

DEEPER TEACHINGS
(MEAT OF THE WORD)
#30A

THE NEW JERUSALEM
By Sam Fife



According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon.

1Co 3:10

THE NEW JERUSALEM

I HAVE CAUSED THEE TO SEE IT, BUT THOU SHALT NOT GO OVER THITHER Page 16

In our previous issues of "The Word" we have had a series of studies in which we have been traveling with Old Testament Israel according to the flesh on their journey from Egypt to Jerusalem. We have learned that the Old Testament age was the age of Prophecy, the New Testament age is the age of fulfillment. The Old Testament age was the age of the flesh, the New Testament age is the age of the Spirit. The Old Testament age was the age in which God worked through Old Testament Israel according to the flesh, to bring forth physical types and prophecies of that which he purposes to do in the New Testament age of the Spirit. The New Testament age is the age in which every prophecy is going to be fulfilled in us spiritually.

This being so, we learned that the journey of Old Testament Israel according to the flesh from Egypt to the old physical Jerusalem, was but a type of the journey of New Testament spiritual Israel, which spiritual Israel we are, from Egypt to the New Jerusalem.

In order to fully understand this, we need to understand where and what the New Jerusalem is. The New Jerusalem that we find in Revelation, chapter twenty-one, in the Scriptures was never intended by God to be presented as a physical city somewhere out in space. The New Jerusalem is a spiritual city, which God is building right here on this earth as a dwelling place for Himself, in which He will dwell through the Spirit in His people, and manifest His glory through them. In our study on the Tabernacle and the Temple, we learned that the Old Testament Physical Temple that Israel built in the old physical Jerusalem, was but a type of, and prophecy of, God's Holy spiritual temple which God is building today, which Temple we are. For First Corinthians three tells us that today, in the New Testament

age, we are the Temple of God, and Ephesians two, verses nineteen through twenty-two, says we are being built upon the foundation of apostles and prophets, Jesus himself being the chief cornerstone, into a Holy Temple in the Lord, a habitation of God through the Spirit.

Not only was the Old Testament physical Temple a type of, and substitute for God's spiritual temple which He is building today, which Temple we are, but the old physical city of Jerusalem in which He built that Temple, was but a type of and substitute for God's Holy Spiritual city which he is building today, which city we also are. This is revealed to us by the fact that twice in Rev. 21 the Bible calls the New Jerusalem the Bride of Christ. In verse two we read, "And I John saw the Holy City, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband." Then in verses nine and ten we read, "And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me saying, Come hither, I will shew thee the bride, the Lamb's wife. And he carried me away in the Spirit to a great and high mountain, and shewed me that great city, the Holy Jerusalem, descending out of heaven from God. In these verses we see that twice the Bible calls the New Jerusalem the bride of Christ. If we know anything at all about the Bible we know that in many other places the Bible calls us the church, the Bride of Christ. Surely we all agree that the Bible does not reveal two brides of Christ. God's word does not make Christ a bigamist. If the Bible calls the Church the bride of Christ, and it also calls the New Jerusalem the bride of Christ, then it is obvious that the two are synonymous. The Church is the New Jerusalem and the New Jerusalem is the Church having been brought to perfection and become the dwelling place of God through the Spirit, the City of God in which He will dwell and reveal His glory here in the earth throughout eternity.

We learned in our previous studies that Egypt in the Scripture is a type of the world system in any age which

Lucifer and his Demons rule over. Pharaoh, who ruled over Egypt, was a type of Lucifer the prince of Devils who at this point is the god of this world. The taskmasters who cracked their whips on the backs of the children of Israel were a type of the demons who are keeping people in bondage to Satan and his kingdom today. The children of Israel being led by a pillar of cloud out of bondage to Egypt was a type of our being led by the Holy Spirit of God out of bondage to this world system over which Lucifer rules, a system which includes sin, sickness, demons, strife, greed, hatred, envy, war, governments and every other individual and organization that is outside of the body of Christ and the leadership of the Spirit of God. The wilderness journey through which God led the children of Israel that he might through much testing teach them the walk of Faith, so that when they came to the borders of the land they would have the faith to conquer the giants and possess the land, is a type of the wilderness journey God is taking us through that he might teach us the walk of faith, so that when we come to the borders of our promised land we will have the faith to trust God for the power to conquer our promised land. Our promised land of which Canaan was a type is not a heaven in the sky. It is not a physical land at all, for this is not the age of the flesh but the age of the Spirit. It is a spiritual promised land. It is to come to the measure of the stature of the fulness of Christ and have the nature of Christ, which is the nature of God perfected in us, and become the dwelling place of God through the Spirit, both the temple of God and the City of God, the New Jerusalem.

Israel did not start out of Egypt just to cross over the Jordan River into Canaan. The total purpose of God was to take them all the way into Jerusalem and build the temple of God in the city of God. They did not come to the end of their journey till they had at last conquered Jerusalem and under David carried the ark of the Covenant into Jerusalem, and under Solomon's wisdom built the Temple of God in the City of God, and had become the wisest, wealthiest, most

powerful kingdom of the known world of that day, and thus a type of the Kingdom of Christ during the millennial age. Then they came to the end of their journey, and the total purpose of God in bringing them out of Egypt was fulfilled.

We who are spiritual Israel did not come out of Egypt just to cross over the Jordan river, which some interpret to be death, and go into a promised land in the sky. The total purpose of God is for us to march over the Jordan of death-to-this-world and to-the-flesh, and under a five-fold Davidic Ministry conquer the giant spirits that are trying to keep us out of the New Jerusalem, and under that Davidic Ministry triumphantly carry the Ark of the New Covenant, the name (nature) of Jesus into the New Jerusalem (to perfection in us) and under a Solomonic Ministry, a ministry of wisdom, build the temple of the Lord (perfect the body of Christ) so that we are become the temple of God and the City of God, the eternal dwelling place of God through the Spirit. Then will we have come to the end of our journey and the purpose of God in bringing us out of Egypt will be fulfilled.

Now, if we want to see how the New Jerusalem in every aspect of its construction in Revelation, chapter twenty-one, is a type of us the church having been brought to perfection, let us go in the Spirit, with the Apostle John and the Angel unto a high mountain, and we will see the Lamb's wife, the New Jerusalem, which is descending out of heaven. Verse 10 of Rev. 21 says, "And he carried me away in the Spirit unto a high mountain and showed me that great city, the Holy Jerusalem, descending out of heaven from God, having the glory of God, and her light was like unto a stone most precious, even like a Jasper stone, clear as crystal.

Notice John said she had the Glory of God. The Glory of God is not revealed by carnal stones and streets paved with gold. The Glory of God's nature will be revealed when the lamb's bride has been brought to the measure of the stature of the fulness of Christ and the nature of God is shining out through her. Then her light will be like a Jasper stone, clear as Crystal. In order to understand this statement we first

need to understand the truth of Romans 1:20. Here we're told that the invisible things of God have always been visible before us since the foundation of the world, being seen in the things that are made. This tells us that before the world was, God, foreknowing His whole plan, made visible things or things that we see in nature around us, symbols of His spiritual truth. That is why the Bible used water as a symbol for the Holy Spirit, seed as a symbol for the Word of God, serpent as a symbol of the devil, not because the Spirit who authored the Scriptures just decided he would use these things as symbols, but because the Spirit, whom the Bible says knows the deep things of God, knew that God made these visible things symbols of his invisible realities. This being true, it is clear that all the colors in the spectrum from black to white, are symbolic of spiritual growth from the time one is lost and in darkness, the black, till the time they are walking in the Righteousness of Christ, the white. Often God speaks to me in a vision and shows me the spiritual level of a person by the color I see them in the vision. If I see them black I know they are not born again. If I see them brown which is lighter than black but still of the dark side of the spectrum I know they are professing Christianity but have not been born again. If I see them green I know they are Christians drinking from the water of God's Spirit, for when the earth drinks of the rain green things come forth. If I see them gray, I know they are moving high in God but there is still some darkness mixed with the white. White is symbolic of walking in the righteousness of Christ, but the crystal clear of the Jasper stone is purer than white, and is the crystal clear color of water, which is a type of the pure Spirit of God. So when the Bible says the Lamb's bride, the New Jerusalem, has the Glory of God, and her light is as the Jasper stone, clear as crystal, it simply means we will have been purged of every impurity, and the crystal clear purity of the Spirit of God will be shining out from us.

Verse 12: "And had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written

thereon, which are the names of the twelve tribes of the children of Israel." Here we are told that the gates of the city are the twelve tribes of the children of Israel. Certainly we know that it was the twelve tribes of Israel, through whom the prophets and Jesus came, through whom the revelation came that is recorded in the Word of God. And it is through this revelation that we enter into this city, so we can truly say that the twelve tribes of Israel are the gateway to this city.

We remember Verse 13: On the east three gates; on the north three gates; on the south three gates; and on the west three gates.

That when Israel was marching through the wilderness the twelve tribes of Israel camped around the tabernacle of God. On the east three tribes, on the north three tribes, on the south three tribes and on the west three tribes. And so again it is signified that it is through the twelve tribes of Israel that one enters into the tabernacle of God and the City of God.

Verse 14: "And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb." Here we are told the twelve apostles are foundation stones. To this agree Ephesians two, verses nineteen through twenty-two, which tell us that we are being built upon the foundation of apostles and prophets, Jesus Christ being the chief cornerstone, into a Holy Temple in the Lord, a habitation of God through the Spirit. Jesus Christ is the chief cornerstone, the apostles are foundation stones, and each one of us is a lively stone built upon that foundation.

Verse 15: "And he that talked with me had a golden reed to measure the city, and the gates thereof, and the wall thereof." If we will look in the eleventh chapter of revelation verse one we will see very clearly that whenever God gave anyone a reed to measure the temple of God or the City of God, it was to measure the spiritual condition. In Rev. 11: 1 we read, "And there was given me a reed like unto a rod: and the angel stood, saying, Rise and measure the temple of God, and the altar, and them that Worship therein."

It is agreed to by most I am sure, that this measuring takes place during the New Testament age. This being so, the temple which the angel is told to measure here could not be a physical temple, for the Temple of God in the New Testament age is not a physical Temple made out of stones. The Temple of God in the New Testament age is a spiritual temple made up of the Body of Christ in which God is dwelling through the Spirit. Thus the third chapter of first Corinthians says that today we are the Temple of God, and Ephesians 1 :19-22 says that we are being built upon the foundation of apostles and prophets, Jesus Christ being the chief cornerstone, into a Holy Temple in the Lord. Thus when John was given a reed to measure the temple of God in Rev. 11: 1 it was to measure the spiritual condition of the people, because he was told to measure them that worship therein. Thus we see that in Rev. 21 when the angel had a golden reed to measure the New Jerusalem, the Lamb's Bride, it was to measure the Spiritual condition of that Bride. This is why he had a golden reed.

Revelation Chapter eleven, John was given a reed to measure the temple. It was a plain reed, not golden, for it was not then time for the temple of God to be perfect. But gold, in the symbolism of Scripture is symbolic of that nature of God. Just as gold is the perfect metal that cannot be tarnished, so God's nature is perfection, and it cannot be tarnished. And so the reason the angel had a golden reed to measure the Lamb's Bride, the New Jerusalem, was to proclaim that at that time we must come up to the gold standard and attain to the perfection of God's nature.

Verse 16: Thus the next verse says, " And the city lieth foursquare." Any architect will tell you that the square is symbolic of perfection. Every side is the same, perfect in all its symmetry. So when the Bible says the city which is the Lamb's Bride lieth foursquare, it only means she will have been brought to the measure of the stature of the fulness of Christ, and have the nature of Christ, which is the nature of

God perfect in her, and have become the dwelling place of God through the Spirit.

Verse 17: "And he measured the wall thereof, an hundred and forty and four cubits." The Old Testament physical Jerusalem which was a type of the New Jerusalem had a wall around it. The purpose of the wall was to protect it from its enemies. Since the enemies of Old Testament Israel were physical enemies, the Philistines, the Syrians and others, they needed a physical wall. But we of the New Testament age live in the age of the Spirit and our enemies are not physical enemies but demon spirits.

For Ephesians 6:12 says we are not wrestling against flesh and blood but against principalities and powers, spirit beings who are the rulers of the darkness of this world. Therefore, since our enemy is not a physical enemy, but spirit beings, we do not need a physical wall to protect us. Our wall is a spiritual wall, consisting of the power of the Spirit of God, by which we keep out our spiritual enemy. Therefore, when the measurements of the wall are 144 cubits, since twelve is the number in the numerology of God that denotes absolute fulness and twelve times twelve or 144 is the fulness of the number twelve, the Lord is simply saying that this wall of the Spirit will be long enough and high enough and wide enough that no enemy, no sickness, no pain, no demons, no fear, no sin can ever enter in again. Hallelujah.

Verse 19: "And the foundations of the wall of the city were garnished with all manner of precious stones." And then the Bible lists the twelve precious stones that garnish the foundations of the wall of the city, the jasper, the sapphire, a chalcedony, an emerald, the sardonyx, the sardius, the chrysolite, the beryl, the topaz, the chrysoprasus, the jacinth and amethyst. In the symbolism of scripture gold is the perfect metal that cannot be tarnished, so God's nature is perfection and it cannot be tarnished. Silver is symbolic of the redemptive work of Christ. Just as silver is the metal which is second unto gold in value, so Christ is the second person of the Godhead. But precious stones are symbolic of

the gifts and operation of the Spirit of God. Therefore, when the Bible says that the walls of the city were garnished with all manner of precious stones, it reveals that the spiritual wall of the New Jerusalem that will protect us forever from our spiritual enemy will be made up of the gifts of the Spirit working perfectly in us so that no sin, demons, sickness or sorrow can ever get to us again, the Word of Wisdom, the Word of Knowledge, Faith, Gifts of Healing, Miracles, Prophecy, discerning of Spirits, etc.

In the Old Testament, when God told Moses to clothe the High Priest, He told him to place upon the breastplate of Righteousness twelve precious stones. They were the same twelve stones that are listed in verse 21, that garnish the walls of the city. The head of that High Priest was a type of Jesus, but the body of that High Priest was a type of you and me, the body of Christ. The reason those twelve stones were placed on the breastplate of Righteousness on the breast of the High Priest was to proclaim that it is only through the operation of the gifts of the Spirit that we are going to attain to that perfect Righteousness that God has ordained for us.

As we have already pointed out, the Old Testament physical city of Jerusalem had a physical wall around it to keep out the enemies of Israel after the flesh, because their enemies were physical enemies. In the days of National Israel the warfare against Satan's Kingdom was a physical warfare, because Jesus had not accomplished the atonement and opened the way for his Spirit to come and indwell a many-membered body, and anoint us to war against the demons themselves. Thus God could only use the Israel of that day to war against the physical manifestations of the demon kingdom, the Philistines, Syrians, and others. But we who live in the age of the Spirit are not wrestling against flesh and blood, but against principalities and powers. The dictionary says a 'pality' is a kingdom and a principality is a kingdom ruled over by a prince. So we are warring against a kingdom that is ruled over by a prince whose name is Lucifer, and our enemy is not flesh and blood but Spirit

beings, and the spirit beings are not hindered by physical walls; they move right through. So the New Jerusalem needs no physical wall, but that wall which consists of the Spirit of God in all his gifts and operations. The number 12 is the number in the numerology of God which denotes absolutely all, and the twelve precious stones which garnish the wall of the New Jerusalem, which is the Lamb's Bride, reveals that our wall of protection in that day will be all of gifts and operations of the Spirit of God working in us perfectly.

For three years as I have preached this message across the land, and when I have come to this point, I have sent forth a challenge. I have said, "I am not a jeweler, and I know nothing of the natural characteristics of these twelve stones that are listed. But if anyone who is a jeweler were to check they would find that the natural characteristics of these twelve stones are symbolic of the various aspects of God's nature and the gifts and operations of his Spirit. I never bothered to check this myself because God had told me it was so by revelation. But a year ago I was preaching a series of sermons in a church where the pastor had invited me to lead her people into end-time truth. When I came to this truth I sent forth the same challenge. When I did, all the people began to laugh. I did not understand why they were laughing. When the service was finished, the pastor came to me and explained why the people were laughing. The previous week God had begun to speak to her about the twelve precious stones on the High Priest's breastplate of Righteousness, and God had led her to a bookstore where she found a book in which God had led someone to make a study of these twelve precious stones. And they had written a book about it, showing that the natural characteristics of these stones are symbolic of the gifts and operations of the Spirit of God. And she had preached a message on it in her church that morning, confirming my message before I preached it that night.

Verse 2 1: "And the twelve gates were twelve pearls; every several gate was of one pearl:" We know that the pearl is the

whitest, most lustrous of all jewels. Therefore it is signified to us that only when we have come to the pure white righteousness of Jesus will we enter in through the gates and become a part of this city.

"And the street of the city was pure gold." Too long have Christians, in their carnal, fleshly interpretation of this statement, imagined that their heaven was going to consist of the opportunity to walk down streets literally paved with gold. It has never occurred to them that the Scripture says when He returns we will be like Him, in His glorified likeness, and we will not need to transport ourselves on streets of any kind. For as He did after his resurrection, when He disappeared from the upper room after His first appearance to His disciples and was immediately on the road to Emmaus, so we will only need to speak the word, and we will be there. Since gold is symbolic of the nature of Christ, and the Scripture is speaking of the New Jerusalem, the Lamb's Bride, and not a physical city, streets paved with gold signify that in that hour we will have come to a perfect walk in the perfect nature of God.

Verse 22: "And I saw no temple there: for the Lord God Almighty and the Lamb are the temple of it." In that hour we will not need to go to the Baptist Temple, or Methodist Temple, or Pentecostal Temple, to meet the Lord, for He will be in us, and we will be fully in Him all the time, wherever we are.

Verse 23: "And the city had no need of the sun, neither the moon, to shine in it, for the glory of God did lighten it, and the Lamb is the light thereof." In the symbolism of Scripture the sun which dispels the darkness and brings forth the day is a type of Christ in His redemptive work of dispelling the darkness and bringing forth the day. But in the hour when we have come to the measure of the stature of the fulness of Christ, and the darkness is no more, there will be no more need for the redemptive work of Christ, (the sun) for we will be walking in the light continually. Thus, John saw no sun there. The moon is a type of the church for just as the moon

has no light of its own, but only reflects the light of the sun in the earth, so the church has no light of its own, but only reflects the light of Jesus in the earth. Just as the moon reflects the light of the sun in a pale, imperfect manner during the night of physical darkness, so the church, because it is yet unperfected, reflects the light of Jesus in a pale, imperfect manner. But in that hour when the church has been perfected, and the light of Jesus is shining through her perfectly, she will be in full union with the sun (Jesus), and His light will be shining through her perfectly, and she will no longer be the moon with an imperfect light, but the expressing of the full glory and light of God. Thus John saw the moon passing away, and the glory of God and the Lamb being the only light of this city.

Verse 24: "And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honour into it." This does not mean that in that hour earthly kings will visit a physical city and bring their pomp and splendor into it, for in that hour all earthly kings will have passed away. Jesus will be the only king. What the Scripture means is the glory and honour which earthly kings have now will belong to the Lamb's Bride, the New Jerusalem, which New Jerusalem we are.

Verse 25: "And the gates of it shall not be shut at all by day: for there shall be no night there." The 12 hours of physical darkness each night are but a type of all the hours of spiritual darkness the earth will be in from the time the sun of righteousness passed through the earth the first time till He appears in the earth the second time. When we see the sun rising on the horizon each morning, and slowly spreading its rays across the earth, it is not a type of the literal appearing of the Lord, but a type of the sun of righteousness rising in His body and slowly spreading His light rays across the earth through His many-membered body. As the sun rises higher and higher, it is a type of Jesus rising more and more in His body. At 12 noon when the sun stands over the center of the earth and its rays cover the

whole face of the earth, since 12 is the number which signifies the end of God's plan, it is a type of the twelfth hour in which Jesus' light will have come in His body dispersed throughout the earth, and its rays covering the whole earth. Then shall the Lord visibly appear. And then shall all the spiritual darkness have passed away, for we will no longer have bodies that will get tired and need to sleep during the night, and so there shall be no night there, both literally and physically.

Verse 27: "And there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life." No sin shall enter into this city, for only those who have overcome the old nature and come to the measure of the stature of Christ shall be a part of it.

Chapter 22 verse I : "And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. "

Verse 2: "In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations." We have already learned that God doesn't exist in a physical form, neither does He sit on a physical throne. He is an omnipresent Spirit which is everywhere, and His throne is everywhere, for He rules wherever He is. And since the river of life here flows from the throne of God, which is everywhere, it cannot be a literal river. The river of life is the Spirit of God, and He flows everywhere from the throne of God. And since we don't have a literal river, we cannot have a literal tree of life with physical fruits, be they apples, or oranges, or apricots, which give life when eaten. The Bible is not talking about physical life or existence, but spiritual life. The Scripture says the tree bare 12 manner of fruits. Surely we know when the New Testament uses the term "fruits" it is not talking about physical things but spiritual things, for we read of the fruits of the Spirit, which

are not peaches or apricots, but love, joy, peace, meekness, gentleness, longsuffering, not physical fruits but spiritual fruits. The tree of life is man's union with the Spirit of God. As he draws water from the river of life he has life. Since 12 is the number that denotes absolutely all, the twelve manner of fruits the tree of life bare are all the fruits of the Spirit that come from union with the Spirit of God. And the leaves of the tree are for the healing of the nations. Surely we will all agree there has never been anything given by God that will heal the nations of the big sickness, the sin sickness of which all other sicknesses are a result, but the truths of God's word. These are the leaves of the tree. For the Master said, "Man shall not have life by the material bread, but by every word of God."

Verse 4: "And they shall see his face; and his name shall be in their foreheads." It is written in Exodus 33 and 34, that long ago when Moses became discouraged with the children of Israel he went to God in prayer, and told God that if He did not show him His way and His glory he could not take the children of Israel into the land. And the Bible says God put him in the cleft of a rock and covered him over with his hand, and God passed by and proclaimed the Name of the Lord; and God said to Moses, "You shall see my back parts, but my face shall not be seen." This does not mean a physical God passed by Moses and Moses saw His back end. For Moses had not prayed for a physical experience, but for a revelation of God. He had said, "Show me Thy Way and Thy Glory." God gave him a revelation of Himself, the Old Testament revelation, when the Bible says God passed by and proclaimed the name of the Lord. When the Scripture uses the term "Name of the Lord" it is talking about His Nature. And when God proclaimed the Name of the Lord He gave Moses a revelation of His Nature, but only a partial revelation, for Moses only saw His back parts. For God said, "My face shall not be seen." But in the hour of the New Jerusalem, Rev. 21:4 says we are the people who shall see His face. We will be given the full revelation of God, not

just His back parts, for the prophet said, in the last day the knowledge of the Lord shall cover the earth as the waters cover the sea.

When the Scripture says His Name shall be in our foreheads, since the name represents the nature, it means the nature of God will have come forth fully in us, so that we know as he knows, think as he thinks, and are as he is.

Verse 5: The apostle closes the vision by saying, "And they shall reign forever and ever." And we close our message by reminding you that John saw the New Jerusalem descending down from God. And it is descending down from God. With every fresh revelation of truth it is descending down from God. With every sermon that is preached it is descending down from God. Every time another is born again it is descending down from God. Every time another member of the body of Christ is filled with the Spirit it is descending down from God. And it will continue to descend, until the last member of the body of Christ has been brought to the measure of the stature of Christ, and God has judged the wicked, and cleansed the earth of them, and then will be fulfilled the words of Jesus, "Thy kingdom come, and thy will be done, on Earth as it is in Heaven." Amen.

I HAVE CAUSED THEE TO SEE IT, BUT THOU SHALT NOT GO OVER THITHER

Deu 34:1 And Moses went up from the plains of Moab unto the mountain of Nebo, to the top of Pisgah, that *is* over against Jericho. And the LORD showed him all the land of Gilead, unto Dan, 2 And all Naphtali, and the land of Ephraim, and Manasseh, and all the land of Judah, unto the utmost sea, 3 And the south, and the plain of the valley of Jericho, the city of palm trees, unto Zoar. 4 And the LORD said unto him, This *is* the land which I swore unto Abraham, unto Isaac, and unto Jacob, saying, I will give it unto thy seed: I have caused thee to see *it* with thine eyes, but thou shalt not go over thither. 5 So Moses the servant of the

LORD died there in the land of Moab, according to the word of the LORD. 6 And he buried him in a valley in the land of Moab, over against Beth-peor: but no man knoweth of his sepulcher unto this day. 7 And Moses *was* a hundred and twenty years old when he died: his eye was not dim, nor his natural force abated.

I would hope that every one of my readers would be now lifted up with me into a realm in the Spirit, where they could look with me back behind the letter of the word here and see that which cannot be seen on the surface. On the surface, in the letter of the word all we see is the letter story, that Moses went up into the mountain and saw all the land that God had given to Israel, and then died and was buried. But if we see only this, we miss the great tragedy that forms the basis for our message of exhortation to you in this issue of "The Word."

The tragedy is revealed in verse four, where God said to Moses, "I have caused thee to see it with thine eyes, but thou shalt not go over thither," because Moses had disobeyed God in the desert of Zin, in that when God had told him to speak to the rock and bring forth water he disobeyed the Word of the Lord, and smote the rock instead.

In Numbers twenty it is written that when the children of Israel on their journey came into the desert of Zin, the people began to murmur against Moses because there was no water. Moses cried to God and God answered, "Take the rod and gather thou the assembly together, thou and Aaron, and speak to the rock before their eyes." But Moses still had enough flesh in him that he desired to present to the people the idea that it was by his hand that the water came forth. So instead of just speaking to the rock as he had been told, he gathered the people before the rock and said, "Hear now ye rebels, must we fetch you water out of this rock." And he smote the rock twice instead of speaking to it as God had said. When he did, God spoke to him and said, "Because ye believed me not, to sanctify me in the eyes of the children of

Israel, ye shall not bring this congregation into the land which I have given them."

This was the second time water had been brought forth from the rock. Once before on their journey there had been no water and the people had murmured. That time God had told Moses to smite the rock. When he did, water had come gushing forth. But the second time there was no necessity to smite the rock again, for it had been smitten once. Moses needed only to speak the word to bring forth the water and see the glory of God.

But instead of just speaking to the rock that the people might see the glory of God alone, Moses desired that the people might see a little bit of his glory also. So he cried, "Hear now ye rebels, must we fetch you water out of this rock." And with much the same flourish, polish and show with which so called great preachers present their sermons and healing ministers lay hands on the sick, and Popes and Priests wear their crowns and robes, and choir leaders wave their hands, and their choir members preen themselves in their costly robes, Moses smote the rock, so that instead of the people seeing the invisible God bring water out of rock, they saw Moses bring water out of the rock. Thus, instead of sanctifying God in the eyes of the people, Moses sanctified himself, and for this cause God said, "Because ye believed me not to sanctify me in the eyes of the children of Israel, ye shall not bring the children of Israel into the land that I have given them."

Herein is the great tragedy. This man Moses had been called out of all the masses of humanity to lead God's people into the promised land. As Pharaoh's son he had willingly given up his position as Prince in Egypt to fulfill this high calling; he had seen the glory of God at the burning bush; he had seen the Red Sea roll back at the lifting of his rod; he had borne the burden of the children of Israel for forty long years as they murmured against him and strove against him, and accused him continually, sometimes threatening to stone him; he had stood before God and held back His judgment

through his intercession many times; he had fasted forty days and nights twice, denying his body and facing the pangs of hunger; all this with only one all consuming desire and purpose in his heart, that was to fulfill his calling and take those whom God had given him into the land God had promised them.

But now, after forty years of pain, travail and labor, on the very brink of success, having come to the top of the mountains from which he could look out and see the prize for which he had been striving forty years, because he failed in one point of perfect obedience, because he came one step short of perfection, he must hear the voice of God say, "I Have Caused Thee to See It with Thine Eyes But Thou Shalt Not Go Over Thither."

It is not recorded here for us to see, but surely Moses' heart must have almost broken within him as God spoke these words; as suddenly all hope of attaining to the goal for which he had toiled and endured for forty years was dashed to pieces. Tears of bitterness and frustration must have welled up within him, to get so close to the coveted prize that his eyes could look upon it all, and yet be shut off from going in to possess it. As he remembered the many things he had suffered in the wilderness and yet went on because he looked forward to the joy of leading God's people into the land, he must have bitterly regretted the one time that he disobeyed God and fell one point short of perfect obedience, through which victory was torn from his grasp.

Here we see also the awesome holiness of our God, whose holy, just nature will not allow him to accept anything less than absolute perfection from those who would stand in his presence. That is why he made provision in Jesus for us to attain to that perfection. Moses might have reminded God of the many times he had not failed. He might have reminded him of how he forsook all the riches of a prince of Egypt to follow him; of how faithful he had been in all the battles with Pharaoh; of how faithfully he had fasted and prayed and suffered to bring God's children this far. On the basis of his

past works he might have sought to persuade God to overlook this one failure. But he knew it was no use. He knew God's Holy Nature demands perfection. One might think God himself would have desired to overlook Moses one failure because of his past faithfulness, but no, the Holiness of his just nature could not be denied. Nothing short of perfect obedience would suffice. For this cause Moses, the great man of God, though he could see burning bushes, perform mighty miracles, turn rivers into blood and rods into serpents, roll back seas and call miracle manna down from heaven, yet he could not have the desire of his heart and take God's people into the land, because he fell one point short of perfection.

We have sought to show you the deep, bitter tragedy and frustration Moses experienced after a lifetime of suffering and service to God and his people, yet he failed to attain to the prize, the mark of the high calling, because he fell short of perfection.

But Moses' bitter experience was only a type of the bitter experience that is in store for hundreds, yea thousands, of God's ministers and children today; for Old Testament Israel's physical journey through the wilderness was but a type of our spiritual journey through the wilderness; their physical desert, but a type of our spiritual desert; the physical water that gushed forth from the rock, but a type of our spiritual water, the Spirit of God; their rock that was smitten the first time to bring forth water, but a type of Christ, our Rock, who was smitten at Calvary, that the water of God's Spirit might be poured forth unto us. But just as the rock in Moses day was smitten once and did not need to be smitten again, but only spoken to, to bring forth water, so Christ our Rock was smitten once, and he does not need to be smitten again to bring forth the water of God's Spirit; he only needs to be spoken to in the word of Faith.

But many a good minister in the past, and many today, like Moses, has met God at the burning bush, and heard him say, "I am sending you to lead my people into the land." Like

Moses they have faced the true Pharaoh of the Egypt of this world, Lucifer, the God of this world, and they have said, "Thus saith God, let my people go." They have led many people out of Egypt into the born again experience, through the waters of the Red Sea, the blood of Jesus. In the wilderness of our journey, they have preached Christ the smitten rock, and brought the water of God's Spirit gushing forth into the lives of many, to quench their spiritual thirst. They have prayed and wept and fasted over God's children, and carried them forward

on their journey toward their promised land, through the Baptism of the Spirit truth, divine healing truth, gifts of the Spirit and on to a high place in the mountains, where they can look and see by revelation the true land that God has given us to go in and possess, which is perfection in Jesus, to go on to the measure of the stature of the fulness of Christ. They have performed mighty miracles of healing the sick and casting out devils, and signs and wonders have been brought forth in their ministries. People have seen oil in their hands, visions of angels present, and all these things. And yet, for all this, like Moses, there is still enough flesh in them that it causes them to want to get into the act. Wherein the rock has been smitten once at Calvary, and the word of God to them now is only speak the word of faith to the rock, still they want to smite the rock in a manner that says to the people, "Hear Now Ye Rebels, Must We Fetch You Water Out Of This Rock." They take great training in universities and seminaries to preach the Word of God with such flourish and polish that the people do not see the invisible God bringing forth the water, but them. Healing ministers pop their fingers in the air as if to generate some electric power, and then lay hands on the people in a way that has deceived thousands into thinking that whatever water or healing that comes forth comes through their hands, and the invisible God is not sanctified in the eyes of the people, but they are. They look back on their past works and they are quite sure that because of them God

will never remove them from their place of leadership or rulership over his people until they have possessed all the land God has given us. They see no need for a message beyond the Baptism of the Spirit and Divine healing and gifts; no need for a message that says, "Let us go on to perfection." And they think all who preach such a message are false prophets who have gotten off course. After all, everyone knows nobody can be perfect, and God didn't send Jesus to die for us and cleanse us of our sins so that His Spirit could enter into us and give us power to go on to perfection. He only sent him to be perfect for us so it would be all right if we never attained to perfection. They are satisfied with saving souls, and miracles and gifts, and having great healing ministries, and care little whether they ever walk in perfect obedience to God or not. They will go high up into the mountains with God. Like Moses, they will see by revelation a land of rest that God had provided for his people. But, like Moses, they will not be the ministry who will lead God's people into the land, because they fail in one point of perfect obedience to God. Great ministries they have had, great battles they have fought, great miracles performed, will in the end be swept away into purposeless oblivion, because they failed to lead to the ultimate purpose, the great mark of the high calling in Jesus, which is to take God's people into their land of rest, to the measure of the stature of the fulness of Christ.

The New Testament, in Hebrews 3:5, testifies of Moses that he was faithful in all his house as a servant. But the faithfulness of a servant will never meet the demand of the Holy nature of our God. Only the perfect faithfulness of a Son will.

Moses could only demonstrate the faithfulness of a servant because he only had servanthship revelation. He did not have Sonship revelation. It was not until two thousand years later that God sent Jesus into the world to bring us Sonship revelation. All Moses had to impel him to be faithful was a revelation of laws which threatened severe punishment if

they were not kept, and promised a physical, material promised land and material blessings as a reward for keeping them. He was given no promise or hope of ever becoming a son of God. Sonship was so foreign to him and the children of Israel who followed him that when Jesus came into the world, declaring himself to be the Son of God, the Israelites wanted to kill him for daring to call God his Father.

Therefore, Moses could not attain to the perfect faithfulness of Sonship, but it could only be said of him, "He was faithful in all his house as a servant;" because in His day Jesus had not come to reveal that the Father had a plan to bring forth Sons. Jesus had not come to shed His blood on Calvary and cleanse us of our sins, and make us clean vessels so that He could shed forth the Spirit of God to indwell us and rebirth as into the new creation Sons of God, making us also cry, Abba, Father, and giving us the power to grow up into Him in all things, to the measure of the stature of the fulness of Christ, and thus come to full Sonship.

Therefore, we have no excuse for failing to go on to perfection. We have not been given servanthship revelation, but sonship revelation. We have not received the Spirit of bondage to fear, but the Spirit of adoption whereby we cry, Abba, Father (Romans 8:15). Therefore a greater faithfulness is required of us than the faithfulness of a servant in all his house. We must demonstrate the perfect faithfulness of a son over his own house (Heb. 3:6). Thus the Apostle Paul says, in Hebrews six verses one through six, that leaving behind the baby principles of the doctrine of Christ, let us go on to perfection. Galatians says that an heir, as long as he is a child, differeth nothing from a servant though he be Lord of all. Even so, we when we were children in our Christian growth, differed nothing from a servant, though we were Sons of God, and therefore Lord of all our Father has. As children, God overlooked our unfaithfulness in many things. He overlooked the fact that we demonstrated only the faithfulness of servants, and not very good servants at that. But now it is time for us to grow

up. The word has gone forth. "Let us go on to perfection." Servantship faith will enable the children to lead souls out of Egypt, get them baptized in the Spirit, experience spiritual gifts, and healings and miracles. Servantship faithfulness will take one high in the mountains with God, that they may see the land God has given us, but only those who go on to perfection, to the perfect faithfulness of Sonship, will go in and possess the land.

There were many types of Christ in the Old Testament, who were types of Christ as He brings His body to certain stages of their journey to perfection. But none of them could be a type of Christ as He takes his body into complete perfection, because all failed in at least one point.

Moses was a type of Christ as he brings his body through laws and rules to the river Jordan, to the borders of the Promised Land, to the point where they are ready to leave law behind and be led by the Spirit of Jesus, who has entered into their hearts causing them to cry, "Father, Father," but there at Jordan Moses failed and could not be a type of Christ. Joshua, who replaced Moses, was a type of Christ as he leads his body to leave behind legalistic letter law Christianity, and begin a walk in the Spirit that shall take them over Jordan to enter into the land. But he disobeyed God, in that he allowed the children of Israel to settle down and stop before they had conquered and possessed over half the land God had given them. Therefore, he could not be a perfect type of Christ, as he leads his body into perfect Sonship. David, who was anointed of God to conquer the nations round about, drive the Philistines out of Jerusalem, and carry the Ark of God into Jerusalem, was a type of Christ in the Davidic ministry that God is bringing forth today, who shall be anointed to conquer the demons round about, and take the nature of God which is in us, the Ark of the New Covenant, into the New Jerusalem state of glory. But even he failed in the matter of Bathsheba, and therefore could not be the perfect type of Christ, neither could he build the house of the Lord. His son Solomon was chosen to build

the house of the Lord, because his was a far different nature and ministry than that of David. David's was warrior ministry. He could win battles, conquer Philistines, and swing a mighty sword against the enemies of God. But Solomon was far different than this father. His was not a warrior ministry, but a ministry of wisdom. When he was told by

God in a dream that he could have anything he asked for, he did not ask for power to take the necks of his enemies. He asked only for wisdom to lead God's people into the fulfillment of his purpose for them. Even so, the Davidic five-fold ministry that is coming forth today will not build the temple of God. They will take the Kingdom out of the hands of the Saul ministry. They will fight many battles for the Lord, cast out many devils (Philistines), heal many sick, and carry the Ark of the Covenant into the New Jerusalem. But that ministry shall not build the temple of God, for they yet have a warrior's heart and a fighting spirit. And building the temple of the Lord is not healing the sick and casting out devils, but building the nature of God in every lively stone in his temple, and setting each in his place. But out of the very test of the battle that shall break them and mold them into Christ's image shall come a Solomon Ministry, that though they know through their faith they can have anything they ask of God, they will not ask for power against their enemies, neither for riches, but only for wisdom to lead God's people into his plan for them. These shall build the house of the Lord. But even Solomon, with all his wisdom, failed God in his old age and married strange women, and therefore could not be the perfect type of Christ in his Body as he takes it on to perfection. There is only one who has come forth who never failed God on even one point of perfect obedience, and therefore is the perfect type of Christ in his Body as he takes it on to perfection. That is the one who became obedient unto the suffering of death, Jesus, the Head of the Body. Therefore, Moses is not our pattern, for he failed. Joshua, David, Solomon, great as they were,

cannot be our pattern, for they failed. Nay, not one of these could ever lead us on to perfection, for they all failed. Only He who became obedient unto the death of the cross and was made perfect through the things that he suffered is worthy to be the type of the Sons of God when they have come to perfection. But perhaps one would say what a dear sister said to me one day after I had preached this message. She said, "Well, if a great man of God like Moses didn't make it, how can I hope to?" I answered her, "Dear sister, you better make it. For Moses did not have sonship revelation and you do. Moses did not live in the day when the Holy Spirit of sonship was given, and you do. It was not said to Moses, 'As ye have received Christ Jesus the Lord, so walk ye in Him,' (Colossians 2:6) as it was to you. It was not said to Moses, 'As many as have been baptized into Christ have put on Christ,' as it was to you. "Christ in you, the hope of glory," was not revealed to Moses as it is to you. Moses, and the people of his day, were not given a five-fold ministry to take them to the measure of the stature of the fulness of Christ as you were. Therefore, if we do not go on to perfection we are without excuse. We may rise up to a high place in the mountains with God, and have great ministries and great gifts, and perform mighty miracles, and see the land but if we stop one step short of perfection we will hear the voice of God say, "I have caused thee to see it with thine eyes, but thou shalt not go over thither." (Deut. 34:4). Amen.