessed him, and the man became rich, and continued to grow richer until he became very wealthy; for he had possessions of flocks and herds and a great household, so that the Philistines envied him. Now all the wells which his father's servants had dug in the days of Abraham his father, the Philistines stopped up by filling them with earth".*

Isaac had understood the value of those wells for the survival of his people. And in spite of the intimidation of the enemy he decided to dig or unplug these wells of his father and gave them the same names which his father had given them (**Genesis 26:18**): Esek, Sitnah and Rehoboth. Esek means "dispute", because there had been quarrels because of these wells between the shepherds of Isaac and those of his enemies. It also means "dust" like the dust of the quarreling that pollutes the water of the well, making it impossible to consume it any more. At this stage one needs to dig deeper. Sitnah means "adversary", the one who hates. It also means "stones" like stones of opposition and of contest that can hinder the flow of the water. This is the demonic resistance when we dig. At this stage we need to again dig deeper. We finally arrive at "Réhoboth" which means "enlargement" or well of the oath. This is where God enlarges us and expressively and definitively decrees the return of the blessing.

These three wells speak to us symbolically of the three internal wells of the Holy Spirit that are in us: anointing, power and glory. It is in a methodical and progressive way that God liberates these three wells in us. It is in persevering faith that we see them become more and more liberated. This is why we should never stop expecting when we see the anointing manifest. At this stage we need to still be thirsty and persevere until power and glory come forth. Because at the level of anointing there can still be dust that pollutes our internal source. This is why often, even if we have tasted the manifestation of God's anointing on our lives, we do not see His power manifest itself through the signs that accompany the preaching of His word as it is written in the Bible. And this well of anointing is also very fragile when the foundation stones of the word are not yet in us. This is why we must persevere until the second well springs forth which is the power of the martyr. But we find very hard stones here: the false securities of religiosity that refuse the martyr. In order to avoid the martyr one has invented "false grace". These opposing stones that hinder the flow of the water have to be shaken by the judgment of God, by a revelation of where we truly stand as a consequence of the message of false grace. This shaking provokes a spiritual enlargement which brings the water to start rising again. It is the gushing of Rehoboth, the well of the glory. Then God takes us to Beer Sheba to establish the basis of His word in us. It is the place of the pronouncement of the oath of the covenant of marriage before the reestablished altar of marriage (Isaac built an altar here and called on the name of the Lord, **Genesis 26:25**). It is the place from where we see the oaths that God speaks in the heavenly places come down. They come in the form of decrees that are executed on earth in order to bless His people so that they will be entirely restored in their heritage.

Unfortunately, as it arrived to Isaac, these inner wells that constitute our heritage can be robbed or polluted by the enemy. This happens when we alienate ourselves from the covenant of God. When a nation breaks the covenant it is no longer under any kind of protection. This is how it

falls under the judgement and the wrath of God. **Jeremiah 5:5-6**: "*I will go to the great and will speak to them, for they know the way of the Lord and the ordinance of their God. But they too, with one accord, have broken the yoke and burst the bonds. Therefore a lion from the forest will slay them, a wolf of the deserts will destroy them, a leopard is watching their cities. Everyone who goes out of them will be torn in pieces, because their transgressions are many, their apostasies are numerous*".

## **2. Abandoning the covenant**

**I Kings 19:10**: "*For the sons of Israel have forsaken Your covenant, torn down Your altars and killed Your prophets with the sword*".

### **2.1. Abandoning the covenant**

We know that the covenant is abandoned when there is no more obedience to the word of God and when the people no longer knows what the fear of His name means. This starts when we alienate ourselves from the word of God. We will then no longer know His ways because it is His word that gives light to the way before our feet. **Psalms 119:105**: "*Your word is a lamp to my feet and a light to my path*".

We abandon the covenant when we start to reject the word of God as the only norm of life and replace it with precepts or human traditions, or when this word does not make us tremble any more and we start to interpret it so that it fits with our life and adapt God to our image. If we do this, we use the word of God to compose a menu that meets our taste. We take what we like and leave out what we don't like. When we push the word of God aside like this we break the covenant of love, because the apostle John tells us in **I John 5:3**: "*For this is the love of God, that we keep His commandments; and His commandments are not burdensome*". This is actually an instruction that comes from the very mouth of our Lord, **John 14:15**: "*If you love Me, you will keep My commandments*". Consequently, no longer obeying the word of God comes back to creating the conditions that lead to a transgression of the covenant, because every covenant bases on the commitment of two parties. When one of the parties no longer respects its commitment, this is the sign of a violated covenant.

### **2.2. Throwing over the altars**

When the altars are thrown over there is no more genuine adoration of the one true God. Also, the fire of God cannot come down any more to consume the holocaust, because the sacrifice offered is not acceptable. It is thus a foreign fire that comes down that brings mix and idolatry. When the altars are thrown down, the covenant of blood is broken because the blood of Jesus no longer constitutes the only sacrificial offer that opens the way to heaven. It becomes one way among others. When the altars are thrown over, God no longer sits as King in our hearts. He cohabits with idols. The temple is thus polluted by impure spirits who, pretending that they are the Holy Spirit, introduce seduction and spiritual prostitution.

One of the manifest signs that the altars are thrown down is when we try to create unity at any price - and then ask God to send down His fire on this unity. But it is this type of mix that prepares the way for the return of the one single religion of the tower of Babel. "*Speaking the same language*" in order to be recognized and accepted. But the false unity is right here. It characterizes the prostitute that is so profoundly different to the bride. The bride is pure without mix, her entire heart is for her bridegroom. Throwing the altars over gets us out of the protection of God. It incurs the judgement and the wrath of God that come on the sons of disobedience, because the blood of Jesus cannot witness in our favor any more.

### 2.3. Killing the prophets

The prophets get killed when the voice of the Lord is rejected. They get stoned with the tongue, intimidated by the leaders of the people and driven into Elijah caves or thrown into Jeremiah cisterns. At that moment their word is neither listened to nor heard, because it disturbs. So silence is imposed on them because their speech demands a constant shift in perspective: They say to cry when everybody wants to laugh. They say to sing songs of lament when everybody has joy. They say it is night when everybody thinks it is the middle of the day. They say that the walls are in ruin when everybody proudly admires its pretty constructions.

When the prophets are killed the ears of the people become deformed. The people lose the practice of hearing the true word of God and get accustomed to seduction, easily accepting error instead of truth. Paul says to Timothy: *"For the time will come when they will not endure sound doctrine; but wanting to have their ears tickled, they will accumulate for themselves teachers in accordance to their own desires, and will turn away their ears from the truth and will turn aside to myths"* (**2 Timothy 4:3-4**). Deformed ears open the door to false doctrines and false prophets that walk on the way of Balaam and pervert the way of the truth. They are the ones who accept to tell the people what they want to hear in exchange for a salary, honors and the certainty of being accepted. Unfortunately, the deformed ears of the people sometimes even transform real prophets of God into cheap and contemptible seers, vain prophets who prophecy for pieces of bread and barley.

## Chapter II: The heritage (Isaiah 49:8)

### I. The restoration for the end times

It is the answer of God to the cries of the priests who weep, but also to the complaint of Elija in **I Kings 19:10**: "*For the sons of Israel have forsaken Your covenant, torn down Your altars and killed Your prophets with the sword*". And this response consists precisely in the restoration of the covenant that accompanies the return of the Spirit of Elijah in the midst of the people for the re-establishment of the altar of the Lord on its foundations. Only then can the wells be dug free for the distribution of the desolate heritages. **Isaiah 49:8**: "*Thus says the Lord, 'In a favorable time I have answered You, and in a day of salvation I have helped You; and I will keep You and give You for a covenant of the people, to restore the land, to make them inherit the desolate heritages'*".

#### I.1. The restoration of the covenant of Levi

##### (Malachi 2)

It is in the book of Malachi that we first hear speak of this covenant with the words "*My covenant with Levi*". The Bible does not speak of it before. But when we read an episode of the life of the people of Israel we understand that this covenant was devoted and sealed after the unfortunate event with the golden calf, **Exodus 32:25-29**: "*Now when Moses saw that the people were out of control - for Aaron had let them get out of control to be a derision among their enemies - then Moses stood in the gate of the camp, and said, 'Whoever is for the Lord, come to me!'. And all the sons of Levi gathered together to him. Then Moses said, 'Dedicate yourselves today to the Lord - for every man has been against his son and against his brother - in order that He may bestow a blessing upon you today'*".

The covenant of Levi is the covenant of God with an entirely consecrated people that is set aside for Him. A priesthood. The new covenant through the blood of Jesus speaks of a people bought by this blood as of a people of priests totally set aside for God, **I Peter 2:9**: "*But you are a chosen race, a royal priesthood, a holy nation, a people for God's own possession*". And also **Revelation 1:5-6**: "*To Him who loves us and released us from our sins by His blood - and He has made us to be a kingdom, priests to His God and Father*". The covenant of Levi manifests the real character of the church who comes out of all idolatrous systems and assemblies, thus forming the body of Christ - very much like the sons of Levi who, in order to answer the call of Moses, left the camp to join him. It says in **Exodus 32** that Moses stood at the gate of the camp. So does the true bride of the Lord. She is the one who, in contrast to the prostitute, leaves the camp to join her beloved. The people which enters this covenant of Levi with God manifests the pure, holy and sacred character of its "*covenant of love*" with God in its walk. It is a people that understands that it has been engaged to only one husband: Jesus Christ. **2 Corinthians 11:2**: "*For I am jealous for you with a godly jealousy; for I betrothed you to one husband, so that to Christ I might present you as a pure virgin*". The pure virgin lets nobody else touch her and guards herself for her husband.

The covenant of Levi is a marriage covenant of the David-Jonathan type. It is revealed in its pure, holy and sacred character. The covenant between David and Jonathan is a love covenant. It reveals the love and the passion that are contained in marriage (it is a covenant of fire). The covenant of Levi goes farther by revealing other characteristics of the marriage that God wants to restore in those last times in order to prepare the bride for the wedding of the Lamb. Thus, while the covenant between David and Jonathan shows the strength of the bonds of love in the marriage, the covenant of Levi brings forth the other aspects of marriage. These are mutual respect, the fear of God, truth and faithfulness. Every marriage bears obligations or duties next

to its rights and advantages, **Psalm 25:14**: "*The secret of the Lord is for those who fear Him, and He will make them know His covenant*". Our covenant of love with God also contains duties. These are the commitments that we make towards Him like in a civil marriage where both sides owe assistance, help and faithfulness to each other. We have too often understood the terms of our covenant of love with God as if there were only commitments on one side, namely God committing Himself to us with assistance, help and faithfulness. And because of our bad understanding of this covenant of love that has been contracted through the blood of Jesus, we have allowed ourselves to betray the covenant of Levi.

**Malachi 2** clearly tells us what this betrayal of the covenant consists of:

- Turning aside from the ways of God, **Malachi 2:8**: "*But as for you, you have turned aside from the way; you have caused many to stumble by the instruction; you have corrupted the covenant of Levi,' says the Lord of hosts*". This is the violation of the commitment of respect and fear contained in the covenant of love.
- Being unfaithful towards God, **Malachi 2:10; 11; 14-16**: "*Why do we deal treacherously each against his brother so as to profane the covenant of our fathers?' Judah has dealt treacherously. Because the Lord has been a witness between you and the wife of your youth, against whom you have dealt treacherously, though she is your companion and your wife by covenant. Take heed then to your spirit, and let no one deal treacherously against the wife of your youth. 'For I hate divorce,' says the Lord, the God of Israel. 'So take heed to your spirit, that you do not deal treacherously'*". We are unfaithful towards God when we have something in our heart that cohabits with God (as we have just seen in part 2.2. of the previous chapter on the altars thrown over). We despise the most holy place by offering defiled foods on His altar. This is the mix of idolatry. We thus consider His table to be despised (**Malachi 1:7**). At this moment we violate the commitment of faithfulness that is contained in the covenant of love.
- Confusion, **Malachi 2:17**: "*Yet you say, 'How have we wearied Him?'. In that you say, 'Everyone who does evil is good in the sight of the Lord'*". The difference between what is cheap and what is precious, between what is profane and what is pure is no longer made. This has come to a point where good is called evil and evil is called good. This happens when the way of truth is perverted because we have killed the true prophets by replacing them with pillows prophets (**Ezekiel 13:18**, as discussed before). At this moment we violate the commitment of truth contained in the covenant of love because we allow error to enter in. Pillow prophets degrade the way of truth. Not only do they not teach the people to make a difference between what is pure and what is profane, but they also weigh down the heart of the just by lies and strengthen the hands of the wicked. They thus hinder them from leaving their bad ways and coming to life again (**Ezekiel 13:20; 22**).

The violation of the covenant of Levi has consequences. These are found in the same chapter of Malachi. **Verses 2 and 3**: "*If you do not listen, and if you do not take it to heart to give honor to My name, then I will send the curse upon you and I will curse your blessings. Behold, I am going to rebuke your offspring*". **Verse 9**: "*So I also have made you despised and abased before all the people, just as you are not keeping My ways*". When we see the manifest violation of the covenant of Levi, God closes heaven. Life no longer flows because the covenant of love is broken. Sterility sets in because the bridegroom turns away from His bride who is longer the object of His desires. There is no more fruitfulness, the wells are dry.

The churches and other groupings no longer represent the characteristics of this covenant. It is time for it to be restored, **Malachi 2:5-6**: "My covenant with him was one of life and peace, and I gave them to him as an object of reverence; so he revered Me and stood in awe of My name. True instruction was in his mouth and unrighteousness was not found on his lips; he walked with Me in peace and uprightness, and he turned many back from iniquity". The consequence of the restoration of this covenant is the return of life and fruitfulness. It is the consequence of a blessed marriage that brings forth fruits of love which are spiritual pregnancies that birth blessing and abundance.

## 1.2. The restoration of the spirit of Elijah

It is the restoration of the paternal covenant of transmission for the restoration of the end times (**Acts 3:21**). **Malachi 3:1**: "Behold, I am going to send My messenger, and he will clear the way before Me. And the Lord, whom you seek, will suddenly come to His temple; and the messenger of the covenant, in whom you delight, behold, He is coming". **Malachi 4:5-6**: "Behold, I am going to send you Elijah the prophet before the coming of the great and terrible day of the Lord. He will restore the hearts of the fathers to their children and the hearts of the children to their fathers, so that I will not come and smite the land with a curse". The restoration of the spirit of Elijah means the return of the true prophetic anointing to the midst of the people of God. God will sharpen His cutting sword in the mouth of His Elijahs for combatting the prophets of Baal who are obstacle stones for His people (**Revelation 2:16**).

It is the return of the authority of the word of God in the midst of His people so that the dawn can come, the sun of righteousness, **Isaiah 8:20**: "To the law and to the testimony! If they do not speak according to this word, it is because they have no dawn". **Malachi 4:2**: "But for you who fear My name, the sun of righteousness will rise". The spirit of Elijah restored in the end-time church is in correlation with the message of the three angels (found in first part of this book):

- The covenant of Levi is being proclaimed. It is the prophetic anointing of the end times that speaks of the sanctification of the bride. This is the anointing of the "John the Baptists" that leads to repentance. It is a call to come back to the fear of God, the message of the first angel. The messages of the end times will undoubtedly have the character of John the Baptist. The spirit of Elijah will be their distinguishing mark. It is the spirit of the one who prepares the way of the Lord in the hearts through repentance. The iniquities conceived in the house of God will be exposed.
- The purification of the sons of Levi is prepared. **Malachi 3:3**: "He will sit as a smelter and purifier of silver, and He will purify the sons of Levi and refine them like gold and silver". The Spirit of Elijah will sort out between the sons of Levi. It is the separation of the bride and the prostitute that has been decreed for the end times. It is a call to separate from Babylon, the message of the second angel. The spiritual prostitution that prevails in the churches will be denounced.
- The re-establishment of the altar honors the Lord. **Malachi 3:3-4**: "So that they may present to the Lord offerings in righteousness. Then the offering of Judah and Jerusalem will be pleasing to the Lord as in the days of old and as in former years". It is a call to come back to true adoration, the message of the third angel.

## 1.3. The restoration of the altar

It is thus the return of the spirit of Elijah that allows the re-establishment of the altar on its foundations. According to Exodus and Ezekiel, 4 horns came out of the altar. And these 4 horns had to be purified by the blood of the expiatory victim, an image for Christ. These horns, a term



that means "power", represent 4 powerful truths for us as priests of the new covenant. They allow us to approach the throne of grace with assurance. This is why the re-establishment of the altar in our lives comes through the restoration of these 4 truths. Without them we have no legitimacy before God. Those horns are: the power of the Cross, the power of the Resurrection, the power of the word of God and the power of the Name of Jesus.

I. The power of the cross. **I Corinthians 1:18**: "*For the word of the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God*". And further on **verses 23 and 24** says: "*but we preach Christ crucified, to Jews a stumbling block and to Gentiles foolishness, but to those who are the called, both Jews and Greeks, Christ the power of God and the wisdom of God*". Through the sacrifice of Jesus Christ, a power of justification and a power of liberation are released at the same time.

A power of justification before God because the work completed at calvary is a complete and perfect work. Through the blood of Jesus we have the redemption of our sins and thus favorable access to the Father. The reconciliation and the forgiveness of sins are only accomplished by means of the blood of Jesus. This blood is efficient before God to accomplish our repurchase, a thing that the Mosaic law - which was still good - could not do. It is only through the blood of Jesus that we have access to the throne of the grace of God. It is the only way which God has approved of to allow us to cross the pit of separation created by sin.

A power of liberation in the face of the devil, **Hebrews 2:14-15**: "*Therefore, since the children share in flesh and blood, He Himself likewise also partook of the same, that through death He might render powerless him who had the power of death, that is, the devil, and might free those who through fear of death were subject to slavery all their lives*". And Paul tells us in his letter to the **Colossians 1:13-14**: "*For He rescued us from the domain of darkness, and transferred us to the kingdom of His beloved Son, in whom we have redemption, the forgiveness of sins*". And further on in verse **15 of chapter 2**: "*When He had disarmed the rulers and authorities, He made a public display of them, having triumphed over them through Him*".

When it comes to sin, the work of the cross produces a liberation in us. This happens in four areas. Its goal is to set the order and harmony that God has planned for us before the foundation of the world free. The number 4 represents the order foreseen by God for all created things. The Cross sets us free from the wages of sin which is death, from the slavery of sin, from the power of sin which is the law and from the body of sin which is the flesh. **Romans 6:23**: "*For the wages of sin is death*". **Romans 6:6-7**: "*knowing this, that our old self was crucified with Him, in order that our body of sin might be done away with, so that we would no longer be slaves to sin; for he who has died is freed from sin*". **Romans 6:16-18**: "*You are slaves of the one whom you obey, either of sin resulting in death... And having been freed from sin...*". **Romans 6:22**: "*But now having been freed from sin and enslaved to God...*". And lastly **I Corinthians 15:56**: "*The sting of death is sin, and the power of sin is the law*".

And the order of God comes into our lives by the power of the Cross. Whilst we have been under the power of condemnation of death (the wages of sin), the Cross brings us the free gift of God which is eternal life in Jesus Christ. Whilst we have been under the power of the slavery of sin, the Cross introduces us into the righteousness of God. Whilst we have been under the power of the law, the Cross makes us know the love of God through the revelation of His grace. And lastly whilst we walked in the flesh under the grip of our old nature in Adam, the Cross gives us the power to walk according to the Spirit so that we bring fruit that corresponds with our new nature in Jesus Christ.

The power of the Cross liberates the anointing oil of the tabernacle on the church who in turn becomes the salt of the world. The preaching of the Cross becomes the power of God for the salvation of many in this very moment. In **Luke 4:16-21** Jesus read **Isaiah 61** when He entered the synagogue. He concluded by saying that this passage was now fulfilled in Him because He was the Anointed of the Lord. The pharisees could neither understand nor receive this revelation because the principle of the Cross is a scandal for the religious spirits. The Cross only liberates its power for those who have died to their own wisdom. The first major biblical truth is: **God is love.**

2. The power of the resurrection. **Ephesians 1:18-21**: "*I pray that the eyes of your heart may be enlightened, so that you will know what is the hope of His calling, what are the riches of the glory of His inheritance in the saints, and what is the surpassing greatness of His power toward us who believe. These are in accordance with the working of the strength of His might which He brought about in Christ, when He raised Him from the dead and seated Him at His right hand in the heavenly places, far above all rule and authority and power and dominion, and every name that is named, not only in this age but also in the one to come*". Paul also speaks to the Philippians about the true circumcision which is operated by the Spirit in our hearts and of the power of the resurrection deployed in Christ, **Philippians 3:10**: "*That I may know Him and the power of His resurrection and the fellowship of His sufferings*". The power of resurrection comes when the power of the Cross has been applied to our life. It then sets the new life free. **Romans 6:4**: "*Therefore we have been buried with Him through baptism into death, so that as Christ was raised from the dead through the glory of the Father, so we too might walk in newness of life*". If we have not encountered the power of the Cross, we cannot live the power of the resurrection that makes us sit in heavenly places with Christ - above all authority, power and dominion. **Philippians 3:20-21**: "*For our citizenship is in heaven, from which also we eagerly wait for a Savior, the Lord Jesus Christ; who will transform the body of our humble state into conformity with the body of His glory, by the exertion of the power that He has even to subject all things to Himself*".

The power of the resurrection opens the third part of the tabernacle for us: the most holy place. It is the place of the cloud and the glory of God. In this third part of the tabernacle we find the ark of the covenant and of the testimony. Amongst other items, it contains the rod of Aaron that flourished, a symbol of the resurrection. The power of the resurrection gives us the means to evolve in conformity to our new nature. This new nature is no longer earthly and carnal but heavenly and spiritual. Even if our body of humiliation has not yet been glorified, we are already citizens of heaven and seated with Christ in heavenly places. The second major biblical truth is: **God is Spirit.**

3. The power of the word. The word of God contains a power of life and a power of fire at the same time. **Romans 1:16**: "*For I am not ashamed of the gospel, for it is the power of God for salvation to everyone who believes*". It is a power of life because when it is sown it generates faith and this faith liberates life in the one who receives it. Paul ends this passage by the following verse which says: "*For in it the righteousness of God is revealed from faith to faith; as it is written, 'But the righteous man shall live by faith'*" (**Romans 1:17**). **John 1:1-4**: "*In the beginning was the word, and the word was with God, and the word was God. He was in the beginning with God. All things came into being through Him, and apart from Him nothing came into being that has come into being. In Him was life, and the life was the Light of men*". Of course this passage speaks of Jesus who is the word that became flesh. But we also see here that the word is described as the "principle of life" that generates life, because all things have been created through the word. This is the creative power of the word that comes out of the mouth of God and calls the things that are not yet into existence and names them as if they existed already. The principle of life that allows us to live a

spiritual life from above is inseparable from the word of God which is Jesus Christ Himself. His words are Spirit and life (**John 6:63**).

It is also a fire that burns, slices, separates, penetrates and judges. God already told Jeremiah "My word shall be like fire in your mouth". This is the fire of the word that burns the dead works and the bonds of the flesh in our lives. When the word of God penetrates us, it has to cut and operate a profound work of circumcision in our hearts. It is the sword spoken of in **Hebrews 4:12**: "For the word of God is living and active and sharper than any two-edged sword, and piercing as far as the division of soul and spirit, of both joints and marrow". It penetrates profoundly and thus probes the depths of our being: "it judges the thoughts and intentions of the heart". It reveals the eyes of Jesus to us like a flame of fire that probes the hearts and the kidneys as John saw it, **Revelation 1:14**: "His eyes were like a flame of fire". It is by this flame of fire that Jesus reveals Himself to the church of Thyatira, **Revelation 2:18**: "I am He who searches the minds and hearts; and I will give to each one of you according to your deeds". This word that probes us is the eyes of Jesus, because His eyes go to the deepest place to reveal what is hidden and secret. **Hebrews 4:13**: "And there is no creature hidden from His sight, but all things are open and laid bare to the eyes of Him with whom we have to do". And lastly **Revelation 19** reveals Jesus as "word of God" (**verse 13**) that pronounces righteousness (**verse 11**) and judgement (**verse 15**). First we see His eyes revealed again as a flame of fire (**verse 12**), then in **verse 15** it says: "From His mouth comes a sharp sword, so that with it He may strike down the nations, and He will rule them with a rod of iron; and He treads the wine press of the fierce wrath of God, the Almighty". This is the third major biblical truth: **God is Holy**.

4. The power of the Name of Jesus. This is the key that opens the room of the treasures of heaven. **John 14:13-14**: "Whatever you ask in My name, that will I do, so that the Father may be glorified in the Son. If you ask Me anything in My name, I will do it". But so that this key can truly give access to the treasures of heaven, it must be based on the preceding corn which is the "power of the word of God". Only the word of God when enlightened by the Holy Spirit gives us the means to know the will of God for our lives. Thus **1 John 5:14-15** gives us an essential key for the answering of our prayers made in the name of Jesus. The treasures of heaven are only set free by prayer that is according to the will of God: "This is the confidence which we have before Him, that, if we ask anything according to His will, He hears us. And if we know that He hears us in whatever we ask, we know that we have the requests which we have asked from Him".

It is this power that touches the heart of God to set free miracles, **Mark 16:17-18**: "These signs will accompany those who have believed: in My name they will cast out demons, they will speak with new tongues; they will pick up serpents, and if they drink any deadly poison, it will not hurt them; they will lay hands on the sick, and they will recover".

But the name of Jesus only manifests "power" for those who have known the power of the Cross, the power of the Resurrection and the power of the word. If we call on this name without living these three truths, we are into magic like the sons of Sceva (**Acts 19:13-17**). The fourth major biblical truth is: **God is light**.

## **2. The restoration of the desolate heritages**

When the altar has been re-established and the sons of Levi present their offerings there, God accepts the sacrifice and remembers His covenants. He then opens the gates of heaven to send the rain. Elijah was a forerunner. Through his very life he restored the altar of the Lord and entered into the covenant. At mount Carmel he interceded and the rain came down. He prefigures this church of the reform. This church births in pain, publicly confronts the doctrine of

Jezebel (false grace) and erects a communal altar to her Lord. God hears the heart of His bride, the wife of the Lamb. It is remarkable that the expression "wife of the Lamb" used in **Revelation 21:9** is translated by "Echèt Haséh". The word "Echèt" which translates the notion of the woman as a wife has a value of **44**. This is the same value as the value of the name of Elijah "Elyouh". The church transports the nature of Christ. She gives birth to "Elisha". **1 Kings 19:16** teaches us that "Elychah" (Elisha) is the son of "Chafat" (Shaphat), a word which means "judgement". The value of this last word is **47**, the same value as the word "Maiym", the waters, and again the same value as the word "Michrhah", anointing, same value as the word "Hamachiarh", the Messiah, same value as the word "Edout", witness in the expression "the spirit of prophecy is the witness of Jesus". The judgement of God in His people is necessary in order to recreate as we have seen in the beginning of this book. The waters of judgement have to absorb all unrighteousness that is present in the churches. That is the condition for the true anointing of our Lord to be liberated and give life to dry wells. The real witness of the church is that of truth. It is transported by the bride, the wife of the Lamb. It is not the religious lies transported by the prostitute, the culmination of all religious systems made by man's hands. The word truth "Emèt" and the word church "Quaal" as they appear in Scripture both have the same number of **36**. We know that the Bible says that the church is the foundation and pillar of truth. Not the churches of the church systems, but the church, the living body of the Lord. It is also a remarkable fact that the expression "the harlot" (**Revelation 17:1**) "Hayéchévét", the word "lie" (**2 Thessalonians 2:11**) "Chaquèr" and the expression "man of lawlessness" (**2 Thessalonians 2:3**) "Hiych Harataah" all have the same value of **60**.

The name "Elychah" (Elisha) has the value of **60**, the expression "Béèr mayim" (wells of water) has a value of **61** and the word "Nérhalot" (heritages) in the expression "desolate heritages" in **Isaiah 49:8** has the value of **62**. The message of this progression is clear. The double portion of the spirit of Elijah in Elisha judges unrighteousness, opens the water wells and restores the desolate heritages. The value of "Elychah" is the same as the one that relates to unrighteousness because the Bible speaks of seduction. Seduction always presents a false look-alike. Seduction makes falseness gleam as truth - up to the point of seducing even the elect if possible by false sings and wonders (**2 Thessalonians 2**).

The double portion that Elisha received allowed him to live 14 miracles. They are a prophetic symbol for the church of the restoration of the 14 sources that will allow her to find her entire heritage again.

### 2.1. The purification of the waters by salt

**2 Kings 2:19-21**: "Then the men of the city said to Elisha, 'Behold now, the situation of this city is pleasant, as my lord sees; but the water is bad and the land is unfruitful.' He said, 'Bring me a new jar, and put salt in it.' So they brought it to him. He went out to the spring of water and threw salt in it and said, 'Thus says the Lord, 'I have purified these waters; there shall not be from there death or unfruitfulness any longer.'" So the waters have been purified to this day, according to the word of Elisha which he spoke".

This acts stands for the restoration of the witness of the church in the world as "salt of the earth". The church needs to regain her taste so that the world can see the splendor of the gospel of Christ shine. Otherwise darkness will never be confronted. When the church finds her role as salt back, she is released in the waters of the nations that generated sterility and death - so that the life can come back. As long as the church does not walk in her role as salt, she cannot accomplish her mission, which is to manifest the Kingdom of God on the earth by being a witness of the presence of God. The accomplishment of this mission has a decisive character

concerning the return of the Lord (**Matthew 24:14**: *"This gospel of the kingdom shall be preached in the whole world as a testimony to all the nations, and then the end will come".*) Ezekiel (**Ezekiel 47**) saw the water flowing out of the temple. This water descends from the throne of God in the heavens. He saw this water flow into the sea to bring life there. Everywhere this water flowed it brought life. Yet, there were places where this water flowed but the life did not naturally come back. These are places that have to be left for the salt for their cleansing. These are the swamps and marshes spoken of in **verse 11**. Because of their form they do not allow the flow of water. They are nests of microbes where impurities and sicknesses develop easily. This explains the need of these places for a special treatment *"But its swamps and marshes will not become fresh; they will be left for salt"*.

When the church finds her taste again, God takes her and throws her into these places that do not naturally receive this water from heaven. This is due to the forces of darkness that rule there. At this moment, darkness is really confronted, **Isaiah 9:2**: *"The people who walk in darkness will see a great light; Those who live in a dark land, the light will shine on them"*.

## 2.2. The miracle with the widow's oil

**2 Kings 4:3-4**: *"Then he said, 'Go, borrow vessels at large for yourself from all your neighbors, even empty vessels; do not get a few. And you shall go in and shut the door behind you and your sons, and pour out into all these vessels, and you shall set aside what is full'"*.

This miracle stands for the full and complete restoration of real evangelism on the level of its fruit. The sown word has to generate a communication of life. The oil that God puts in us has to flow in the empty vessels of our neighbors. This happens when we are in contact with them in order to witness about the hope that is in us.

But the miracle of the oil that flows into the empty vessels only happens when the church, restored in its role of salt of the world, has found its flavor again. At that point, we do not simply communicate a belief but life itself. It is like what happened after the witness of the Samaritan woman. The people of her town did not only believe because of what she said about Jesus, but because after this they heard Him themselves (**John 4:42**). The life of Jesus is actually communicated when lives are truly filled with His presence (symbolized by the vessels full of oil) after the word is given.

God does not desire a people who knows Him in a theoretical fashion through intellectual understanding acquired by reading the word. What He desires is a people who truly know Him because of a revelation of who He is. This revelation should not remain on the level of our head but must have descended in the heart. This is eternal life: To know God as a "living" God who communicates "life" to those who receive Him.

## 2.3. The resurrection of the Son of the Shunammite

**2 Kings 4:32-35**: *"When Elisha came into the house, behold the lad was dead and laid on his bed. So he entered and shut the door behind them both and prayed to the Lord. And he went up and lay on the child, and put his mouth on his mouth and his eyes on his eyes and his hands on his hands, and he stretched himself on him; and the flesh of the child became warm. Then he returned and walked in the house once back and forth, and went up and stretched himself on him; and the lad sneezed seven times and the lad opened his eyes"*.

This resurrection stands for the resurrection of the church of the Lord as a body, a living organism who walks in the fullness of the Spirit of God. We notice that this resurrection took place in several steps. Each step has a vital importance for us:

- The eyes on the eyes: In order to resurrect the church, God has to first restore the vision of the church so that she sees how God sees.
- The mouth on the mouth: The church will then be renewed in the word of God so that she can be the voice that God desires in the midst of this perverse generation.
- The hands on the hands: The church will be restored in her commission to accomplish not her own works but those that God has prepared before for her to accomplish.

Then we read that Elisha had to lay on the child so that his flesh became warm. This means that the restoration of the vital functions is not enough for the miracle of the resurrection of the body. In order to move it needs one essential thing: The flesh needs to warm up, because death has invaded its members. It has become cold and can no longer move. The flesh corresponds to faith as we have seen in chapter 1 of part 2. It is faith that generates movement in the spiritual world: *"We walk by faith not by sight"*. When true faith is there we can see the glory of God manifest. This is what Jesus said to Martha concerning the resurrection of Lazarus: *"If you believe you will see the glory of God"*.

Faith needs the fullness of the Spirit of God to be activated in us so that it can produce a movement - again in us - that makes us enter into God's projects. This is why we see that the child only came back to life after sneezing seven times. The child sneezing seven times speaks of the church resurrecting with the fullness of the Spirit. This then makes her an army that has the means to walk with authority and power in its calling. It is this army that will pull the arrow of victory (of which we will speak as the last point) with determination.

#### 2.4. The purification of the stew

**2 Kings 4:38-41:** *"When Elisha returned to Gilgal, there was a famine in the land. As the sons of the prophets were sitting before him, he said to his servant, 'Put on the large pot and boil stew for the sons of the prophets.' Then one went out into the field to gather herbs, and found a wild vine and gathered from it his lap full of wild gourds, and came and sliced them into the pot of stew, for they did not know what they were. So they poured it out for the men to eat. And as they were eating of the stew, they cried out and said, 'O man of God, there is death in the pot.' And they were unable to eat. But he said, 'Now bring meal.' He threw it into the pot and said, 'Pour it out for the people that they may eat.' Then there was no harm in the pot".*

The purification of the stew through Elisha symbolizes the return of the real message of the Cross that alone brings true life. The restoration of this message in its purity will provoke the destruction of the false grace message. The teaching of a false grace has introduced death into the church through the false salvation security it entails. This message of false grace is the error that perverts the entire content and becomes poisoned food when mixed with the truth of the word. These are impure foods which, once found in the fields of the world, are brought into the temple of the Lord by spirits of Balaam and Jezebel. These spirits prevail in the people of God in order to nourish it with foods sacrificed to idols (**Revelation 2:14** and **2:20**). As this poison is mixed with truth, many think they can be a part of these things by just picking what is good. But this means forgetting that just a few drops of poison in a stew are sufficient to bring death to those who consume it. This is why God has to restore the true message of grace in all its splendor in these end times. True grace is revealed only through the Cross of Jesus Christ. This

message is contrary to the humanism of false grace. True grace profoundly changes the center of gravity of man. He is used to focussing on himself, now he is drawn to God.

There is a modern version of the message of the Cross that says "come and take", whilst the true message of the cross says "come and give your life, come and lose all your claims". **Luke 9:23-24**: "*If anyone wishes to come after Me, he must deny himself, and take up his cross daily and follow Me. For whoever wishes to save his life will lose it, but whoever loses his life for My sake, he is the one who will save it*". The modern substitute of the Cross does not put the sinner to death any more. It leaves his attachment to himself and his ambitions intact. But we must understand that the message of the Cross is a baptism into the death of Jesus Christ.

## 2.5. The multiplication of sacrificial giving

**2 Kings 4:42-43**: "*Now a man came from Baal-shalishah, and brought the man of God bread of the first fruits, twenty loaves of barley and fresh ears of grain in his sack. And he said, 'Give them to the people that they may eat.' His attendant said, 'What, will I set this before a hundred men?' But he said, 'Give them to the people that they may eat, for thus says the Lord, 'They shall eat and have some left over.'"*

This passage reminds us of the miracles of multiplication that Jesus did with the little food the disciples brought to Him. This act symbolizes the fact that when we bring the best we have to God, even if it is little, He multiplies it. In the above passage, the best is represented by the offering this man makes to the man of God from his first fruits. The blessing of this multiplication is a promise of God for when we honor Him with our goods, **Proverbs 3:9-10**: "*Honor the Lord from your wealth and from the first of all your produce; So your barns will be filled with plenty and your vats will overflow with new wine*".

But what God expects from us is the complete offering of our lives. Through this prophetic act of Elisha, God speaks of His desire to restore genuine service of worship in the church. Paul speaks of this in **Romans 12:1**: "*Therefore I urge you, brethren, by the mercies of God, to present your bodies a living and holy sacrifice, acceptable to God, which is your spiritual service of worship*".

## 2.6. The purification of Naaman

**2 Kings 5:1-12**. Here is the confrontation of the strong things of the world with the weak things that God chooses to use. But it is also the confrontation of the pride of the mighty with the folly of God that is so much wiser than all human wisdom. This is how God mightily uses those with a child's heart, **Matthew 11:25**: "*I praise You, Father, Lord of heaven and earth, that You have hidden these things from the wise and intelligent and have revealed them to infants*". This is because the Lord makes His glory shine forth when we are like children - never when we pretend to know it all. In this last case we are incapable of receiving revelation, since we already have a well fixed idea of how this revelation should come.

The way the purification of Naaman happened also shows us the fact that God will judge and confound the pride of the strong. It is reported that Naaman was strong, valiant and highly esteemed. His social position is the very contrary to that of the little girl that was used for his healing: she was a servant. God will confound the strong things of the world by using humble instruments. He will also confound the pride of the strong and the wise through the way He will act - a way that will appear foolish to some (**1 Corinthians 1:27**). Naaman was close to missing out on his healing because he got offended at the foolishness of God, when the prophet told him to simply go and wash in the Jordan seven times. Not only did this procedure seem too simple, but even worse it did not at all correspond to the serious religious ritual that religion

required: "Behold, I thought, he will surely come out to me and stand and call on the name of the Lord his God, and wave his hand over the place and cure the leper" (**2 Kings 5:11**). But God laughs at religious rituals and manifests His glory as He wishes. **1 Corinthians 1:25**: "Because the foolishness of God is wiser than men, and the weakness of God is stronger than men".

### 2.7. The sin of Gehazi

**2 Kings 5:15-27**. This sin is characteristic of the lie and the attempt to hide the truth of Ananias and Sapphira towards the Holy Spirit in the first days of the church. Peter had a word of revelation, and the judgement of God fell on them. The power of the Holy Spirit always works with His fire. Fire is necessary to establish the fear of God in His people. Because the people of God have not seen this type of judgement brought through the word of prophets, they have come to believe that God has changed. **Chapter 5 of Acts** speaks of this judgement on Ananias and Sapphira. In the end of **verse 5** it says "and great fear came over all who heard of it". The same thing happened when it was Sapphira's turn to be judged, **verse 11**: "And great fear came over the whole church, and over all who heard of these things".

### 2.8. The axe that floated

**2 Kings 6:1-6**: "Now the sons of the prophets said to Elisha, 'Behold now, the place before you where we are living is too limited for us. Please let us go to the Jordan and each of us take from there a beam, and let us make a place there for ourselves where we may live.' So he said, 'Go.' Then one said, 'Please be willing to go with your servants.' And he answered, 'I shall go.' So he went with them; and when they came to the Jordan, they cut down trees. But as one was felling a beam, the axe head fell into the water; and he cried out and said, 'Alas, my master! For it was borrowed.' Then the man of God said, 'Where did it fall?' And when he showed him the place, he cut off a stick and threw it in there, and made the iron float". The axe that floated speaks of the close return of Jesus Christ. He will strike the nations with an iron scepter, the iron of the rod. Through His judgments the Lord will make the church rise above the water of the nations, like Elisha who makes the iron float and thus brings it back to the surface of the water. The church is in the world but not of the world. One day she will have to lift herself out of the water of the nations to join her bridegroom, with whom she will come back to rule over them (**Psalm 149:5-9; Revelation 2:26-27; Revelation 19:15**).

God strongly stresses the reality of the return of Jesus Christ in His church. The church must understand that His Kingdom is not of this world and that her fatherland is heavenly. **Philippians 3:20**: "For our citizenship is in heaven, from which also we eagerly wait for a Savior, the Lord Jesus Christ".

### 2.9. Discernment

**2 Kings 6:8-12**. God increases our spiritual understanding so that His people know the strategies of the adversary and can thus thwart his plans. A greater precision will be given in prophetic knowledge and revelation, especially in prophetic intercession. This discernment is absolutely necessary in our end times.

### 2.10. The battle

**2 Kings 6:15-17**: "Now when the attendant of the man of God had risen early and gone out, behold, an army with horses and chariots was circling the city. And his servant said to him, 'Alas, my master! What shall we do?' So he answered, 'Do not fear, for those who are with us are more than those who are with them.' Then Elisha prayed and said, 'O Lord, I pray, open his eyes that he may see'. And the



*Lord opened the servant's eyes and he saw; and behold, the mountain was full of horses and chariots of fire all around Elisha".*

God is lifting up His people into the dimension of real spiritual battle. He does this by having them take part in His heavenly counsel and by opening their eyes for the spiritual angelic world that aids them in the combat. The eyes of several will open to the fact that the victory is won in the heavenly places through our position (**Ephesians 6:12**). Far too often we have gone into the battle without understanding its nature and its rules. The word of God tells us in Ephesians that the struggle is against a spiritual demonic organization that is positioned in the heavenly places and not on the earth, even if it is on the earth that we see the consequences of this battle. Also, it is only by going up into the heavenly places where we are seated with Jesus Christ that we can enter the battle correctly. Paul also tells us in Ephesians about the many weapons at our disposition for this battle. But we must understand that their nature is also spiritual and that we cannot put them on lightly. If we do not understand their spiritual value, they are of no help for us. If we want to put them on correctly, this may not be done on the psychic level. Paul says in Corinthians that these weapons are not carnal, but spiritual and powerful through the virtue of God to attack any demonic resistance - if they are used with discernment. **2 Corinthians 10:3-4**: "*For though we walk in the flesh, we do not war according to the flesh, for the weapons of our warfare are not of the flesh, but divinely powerful for the destruction of fortresses*". Otherwise, without spiritual discernment, we do not combat effectively but hit only water with our sword. There are certain so-called spiritual warfare groups where we hear the people call out the names of all possible and imaginable kinds of spirits so as to combat them in prayer. These are groups with ineffective swords. This is why God is lifting up an army that moves with the cloud of glory like in the desert. Real combat is to follow this cloud.

#### 2.11. The lepers

**2 Kings 7:5-13**. God will use those that are not liked to bring about this reform. The king did not receive the report of the lepers as good news because they were lepers. Had one of his servants not intervened and insisted on sending some horses to verify the situation (**verse 13**), the famine in the land would have continued. And this without reason, since God had already intervened and brought them deliverance by spreading panic in the camp of the Arameans (**verse 6**).

There are two more incidences in the Bible where we see that good news were not received as what they were. This happened again because the instruments used for their announcement were not esteemed as people from which one could decently receive these good news. In **Luke 24** it was women who were the first witnesses of the resurrection of Jesus. But when they went to announce this news to the disciples, they did not believe the women. The kind of instrument they were, women, hindered the disciples from believing the reality of this news. **Verse 11** tells us: "*But these words appeared to them as nonsense, and they would not believe them*". The Bible offers us another passage of the same nature. When Peter was liberated by an angel from his arrest in **Acts 12**, it was again a woman, even a servant, that saw him first. When she ran to tell the others it says in **verse 15**: "*They said to her, 'You are out of your mind!'*". We can assume by looking at these two examples that at the time women were certainly not considered as instruments that met the criteria of "*divine correctness*". It would be just the same today. Because of certain well established thought patterns on how God has to act and through whom He should do it, we are about to miss out on His visitation. Yet God is ready to surprise us with the instruments He uses to bring this true reform. This reform will not come about the way we expect it, where we expect it, nor by whom we expect it.

## 2.12. The 7 years of famine

**2 Kings 8:1-2:** *"Now Elisha spoke to the woman whose son he had restored to life, saying, 'Arise and go with your household, and sojourn wherever you can sojourn; for the Lord has called for a famine, and it will even come on the land for seven years.' So the woman arose and did according to the word of the man of God".*

God wants to make us attentive to the word of the prophets that announces judgement. For its own protection, the people of God should not neglect these warnings. Every time God announces judgement, He warns His entire people through the prophetic word, **Amos 3:7-8:** *"Surely the Lord God does nothing unless He reveals His secret counsel to His servants the prophets".* The people of God must pay attention to the warnings of the prophets. God will strongly bring more prophetic words of warning. The prophets will thus be encouraged to listen to God and then transmit what they have heard from Him. They are many who keep quiet because this attentive listening does not exist among the people of God. Because the people are deaf to the sound of the trumpet, some sentinels have packed their instruments in the closet. But the time is close where God will give courage to His servants again. Then they will announce what they are hearing from Him so that His people can be warned on time (**Amos 3:6**).

## 2.13. Jezebel delivered to the dogs

**2 Kings 9.** Under the ministry of Elisha, God anointed Jehu as king for an important mission. He was to execute the judgement of God on the house of Ahab by taking vengeance on Jezebel for the blood of the prophets of God. Jehu had to execute the judgement that God had decreed through the mouth of His servant Elisha (**1 Kings 21:17-23**). Jehu was a captain of the army (**2 Kings 9:5**). He prophetically represents the intercessors that God specifically anoints for this mission. They are anointed to proclaim the spiritual judgement decreed by God on the spirit of Jezebel by the prayer of authority. These prayers will cause judgement to come down everywhere this spirit prevails under the people of God. These prayers in authority have the power to reveal the hidden and perverse activity of this spirit and expose it to the light. This will come to a point where the eunuchs that have worked with this spirit for a long time will no longer be blind to its true nature. They will finally understand that there is no possibility of peace with Jezebel. They will throw her out of the house and deliver her corpse to the dogs.

## 2.14. The arrow of victory

**2 Kings 13:15-19.** The arrow speaks of the character of this victorious people that God raises in the end times. A people that walks in scrupulous obedience to the instructions of its God. A people that will not turn to the right nor to the left to walk on other paths. A people that will make the enemy bite the dust because of its obedience and perseverance (**Revelation 12:11**).

This people will walk in the fullness of its restored heritage: the anointing of the Holy Spirit, the power of the martyr and the hidden glory of the Father.

Back Cover:



### The Bride, the Daughter of Zion

The author Christian Pellone holds two doctorate degrees in physics and is currently employed as a researcher in France. He was born in 1952, is married and is the father of two children. He ministers as a prophet in the body of Christ.

The prophetic call that rests on Christian lies in the line of the anointing of Elijah, Jeremiah and John the Baptist. Three prophets who - in spite of themselves - seized by the vision, the heart and the mandate of God the Father, have been placed into a prophetic position to confront religious spirits.

Christian lives and carries a powerful message of God for today's church. It is a sound of reformation for the entire body of Christ before the return of the bridegroom. This is not about a simple change in the ecclesiastic systems. A profound change in our hearts is necessary, a sincere turning to come back to the heart of the Father.

The author has seen and touched the sufferings of the heart of the Father concerning the state of His church while the heavenly clock accelerates. Actually, although the church has attained a very high level of knowledge and revelation concerning the plans of God, it seems to be very distant from the original model. That is the foundation which has been laid by the first apostles and prophets. Many churches today are based on Babylonian structures that prevent the life of the Holy Spirit from genuinely flowing as God intended it.

Our Lord is re-emphasizing the message that He has addressed to the churches in Laodicea and Pergamum, because many false apostles and prophets have preached a message of false prosperity, false peace and false grace during the last years. They have introduced impure foods in the house of God, and have thus managed to pervert the voice of truth by leading the hearts of Christians away from what is meant by "a living and true service".

The end times are much closer than many might believe. The church as a living organism is actually hidden and suffers, because our Lord suffers to see the condition of the one that will become His bride. The bridegroom stands at the door, but He will not come before the birth pains in accomplishing the preparation of His beloved bride have produced their fruit.

The Sound that rings from this prophetic voice is thus a sound of preparation for the way of the Lord in the heart of those who belong to Him. The aim is that His bride becomes a shining crown in the hand of her Beloved. This bride's final glory will overtake the glory of the first church, because it is a bride without spot or wrinkle. She will be glorious and be presented to the heavenly bridegroom Jesus Christ.