

THE CHARACTER OF GOD

Study Four

"An Acclamation of Joy"

#264.0103

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

11 When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things.

12 For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known.

13 And now abideth faith, hope, charity, these three; but the greatest of these *is* charity.

1 Corinthians 13:11-13

19 And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail.

Revelation 11:19

OPEN

We left off in our last study looking at the day of Pentecost and recognizing that the seven churches in Revelation, Chapters 2 and 3, are seven experiences that the Christian will go through unto a completed perfection. We looked at the day of Pentecost being that time when the candlestick is lit in our sanctuary – the "candlestick" equating to the *seven experiences*, the seven churches; the last experience, or Laodicea, being given to those people who have entered into the abiding truth, being told by God and recognizing the fact of the sin nature, and recognizing that we have the tools to deal with the spots and wrinkles of our character. A complete Laodicean experience isn't getting rid of the spots and wrinkles, but recognizing we have them, and then buying of God, of the Lord, gold tried in the fire, the eyesalve that we might see, and His white raiment – entering into that process of sanctification in a higher way, again, knowing we have the tools to deal with it. Well, in this study, I want to begin by bringing us back to the day of Pentecost, but this time coming at it from a different angle, because in this study, I want to take a look at *the trumpets*. If I looked up "trumpet" in Leviticus 23 – the feast of trumpets – that word "trumpet" is *an acclamation of joy*, and I think as we recognize the candlestick being lit, the joy comes in that we are dealing with iniquity and overcoming the root of our problems – not just simply putting band aids on it anymore and trying to be good, but the Lord giving us explanation of why we do what we do, and allowing the Lord to unravel for us the cooked places – straighten them out.

ISRAEL MY FIRSTBORN

So to come back to the day of Pentecost in Acts 2 and to approach this from a different angle, I want to begin by asking you the meaning of "Israel." When we look at the name "Israel" I want you to think through and consider what Paul has written in Romans, Chapter 9. Now this is a concept we've covered several times, but let's get this in our heart – "Israel," who is *Israel*? Romans 9, verse 6:

Romans 9:6-8

6 Not as though the word of God hath [has] taken none effect. For they *are* not all Israel, which are of Israel:

7 Neither, because they are the seed of Abraham, *are they* all children: but, In Isaac shall thy [your] seed be called.

8 That is [or, *in other words* – and then he's going to explain what he means], They which are the children of the flesh, these *are* not the children of God: but the children of the promise are counted for the seed.

In other words, in the Lord's mind, when He says "Israel," He is referring to those people who are *spiritual Israel*, who are hearing God, recognizing they are children of God; not literally born an Israelite, *spiritually* born an Israelite – and Paul has used this same definition for "Jew" in Romans 2 – we've read that so many times (Rom 2:28-29): *A Jew is not one outwardly; he is one inwardly. Circumcision is that of the heart, of the spirit, not of the flesh.* So when the Lord would talk about Israel, if you can, imagine Him taking this whole nation of Israel as a picture of *spiritual Israel*. Turning to Exodus, Chapter 4:22, the statement is made:

Exodus 4:22

22 And thou shalt [you shall] say unto Pharaoh, Thus saith the LORD, Israel *is* my son, *even* my firstborn:

Now let me explain something to you: In the past several studies we have looked at the truth that *we were in the mind of God before His only birthed Son was*. If that be true, we are God's firstborn – you were born in His mind *first*. He then brought forth a literal Son, now follow me, as what He wants *you* to be. That is why we are to be made in the image of Christ – He is the literal firstborn – why? He pictures the spiritual firstborn and that is *you*. You were in the mind of God before Jesus was, before the literal only begotten Son of God. That is why He was born; that is why, in Isaiah 11, the "glorious rest" that we have is in *the root* – when we can go look at the root and rest in the fact of God's love. Well, here is a verse telling us "Israel" was His *firstborn*. "Israel" are *the children of the promise* and, in His mind, this is what He pictured when He saw that He would create humanity, wanted humanity – He would give us a free will; He would give us an infinite mind, and He birthed a Son as the answer to our problem of "having no value" to God. He gave us a "sample" of the value that we have and now as we're building on this truth, we recognize *we are the firstborn*. You know, when I saw that, it did something to me inwardly: it gave me such a strength, a confidence, an *assurance*, I think, is a better word – *an assurance of God's love*. It was like the capstone to convince me of His love.

CHRIST OUR SYMBOL

So when we look at the Son of God, the literal Son of God, we see that His life pictured *us* spiritually – born in eternity past, born into this world; mother and father carry Him into Egypt; He's called out of Egypt. You see, all of those things picture us spiritually. He is the "symbol" of Israel – "Israel" meaning

He shall rule as God. So here we see the literal Son as the picture of this spiritual Son, which is humanity. So when I look at the life of Christ, I see myself spiritually, in things I'm going to go through inwardly. At Passover, the Son of God dies at Passover – He's raised the third day – fifty days until you come to Pentecost. Fifty days to the feast of weeks, and on that day – reading in Acts, Chapter 2 – I want you to grasp this truth, looking at Acts 2:32:

Acts 2:32-33

32 This Jesus hath God raised up, whereof we all are witnesses.

33 Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost [Spirit], he [Jesus] hath [has] shed forth this, which ye [you] now see and hear.

Now question: What does it mean to you that He's received "the promise of the Holy Spirit"? Somehow it comes across that He's been good enough and obedient enough so that now God can give Him Holy Spirit – give Him *His* Spirit, you see. But I want to help you see it a different way. We know in Hebrews 5, that *though He were a Son, yet learned He obedience by the things which He suffered, and being made perfect He became the author of eternal salvation.* (Hebrews 5:8-9) When it says *He received of the Father the promise of Holy Spirit*, it means He reached a point in His experience of salvation that He now possessed Holy Spirit. Remember in John 7, let's read this just to confirm what we're saying – John 7:38 and 39, Jesus says:

John 7:38-39

38 **He that believeth [believes] on me, as the scripture hath said, out of his belly shall flow rivers of living water.**

39 (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost [Spirit] was not yet *given* [King James put "given" but *given* is not there in your Bible. *The Holy Spirit was not yet, because Jesus was not yet glorified*]; because that Jesus was not yet glorified.)

So the Spirit that He possessed when He was raised from the dead did not exist until He was raised from the dead, and He now had received the promise of Holy Spirit that the Father promised Him – and He received that *through the things which He suffered*, remaining faithful to the Father. So here you have, at the end of fifty days, He is pouring out of Himself His Holy Spirit, having received it from the Father. Why did He do that? Because after you have entered into your third feast day and you've entered the abiding truth, and you walk forty days with the Savior where He is teaching you, and you ascend – why? – because *He ascended*. You ascend out of the lie, the earthly lie that you had no value to God. When you ascend out of that – "ten days" in the *temple* praising and blessing God, and the "candlestick" is lit, *fire above the head* – the Spirit of holiness now consumes you. Think about this with me: "holiness" is not what you "do" – it's *why you do what you do*. Holiness is your motive for what you do – if you're still doing those things to find acceptance; if you're giving of your love to everyone around you, that's the "harlot" mindset. If you're doing it because you're *in* the love of God; if you can look at the Savior, listen, if you have looked at Calvary and seen – if you see the death of Christ – if you see what that means, then your old definition of Jesus dies at Calvary. When you see the truth, your old man dies at Calvary and you are raised with Christ, and He gives you the truth of why He did what He did and instills that in you – the love of God – and you now possess *Holy Spirit*.

If you're looking at this through the skewed understanding, your spirit is not "holy." But it becomes holy and He can then light the candlestick – and now possessing Holy Spirit, you can work through the iniquity, whereas before that would have been an impossibility. It's the truth of God's love that will set you free, and at Pentecost, Jesus simply did what you and I *will do* when we are at the right hand of God, having received the promise of the Father – we will *pour out Holy Spirit*.

THE WONDERFUL WORKS OF GOD

Now, I've got to share a concept with you before we go on looking at Acts and putting these things inward, recognizing where we are in Christ. In December, we were going to go on a trip and, in fact, I had already made the last study I mailed out – *The Character of God, Part Three*. Just hours after I made it, I turned on the television and there was a television evangelist and, as I listened to this guy, I just felt overwhelmed with anguish. I turned the television off, went back to my office and cried out to God, and I just asked the Lord: *Why is it that this man can come on television and speak to thousands of people at a time, maybe millions, and his message is so shallow, and yet we have what we have, and it's hard to even find people who want to know the things that we know. What's happening? Why is this so?* I felt impressed to turn to Acts, Chapter 2, and I want to share with you what the Lord told me.

In our last study – and remember this was fresh in my mind, this *Character of God, Part 3* – the Lord had given me the understanding of the inward meaning of a "wife." Let me define "wife": When you look these words up – "husband" and "wife" – "husband" is *the one who possesses*. That's what the word means: *to be the possessor*. "Wife" is *that which is possessed*. The Lord told Adam: "I'm going to give you a helper to help you in your garden." So our thoughts that we possess, to keep fine tuning, that we believe God has given us to help us in our garden, those thoughts equate to the "wife" *inwardly*. You *cleave* to those thoughts – I don't care if you think the rapture is true, or once-saved always-saved, whatever you believe with all your heart and you think God has given you – that is the spiritual meaning of "wife." Let me tell you another word for it: *faith; what God gives you*. Now people are getting their *faith*, their *understanding*, out of "the book" – there's your *harlot*. But when God impresses your heart – that is the understanding He wants you to cleave to that will give you dominion over the garden.

Now, you see, when we approach people with: "The Trinity isn't true," or "the Sabbath – you've got that inaccurate," or "the rapture is not going to happen" – all of these things that we say to people, we're actually stealing their *wife*. It's that same concept – it leaves a man angry and bitter, jealous for the truth that he believes, and he will never forgive you. I want you to think, spiritually speaking – all of the people in this movement; all of the people who have received the truth of the Godhead and abiding, and all of this, are in this movement because they already suspected something wasn't right. They already were suspecting that *maybe the Trinity isn't true* or *the church is in error*. They were carrying something already so that when we came up and stole the wife, they were ready for it – and they were ready to see what God had given us, and what we cleave to. But if a person isn't ready, you're wasting your time, in fact, you may be doing more harm than good.

[1166] translated "wife" in Gen. 20:3
is the root of
[1167] translated "husband," "owner,"
"lords," etc. ...

This brings me to Acts, Chapter 2. In Acts, Chapter 2, the Lord lights the candlestick, the Spirit of holiness comes on the apostles – on these people in the temple – and what did they begin to do? They began to speak in languages, and I want you to see in Acts 2, verse 8, how the Jews (and remember, a *spiritual Jew* – see, we're looking at a literal event because it's painting a picture for "those upon whom the end of the world is come"):

Acts 2:8

8 And how hear we every man in our own tongue [language], wherein we were born?

These men had the *Spirit of holiness* – it states in verse 4:

Acts 2:4

4...[they] began to speak with other tongues [languages], as the Spirit gave them utterance [*as the Spirit gave to them to utter forth* – is literally what it says].

As the holiness, as the Spirit moved them to speak, the Jews, every man, heard them in his own language – and I asked the Lord, I said, as the Lord was showing me this: *What is every man's language? What are you saying?* Acts 2:11, it says:

Acts 2:11

11 Cretes and Arabians, we do hear them speak in our tongues [language -- what?] the wonderful works of God.

That, my friend, is every man's language. I can go into any denominational group, and I can begin to sing the praises of God, and everyone will join in and praise God. You go in there and you tell them doctrines, and steal their *wife*, you will not have an ear. But if you go sing the praises of God – and I'm talking about after the candlestick is lit; I'm talking about praising God for the works He is doing in your life in rooting out the problem, in giving you the understanding that has been causing the problem and rooting that out, and you sing those praises – those people who are seeking to know God, who want the experience, who want to overcome sin, will ask you: "How, how did that happen in your life?" At that point, you can begin to share with them the thoughts you cleave to that give you dominion, and in so doing, you will be showing them the "harlot" that they are married to, and the beauty of the bride – the mind of Christ, New Jerusalem – that possesses you, and that you possess. You see, I want you to consider this: When I made the last study, *The Character of God, Part 3*, I made the statement that I didn't know how the Lord would bring all of this about – I just knew it would happen. But when I finished that study, I felt impressed at the end of the study – I felt a very strong impression of God to say: *The trumpets have begun; we have begun this* – and I can remember as I was making the tape, thinking: *What are you saying?* ... yet weighing that out, seeking the Lord, knowing this is what He would have me say.

This is how He's going to bring it about. Just hours after I made that study, the Lord gave me this study, and I want you to know that *time is up*. The Lord has shown us how He is going to bring this message to the world: "*God inhabits the praises of His people.*" Do you remember the demoniac in the tombs, cutting himself, and Christ drives the demons out into the pigs, and the pigs run into the sea, and the people come out and see this and they want Christ to leave? And the demoniac, now in his right mind and clothed, says to Jesus: "I want to follow you." But Jesus tells him something different. He says: "You go into that city and tell them..." – tell them what? *Tell them what God has done for you* – and the man did it. He didn't have a verse; he didn't have anything but an experience – and when Jesus came back to "that city" (think of it inwardly), the people all came out to hear Him, because of the demoniac and what they were seeing in his life.

You see, when you look at this Pentecost, and you look at us giving the message of the wonderful works of God – in other words, *an acclamation of joy* – friend, you can't do that except you have an experience to give. You can't do that unless the candlestick is lit. The candlestick won't be lit if you haven't proceeded into and understood the Laodicean experience, and the Laodicean experience

doesn't happen except you know Christ is the Son and you've moved out of Thyatira, into Sardis; and you receive the abiding truth, and you move out of Sardis into Philadelphia; and the Lord revealed to you your sin nature – and you go through the Laodicean experience, and you start the process of healing, *ultimate healing* in your heart. Only at that point can that candlestick be lit – the light comes on in your sanctuary; you see the veil that separates you from the Holy of Holies and you start that process, and you give the acclamation of joy – *that the truth is working in your life*.

In order to bring others into this truth, they have got to see that you are having deliverance from the root of the problem. Not that you have finally taught yourself to quit smoking, but that you've sought the Lord as to why you smoked in the first place, and He helped you understand that. You see, once you have their attention and they begin to petition you as to how did this happened, how are you overcoming, how is God giving you that victory, you then begin to express the truth as it is in Jesus Christ, and *the trumpets* begin!

THE TRUMPETS

Now in this study, again, I'm going to stand back and look at this big picture of "the trumpets." I'm not going to cover in every detail what all of these symbols are – that is for a future study as we need to see them. But I want you to see what's happening in so far as I understand it and, you know, I've reached a point in my ministry where I'm almost afraid to say "this means that" or "this means this" because ten minutes later the Lord fine tunes it, and I see a more true definition of it. But for now, looking at the trumpets to just kind of encapsulate it for you: Trumpets 1, 2, 3 and 4 are showing the effect, that *inward happening* when people hear how we have had victory. In other words, when I share a praise and somebody says, "How did that happen?" And I begin to say, "Well this is the sin nature; this is how my Heavenly Father helped me see the Son of God; this is how it was applied to move me into this place of understanding – that I saw me for me." You see, in doing that, you see the effect in the trumpets that it's having on these people. That is why the sun is dark, the moon turns red; that's why the trees, all these green things are burned up – because all of the righteousness, their understanding of the Son, their understanding of the law, their understanding of themselves – when you share these truths, you are destroying, you're pulling down and destroying the way they understand, and they have asked for it, because they want what you have.

Trumpets 1, 2, 3, and 4 appear to be *the effect on the hearer*, but trumpets 5, 6 and 7 are different. Remember in Revelation 8, when you look at the very last verse, he says:

Revelation 8:13

13 And I beheld, and heard an angel [messenger] flying through the midst of heaven, saying with a loud voice, Woe, woe, woe, to the inhabitants of the earth by reason of the other voices of the trumpet of the three angels, which are yet to sound!

If you're dwelling on the earth in your understanding, trumpets 5, 6 and 7 are going to be a "woe" to you. That's because trumpets 5 and 6 appear to be *retaliation against what is being spoken*, and if you're dwelling on the earth, when you hear the argument against the message, you'll believe the lie. You're more prone to believe the lie because you're on the earth in your thinking. If you remain in the heavens and you hear the message, your chances are far greater to receive it and make the change, and come out of Babylon, or *doctrinal confusion* – that's trumpets 5 and 6.

Trumpet 7 is something different – I want you to read with me Trumpet 7. It doesn't take place until

Revelation 11 and, in the 7th trumpet, let's read, starting in Revelation 11:15:

Revelation 11:15-19

15 And the seventh angel [or *messenger*] sounded [you could say the "acclamation of joy" was given]; and there were great voices in heaven, saying, The kingdoms of this world are become *the kingdoms* of our Lord, and of his Christ; and he shall reign for ever and ever.

16 And the four and twenty [twenty-four] elders, which sat before God on their seats, fell upon their faces, and worshipped God,

17 Saying [And this is what they said...], We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast [have] taken to thee thy [your] great power, and hast reigned.

18 And the nations were angry, and thy [your] wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy [your] servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest [you should] destroy them which destroy the earth.

19 And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament [or *covenant*]: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail.

Now, what did we just read there? If you can put that inwardly, the acclamation of joy given is stating that all the nations inwardly – *between your ears* – all the nations, the kingdoms of the world, have become Yours, and You, Lord will reign forever. Now if you can put that inwardly, in the individual, what the person is saying is: *I have now reached a completed perfection. I've now come to the place where my understanding is finished.* How do we know that? You now govern all the kingdoms – verse 19 – he opens the temple and what is seen in it? The *ark of the covenant*; the ark of the testament – what does that mean? It means the veil is gone; there is **no veil** anymore. So, at the sounding of the 7th trumpet – the 7th acclamation of joy – the saints of God have reached a completion. So that means, between trumpets 6 and 7, there is a *cleansing* that happens to the people of God because, by the 7th trumpet, they can make the statements: *All of the kingdoms within me are Yours, and You shall reign in me forever.* What happens between trumpets 6 and 7?

CLOTHED WITH A CLOUD

When you go back and look at the 6th trumpet, and you look at this retaliation against what is being spoken, the Lord ends this trumpet picture and inserts Revelation, Chapter 10, where the angel comes down "clothed with a cloud" (Rev. 10:1). It states here: *A rainbow upon his head, his face as it were the sun, his feet as pillars of fire.* Suddenly, Revelation 10 fits in right here, and I want to key on this right now. I want to explain something taking place here, and let me say this: *The Lord is actually giving us understanding before it happens.* We're actually able to look at this – I cannot be specific, but I can show you in a general tone what is taking place. I want you to see the symbols with me. Hopefully you've read Revelation 10 – you know the characters involved, the words, the phrases, and I want you to understand something taking place here. Christ is "the angel in the cloud" – Christ has "the face of the sun." Christ is holding a little book and it's now opened – and He comes to John with a little book opened and He speaks to John – but it states in verse 3:

Revelation 10:3

3 And cried with a loud voice, as *when* a lion roareth [roars]: and when he had cried, seven thunders uttered their voices.

When Christ spoke to John as "a lion," the *thunder* took place in the mind of John. Proverbs, Chapter 19 – let's start bringing in the symbols and let's understand now what's taking place here, because it's a different picture than I've ever seen in my life. In Proverbs 19, looking at verse 12, it says:

Proverbs 19:12

12 The king's wrath *is* as the roaring of a lion; but his favour *is* as dew upon the grass.

Here you don't have "dew upon the grass"; here you have the king – Jesus Christ – speaking to John, and it comes across as "a lion," and we're seeing *wrath*. But we know the "wrath" that Christ is exhibiting is *toward sin* and I want you to understand something about John that was recently told me, that I thought was so precious. The apostle John was literally the only apostle who saw Christ crucified – He was the only one who literally was there and saw it – and Christ, on the cross (if you'll go read what John wrote about what he saw), Christ, on the cross, looks at him and standing next to John is the mother of Christ, and Christ tells Mary, "Woman, behold thy son," and He tells John, He says, "Behold your mother." (Jn. 19:25-27) Hopefully that is the picture of us, that we see Calvary, and that "woman," that *understanding from the heart that gave Christ life* (What is "life"? To know the Father...) became John's "mother" and he took her in. So here we have – personally I believe that's why the man was given *the Revelation* – do you know why? He's given that to us. He gave John *the Revelation* because John saw Him at Calvary and is the symbol of those who can go to Calvary and see the death, and receive life as Christ had life – *and he will give you the revealing of the Christ*. Hopefully that's what's happening as we go through these studies. So Christ is "roaring" as a *lion* to John, the symbol of **you**, and that is why I say the anger is against the sin – and "seven thunders" are heard by John.

I had to go back and redefine some of these symbols, and try to take a closer look at them. If you'll turn to Genesis, Chapter 9, you're going to see the "*bow* in the cloud" – and this is what I want to fine tune for you, because when you start looking these words up, you'll begin to see what's taking place in Revelation, Chapter 10 – the "*bow*" in the cloud. This word translated "cloud" – the first time it's used is in Genesis, Chapter 9, verse 13:

Genesis 9:13-14

13 I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth.

14 And it shall come to pass, when I bring [6049] a cloud [6051] over the earth, that the bow shall be seen in the cloud:

Now right there: "When I bring" is one word – "a cloud" is another word. They're the same word, but one's a verb and one is the noun. The verb is "when I bring" [6049]; the noun is "cloud" [6051]. "When I bring" – this word in the Strong's is [6049]; it is the root of "cloud." It simply means "make a covering" – *when He makes a covering*, but what they've translated "cloud" is simply "covering." Now it's so interesting when you trace these words out, and what the Lord begins to reveal here, because this word "covering" – if you'll think now what a cloud covers – *it covers the heavens*. The "heavens" represent *what you perceive God to understand*. Have you ever had those times when you try to understand: *Well, how does God see that?* And you can't see it. Why? Because there is a "cloud" blocking the "heavens" – in fact, a "cloud" can even block the *sun*. So here we see the "covering" *blocks the clouds*. Do you know how else they've translated this word "cloud" and "to cover"? It deals with people who observe times – observers of times, *sorcerers*. Why? Because they're covering God's understanding and, if you'll trace this word out – if you'll look up [6049] and [6051] – you'll begin to understand that it's applied to paganism because their "heavens" are *covered*. So Christ comes down "clothed with a cloud" – that means He cannot be seen, *He's covered*.

[6049] translated "and observed times"

(2 Kings 21:6; Lev 19:26; Deu.18:10 speaking of pagan worship

What about the word "bow"? This word "bow," used in Genesis 9:13, is [7198]: "*I set my bow in the cloud ...*" I want you to look at Genesis 35 – hold your place and look at Genesis 35:16 – here is the root of it:

Genesis 35:16

16 And they journeyed from Bethel; and there was but a little way to come to Ephrath: and Rachel travailed, and she had hard labour.[... and she had hard – [7185] labour.]

It's the word "hard" – the word actually can mean "*cruel*," "*hard*" – the root of "bow." That is why a "bow" shoots *arrows* – "arrows" can be *hard words that pierce your flesh*.

"Arrows" a symbol of *words*
Psalms 64:3
Proverbs 25:18

Now let's put this together. In that covering that covers the heavens is a "bow." Now the "rainbow," as the Boyd's pointed out in their latest paper – 7 shades of color, a more complete understanding or, we could say, complete understanding in the bow. But the bow is a "hard thing" – it's in the thing that is covering your heavens, and "thunder" is a rebuke of God – He thunders His rebuke.

"Thunder" a symbol of *rebuke*
Psalms 104:7

So when I take this to Revelation 10, and I realize that, between the 6th and 7th trumpets, there is a cleansing that takes place – and here I see Christ coming down, "clothed with a cloud," the "rainbow," "face shining as the sun," "roaring like a lion" to John, and John hears the "seven thunders." What do you see taking place there? You see a final rebuke that John might see himself – that is what is "hard." You know, I can cover doctrinal things and they might be hard for you – what's really hard is why you believe a lie, and do what you do. He gives John a hard saying – the little book that's open in the hand of Christ, the little book that's open – I wonder, if that isn't the understanding of John; the heart of John... the book, the mind of John, is now opened, and Christ speaks against that lie and brings down the "veil," the iniquity. Could that be what's happening? The "bow" in the cloud – the hard saying – because He tells John: You come and take the book, receive this little book; understand what I am seeing about you John. It's going to be sweet but turn bitter; it's going to be a hard one for you to swallow, but you "must prophesy again."

CLOTHED SACKCLOTH	IN
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Now, I want you to follow this through: As you look at the trumpets, the prophecies of God are going forth – explanation of God – until retaliation happens (trumpets 5 and 6), then the Lord comes down with that final cleansing that we need and He makes the statement (and this is *awesome*) in Revelation 10, the Lord makes the statement in verse 5:

Revelation 10:5-7

5 And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven [He puts your sea and earth under His feet; He lifts up His works to the heavens],

6 And sware by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer:

7 But in the days of the voice of the seventh angel [in the days of the voice of the last acclamation of joy], when he shall begin to sound [to give that acclamation of joy], the mystery of God should be finished [the mystery of God is complete], as he hath [has] declared to his servants the prophets.

In other words, the next acclamation of joy given is because *people recognize that they have reached completion and all the kingdoms are governed by Christ, and by His Father*. Christ lifts His hands, His works, into the heavens and swears by God that the next acclamation of joy will be because time is up – we are complete in Christ. Now think this through: When you read what happens to John – he takes the little book, eats the book – he then says: "There was given me a reed like unto a rod, and I was told to measure those who worship in the temple." You come right into Revelation 11, and the two witnesses – if you can see those two witnesses as speaking through the believer – you see Michael and Jesus giving their experience through the believer, but *clothed in sackcloth*. You see, the two witnesses are not a trumpet – it's not an acclamation of joy. Trumpets 1, 2, 3, & 4 – acclamations of joy for what the Lord is doing in my life – but there is a retaliation against the truth. Then Christ comes down and gives you a "hard saying" which is bitter once received – the little book is a bitter thing. It has to be "self" – and then you proclaim the message in a different way, "clothed in sackcloth."

Do you know what I see happening? Instead of the: "*Hallelujah! Praise God! Look what He has done for me,*" it turns to a sorrow and mourning for the sickness and wounds, and deceptions of the person you're witnessing to – *Only give the message, only measure those who worship in the temple*. Go back a few thousand years, stand in front of the temple – tell me who you would see entering the temple – people coming to worship, bringing sacrifices. Why? They see their need. How do you know who's worshipping in the temple? The person who sees his need; the person who is recognizing: "*Something isn't right in what I think; something is wrong here – I must be cleaving to something inaccurate because I cannot overcome.*" You have a "reed" like a *message of correction*. You're told to measure these people worshipping in the temple. What do they do? They reject your message.

Do you know what I think this message is – this message of the two witnesses? I'm wondering if it isn't *The Godhead* truth. I'm wondering if it isn't simply: *Jesus Christ is the Son of God and Michael was born in eternity past – the root gives us the rest*. You see, that truth is the beginning of the process into a completed perfection – to know He's the Son; to know you can hear God; and to understand the sin nature. That begins the process for this person. Now the reason I say this is because they will reject this message and the two witnesses will lie dead in the street of that city, which spiritually is Sodom and Egypt, where Christ was slain. Do you know where He was slain? *Old Jerusalem* – what is that?

It's that "literal" definition of things. You enter *New Jerusalem* – what is that? The "spiritual" understanding of what *Old Jerusalem* understood – it's new, it's heavenly; it comes from heaven itself. Christ was slain in Old Jerusalem – spiritually it's Egypt; spiritually it's Sodom – this is where these people are in their thinking, but God will eventually give the increase to those who will receive it.

7000 NAMES OF MEN

As you read in Revelation 11, the witnesses are slain – now can you read this chapter and put it between your ears, and see the witnesses are lying in the "streets," those avenues of thinking the people don't completely put away your message – they don't *bury* it? They leave it out there and rejoice because they're dead, because they have excuses to justify that you cannot be right in what you're saying. But God will give the increase, and the life of God will come into that truth and ascend into their "heavens" – *their* heavens, how *they* perceive God to think. God will manifest to them: *This is the truth – this really is My Son*. When this takes place, looking at Revelation 11, verse 11:

Revelation 11:11

11 And after three days and an half ...

Stop. *After three days, and a half a day* brings me to what? The "fourth" day – what happens on the fourth day of creation? The sun and the moon are put in place; the stars are recognized. When you say *after three and a half days* – you could say *on the fourth day*. On the fourth "creation day":

11 ... the Spirit of life from God entered [enters] into them, and they stood upon their feet; and great fear fell upon them which saw them [that]. [Great fear happened to the ones who see it.]

Rev 11:12-14

12 And they heard a great voice from heaven saying unto them, [Ascend] Come up hither [Come up here]. And they ascended up to heaven [into the heavens] in a cloud [Consider what we're reading here...]; and their enemies beheld them.

13 And the same hour [The same hour that happens] was there [there's] a great earthquake [*conviction* – a great "earthquake" happens in their hearts], and the tenth part of the city fell [a tenth part of Babylon falls in the earthquake], [now listen...]and in the earthquake were slain of men seven thousand [Look in your margin: *names* or *characters* are slain. "7000" – not literal, a complete number, a *fulfillment* – 7000 names of men die when they see the truth of Michael and Jesus. When they see Michael and Jesus the way God sees Michael and Jesus in the heavens, *7000 names of men die*]: and the remnant were affrighted, and gave glory to the God of heaven [And verse 14...].

14 The second woe is past [the second woe passes and now is the third woe]; *and*, behold, the third woe cometh quickly.

If you're dwelling on the earth, when the people of God say: *The kingdoms are now reigned by God*, that is a woe to you because it's *too late* for you. We have reached a point where the people of God – all of the heavenly host is complete – and you're entering into the rest of God. What happens to these "7000" names of men? What happens to these people when they see the truth of the Son of God? You see, what has happened when they see the truth – for God to give them the answer of: *This is my Son*, they have to have *heard* God. So two things have happened: They see the Son and they hear the voice of God, just like Peter in Matthew 16: *You're blessed Peter, My Father told you that. You see, this is the rock I'm going to build my church on*. So what about these people? Can you see the excitement they manifest, not recognizing as the 144,000 will: *We have reached completion and it's over*. Christ has

sworn by the Creator that at our next acclamation of joy, time is up. Here's my acclamation of joy: *I know time is up.*

But the person receiving that truth for the first time (of the Son of God) doesn't recognize it, and I can see these people rushing back to their churches, their friends... declaring the truth, declaring the fact that they have been believing a lie – in other words "plaguing" this group, this world, for the last time. They come out of the temple to do it. That is how I understand the vials, and what you're reading in the vials is the effect they are having on those people who hear it – it's a plague, but it's the *last* plague. It doesn't mean these plagues haven't already happened. If you'll look at the seven last plagues in Revelation 16, they sound an awful lot like the trumpets – why? Because the trumpets *are* a plague to the people who don't want to hear it. You're having that same effect – this message has the same effect. You show them their darkness; you turn their sea to blood; you blot out the sun – you do these things because you're declaring the truth. Well, the vials are the last time it happens. Who pours it out? The *seven messengers who are standing on the sea of glass* (Revelation 15). They still have a sea – the 144,000 do not. The 144,000 stay in the temple – Revelation 15, these 7 messengers come out of the temple to go declare this message – to plague the world for the last time, not knowing that *it is the last time...* that these people hearing it cannot enter into the temple while they declare their message.

Go read Revelation 15 – notice the fact that, when they go to pour out those plagues for the last time, no man can enter into the temple. Why? Time is over; it is complete as God has declared it. You see, when the 144,000 gave their message, and it was a true message of *Hallelujah! I'm changed. I'm different – this really works!* coming back now in sackcloth, dealing with these people from every end of the spectrum, helping them to see the love of God, and they've rejected it from you – the ones that finally get it are not going to have the effect that you would have had. They cannot bring them into the truth – they've rejected it from you. They had rejected it from the person who has had the ultimate experience in Christ. They've rejected it from the person who is saying: *This really works. I was like this. I used to think like that – I used to be like this. But the Lord has given me His understanding and, in His power, I have overcome.* When they reject that, how are they going to receive it from these other people who simply have reached this understanding of the Son of God?

SUMMATION

Heavy things that we're talking about – entering into this time of giving the "acclamation of joy" instead of stealing the man's "wife"; show him something more precious; let him desire to receive his *wife* from God. You see, *return back to the wife of your youth in hearing God* – having that relationship, coming alive, being born again and then letting Him bring you out of the wilderness – cross the Jordan into the Promised Land. Let Him put away Goliath, the giant – let Him slay the lie in the sea, the dragon. Let Him put these things away and start ridding you of the "spots and wrinkles" and, as you declare the love of God and what it's doing for you, Christ will come down clothed with a cloud – with the "bow." You know, a "bow" shoots *arrows* – but you cannot shoot an arrow without bending the bow, and that "rain-bow" is *arched* isn't it? When the arrows of God – that lightning; that thunder of rebuke – enter into the heart, will be bitter thing, a hard thing... the bow, it's a hard thing – perfect understanding is a hard thing because we cling to our idols. But perfect understanding given you, of yourself, will bring the "sackcloth" – will put you in that sackcloth for the next fellow. True, he will reject it, but some will reject it only for awhile and, when you see them receive the truth and you know you're serving God with all your heart, you'll know that time is up – and when they receive it and plague the world for the last time, you are not doing that. You are keeping the "Feast of Tabernacles" – you've entered in under the branches, and you're hiding there until the *indignation be*

overpast and the Lord answers these people's plagues by raising the dead.

You see, that 7th seal – you enter into the seventh seal, *the cleansing* – and it continues as you pour out the trumpets, and you reach the seventh 7th trumpet and then begin the vials – and the 7th seal, the 7th trumpet & the 7th vial all end together at the resurrection of God's people. Now, in future studies we're going to fine tune this – I feel like this message is so huge; there is so much coming at us, that we need to stand back and chew on this stuff for a little while. This tape I'm giving you now, 95% of it, I could have given it the day after I made the last study, and I knew I shouldn't just come back and put all this in there too, because it's too much – it gets to be too much. But it isn't so much that you can't receive it. Time is up! Let that fire be lit in your heart; recognize what we are saying here. Go back and listen to this study again – seek the Lord; call me. Call me, if you have to call me, and ask: "*What do you mean by this; what do you mean by that?*" We'll seek the Lord together – He has the answers. Sometimes we need help, to help us see.

I've got to share a verse and, you know, I'm going to use this – if you have gotten this video by now, you've seen this. Here's what I mean – 2 Corinthians, Chapter 1, the very last verse, verse 24:

2 Corinthians 1:24

24 Not for that we have dominion over your faith, but are helpers of your joy: for by faith ye stand.

That is what the Lord has shown me concerning myself – not that I have "dominion" over anyone's understanding – I don't have the last word on anything. But I'll tell you what I am doing, and what I know the Lord is working through me – I am most certainly a helper of your joy! The Deep Things of God Ministries – *DTG Ministries* – is a helper of your joy... Joy in your salvation, and you can take what I'm saying and throw it out, or you can consider it and let the Lord give you understanding (2 Timothy 2:7).