

¹A Letter to the Brethren

April 8, 2015

For the past few months, although I have “missed” seeing and being together with everyone, I have had no compulsion or sense of urgency to visit with those who had been gathering on a regular basis to enjoy fellowship, (to share what was on our hearts and in our minds), at a time when we believed we were hearing what was perceived to be the things God was speaking by His Spirit. Is this departure from routine an anomaly, a break in tradition, a change of habit or, just a time of being drawn away in anticipation, and expectation of experiencing “things” we are looking to the Lord to bring about, according to His purpose?

I have found this respite to be a time of intense, immeasurable, and exceedingly deep dealings as to what we are, who we are, where we are, and why we are, in Christ. Recently, God has been sounding a trumpet, to begin gathering together again those who are being prepared for the next phase of His work of restoration in us but, perhaps more intensely and intimately **__ through us**, individually and collectively, as He, according to the power of an indestructible life, causes us to arise as priests like unto our High Priest, Jesus Christ. We understand and are confident that we are being made into the likeness of Melchizedek and will produce the fruit of the Spirit as we are developed and mature as sons of God.

The time of **“becoming”** is reaching a measure of His fulness and the time of **“doing”** is near. Many who have been drawn into a “quiet place,” and feel alone, are focusing on **becoming**, which is good, but all will soon have a vision for and a revelation of what God intends to **“DO,”** with us and through us, and are less intent on what He is doing in us and to us. It was not enough for Jesus to say that he only spoke what he heard the Father speak; he also **did** what he saw the Father doing. We too should be determined to press on and be ready to obey His Voice.

It is during our times in fellowship with the Father and His Son, through the Spirit, that we begin to have a greater assurance concerning the will of God for our lives. The years that Paul spent alone with God were vital to his ministry as a priest of God to the gentiles. It was during his fellowship in the sufferings of Christ that he began to fellowship in the mysteries. He began to “see” into the heavens of God’s Spirit and was not confined to hearing His Voice. The eyes of our hearts need to be opened, as were Paul’s, and enlightenment must come so we can have understanding. Having ears to hear will enable us to speak the Word of God and having eyes to see will enable us to do what the Father is doing.

If we emphasize and place special importance or significance on our fellowship with one another or in the “gospel,” as we minister along with the saints, we will only experience a limited portion of what God has purposed for His chosen, consecrated, and ordained priests, made after the order of Melchizedek.

There is, understandably, much to be done in the Holy Place realm of our processing before we experience the fullness of His grace and truth; however, we have the promise and the confidence that He is going to finish the work He has begun and will accomplish those things for which He was sent. We have had laborers who have gone before us and now it is nearing the time when they will realize that they have not labored in vain. They will eat of the fruit from the increase that God has given through their planting and watering.

“My food,” said Jesus, “is to be obedient to Him who sent me, and fully to accomplish His work. Do you not say, 'It wants four months yet to the harvest'? But look round, I tell you, and observe these plains -- they are already ripe for the sickle. The reaper gets pay and gathers in a crop in preparation for the Life of the Ages, that so the sower and the reapers may rejoice together. For it is in this that you see the real meaning of the saying, “The sower is one person, and the reaper is another.” I sent you to reap a harvest which is not the result of your own labors. Others have labored, and you are getting benefit from their labors.” (John 4:34-38WNT)

The time we spend searching through a land that is not producing a crop ready for harvest, trying to break up “fallow ground,” in hope of sowing seed, is a feeble attempt to re-do what has already been accomplished in other generations. It is the Son of Man who sows the good seed and the “good seed” is the sons of the Kingdom. The field is the world, (kosmos), wherein the sowers of former generations have gone forth and have sown a profusion of seed _ some good and some bad _ but it is given to our generation to tend to the growth and development of the field, along with the crop that is sown by the Son of Man, and we must be ready to be involved in the final harvest.

“The Spirit of the Lord GOD is upon me, because the LORD has anointed me to bring good news to the afflicted. He has sent me to bind up the brokenhearted, to proclaim liberty to captives and freedom to prisoners; to proclaim the favorable year of the LORD and the day of vengeance of our God; to comfort all who mourn, to grant those who mourn *in* Zion, giving them a garland instead of ashes, the oil of gladness instead of mourning, the mantle of praise instead of a spirit of fainting. So they will be called oaks of righteousness, the planting of the LORD, that He may be glorified.”

“Then they will rebuild the ancient ruins, they will raise up the former devastations; and they will repair the ruined cities, the desolations of many generations. Strangers will stand and pasture your flocks, and foreigners will be your farmers and your vinedressers, but you will be called the priests of the LORD; you will be spoken of *as* ministers of our God. You will eat the wealth of nations, and in their riches you will boast. Instead of your shame *you will have a double portion*, and *instead of* humiliation they will shout for joy over their portion. Therefore, they will possess a double *portion* in their land.”

“Everlasting joy will be theirs. For I, the LORD, love justice. I hate robbery in the burnt offering; and, I will faithfully give them their recompense and make an everlasting covenant with them. Then their offspring will be known among the nations, and their descendants in the midst

of the peoples. All who see them will recognize them because they are the offspring *whom* the LORD has blessed.”

“I will rejoice greatly in the LORD. My soul will exult in my God; for He has clothed me with garments of salvation, He has wrapped me with a robe of righteousness, as a bridegroom decks himself with a garland, and as a bride adorns herself with her jewels. For as the earth brings forth its sprouts, and as a garden causes the things sown in it to spring up, so the Lord GOD will cause righteousness and praise to spring up before all the nations.” (Isa 61:1-11 NASB punctuation edited for clarity)

The unveiling of those who are being sent, in answer to the prayer of Jesus Christ in John 17, is not for the purpose of “saving” unbelievers or proselytizing those who are saved, satisfied and joined to the systemic church. These gifts of men are being sent to dig, dung, prune and water those who hold promise of a harvest that is capable of bearing fruit at the hundredfold level. These sanctified members of His body, the Church, are trees of righteousness, the planting of the Lord, who both hear and understand the word they are receiving and are destined to produce much good fruit. These are also the stones who are being built together for a habitation of God through the Spirit. This is the Church whose foundation is Christ, the Chief Cornerstone, along with His apostles and prophets.

This then is the ministry of the priests of God Most High; executing authority to reconcile all things to God as we, all of us, arrive at oneness in faith and in the knowledge of, (intimacy with), the Son of God, and at manhood and the stature of full-grown men in Christ. This cannot be fulfilled by anyone who holds anything back and does not commit fully to, and delight wholly in, doing the will of our Father.

It is easy to get very comfortable while in isolation. We can rise early and go about our daily lives without a single look “up” to consider what God is doing. I, for one, really like to be with my wife and helpmate, read, take care of our pets and chickens, mow grass all day, cook tasty food on the grill, bake bread, do cleanup and maintenance around the house, go where I want and pretty much do those things that are pleasing to me.

I don’t have to call anyone or make contact for the sake of others or myself. I can avoid conflicts with family, friends, neighbors or strangers and stay out of situations that may make demands on my time or gifts. I can work all day or rest all day __ according to whatever whim suits my mood. It is very much like Peter being told that when he was younger he could dress himself and go anywhere or do anything that he willed. The day is coming, (when we are mature) we, with outstretched hands, will allow “Another” to clothe us and carry us to places we would never have willfully chosen, even as Peter did __ according to the word of Jesus, the Risen Lord.

It is not a time for any of His elect to be at ease in Zion and “handle” the Word of God carelessly or be reckless with the work whereunto we have been apprehended. We must become more sensitive than ever not to grieve the Holy Spirit in the way we interact with others and must

let all bitterness, all strong emotions, all anger and loud insulting language, be unknown among all the members of His body, (along with strangers and foreigners), and also every kind of malicious, spiteful behavior. On the contrary we must learn to be kind to one another, tender-hearted, forgiving one another, just as God in Christ has also forgiven us. (See Eph 4:)

If we are, in any way, bound by traditions or man instituted “laws” that relate only to earthly religious institutions, doctrines and dogma, and fail to learn what it means to be faithful followers of the Lamb, those who are merciful and “just,” even as our merciful High Priest who has brought us into the law of the Spirit of Life in Christ Jesus and has set us free from the law of sin and death, then we need to experience the reality of the New Covenant and enter into the realm of Truth where we become free indeed.

It is in this Holy Place where the Spirit of Truth will lead and guide us into all truth. It is in Christ that we live and move and have our being. This is a realm of righteousness that exceeds the degree of His righteousness revealed in the Outer Court concerning our preparation in the “Way” of righteousness. This is our becoming one with Christ who is our righteousness and participating in the truth that establishes peace in our lives.

“Mercy and truth are met together; righteousness and peace have kissed *each other*. Truth shall spring out of the earth; and righteousness shall look down from heaven. Yea, the LORD shall give *that which is* good; and our land shall yield her increase. Righteousness shall go before him; and shall set *us* in the way of his steps.” (Psa 85:10-13 KJV)

It is glorious to be led in the paths of righteousness, for His name’s sake, but it is more glorious to be in the Way of righteousness, which is the way of His steps that leads to Life, so that He may cause those who love Him to inherit substance; and where He will fill their treasures.

The way of His steps is to follow the Lamb wherever He goes and be separated from those who walk in darkness and have no idea where they are going. These blind leaders of the blind have no light in them and hold to traditions that make the word of God of no effect instead of recognizing and receiving the Life who is The Light. We, as children of the day, are to walk in the light as he is in the light, enjoying the fellowship we have with the Father and His Son.

We don’t want to walk in the vanity of our own minds; rather, we are predestined to walk by faith and in the truth. We can only do this by being transformed and having the mind of Christ. This is what is meant by, “Walking in newness of life.” We have been raised by the glory of the Father to walk as He walks, even as the few in Sardis who did not soil their garments, who are worthy to walk with Him in garments of white. The majority of those in the church in Sardis had a name/reputation that they were alive but were dead. They were asleep and needed to be aroused to strengthen whatever remained concerning the things they were doing, which were not free from imperfections.

Scripture doesn’t say that the few in Sardis who did not soil their garments where to

arouse those who had taken their ease and slept. It was the messenger of the church who was to write what, “He who has the seven Spirits of God and the seven stars,” was saying and it was for those who had an ear to hear, and respond to what the Spirit was saying, to wake up and overcome lest their name be erased from the book of life.

We are at a “watershed” moment in our lives and its going to be required of us to make some decisions that may go against what we have brought into our experience of the “old” things we have become comfortable with. Change is something that seems to be more difficult to embrace as I get older and I tend to resent it when I’m pressed into making choices and doing things that have been completely “foreign” to me. The outward things tend to be much easier to deal with. What is difficult is to allow the Spirit to introduce unfamiliar “spiritual” realities that pertain to what I’ve believed to be “gospel” for a very long time.

In closing, it seems appropriate to share a portion of scripture that we are “familiar” with, but only to the extent that we consider the verses following the ones “pasted” here:

“There is hope for your future,” declares the LORD, “And *your* children will return to their own territory, (The land of their birth). ‘I have surely heard Ephraim grieving, ‘You have chastised me, and I was chastised, Like an untrained calf; Bring me back that I may be restored, For You are the LORD my God. ‘For after I turned back, I repented; And after I was instructed, I smote on *my* thigh; I was ashamed and also humiliated Because I bore the reproach of my youth.’

“Is Ephraim My dear son? Is he a delightful child? Indeed, as often as I have spoken against him, I certainly *still* remember him; Therefore My heart yearns for him; I will surely have mercy on him,” declares the LORD. “Set up for yourself roadmarks, Place for yourself guideposts; Direct your mind to the highway, The way by which you went. Return, O virgin of Israel, Return to these your cities. ‘How long will you go here and there, O faithless daughter? For the LORD has created a new thing in the earth-- A woman will encompass a man.’” Thus says the LORD of hosts, the God of Israel, “Once again they will speak this word in the land of Judah and in its cities when I restore their fortunes, ‘The LORD bless you, O abode of righteousness, O holy hill!’ ‘Judah and all its cities will dwell together in it, the farmer and they who go about with flocks. ‘For I satisfy the weary ones and refresh everyone who languishes/degenerates.’”

“At this I awoke and looked, and my sleep was pleasant to me. “Behold, days are coming,” declares the LORD, “when I will sow the house of Israel and the house of Judah with the seed of man and with the seed of beast. “As I have watched over them to pluck up, to break down, to overthrow, to destroy and to bring disaster, so I will watch over them to build and to plant,” declares the LORD. “In those days they will not say again, ‘The fathers have eaten sour grapes, And the children’s teeth are set on edge’ “But everyone will die for his own iniquity; each man who eats the sour grapes, his teeth will be set on edge.”

“Behold, days are coming,” declares the LORD, “when I will make a new covenant with the house of Israel and with the house of Judah, not like the covenant which I made with their fathers in the day I took them by the hand to bring them out of the land of Egypt, My covenant

which they broke, although I was a husband to them,” declares the LORD.” (Jer 31:17-32 NASB) Note: Parens additions and punctuation added for emphasis)