

# THE CHARACTER OF GOD

## Study Three

### Light of Experience

#### “The Candlestick”

#263.1202

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(All bracketed [ ] words inserted into the following scriptures are the author’s paraphrase.)

## WORDS CLEANSE

Understanding the love of God is the only thing that will cure us of our sin nature; that will straighten out the iniquity – that distortion of thinking that separates us from the true God. Seeing His love truly for what it is and applying that to our heart – nothing else can save you. That is why in looking at the cross, looking at Christ – the character of Christ – we’re given no other name, no other character under heaven. Nothing short of that man who was made in the image of the invisible God can save you, because He realizes the depths of God’s love and that is why He is in God’s image, because He thinks, He knows, He **IS** like unto His Father. That is why we are saved by the faith OF Christ, the understanding that He possesses. Conveying that faith to us, receiving His understanding, going through experiences of life and receiving His understanding of His Father, letting us see and know and realize the love of God will save us. In Ephesians 5, for the last study, we were looking at the bride – what constitutes the bride, and the guests who are called to the wedding. I was reading out of Ephesians 5 – I want to go back to Ephesians 5 and share a couple more concepts to start this study on *The Character of God, Part Three*.

*Ephesians 5:25*

*25 Husbands, love your wives, even as Christ also loved the church, and gave himself for it;*

*26 That he might sanctify and cleanse it with the washing of water by the word, [or in word, in words]*

This does not say: “Christ gave Himself to cleanse the church” – it says: “He gave Himself to cleanse the church **with words**.” You see, that’s two different things. Again, in my denominational understanding, what was given me all of my Christian life is that Christ’s death paid a penalty – *paid my penalty* – and if I would simply believe *in* Christ, I wouldn’t have to pay my penalty and the Father would change His view toward me if I accepted the death of Christ. But what we read in Ephesians 5 states that He gave Himself, and I believe Calvary is what Paul is talking about – Christ gave Himself so that He could cleanse us *using words*. You cannot touch another heart in a sanctified way, in a good way – give someone something – if they don’t trust you. How can He cleanse us *using words* if we’re

not going to listen? How can He cleanse us using words if we're not going to believe Him? It's laughable to think that Jesus Christ would lead us in any other way than that which is accurate. How do we know we can trust Him? Paul writes in Ephesians 5: "*Christ gave Himself for the church so that He could cleanse us using words.*"

Now I know there are many reasons why Christ gave Himself at Calvary. One of them is so that He could cleanse us using words, so that we would trust Him; we would know that He has our best in mind. We know we can trust Him because He gave His very life, performing the will of His Father. This is applied to the marriage – verse 27:

*Ephesians 5:27*

*27 That he might present it [the church] to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.*

You see, when you receive the love – when you know God loves you as much as His only birthed Son – when you receive that love, you still have the iniquity. You still have those things that cause you to rise up, get angry, hurt, bitterness, jealousy – all of those things – all of those things that happen to us like that are the “spot” and “wrinkle.” It's one thing to know God's love; it's another thing to apply it to the heart and allow Him to be all in you. *Christ gave Himself so that He could cleanse you using words* – to bring you to that place where you are without spot or wrinkle – you are complete in Christ.

## ONE FLESH

Verse 28:

*Ephesians 5:28*

*28 So ought men to love their wives as their own bodies. He that loveth [loves] his wife loveth [loves] himself.*

*29 For no man ever yet hated his own flesh; but nourisheth [nourishes] and cherisheth [cherishes] it, even as the Lord the church:*

*30 For we are members of his body, of his flesh, and of his bones.*

Now think this through with me: *A husband and wife are one flesh* – what does that mean? When you see a man and his wife come into the room together, you probably see them as “one” – they are in *unity*. If you say something to one of them, you've told the other one because they share – they are one in *spirit* and if you're one in “spirit,” you're one in *flesh* – you do, act, things in unity together. You are *as one* – it's the same thing with Christ. You see, if He is cleansing you using words, if you are listening, then you are *His flesh* in this world. If He is governing your thinking; if He is leading you; if you are listening and doing as He moves you, then you are His flesh – you are flesh of His flesh. People see you physically; spiritually they see *Him in you*.

*Ephesians 5:31*

*31 For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. [You're one flesh when you're one spirit.]*

*32 This is a great mystery: but I speak concerning Christ and the church.*

You know, when I began to realize what Paul was writing here, I saw that Christ gave Himself to cleanse me *using words* – so ought a man love his wife in this way. I began to realize that only when

that man gives himself wholly to Christ, can that woman submit herself to him as she would to Christ. If you still are living in that sea of lies – the distortion of God’s love, and why Christ died – how could anyone submit to you like they would to Christ, as Paul states in the verses above what we read here in Ephesians 5? (Ephesians 5:22-24) Only when you give yourself wholly to Christ and she knows that – she sees that in your life – can she submit to you as she would to Christ, and be in gospel order. I’ve said in the past, these scriptures that we’re reading about husbands and wives – how the wife submits to the husband – that was written to the church, those who understood the Son of God, who understood how the old man was dead, who had the apostles teaching them how they understood the Savior. This was written to people who understood those basic truths which, today, the denominational groups don’t understand the basics anymore. They don’t understand Christ was really the Son; they don’t understand they can hear God, and yet, they’ll pick up this book and apply it to their lives and create all havoc and wounds, and hurt on other people, trying to make them live up to how *they* understand the book.

## FORNICATION

Let’s turn to 1 Corinthians 6, and let’s keep applying this principle of being Christ’s flesh in this world. 1 Corinthians 6 – let’s start reading at verse 15:

*1 Corinthians 6:15*

*15 Know ye not that your bodies are the members of Christ? [Now that is what we just read in Ephesians 5 – your body is the member of Christ. You are Christ’s representative in this world – you are His flesh if He governs your thinking.] shall I then take the members of Christ, and make them the members of an harlot? God forbid.*

*16 What? know ye not that he which is joined to an harlot is one body? for [because] two, saith he, shall be one flesh.*

*17 But he that is joined unto the Lord is one spirit.*

Now, when you read this, you may have the tendency to see this as literal only, and seeing a woman – a harlot woman – how a man would be joined to a harlot and they two would be one flesh. If you think of this as literal, and you see two people coming together sexually, and how they embrace one another, how they become one flesh, I want you to put that – when I say “inward,” let’s take this simply as *spiritual* first. Can you consider a *harlot church*? Can you consider being joined to a harlot church and being one body? Now let’s continue to read this, and I want you to see how Paul puts your connection to Christ inward and describes fornication and we are going to take this and apply it to the heart.

*1 Corinthians 6:18*

*18 Flee fornication. Every sin that a man doeth [does] is without [outside] the body [The King James put “without the body” – that is “outside the body.”]; but he that committeth [commits] fornication sinneth against his own body. [King James put “sins against his own body” – this literally reads: “He that commits fornication into his body, sins; or into his body brings sin.”].*

Now first, let’s define “sin.” You always think of 1 John 3:4. Let’s read this:

*1 John 3:4*

*4 Whosoever committeth [commits] sin transgresseth also the law [King James put: “transgresses also the law” – that is not what it says. Whosoever commits sin, commits lawlessness.]:for sin is the transgression of the law. [It literally reads “for sin is lawlessness.”]*

Sin is “lawlessness” – what is *the law*? When you look up the word “law” in the Old Testament *Torah* – it’s simply “teaching” (The root of “law” [8451] is the verb “to teach” [3384] ) Sin is to be *without God’s teaching* – remember Romans 14, the very last verse? (Romans 14:23) *Anything that’s not of faith is sin.* We are justified by Christ’s faith – as He teaches us. What is sin? Lawlessness – to be without His teaching. When He teaches you, when He influences you, when His divine influence touches your heart – that is called *grace*. Hence, ***sin is resisting God’s grace.*** Now if you didn’t get that, back the tape up and think through that because “sin” is to resist God’s grace. Now Paul tells us every sin you do is *outside your body*. He isn’t saying it doesn’t begin inward, but the result is an outward thing, except for fornication. “Fornication” is when you bring sin, or resisting God – when you bring that *into* the body. Let me give you an example: Let’s say that you see something you want to steal, and you consider stealing it, and the Lord impresses you not to do that, but you resist His impression and you steal it anyway. That is “sin,” and the result of sin is *outside* the body. But what if I come up to you and suggest to you: “Let’s steal this thing” – and the Lord is impressing my heart not to do it, and yet I give this to you, and I resist His impression and I suggest to you: “Let’s steal this thing.” When you receive my words, you have just brought my resistance into your self, *into your body*. Paul says that’s fornication. You see, its one thing for you to resist God and follow through with your own will. It’s another thing when you allow me to resist God and give you my will, and replace God *in your heart*. When you allow me to replace Him, Paul says, that’s fornication. 1 Corinthians 6 – let’s read verse 18 again:

*1 Corinthians 6:18*

*18 Flee fornication. Every sin [or you could say the fruit of it] that a man doeth [does] is without [outside] the body; but he that committeth [commits] fornication sinneth against his own body. [into his body brings sin.]*

*19 What? know ye not that [don’t you know] your body is the temple of the Holy Ghost [Spirit] which is in you, which ye [you] have of God, and ye are [you’re] not your own?*

So we know the Holy Spirit of God dwells, comes through our mind into the body. We are His flesh – we are members of Christ. The Holy Spirit comes into the body through the mind – so does a harlot, when you commit fornication. Now consider this: If we go back to this literal picture again and we see a harlot woman, before you come together as one body, you have to connect spiritually, regardless of how shallow it is, even if it is as shallow as – “I’ll pay you money” and she says, “OK, I’ll take your money.” You are in agreement *before* you are joined together. Look at the harlot church – to be in agreement with this harlot, to allow their resistance to God to come into you, is fornication. This word “*being joined*,” it is the Old Testament word “*to cleave*.” We have talked about this before. I want to read to you the meaning of it – it’s found in Ruth 1:14:

*Ruth 1:14*

*14 And they lifted up their voice, and wept again: and Orpah kissed her mother in law; but Ruth clave unto her. [This word “clave” is the Hebrew equivalent to “joined” in 1 Corinthians 6:16.]*

*15 And she said, Behold, thy [your] sister in law is gone back unto her people, and unto her gods: return thou after thy [your] sister in law.*

*16 And Ruth said, Intreat me not to leave thee [you], or to return from following after thee [you]: [Now here’s “cleave” – this is how she clave...] for whither thou goest [where you go], I will go; and where thou lodgest [you lodge], I will lodge: thy [your] people shall be my people, and thy [your] God my God:*

*17 Where thou diest [you die], will I die, and there will I be buried: the LORD do so to me, and more also, if ought [anything] but death part thee [you] and me.*

There is “to cleave” – there is your definition of *cleaving* – New Testament: *to be joined unto*. Consider that harlot church; consider “*your God is my God, your house is my house, let nothing but death separate us.*” You see, that is what it means “to cleave; to cleave to something.” This goes back of course to Genesis 2, and in Genesis 2 where God gives Adam his wife, and Adam makes the statement: “*She is now flesh of my flesh.*” Genesis 2:23-24) The man leaves his mother and father and cleaves to his wife.

## THE WIFE

I want now to put this inward. Instead of just simply a picture of an outward thing, I want to put it inward and what it truly means to cling, to “be joined” to a harlot. In Genesis, Chapter 2:15:

*Genesis 2:15*

*15 And the LORD God took the man, and put him into the garden of Eden to dress it and to keep it. [“Eden” is the mind of God. A “garden of Eden” was the mind of the man, and he was given that mind and was told to “dress it and keep it.”]*

*16 And the LORD God commanded the man, saying, Of every tree of the garden thou mayest [you may] freely eat:*

*17 But of the tree of the knowledge of good and evil, thou [you] shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die [in the day you eat of it you’ll die].*

Notice, Eve has not been created yet – it is only the man who was told this. He was told to dress and keep the garden and not to eat the fruit that combined his knowledge with God’s.

*Genesis 2:18*

*18 And the LORD God said, It is not good that the man should be alone [what if I put: “in this endeavor”? The Lord gives him that command – puts him in the garden, gives him the command, and says: You know, it isn’t good you should be alone in this thing.] ; I will make him an help meet for him [King James put: “I will make him an help meet for him.” That actually is a helper like unto himself, someone like unto him. Notice what happens...].*

*19 And out of the ground the LORD God formed every beast of the field, and every fowl of the air; and brought them unto Adam to see what he would call them: and whatsoever [whatever] Adam called every living creature, that was the name thereof [of it].*

Now when we look at “the heavens, earth and the sea,” then “everything that’s within them,” everything you see is a picture of *thought*. *And every beast was formed of the earth* – “earth” is *self* – but God formed it from Adam’s “earth” and we’re talking about *Adam’s thought*, his *thinking*.

*Genesis 2:20*

*20 And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field; but for Adam there was not found an help meet for him. [a helper like unto himself].*

*21 And the LORD God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof [closed up the flesh of it];*

*22 And the rib [or the side], which the LORD God had taken from man, made [built] he a woman, and brought her unto the man.*

Consider this: We're talking about "thought." We're talking about God giving you a wife to help you in your garden, something that you cleave to, that you are joined to. So he took a part of Adam – He took a side of Adam and *built the woman*. Now in Revelation 17, the very last verse, talking about "the woman," that "harlot," that "whore," that is the great city – *that woman is the city* (Revelation 17:18). A "woman" symbolizes *a city* – Proverbs 25 tells us a "city" is a *spirit* (Proverbs 25:28); it's a *mindset* – it's a *way of thinking*. What is the "wife" inward? It is the way of thinking God gives you to help you keep your garden dressed and sanctified and under control. The "wife" is the *city*, is the *mindset coming from God* to help you keep the "garden" subdued. Now listen, every male and female on this planet possesses that – has the inward meaning of a wife, and just like the wife is to submit to the husband, those thoughts given you by God submit to you because you are in control of your own universe. Male or female, you are responsible for what you do, and God is giving you a city, a way of understanding that you cleave to and you realize: "God has given me this to give me dominion."

That is why, when we come to Revelation, the "bride is that holy city, New Jerusalem" (Revelation 21:9-10). When you are listening to Christ and He makes you without spot or wrinkle, and you possess the Holy City inwardly, you are the bride outwardly. Now consider the thoughts God gave Adam to keep his garden subdued – what did He say? *Don't eat from the tree that combines good and evil. Don't eat from that tree. It isn't good you should have to do this alone. Let me give you someone like unto yourself to help you.* So that outward picture of Eve being built from Adam's side, inwardly He took Adam's heart, the emotional side, and gave him the truth and wanted him to cleave to that truth of not combining his thought with God's in order to keep his garden pure. Now just think it through: A "city" is a *woman*, is a *mindset*. God gives you your city to dwell in to keep the garden – you are to cleave to those truths He gives you and your "wife" is a picture of it. Now your literal wife, if she is listening to God; if she is Christ's flesh in this earth, literally can help you – can speak to you, can help you keep your garden. But if she isn't, if she isn't going to listen to God, then she will give you her resistance to God and when you receive her resistance, that is fornication, because you're bringing sin into your body, and this is the temple of God.

You know, one verse I didn't read in 1 Corinthians 6 is the fact that "*you have been bought with a price*" (1 Corinthians 6:20). Now what does that mean? You're born feeling you have no value to God, but God sent His only birthed Son to manifest His love to you – and you accepted that. In order to convince you to the point of drying up the sea, He gave His Son. He bought you with a price and you belong to God. Now who is the Master of the house? It should be Christ – *Christ is the master of my house*. Do you bring anything into the house without asking the Master? You're in control, you're the doorkeeper, but He should be your Master. You keep the house only as He instructs you – but you don't let anything into the house except the Master say: "Let this one come in – this one is of Me; this is truth." Now think, consider: The thoughts God gives you that you cleave to, the wife, the city, the mindset that He gives you – and remember Revelation 17 – that harlot is not of God, and what sustains her? It's pride and an unchanging heart, that "beast" – but here a sanctified wife; a sanctified truth; a sanctified city, *New Jerusalem*, that God is trying to build in you through your heart, the sanctified city – you cleave to this. *This is to give you dominion*. Now follow this reasoning: Consider any religious person on this planet whether they are pagan, Catholic, Protestant – every single one of them believe that one day they will have dominion over self. They all believe that. They all believe that this higher power, whoever it is in their mind – whether it's Mohammed, or Buddha, or the Baptist Church and what they say, or whatever it is – one day they will have dominion. One day when Jesus comes and sets up His kingdom on this planet, we'll have dominion; we'll be free from sin. You see? The thoughts they cleave to, they will tell you, have been given them by God – and it will help them have dominion.

Now what makes me different from them? I believe Christ is here *now* and the thoughts He is giving

me give me dominion *now* – and I am seeing an inward application to everything around me, and the Lord is using the things made to help me understand and see what is invisible to me. The thoughts I cleave to, I believe, have been given me by God. I believe God gave me my wife, and I see through the controversy raging around me when I describe the things given me by God; when I share what God has given me.

## THE HARLOT

Turn to Proverbs, Chapter 5, and I want you to consider a harlot because remember, a “harlot” is *another person’s resistance to sin that you take in unto yourself*. Consider it – consider the man who is told the truth of the Godhead, and in his heart the Lord is confirming that Jesus is His Son, and yet he resists that truth for whatever reason – and then he stands in the pulpit and he delivers to those people what *he* wants them to believe, and as they sit in those pews and receive that, it is fornication. They are bringing his resistance into themselves and allowing this, and allowing his harlot thoughts to come into their house, without asking the Master of the house: “*Is this true? Is this what you would have me do?*” They’re never taught those things. They never understand the depth of the heart and the mechanics of salvation. In fact, looking at Proverbs 5, I want to read these scriptures dealing with a harlot and I want you to see how they apply to your heart:

*Proverbs 5:1*

*1 My son, attend unto my wisdom, and bow thine [your] ear to my understanding:*

*2 That thou mayest [you may] regard discretion, and that thy [your] lips may keep knowledge.*

*3 For the lips of a strange woman drop as an honeycomb, and her mouth is smoother than oil:*

Now, “strange” – think *strange* to God – *a stranger to God*, a strange woman, a city, **a mindset not given by Him**. What does it mean, “*her mouth is smoother than oil*”? She is saying what *you* want to hear, teaching those things that you want to hear.

*Proverbs 5:4*

*4 But her end is bitter as wormwood, sharp as a twoedged sword.*

Why? Because you ultimately are the one responsible for what is coming into your house. Again, the wife submits to the husband – the one who *possesses* is the husband – the one he possesses is the wife. Every male and female have that between their ears. We are the “possessor” and what is it that you possess? Whatever it is, you have dominion over it. That is the wife; that is the “woman” that she symbolizes. That is why *her end is bitter as wormwood, and sharp as a twoedged sword*, because you will face the music for what you have allowed yourself to believe.

*Proverbs 5:5*

*5 Her feet go down to death [which is away from God]; her steps take hold on hell.*

– And I want to say here, as we are going through *The Character of God* studies, we’re working our way up to “hell” and “the lake of fire” and what these things mean, but in a nutshell, right now, let me just say there is a word in the Greek that means “to know” (The root of “hell” [86] is “to know” [1492]). King James has translated it “behold,” and “see,” and “know,” and when you put the letter “a” in front of it in the Greek, it negates it, and it means “not to know.” Well, that word with the letter “a” in front of it, is “Hades” – “hell” – and it means “not to know.” “... *her steps take hold on hell*” – you see, she’s going down to death, away from God, not knowing the truth as it is in Jesus Christ.

Proverbs 5:6

6 Lest thou shouldest [you should] ponder the path of life, her ways are moveable [unstable], that thou canst not know them [that you cannot know them].

7 Hear me now therefore, O ye children, and depart not from the words of my mouth. [“the words of **my** mouth,” he says]

8 Remove thy [your] way far from her, and come not nigh the door of her house:

9 Lest thou give thine [you give your] honour unto others, and thy [your] years unto the cruel:

10 Lest strangers be filled with thy [your] wealth; and thy [your] labours be in the house of a stranger [Now think of the house, a stranger – someone who doesn’t know God – and you give strangers your wealth. Your labor is “in the house of a stranger.”];

11 And thou [you] mourn at the last, when thy [your] flesh and thy body are consumed,

12 And [you] say, How have I hated instruction, and my heart despised reproof;

13 And have not obeyed the voice of my teachers, nor inclined mine [my] ear to them that instructed me! [which is, you could say, Michael and Jesus; you could say, the Father and the Son; these are your teachers – that you would listen to them.]

14 I was almost in all evil in the midst of the congregation and assembly.

Back up to this verse 11 – “You mourn at last when your flesh and your body are consumed.” [3615] Let me show you the first place that word “consumed” is used. It’s in Genesis 2:1:

Genesis 2:1

1 Thus the heavens and the earth were finished [3615], and all the host of them.

It’s the word “finished.” It means “to be made complete” – and you read this in Proverbs 5:11: “you mourn at the last when your flesh and your body are completed.” You mourn when you reach your completion – Philippians 3, let me just tie this in, and then we’ll get back to Proverbs:

Philippians 3:18

18 (For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ:

19 Whose end [completion] is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things.)

When you’re brought to your “completion” and you realize you have been listening to a harlot, to rebellion against God, cleaving to that, cleaving – believing it’s from God – and its **fornication**.

## OUR FIRST LOVE

Proverbs 5:15

15 Drink waters out of thine [your] own cistern, and running waters out of thine [your] own well. [In other words, let the Lord move you through your own heart, through your own conscience.]

16 Let thy [your] fountains be dispersed abroad, and rivers of waters in the streets.

17 Let them be only thine [your] own, and not strangers’ with thee [you].



*18 Let thy [your] fountain be blessed: and rejoice with the wife of thy [your] youth.*

Now consider coming to the Lord, having a born again experience, and we know from the scriptures how that happens – you hear the voice of God, and He says: “*Let there be life, let there be light,*” – and light is. You hear the voice of God; He gives you a wife. Then what happens? You don’t know enough to hang on to it, and *you lose your first love.*

*Proverbs 5:18*

*18 Let thy [your] fountain be blessed: and rejoice with the wife of thy [your] youth.*

*19 Let her be as the loving hind and pleasant roe; let her breasts satisfy thee [you] at all times; and be thou ravished always with her love.*

*20 And why wilt thou [will you] , my son, be ravished with a strange woman [a stranger to God], and embrace the bosom of a stranger?*

*21 For the ways of man are before the eyes of the LORD, and he pondereth [ponders] all his goings.*

*22 His own iniquities [his own distortions] shall take the wicked himself, and he shall be holden [held] with the cords of his sins.*

*23 He shall [He’ll] die without [God’s] instruction; and in the greatness of his folly he shall [he’ll] go astray.*

You see, this understanding of clinging, *cleaving to the wife of your youth*, takes us right to the seven churches in Revelation – how we “lose our first love.” Remember where John writes in 1 John 2, I think it’s verse 24:

*1 John 2:24*

*24 Let that therefore abide in you, which ye [you] have heard from the beginning. If that which ye [you] have heard from the beginning shall remain in you, ye [you] also shall continue in the Son, and in the Father.*

That “beginning” that we’ve had of *hearing the voice of God* – and you cleave to your first love of knowing God – is to govern you. I want to take us to the seven churches of Revelation and I want to cover some concepts that, for me, are some of the most exciting things I could possibly share with you – and I’ll tell you what – in the last week, the flood of information the Lord has given me is incredible. I can’t even begin to tell you what He has shown me, but I pray as we go through this study, as we look at the seven churches of Revelation – understanding now the *wife, harlots, fornication*, all of those things are in these churches – and you’ve got to be able to see to put them inward.

## **7 PILLARS OF TRUTH**

First of all, before we get into the churches themselves, I want you to look at 1 Timothy, Chapter 3. In 1 Timothy, Chapter 3, verse 15, he writes:

*1 Timothy 3:15*

*15 But if I tarry long, that thou mayest [you may] know how thou oughtest [you ought] to behave thyself [yourself] in the house of God, which is the church of the living God, the pillar and [stay or] ground of the truth.*

Now I had a pastor say one time that when it states here: “*the pillar and ground of the truth,*” it’s talking about God, not the church. But if you are Christ’s flesh in this world – if that is who you are –

if you're really listening; if He controls the mind, then *you are a pillar of the truth*. In fact, in Revelation 3:12, John states:

*Revelation 3:12*

*12 Him that overcometh [overcomes] will I make a pillar in the temple of my God, ...*

So I know God is truth, but *the church should be holding it up*. The church is the pillar of truth – the true church – those who see the Son of God; those who know they can hear God; those who are His flesh in this world – ***you are a pillar of truth***. Notice “*the house of God, the church of God, the pillar of truth,*” and if you take this back to Proverbs 9:

*Proverbs 9:1*

*1 Wisdom [which we know is Christ] hath [has] builded her house, she hath [she's] hewn out her seven pillars:*

The house of God is His church – *that is where He dwells*. Christ has hewn out the seven pillars .... Christ, Wisdom.

*Proverbs 9:2*

*2 She hath [has] killed her beasts; she hath mingled her wine; she hath also furnished her table.*

*3 She hath sent forth her maidens: she crieth [cries] upon the highest places of the city,*

*4 Whoso is simple, let him turn in hither [here]: as for him that wanteth understanding [lacks heart – King James put “understanding” – he that lacks heart], she saith to him,*

*5 Come, eat of my bread, and drink of the wine which I have mingled.*

*6 Forsake the foolish, and live; and go in the way of understanding [not in the way of the harlot].*

He who goes in unto a harlot lacks heart – do you lack heart? He says: “*Well, come and eat of my bread, drink of the wine I have mingled; the house of God, the church of God, the pillars of God. Christ has hewn out the seven pillars,*” -- which takes us to Revelation 1. We all know this – in Revelation 1:20:

*Revelation 1:20*

*20 The mystery of the seven stars which thou sawest [you saw] in my right hand, and the seven golden candlesticks. The seven stars are the angels [the messengers] of the seven churches: and the seven candlesticks which thou sawest [you saw] are the seven churches.*

The “candlestick” is a part of the sanctuary. The sanctuary is *between your ears* – therefore these seven churches which are seen as the candlesticks, *all seven are between your ears*. The seven churches; the seven cities of Revelation, Chapters 2 and 3, represent a series of events or eras of time, steps that we go through unto perfection, which will give us light in our sanctuary. You've got to recognize all seven churches – all seven cities give light to the sanctuary. It is something that all of us go through – just like when we looked at creation week. We saw the days of creation. We were able to put those inward – so are the seven churches. Now it's essential that you see this, because he will say repeatedly: “*To him that has ears to hear, let him hear what the spirit is saying to the churches,*” to them all, because they are all between your ears. It is that process we all go through unto perfection. It is one person going through seven levels of Christian life, to reach that place of “*without spot or wrinkle,*” without the iniquity.

## EPHESUS

Let me show you in Revelation 2, starting at verse 1 – let’s look at Ephesus, and let me tell you this – I am not going to read these chapters and give you a word by word, verse by verse explanation. I want to cover them; I want to show you the big picture first, and as we progress through *The Character of God* studies, come back and touch on the things that we need at the time, instead of doing it all right now – we will come back and pick up from here and there to help us see inward truth. So let me paint the big picture for you. Ephesus is how we all begin, and God reveals Himself to Ephesus this way:

*Revelation 2:1*

*I Unto the angel of the church of Ephesus write; These things saith he that holdeth [holds] the seven stars in his right hand, who walketh [walks] in the midst of the seven golden candlesticks;*

Now, we just read the verse that tells the “seven stars” are the “angels,” the *messengers* to the churches. What is the “messenger to your church”? What is that messenger to you? It is your *conscience* – and Christ is saying: “*I hold the seven messengers in my right hand.*” “Hand” is *works* – His right hand – this is His main work. His function in life is to hold your conscience – to hold, restrain, keep: “*I hold the seven stars,*” He says, “*and I’m walking in the midst of the candlesticks.*” You are brought to the understanding that God is doing an inward work in you. He is saving you – you are given the understanding that you are to listen to Christ. Now, what happens to you – and I’ve got to speak for myself – is that we’re influenced to think “the book” is the voice of God. and “hearing God” means *reading the book*. There is that process that we go through until He can humble us, until He can bring us to the place to recognize it’s more than just the book. There is an inward connection, and I can hear Him, and I can develop an hearing ear. But you see, Ephesus “loses its first love,” and that’s what that is. He doesn’t cleave to the wife of his youth, and he turns to the book instead – and what takes place is this downward plunge, this downward plunge until you reach “Thyatira.”

## THYATIRA

To the church of Thyatira, verse 18 – He reveals Himself as the Son of God. This is the only time “*The Son of God*” – those words are used in the book of Revelation. He reveals Himself to Thyatira as:

*Revelation 2:18*

*18 ... the Son of God, who hath [has] his eyes like unto a flame of fire, and his feet are like fine brass;*

He tells Thyatira – verse 20:

*Revelation 2:20*

*20 Notwithstanding I have a few things against thee [you], because thou sufferest [you’re allowing] that woman Jezebel, which calleth [calls] herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols.*

You see, I tried to paint a picture earlier – tried to describe for you – of you deciding you want to steal something, and how that’s different than allowing *me* to come up and tell you to steal it. You see, that’s fornication – you bring sin into the body. But Jezebel calls herself *a prophetess*. How is that different? She is saying: “*God is telling me this.*” She is saying: “*I am speaking for God.*” So therefore, she is probably teaching you doctrinal things, and the Lord says: “*She’s teaching you to commit fornication and eat things sacrificed to idols – her idols.*” These Bible teachers who resist

God's grace and believe what they read in the book – meaning they've interpreted it themselves – stand up and say: *"This is of God."* And you would say: *"How do I know it's of God?"* *"Well, it's in the book, isn't it? Read the book."* They are teaching you to commit fornication. Now listen to me, every one of us have been in that place, and if you look at the two churches above Thyatira – Ephesus, Smyrna, Pergamos – looking at Smyrna and Pergamos, He tells one: *"You're dwelling where Satan's throne is."* (Revelation 2:13) He mentions the devil in another one (Revelation 2:10) – and it's obvious that when you come to the Lord and you have that born again experience, and you lose your first love, the sea is not dried up. The lie is still there – Satan is still there, resistance unto adversity, until you're brought to the place of Thyatira – of allowing the harlot to teach you, to commit fornication, to eat things sacrificed to idols. Now it's interesting – I want you to see what He says to Thyatira in verse 26:

*Revelation 2:26*

*26 And he that overcometh [overcomes], and keepeth [keeps] my works ...*

Now right there is your definition of overcoming – to *keep His works*. You see, He says that in every church -- to overcome, to overcome...He's always pointing you back. *"Ephesus, you've lost your first love. Look from where you've fallen, and come back. You were listening to me. I gave you life. Now look to that truth and come back."* He's always pointing you to come back to listening to Him.

*Revelation 2:26*

*26 And he that overcometh [overcomes], and keepeth [keeps] my works unto the end [this word "end" is "completion"], to him will I give power [authority] over the nations:*

Now two things I want to point out about Thyatira – what he says to Thyatira: #1 – He reveals Himself as the Son of God; and #2 – He gives the promise of bringing you to completion. You see, when you look at churches one, two and three, there is a rhythm to this that is broken when you come to Thyatira. In Ephesus, Smyrna and Pergamos, he will make the statement: *"He that hath an ear, let him hear what the Spirit says to the churches; To him that overcomes..."* In other words, the promise of overcoming to Ephesus, Smyrna and Pergamos, is given to all the churches. But it changes for the last four, when you come to Thyatira. When you come to Thyatira, he says: *"If you overcome..."* then he concludes with: *"He that has an ear, let him hear what the Spirit says to the churches."* In other words, the promise given Thyatira of overcoming and what happens if you overcome – is only given to Thyatira. Sardis, Philadelphia and Laodicea are the same way. As He gives you that promise of overcoming, it's given to that church, and Thyatira is the first mention of "dominion over the nations," of reaching a sanctified completeness – and He reveals Himself as the Son of God.

Three things you have got to understand to be brought to completion: ***Jesus is the Son of God; you can hear the voice of God; and you've got to understand your sin problem, your sin nature – what it is and what is causing you to do the things you do.*** Those are three things I talked about in the last study on *"The Bride."* You've got to know He's the Son; you've got to know you can hear Him, and you've got to know what the problem is. To Thyatira, He reveals Himself as the Son – that first step in reaching a sanctified completion.

## SARDIS

The second step is seen being given to Sardis – listen what He tells Sardis:

*Revelation 3:1*

*1 And unto the angel [messenger - person in this place of Sardis ] of the church in Sardis write; These*

things saith he that hath [has] the seven Spirits of God [The word “seven” isn’t there: “*That has the spirits of God and the seven stars*”], and the seven stars [He’s back to the conscience, isn’t He? Holding the seven stars, He reveals Himself again as having those stars.]; [He says] I know thy [your] works, that thou hast [you have] a name that thou livest [you’re living], and art dead [but you’re dead].

Take a look at Sardis now – Sardis was Thyatira, but has overcome. They have received that Son of God truth and entered into Sardis. What happens when you receive the Son of God truth? Well, by this time you have to separate from every denomination, because they all teach a lie concerning the Son of God. There may be denominations who deny the Trinity, but what they say concerning the Son is skewed. When you believe Jesus Christ was born in eternity past, that He had an origin – eternity past – there isn’t a single denominational group that would agree with that – and Sardis has separated, made a major, major step in separating from the denominations, and believes he has life in that truth. Now what does Christ say? “*You have a name that you’re living, but you’re still dead.*” You see, “*life*” comes from the life giver – it’s knowing the Father and the Son. It isn’t knowing they *are* the Father and the Son – that’s the Godhead message. It’s *knowing* the Father and the Son, allowing their thoughts into yourself – and this is what He’s offering Sardis, to take the next step.

*Revelation 3:2*

*2 Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy [your] works perfect before God [Sardis].*

*3 Remember therefore how thou hast received and heard [how you received me in the first place; remember how you received and heard], and hold fast, and repent. ...*

He brings you back to the truth, to “*let that remain in you which you heard from the beginning.*” He brings you back to the abiding truth, and He says now: “*Hold fast and repent for what you’ve done. Recognize that you thought the Book was My word, and the Book is only manna.*” You’ve got to listen to Him moment-by-moment, you see. Notice, take a look at where you came from and cling to that and repent from what you’ve done Sardis. Notice what He says:

*Revelation 3:3*

*3 ... If therefore thou shalt [you will] not watch, I will come on thee [you] as a thief, and thou shalt [you’ll] not know what hour I will come upon thee [on you].*

Now that is what He is referring to in Malachi – and I want to turn to Malachi, Chapter 3:

*Malachi 3:1*

*1 Behold, I will send my messenger, and he shall prepare the way before me [Matthew 11:10 points this to John the Baptist and how he was a picture of this]: and the Lord, whom ye [you] seek, shall suddenly come to his temple, ...*

Now consider John the Baptist and how the man came proclaiming the Lamb is the Son of God. Consider how he was giving that message of the Son of God, the Lamb: “*Behold the Lamb which takes away the sin of the world,*” and pointing to Messiah – *He’s the Lamb* – and consider John the Baptist’s life; consider his life of being in prison, dying in prison, not able to see Christ, not able to tell if that really was Messiah, and losing his head. Consider the spiritual symbol of that – I’m not saying John the Baptist will not be resurrected. What I’m saying is that his life portrays the Sardis church of having received “*The Godhead,*” but not progressing into the abiding truth. You see, he couldn’t see Christ and he was in bondage; he was in prison, and he lost his head. Now, spiritually your “*head*” is *Christ*, and you remember why the man was in prison. He was in prison for accusing a man of adultery – and I want to apply that to our day. I’m begging you to take a look at what the Lord is portraying in this book for us, for those upon whom the end of the world is come, because if there was some way I could

reach out and touch the hearts of those of you who refuse the abiding message because of Scott Stanley – and because of my relationship with my wife – and if you could simply see the truth as it is in Jesus Christ, because you are in that place of still being in bondage and you cannot see Christ, and you will lose your head. You see, the Lord’s message to you is: *“I’m going to come to you suddenly. I’ll come on you like a thief,”* He says, *“and you’ll not know what hour I come.”* He says here, reading in Malachi 3:

*Malachi 3:1*

*1 ... the Lord, whom ye [you] seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye [you] delight in: behold, he shall [he’ll] come, saith the LORD of hosts.*

*2 But who may abide the day of his coming? ...*

When He suddenly comes to that temple, your temple, He sends you a messenger who is delivering Jesus Himself, not a doctrine. He’s teaching you how to hear God, and take that step out of Sardis, to come alive – not simply to know He is the Son, but to *know the Son Himself*. That is the message to Sardis – He will suddenly come to His temple. *“Look out,”* He says, *“because I’ll come on you like a thief.”* If you don’t look back at how you began this walk with God, and cleave to that, and repent for what you’ve done, and allow that abiding truth to consume your heart, you will die in prison like John the Baptist – and lose your head.

## PHILADELPHIA/LAODICEA

Looking at Revelation 3, it is Sardis, the ones who overcome, that enter into Philadelphia – and it is to Philadelphia that He says, Now listen:

*Revelation 3:7*

*7 And to the angel [messenger] of the church in Philadelphia write; These things saith he that is holy, he that is true, he that hath [has] the key of David, he that openeth [opens], and no man shutteth [shuts]; and shutteth [shuts], and no man openeth [opens];*

When the Lord gives you that abiding truth, and you enter into the heavens, He opens that door of your heavenly understanding – you begin to see as God sees; you realize nobody can close this door. The Lord has opened an understanding for you that no man can close. Believe you me, they’ll try to close it, to keep you on the earth. But when the Lord opens the heavenly door, you can’t go back. When He gives that message to your conscience and you see it, and you go, there is no turning back. But what happens to you? You automatically become Laodicea. Why? Because there is one more understanding you’ve got to be given. He’s given you the Son of God; He’s moved you into the abiding truth, but He tells that abiding person: *“You’re wretched, and miserable and poor and blind and naked.”* You automatically become Laodicea. You think, *all I have to do is hear and do what He says*. There’s an element of truth to that. But there’s more to it. You’ve got to recognize what your sin nature is, and allow Him to straighten it out. Now listen to me – if you don’t, He tells you: *“I’ll spue you out of my mouth.”*

There’s no going back, friend. Once you get to this place, you’ve got to continue on unto perfection, or you’ll be lost. He will spue you out of His mouth. There’s no turning back. You don’t receive the Son of God truth, the abiding truth, and understanding the sin nature, and then not apply it to your life. He has given you those truths to correct you, to make you without spot or wrinkle. He’s offering you something that is only offered to a handful of people. Why? Because they never get to the place you’re at. *“Buy of me,”* He says. *“Buy of Me gold. Make the effort to receive My understanding. Buy*

*of Me gold, tried in the fire; eye-salve so that you can see; white raiment to cover that nakedness that you have – all of that rising up,*” you see. Now listen to me, when you come to this place – when you come to that place of understanding – you’ve still got the iniquity, but you see the mechanics now of how to overcome and you’re dealing with it; *He now can light this candlestick and give you light.* What happens when the candlestick is lit in that sanctuary; what’s the first thing you see? – A veil of iniquity that separates you from the Holy of Holies. Once that candlestick is lit, you can now see the iniquity, and He is going to bring us to that Day of Atonement – where that curtain will come down. Our High Priest will go beyond the curtain.

## THE CANDLESTICK



But don't let me get ahead of myself. Let me show you from the scriptures the picture of the candlestick and lead you up to some of the most exciting things that I personally have seen up to this point. What you are looking at is a picture of a candlestick that was given me – that I believe is one of the most accurate drawings of the candelabra that was in the sanctuary that I've ever seen. I want you to look at this candlestick as I read from Exodus 25:

*Exodus 25:31*

*31 And thou shalt [you shall] make a candlestick of pure gold: of beaten work shall the candlestick be made: his shaft, and his [its] branches, his bowls, his knops, and his flowers, shall be of the same. [or, in other words, all of gold. Now looking at this candlestick...]*

*32 And six branches shall come out of the sides of it [of that shaft]; three branches of the candlestick out of the one side, and three branches of the candlestick out of the other side [three out of one side, three out of the other]:*

33 Three bowls made like unto almonds [the bowls are to be made like almonds], with a knop and a flower in one branch, ...

Now let me define “*knop*”: In the Rotherham, he put the word “apple” instead of *knop*. When I looked up the word “knop” it simply means “a round thing.” It could be a crown; it could be fruit – but if you’ll think about it, a crown given you is the result, is the fruit, you see.



So I want you to look at these bowls going up each branch – and this word “bowl” is *cup* – it’s the same word “cup.” Remember what a cup is – a “cup” symbolizes *an experience*. Notice in each branch, there are “three” cups – a *complete* experience. You go through each branch of the candlestick until you have a complete experience, and then you have a round thing, or the fruit of it, the crown – and a flower, which is glory, and the light is beyond that. Notice the main shaft and then you have the six branches coming out. Each branch – including the shaft – each branch has the “three” as a *complete experience*.





**I hope you can see this: that this candlestick, if you were to begin at the bottom and say – this middle shaft is Ephesus, you begin at the bottom, but you lose your first love and you swing to the right, and you go through that Smyrna experience.**

**You complete that and come back and go through Pergamos.**

**Ephesus,**

**Smyrna,**

**Pergamos, come back...**

**Thyatira,**

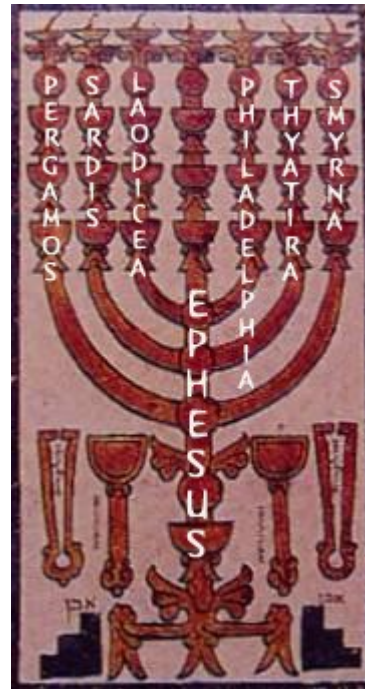
**Sardis, come back,**

**and then you go to Philadelphia,**

**Laodicea, come back,**

**and complete the Ephesus experience.**

**You see, those last three experiences – Philadelphia and Laodicea back to your first love now – those are the shortest of the others .... they're the shortest experience. In other words, He will cut this short in righteousness, this work He's working in your heart. You spend more time working your way up to Philadelphia. Once you get to Philadelphia and Laodicea, the time is short – once you start listening, the time is short.**



Now I want you to consider that when this candlestick was lit, there's never a time he only lights one lamp. All seven are lit together. Now when I say that, I don't mean all at the same time – but he would light one, one, one, one, one, one, one – but they would all be burning. When did he light this candlestick? Now this is where it gets exciting – now remember, you can't light it until this candlestick is all there; until it's complete. So your candlestick isn't lit until at least Laodicea is in place, and you come back and you're working through that iniquity. You still have the iniquity, because that is that veil, but you're seeing the mechanics now of how to be rid of it, and these seven experiences light the sanctuary. When did he light it? When was this to be lit? I want you to listen to this, from Exodus, Chapter 30:7:

Exodus 30:7

7 And Aaron shall burn thereon sweet incense [on this altar of incense] every morning: when he dresseth [dresses] the lamps, he shall burn incense upon it [he'll burn the incense].

8 And when Aaron lighteth [lights] the lamps at even [evening], he shall burn incense upon it, a perpetual incense before the LORD throughout your generations.

When did he light those lamps? – When he came in to light the incense. When did he light the incense? That is what we read in Revelation 8:1-5 – the “messenger,” or *Christ*, comes into that altar of incense and remember He dumps the “hot coals” into the “earth.” Now just tie this together in your thinking, and if you don’t have this yet straight in your heart, go back to the last study – go back to the last several studies and get this picture, especially “*For Signs of Seasons*” where the feasts are taking place in your heart, and understand what He is saying here. In Revelation 8:1-5 the High Priest, or Christ, comes to that altar of incense and it says here, verse 4:

Revelation 8:4

4 And the smoke of the incense, which came with the prayers of the saints, ascended up before God out of the angel’s hand.

This “*ascend up*” is the Greek equivalent to what we just read in Exodus 30 when Aaron lights the lamps

**[5927] “to light” found in Exodus 30:8 is  
the Hebrew equivalent**

**to the Greek word**

**[305] “ascend up”**

**found in Revelation 8:4**

That “*to light*” means “to cause to ascend.” In Revelation 8, they just put “ascends,” it ascends up; he’s caused it to be lit. Now in Revelation 8:1-5, we see Him lighting the incense, but what we have learned in Exodus is that when He does that, He lights the lamps too. In other words, the lamps are lit, He is lighting the lamp at this point and these messengers prepare to sound the “trumpets,” because they are *complete enough* – they have a message now complete enough. How is it complete? They understand the mechanics of salvation! They can say: “*Babylon is fallen in me.*” They can say: “*I know the Son; I know I hear God. Here’s what the sin problem is. I know this message works because it’s working in me. Yes, I see the veil of iniquity, but I see how it’s going to come down, too – and I can help you reach this place if you’ll give ear, if you’ll listen to the Lord and let Him confirm in your heart what I’m saying.*” In Revelation 8:1-5, when He is lighting the incense before the trumpet messages are given, He lights the candlestick, and we see this as we look at these feast days, that fourth feast day – the third feast day, you enter the Promised Land. Fifty days later is Pentecost, where the Holy Spirit comes on you, and you trumpet the messages of truth.

Consider this with me now: When your understanding of Christ is not accurate, then you do not accurately understand the Holy Spirit. It doesn’t mean the Holy Spirit isn’t working with you – the Spirit of God is working with you to bring you to the place where you can see Christ clearly. You see,

your understanding of Christ is skewed when you see Him dying to “appease an angry God.” Until you come to the place where you recognize: *I’m born feeling I have no value; He died to give me light, so I could see my value*, then your old understanding of Christ dies when you see the truth of Calvary – and He comes alive again in your understanding and you see Him as Holy; you see the true meaning of “Holy Spirit.” He brings holiness to you; He dries up the sea and straightens out the crooked places. You see, when you come to that place, your candlestick is complete and can now be lit, and the light of your sanctuary will show you that veil – you’ll get a better look at the veil that separates between you and God. In Revelation 1 through 8 He is lighting the altar of incense, and we know He also lights the lamp – that means the lamps have to be complete. We know Pentecost pictured that – and what happened on the day of Pentecost? The Holy Spirit – remember their light – all of Acts, I’m telling you, is a symbol of what He’s doing in our lives. Holy Spirit came upon them, and there were “cloven tongues of fire” – see, He lit the candlestick.

You know, I’ve always been taught “cloven tongues” – it meant there were *two tongues of fire* above each head. Well, first of all the scriptures say *cloven tongues ... tongues, cloven tongues*. It doesn’t say how many flames were above each head. What if there were seven? What if it was a perfect picture of the candlestick, because friend, on that day, He lights that candlestick because it is time to give the trumpet messages, and He is preparing you to give those truths. I’ve got to say it again: *the feasts are inward*. The third feast is where you come alive in the abiding truth – you go fifty days to the next feast, the feast of Weeks, or Pentecost. Forty days where Christ is teaching you Himself, then the ascension happens. Then ten days in the temple, praising and blessing God – and then He lights the candlestick, you see?

## THE TIME IS COME

There is a verse in Acts 10, verse 38:

*Acts 10:38*

*38 How God anointed Jesus of Nazareth with the Holy Ghost [Spirit] and with power: who went about doing good, and healing all that were oppressed of the devil [diablos]; for God was with him.*

*God is with you.* “Diablos” is inward – it’s the lie. You too can heal somebody from the ravages of *diablos* because you know the Son of God; you know God is speaking to you and giving you His understanding of His love, of His character, and you know what the sin problem is – and you are *being healed*. That is why you can heal another person. You cannot give somebody something you don’t possess, but if you possess healing within the core of who you are; if you’re going through that healing; if you are a *wise virgin*, then you can give that to another person. It’s one thing to know the Son of God truth, it’s another thing to know the abiding, and yet it’s another thing to know the problem and to take those conceptual tools and let the Lord straighten you out. The time has come. The time has come – we are giving the trumpet messages of truth – the first, second, and third angel’s messages are being given! To what extent it will grow, I don’t know – I don’t understand all of those things. I see the messages are being given. I believe and I trust my Heavenly Father, that He will cause this message to increase and to be given to those with ears to hear ... those who are ready.

I pray to be in that place of giving the message. I’m giving it to you now, and I’m telling you – Wake Up! Get with it! *Let the Lord have your heart*. Don’t be spued out of His mouth, where you’re neither hot nor cold – don’t be lukewarm with this thing. It is time that the candlestick be on fire, and give light in this sanctuary. It is time to stand up and be counted for Jesus Christ, and face with humility our works of the past that have caused us the problems and be without spot or wrinkle – become the bride.

The time is now, it is here, now.

*The promises our Father has given us exceed mightily what we could even imagine or wish upon ourselves.*

*Isaiah 51:3*

*3 For the LORD shall comfort Zion: he will comfort all her waste places; and he will make her wilderness like Eden, and her desert like the garden of the LORD; joy and gladness shall be found therein, thanksgiving, and the voice of melody.*

*Please join us as we prepare to sound this wonderful message of God's healing and love.*