

Prologue:

**The following study begins a series of studies on the Revelation of Jesus Christ.
A complete victory in Christ can only become a reality when we are able to experience
our Father as the God of love He truly is.**

The Character of God

(As portrayed in The Revelation of Jesus Christ)

Study 1

#261.0902

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

OPENING REMARKS

I think, for those of you who have been getting the tapes regularly – especially the last several months, watching how these truths continue to build on one another – you have to be as astounded as I am at the amount of truth the Lord is giving His remnant church. I stand amazed. For me, it is an evident sign of the end of all things because I look at this “end of the world” as simply a manifestation of the *end of the world* – the inward end; the completion of God's people. You know it just stands to reason as you look at what the Lord is showing us, for instance that the “sin nature” is an *emotional* thing and helping us unravel that, and recognizing *from the womb*, and applying all of these concepts – it's like I just can't talk about it enough; I can't get enough of it because it's making so much sense, and it is answering questions I have had all of my life. Now, as a mature Christian having that realization of the end of all things, I have hope as I see light at the end of the tunnel. I'm beginning to see the *end of the tunnel*, that the Lord is bringing us to this completion and helping us work through all of the twisted thinking.

You know there are times I think of the people in the denominational groups, people in my community, people in my family, that I just *long* to find someone who is interested enough to hear me out – to listen to these things; to walk through them with me. And then, you know, I challenge anyone to show me the error of it – and yet, no one has. I know that there are those of you out there taking the time to study these things through, and there are some of you who aren't. I just want to encourage you to make these concepts your own; don't sit there and intellectually reason them away or continue thinking – you know, for years we've been saturated with the “end of the world” remarks, and here I am again saying *I can see the end*. I think we've heard that so much that it just kind of runs off our backs, you know, we're just filled with those things.

When I look at the concepts – when I look at what the Lord is doing in my heart – I know that *I know* we're at the end. So I would encourage you to spend the time it takes to work through this and either conclude it isn't true, but have a *reason* for it, or conclude that it is true and then make every effort – let this be the “gold” and “silver” that you seek. Let this be where you spend your time; let this be your work, to work through these things so that the effect of Calvary in your life will be positive and sure.

I have called this study “The Character of God” because of all of the new truths the Lord has been revealing in manifesting Jesus Christ and His life, and His life’s work. It reveals *the character of God* and it creates, in His people, a completed perfection. All of the things we have been seeing, say in the last year – the new things; the new revelations of life that the Lord has revealed – what I want to do is take all of that and roll it up into the book of Revelation, and go back through the prophecies of Revelation, putting new meaning to things; taking from the old and new and bringing them together, and getting an idea of what our heavenly Father is telling us concerning end time events.

I don’t know how many tapes I’m going to have to make before I feel satisfied in conveying the new understanding that I’m receiving. But I’m going to take my time and walk my way through these things because when you see the 144,000 standing on Mount Zion, having the name of the Father of the Lamb – you might as well just say *having the character of God* – you cannot have that if you don’t know what it is. **You cannot give a message declaring God’s character if you don’t know what it is**, and I believe that it is the message of God’s character that is perfecting His church. That is the message we will give, a message concerning the character of God – so the name of the study: *The Character of God*, as seen in the Revelation of Christ. All of the new things we’ve been receiving rolled up into the book of Revelation, taking the book of Revelation apart – tracing the parts – and seeing where they lead us, understanding that the Father and the Son both refer to themselves as *the beginning and the end*. When you look at your Christian life or when you look at the wicked – when you look at the righteous or the wicked – God is the beginning and end for every person born on this planet. He is the beginning and He will be the completion. I pray that we learn to understand His meanings of “completion” and how to reach that place of being perfect in Christ.

FOUNDATIONAL BEDROCK

You know what else we need? We need to be able to convey the truth as it is in Christ. We need to be able to tell others what the truth is. That’s how I want to begin this study – I want to begin this in 2 John and I want to cover a few things. Recently I’ve been receiving communications with people asking: *How do we know the voice of Christ? How do you know to distinguish the voice of Christ, and the adversary, and self?* ..and all of this. So I want to touch on that and touch on a few basic things leading into our study.

Starting in 2 John, the letter written to the elect lady, or the *church* and her children – starting at verse 1 of 2 John:

2 John 1

¹The elder unto the elect lady and her children, whom I love in the truth; and not I only, but also all they that have known the truth;

“Have known” here is [1097] and it means *to know by means of experience*, and we know the “truth” is the man, Jesus Christ. It isn’t a fact – *it is the man Himself* – to experience the truth, to be in Christ; abiding in Christ. In fact, in verse 2 He says:

2 John 2-3

²For the truth’s sake, which dwelleth in us [dwells in us, or abides in us], and shall be with us for ever.

³Grace be with you, mercy, *and* peace, from God the Father, and from the Lord Jesus Christ, the Son of the Father, in truth and love.

In these first three verses, the apostle John has covered the foundational bedrock of the remnant church. He has covered the *abiding truth* and the fact that *Jesus Christ is the Son of the Father in truth and in love*. Two truths – again, as I have in the past several studies, I’ve pointed you to Matthew 16, the

conversation between Jesus and Peter (Taken from Matthew 16:13-20) when Peter said: *You're the Christ, the Son of the living God*, and Jesus said: *My Father has revealed this to you, you're blessed – flesh and blood didn't tell you this; My Father has told you this. You're Peter – on this rock I'll build My church and the gates of hell shall not prevail against it.* Two things are contained in that: The Father told Peter, and the fact that Jesus is the Son of God – and the gates of hell shall not prevail against it. Why is that? Because when you understand the Son of God in verity, in truth – when you understand the Son of God accurately, then you see the love of the Father for you; the character of God comes in there. When those things happen and you see and understand that you can hear God, you are in a place to hear the voice of the Savior say: *I love you. I've always loved you... I've always accepted you* – and the lie from the womb will dry up. The gates of hell cannot prevail against those things, and He tells Peter: *On this foundation – this is the bedrock for My church.* Now it is essential that you get this. Here we have John again, starting 2 John and touching on these two things – verse 4:

2 John 4

⁴I rejoiced greatly that I found of thy [your] children walking in truth [or you could say *abiding in Christ*], as we have received a commandment from the Father.

Now he has just said for us to walk in truth, abide in Christ, **is** the commandment from the Father to us – but notice how he brings this out again:

2 John 5

⁵And now I beseech thee, lady, not as though I wrote a new commandment unto thee [you], but that which we had from the beginning [of our experience], that we love one another.

... Which you cannot do unless you're abiding in Christ – Love is of God and he that loves is born of God and knows God. If you don't love, you're not in Christ; you're not listening to God. If you are walking in love, it's obvious that you are listening. Verse 6:

2 John 6

⁶And this is love, that we walk after his commandments. This is the commandment [you could say, *from the Father*], That, as ye [you] have heard from the beginning [of your experience], ye should walk in it.

You should walk in *the hearing* – you should *listen*. Remember the Mount of Transfiguration – the Father said: *This is My Son, hear Him* (Taken from Mark 9:7). Again, a foundational bedrock of truth and the commandment from the Father to you; He directs you to the Son: *This is My Son, hear Him* – for life. Christ is that foundation which, when rightly understood, manifests the character of the Father and the need of humanity – not only the “need,” but the *cure* for humanity. In understanding Christ, we see the character of the Father, what humanity needs and how to cure it.

DECEIVERS

2 John 7

⁷For many deceivers are entered into the world...

Why would he begin this with “for”? **For** many deceivers are entered into the world – He just said, again: *The commandment from the Father is as you have heard from the beginning, walk in it because many deceivers are entered into the world..*

2 John 7

⁷ ... who confess not [who don't confess] that Jesus Christ is come in the flesh.

Think about it – if a person *confesses not* that Jesus Christ is come in the flesh, they might say: *The Holy Spirit is come, and the Holy Spirit is another God*. By saying that, they are saying that Jesus Christ is not come in the flesh – make the “flesh” *your* flesh. It doesn’t mean they’re saying that Jesus never came to this planet – they’re saying: *Jesus Christ is not come in my flesh* – it’s the Holy Spirit; it’s another god. Yet we know the Holy Spirit to be *the mind of Christ*, also in the flesh – that’s abiding. You see, in this one verse, for someone to say “Jesus Christ is not come in the flesh,” either they don’t believe the truth of the Godhead or they don’t believe abiding. Either one of those will cause a person to convey that concept: *Jesus Christ is not come in the flesh* – they may not say those words but that, in essence, is what they are saying when they say: *You can’t hear God*; when they say: *Jesus really isn’t the Son*, and so on. They’re conveying that concept – Jesus Christ is not come in the flesh. Notice what he says:

2 John 7

..This is a deceiver and an antichrist.

“Antichrist” – *instead of Christ* – but what do you mean, “a deceiver”? Do you think people who teach you that the abiding truth isn’t true, or people who don’t understand the Son of God, that they’re purposefully trying to deceive you? No – it’s because they, themselves, are deceived. They give you nothing but deception. Now, consider what I’m saying. You see, it’s OK if you’ve never heard it before, but once you hear it and reject it, and you continue on promoting this thing you promote, you’re a deceiver; an antichrist. You may have been deceiving before that – unknowingly – but now you have no excuse for what you’re saying because the Lord is giving you a higher revelation, and you’ve rejected it. A person who doesn’t understand the Sonship of Christ – now, listen to me – cannot, **cannot** possess the fullness of God’s love. They can read the Bible; they can look at the world around them, and they can say: *I know God loves us – God is love*, but it is not an experience of the heart. Unless they see that He gave His Son to correct the lie, they do not understand the fullness of God’s love – it’s impossible. If they don’t think they can hear God, then they have not allowed Him to express it to them because they’re not listening and, if they are in that place, they’re still in their sin regardless of how “holy” they look outwardly. Inwardly, they’re still in confusion, and they are deceivers. Why? That’s all they can give you, the deception, because they’re still in it themselves. Is this hard to take?

You know, I look at my own life – I look at, say, the last five years; ten years – I was as honest with people as I could be, but I didn’t understand God’s love. I understood it to a point. I can go back and listen to studies and you know what? Listening to studies from years past, knowing what I know now, the studies sound more advanced than what they really were but, had you taken me back to that point and said: *What do you mean by this?* – you would have probably gotten different answers. To know what you know, and listen to my studies in the past, they may *sound* good but the truth of it is, had you asked me back then, I’m not sure I’d have given you the same answers – in fact I’m sure I wouldn’t have. Now, was I deceiving you? Well, I was living up to the light that I had and, when the Lord gave me the next step, brother, I took it – and I took the next one, and I took the next one. So, in my heart, I wasn’t deceiving you. From God’s point of view, it could have been more clear, more precise, but as He gave me the answers, I pray that I have corrected the things of the past – and I pray to continue in this place. I know I don’t have a perfect understanding of Jesus Christ, but I know what He’s saying when He says: *If they confess not Jesus Christ is come in the flesh, they’re deceivers*. Listen, they have to be – they have to be because they, themselves, are deceived. And especially when people teach you that Christ died paying the penalty, it’s obvious that they don’t understand the character of God – I mean, come on, wake up! They don’t see the character of God to say that He died *paying the penalty*. They might see that God is love but, I’m going to tell you what, they don’t see the character of the Father. Verse 8:

2 John 8-9

⁸Look to yourselves [in other words: *Watch out*], that we lose not those things which we have wrought, but that we receive a full reward.

⁹Whosoever transgresseth [transgresses], and abideth [abides] not in the doctrine of Christ, hath not [does not have] God.

Instead of this word “doctrine,” you know what? When I see the word “doctrine,” I think of a cold creed, written out – let’s replace this word “doctrine” with *teaching*, the “teachings” of Christ, because that’s what it is.

2 John 9

⁹Whosoever transgresseth [transgresses], and abideth [abides] not in the doctrine [teachings] of Christ, hath not [does not have] God [as their Teacher – as the One leading them].

When we say “teachings of Christ,” what if that meant *moment by moment*? What if that meant, through every doctrinal change, it was *the teaching of Christ*? Because, if they don’t have that, they don’t have the Father – they don’t understand; they don’t know Him like they think they do.

2 John 9-11

..He that abideth [abides] in the doctrine of Christ [in the teachings of Christ], he hath [has] both the Father and the Son.

¹⁰If there come any unto you, and bring not [doesn’t bring] this doctrine, receive him not into *your* house, neither bid him God speed:

¹¹For he that biddeth [bids] him God speed is partaker of his evil deeds.

Now, look out that you don’t lose the things that the Lord has already fashioned in you, because there are false teachers, deceivers, who don’t recognize, really, that this is what they are. I know there are people out there – I believe anyway – trying to deceive, but there are others who *think* they have the light of God and it’s darkness.

HOW WE KNOW

So how do we tell the difference between what we’re hearing, as from God, and self, and the adversary, and false teachers? I want to go to John 10. This is something I have covered in past studies. I couldn’t tell you the names of the studies – I know that, somewhere out there, there are studies where I’ve covered John 10. Two parables in John, chapter 10 – parables that speak of hearing the voice of Christ, but there are specific things that Christ tells us in these parables. Now, the first parable is the first five verses of John 10 and, in this parable, He speaks of, in verse 3, *leading us out*. In the second parable – I think it’s in verse 9 – He talks about leading us in; *bringing us in*. One is leading us out; one is in, and He uses the same wording symbols, but with different slants on them. I used to read these parables and think they were the same thing and, I don’t know, it didn’t make sense. Well, I pray to make sense of it for you today – John 10, starting at verse 1:

John 10:1

¹Verily, verily [Most assuredly], I say unto you, He that entereth [enters] not by the door into the sheepfold, but climbeth [climbs] up some other way, the same is a thief and a robber.

What is “the door into the sheepfold”? The door of your heart – *I stand at the door and knock. If any man will open the door, I’ll come in and sup with him, and him with me* (Taken from Revelation 3:20). It is the door of your heart – the conscience! Think it through – “the door of your heart” is *your conscience*. Let me show you the verses, things we’ve been over and over, but isn’t that what makes a

teacher a good teacher – repetition? Looking at the new covenant, remember, in Hebrews 8 (Taken from Hebrews 8:10), the Lord says:

Hebrews 8:10

¹⁰For this *is* the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people:

I will write it on their hearts and in their minds. I'll give them the understanding of My law. It's the writing on the heart by God and, in Romans 2:

Romans 2:14-15

¹⁴For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves:

¹⁵Which shew [show] the work of the law written in [on] their hearts [or, that they're in the everlasting covenant], [Here it is..] their conscience also bearing witness, and *their* thoughts the mean while accusing or else excusing one another;)

It is the *conscience* that accuses or excuses what we do. If you take it over to 1 John, chapter 3, looking at verse 19:

1 John 3:19-20

¹⁹And hereby [or, *By this*] we know that we are of the truth, and shall assure our hearts before him.

²⁰For if our heart condemn[s] us, God is greater than our heart, and knoweth [He knows] all things.

What does that mean? It means that if you're feeling condemnation for something, it is from the Lord – He is bigger than you are, and He is able to give you that feeling of condemnation. It only happens through the conscience. Now, notice:

1 John 3:21

²¹Beloved, if our heart condemn us not [doesn't condemn us], *then* have we confidence toward God.

So it's obvious – if your heart is condemning you, the Lord is laying something on you. If your heart isn't condemning you, then you have confidence toward God. When we stand before God, giving an account of ourselves one day, all we will have is our conscience. We will not have our Bibles – it will be our conscience, and it is through the conscience that the Lord is speaking to you. Bring it back to the gospel of John, chapter 10, verse 1 – notice again; let's read it again:

John 10:1-2

¹Verily, verily, I say unto you, He that entereth [enters] **not by the door into the sheepfold, but climbeth [climbs] up some other way, the same is a thief and a robber.** [Verse 2..]

²**But he that entereth [enters] in by the door is the shepherd of the sheep.**

The door of your heart is for the Shepherd *only*. What is the other way for thieves and robbers? In so far as I understand it, it is through your *intellect* or through your *emotions*. That is the only way you can be deceived, is to have someone, let's say with "doctrines," sit you down and intellectually try to convince you of the meanings of the book – or to play off of your emotions so that you'll see God this way or that way; playing off the emotion you have. What is the correct way? To explain the Bible by letting the Bible explain itself – by teaching you things that the Bible clearly states and, in your heart of hearts, the Lord confirms that it's so.

An example for me is the trinity doctrine. I had a conversion experience in 1979 and, when I began going to my denominational church, of course they taught the trinity. But it was somewhere within the first year of my Christian experience that the Lord showed me Proverbs, chapter 8 – that it was Jesus Christ, the Wisdom of God – and I’ll never forget leaping to my feet and the thrill that rushed through my being! I went to church that Sunday – in fact, that was Sunday morning, about 3 in the morning when I saw it – and, by church time, I ran up to a friend of mine and said: *Look! Proverbs 8 is about Jesus – He is the Wisdom of God!* Now, I didn’t know exactly what it all meant, but I had seen that and, somehow, when people would talk about this “trinity,” it would not set right with me. The Lord had given me enough truth that I couldn’t verbalize what was wrong with the trinity – I couldn’t verbalize what I knew – I just knew that I knew that *something wasn’t right here ..it can’t be right*. To be perfectly honest, I felt that way about “eternal torment” – that never seemed right either – an *eternal torment*. Somehow, when I thought of God in this thing, it just didn’t add up – and I realized the Lord was not confirming that in my heart. You see, I pray as we go through these studies, I pray to be as honest with you and as sincere as I can be concerning the things of God. I’m telling you, as I share what I do, if they don’t seem right to me, I’m going to say so. I might tell you: *Well, this is what it says – somehow I think I’m missing the picture*, but I try to share those things that do make sense and that I believe the Lord is confirming in my heart. I pray not to lead anyone astray; to lead anyone into darkness – I pray to be open.

You know what? If there’s something I teach that you disagree with, you’re responsible to let me know what that is – to sit down with me and help me – to show me what you’re talking about. And as you show me the verses, I pray that the Lord would give me that assurance, that confidence, that this is His will; that this is His perfect understanding. Now, listen to me – here we have the Shepherd coming into the sheepfold through the door, and we have thieves and robbers climbing up another way. Thieves and robbers do not come in through the door of the heart – that’s only for the Shepherd. So, in so far as I understand it, the “other way” is your intellect and your emotions, and that is where we open ourselves, becoming subject, to deception. If a person cannot allow the scriptures to define themselves and if the Lord is not confirming that in your heart, you are not obligated to receive it – John 10; I want to read verse 2 again:

John 10:2

²**But he that entereth [enters] in by the door is the shepherd of the sheep.**

You see, a thief and a robber is stealing the truth from you; stealing God’s confirmation from your heart, away from you – trying to intellectually convince you of things.

John 10:3

³**To him [To the Shepherd] the porter [or, the doorkeeper] openeth [will open]; and the sheep hear his voice: and he calleth [calls] his own sheep by name, and leadeth [leads] them out.**

What does it mean: *He calls you by name?* That means He is honest with you concerning *your* character. Remember in Malachi 3 (Taken from Malachi 3:1-5), where it says: *The Lord, the messenger of the covenant will suddenly come to his temple. Who shall abide the day of His coming? He’s like a refiner’s fire and fullers’ soap.* You drop down, and He says: *I’ll be a swift witness against the sorcerers, the adulterers, the liars* – He’ll be a swift witness against you. The sheep will hear His voice and He will be honest with you when He shows you; when He manifests to you your character, your weaknesses – where you are falling down. But He will lead you out of the confusion – He’ll lead you out of that darkness, but He’ll be honest with you about what He sees in your heart, and it takes courage to receive that from Him.

John 10:4

⁴And when he putteth [puts] forth his own sheep, he goeth [goes] before them, and the sheep follow him: for they know his voice.

Now that sounds familiar to me – that sounds like Revelation 14, concerning the 144,000; they follow the Lamb whithersoever He goes. I know that, when we get to the end of the world, there will be those who are following the Lamb and those who choose not to. There will be those who follow the Lamb wherever He goes in His understanding, and those will be the ones that the iniquity will begin to be unraveled in, forming a greater contrast between themselves and those who remain in darkness; who choose it because they love to have it so. In this first parable, only the Shepherd comes in through the door of your heart. Thieves and robbers come up another way. The sheep will hear the voice of the Shepherd and allow Him to lead them out – verse 5:

John 10:5-6

⁵And a stranger will they not follow, but will flee from him: for they know not the voice of strangers.

⁶This parable spake Jesus unto them: but they understood not what things they were which he spake [spoke] unto them.

Here's the second parable:

John 10:7-8

⁷Then said Jesus unto them again, **Verily, verily, I say unto you, I am the door of the sheep** [and you could say: *unto the Father*].

⁸**All that ever came before me are thieves and robbers: but the sheep did not hear them.**

As other people tried to lead you unto God, *Babel* – Here's the gate to God; the thieves and robbers tried to lead you to God, but Jesus says: "I am the door unto the Father – this is how you get there."

John 10:9

⁹**I am the door: by me if any man enter in [to the Father], he shall be saved, and shall go in [unto light] and out [of the darkness], and find pasture.**

He'll go in *and* out – by walking *in* unto God, you're coming *out* of the darkness! But what is the door to get me to the Father? Jesus Christ, the **only** foundation laid by God. By seeing Christ in accurate light, I come in unto the knowledge of my heavenly Father – verse 10:

John 10:10

¹⁰**The thief cometh [comes] not, but for to steal [God's concepts from you], and to kill [the voice of your heart as the Lord is trying to speak], and to destroy: I am come that they might have life, and that they might have it more abundantly.**

Now consider what He is saying. When people approach you with their "intellectual" teachings, or emotions; playing off your emotions, they're trying to get you to ignore the heart – the voice of God. But Jesus Christ is the door, bringing you unto the Father, and He says: *I am come (now get this) that they might have life, and that they might have it more abundantly.* "Life" – John 17:3:

³**And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast [you've] sent.**

"I am come that they might have life" – what if He just simply said: *I am come that they might know the character of My Father, and that they might have an abundant understanding of His character* – because "abundant life" **is** the character of God; possessing life, you possess His character. That was

the ministry of Christ. That is why Revelation is *the revealing of Christ which brings about the character of the Father in His children.*

THE REVELATION

Now, recently, I have sought the Lord for a deeper understanding of The Revelation and, for years, I have taught what I have called “The Seven Sevens of Revelation.” I still see those “sevens” in the book, but I see something else. The Lord has shown me how the book of Revelation just divides up, sections off itself, if you just simply follow the chapters; the wording in the chapters; the events taking place. You can see how the book of Revelation is sectioned out in *seven parts*. Now, it’s so interesting that – I remember sitting down with the Lord; speaking to the Lord; receiving from Him; seeking the Lord for deeper understanding – and I began to write out, just off the top of my head, what these chapters were about. Lo and behold, after taking the bible and looking, I saw that it actually just *fell open* into seven parts – and I want to give you these parts. Now, remember what I’m saying: I’m just going to show you seven sections to the book of Revelation, and how the chapters flow together – what chapters go with what – and it’s a natural flow from start to finish.

The Revelation of Jesus Christ

Churches: 1-3

Seals: 4-5-6-7-8:5

Trumpets: 8:6-9-10-11

Completion of Faith: 12-13-14

Vials: 15-16

Judgment of Whore: 17-18-19-20

Holy City: 21-22

Of course it begins with the “churches” and you have chapters 1, 2 and 3 dealing with the seven churches – I’m including chapter 1 because, in verse 4, he says: “John to the seven churches which are in Asia.” I realize that the entire book of Revelation is written to the churches but, in the first three chapters, he keys on *specific* churches.

Next you have the “seals,” chapters 4, 5, 6, 7 and 8, up to verse 5. The “seals” are actually *judgments* given to the church. What are “judgments”? The ways of God – be more specific – a judgment is a “conclusion”; the conclusions of God ...you could say, *the doctrines of God*. You’ll see in these chapters how the seventh seal actually begins in chapter 8, ends at verse 5 and, as Christ is revealed to each *seal group* – because there’s groups of time; periods of time; groups of people in different periods of time receiving different revelations of Christ. Isn’t that what this book is, “The Revelation” – *the Revealing of Christ which God gave unto Him to reveal to His servants?* When you look at the seals, you’ll see each “seal” receiving a higher revelation up until the seventh seal, where God’s children are perfected.

The next chapters: Starting at chapter 8, verse 6, through 9, 10 and 11, you have the “trumpets.”

Chapters 12, 13 and 14: I have just called it “the completion of faith.” Now why would I call it that? “Faith” is *how you understand*. Whether you are righteous or unrighteous, your understanding is going to bring you to a completion. When you look at chapters 12, 13 and 14, he begins by showing you “the woman clothed with the sun, the moon under her feet”; you see “the dragon”; you see the battle going on inwardly – between Michael and the dragon – you see the dragon cast out. He gives you a picture of

the “beast”; how the dragon empowers it, and you see those who overcome in the 144,000. In these three chapters, you see from “beginning” unto “completion” of either the righteous or the wicked – *the completion of faith*.

Chapters 15 and 16 are the “vials,” or the seven last plagues.

Chapters 17, 18, 19 and 20 deal with “the judgment of the whore.”

Chapters 21 and 22 deal with “the holy city.”

So here you have Revelation, and the chapters all flow together, right in order as the book was written, and you see how they section off – and I’m going to tell you right now, as you look at this – each section has a beginning and a completion to it. The Lord states: “I am the Alpha and the Omega”; the beginning and the completion – He will *begin* and He will be the *completer* of the righteous and the wicked.

THE FEASTS INWARD

Now I want to, again, take the things we’ve been learning and bring that in to this book of Revelation. It is key – I mean *key* – for you to understand *the feasts* in Leviticus 23. In the study, “For Signs of Seasons,” I tried to reveal as the Lord has shown me, how the feast days are inward events; *inward events*. “Passover” is for you personally, when you accept the death of Christ for you. I know He died at Passover, but He died as *a picture* – that was a symbol – that is why He died at Passover. Passover is when *you apply the blood to the door of your heart, and you come out of Egypt*, or you make that transition out of the world, *and you enter into a wilderness*. Passover, for you, happened *inwardly* when you accepted the death of Christ. It is covering those feast days and putting them inward that has really shed light on the book of Revelation.

Let me put on the screen the feasts of Leviticus 23, so that you’ll know more of what I’m speaking – but I would beg you – go back and listen to the study “For Signs of Seasons”; get that in your heart.

Leviticus 23

1. Passover – Verse 5
2. Unleavened Bread – Verses 6-8
3. Firstfruits – Verses 9-14
4. Weeks – Verses 15-21
5. Trumpets – Verses 23-25
6. Atonement – Verses 26-32
7. Tabernacles – Verses 34-36

Leviticus 23, the first feast – “Passover” – is in verse 5. The second feast, or “the feast of Unleavened Bread,” starts in verse 6. The third feast, “the feast of Firstfruits,” begins in 9. “The feast of Weeks,” or Pentecost, is the fourth one because it’s fifty days after the one before it; it begins in verse 15. “The Trumpets,” or the fifth feast – which really isn’t “the trumpets,” it’s actually *an acclamation of joy* – begins in verse 24. “The Day of Atonement” begins in verse 26. “The feast of Tabernacles” begins in verse 34.

Now I want to share something with you that – this may be the most difficult concept in this study – but it’s something I would pray that you can see, and see readily; get this in your spirit. There is a period of cleansing that takes place before the 144,000 are brought to completion. Now that’s obvious, isn’t it? You have to be cleansed. Well, there is a cleansing seen in the feasts and in the seals of Revelation. If the seals are God’s judgments and if each seal period receives greater light, and the seventh seal, then, receives the finishing touches of understanding the character of God – because that is what perfects you – as Jesus is revealed, the character of God is revealed. So, in this cleansing

process of giving the church His judgments, when you come to the seventh seal – it's found in Revelation 8, 1 through 5 – I simply want to look at verse 5 right now:

Revelation 8:5

⁵And the angel took the censer, and filled it with fire of [from off] the altar, and cast *it* into the earth: and there were voices, and thunderings, and lightnings, and an earthquake.

Now, *fire from off the altar, cast into the earth* – if you compare this to Isaiah, chapter 6 – I want to read, beginning in verse 5:

Isaiah 6:5

⁵Then said I, Woe *is* me!...

Isaiah has seen Christ, high and lifted up, and this is his response; this is his reaction to seeing the Savior:

Isaiah 6:5-7

⁵Then said I, Woe *is* me! for I am undone; because I *am* a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine [my] eyes have seen the King, the LORD of hosts.

⁶Then flew one of the seraphims unto me, having a live coal in his hand, *which* he had taken with the tongs from off the altar:

⁷And he laid *it* upon my mouth, and said, Lo, this hath touched thy [your] lips; and thine [your] iniquity is taken away, and thy [your] sin purged.

Here we see the coal, the burning coal – the live coal from off the altar – touching the lips; this is what Isaiah confesses: *Woe, I'm a man of unclean lips. My eyes of understanding have seen the LORD; I recognize in myself the uncleanness.* So the messenger takes a coal from off the altar, and touches his lips for cleansing; for the iniquity and for purging the sin – a live coal from the altar. In Revelation 8, what we just read, the messenger – which I believe is a picture of Christ; He has the censer, which is a symbol of His authority as High Priest in your life – He takes coals from off the fire, from off the altar, and dumps them into the “earth,” or into *who you are*. I believe what you're seeing, in Revelation 8, verse 5, is the cleansing of “the earth,” or *the final cleansing of God's people*, in receiving “fire.” What is “fire”? “Fire” is a *consuming spirit* – and here we have the fire from off the altar, dumped into the earth – it is a cleansing process, having an effect of purging God's people.

So here, in the seventh seal, is a cleansing that takes place. Well, looking at the feasts, let me put back on the screen the third feast day. I have put, as the third feast day, “the feast of Firstfruits.” It begins in Leviticus 23, verse 9 and, in verse 10, he makes the statement:

Leviticus 23:10

¹⁰Speak unto the children of Israel, and say unto them, When ye [you] be come into the land which I give unto you, and [you] shall reap the harvest thereof [of it]...

(3rd) Feast of Firstfruits

7 Sabbaths or 50 days between

5 x 10 or “grace complete enough”

bringing us to experience the ascension

out of the sea and washing us in the blood

of the Lamb

(4th) Feast of Weeks (Pentecost)

Luke 4:14

For me, it's obvious that the third inward keeping of the feast happens for us when we enter "the land God gives us," or *the abiding truth*. When you enter into "the land that God gives you," that means you're abiding in Christ. This is when the third feast begins for you and, between that third and fourth feast, is fifty days. The fourth feast is the feast of Pentecost, or "the feast of weeks." Why call it "weeks"? There are *seven sabbaths* between these two feasts; fifty days between the two feasts – 50; 5 x 10 – "5" is *grace*; "10" is *complete enough*. "Grace" has to be one of the strongest abiding words in the book; it means "God's divine influence on your heart." *Till His influence on you is complete enough* – that implies a cleansing, doesn't it?

But looking at these feasts, taking from personal experience, this feast of the firstfruits – entering into the Promised Land, I have fifty days until Pentecost. What happened at Pentecost? At Pentecost, they received power from on high. How does one receive *power from on high*? There is a particular verse I want to share with you about Christ. There is only one verse, in so far as I know, that talks about Christ having the power of the Spirit; coming in the power of the Spirit – it's found in Luke 4, verse 14:

Luke 4:14

¹⁴And Jesus returned in the power of the Spirit into Galilee: and there went out a fame of him through all the region round about.

What just took place? He'd resisted the adversary in the wilderness. After having resisted the adversary, and the adversary leaves Him, He returns *in the power of the Spirit*. Now here we have Pentecost, where they receive *power from on high* – what was above their heads? "Cloven tongues of fire"; fire is a *consuming spirit* – but it is the Spirit of Christ poured out at Pentecost. "Cloven" means *divided*, or two tongues of fire – Michael and Jesus. The experience that Michael had and Jesus had, together, being poured out by the risen Savior on His disciples, who were *abiding in the temple*.

Now, let me connect this: The third feast day, I enter into the abiding truth – I have *fifty days*, which is symbolic of "grace complete enough." The first *forty days*, which brings my "earthliness" to a completion, 4 x 10 – "4" is *earthliness*; "earthliness complete enough." At the end of *forty days*, if I go back and apply these feasts to the New Testament and I see Jesus symbolically fulfilling them, He was raised from the dead on that third feast day – He entered the Promised Land. He then taught the disciples for *forty days* and then He ascended *as a picture* – I'm telling you, I pray your heart feel the confirmation of the Lord as I speak this – because when you enter the abiding truth, that *forty days* happens when the voice of God reveals His love to you and erases the lie, and you ascend out of the sea, and you stand on Mount Zion with the Savior! What do you possess? The character of the Father of the Lamb! Do you possess it fully? No, but you're getting that taste in recognizing the Son was to manifest the love of God – not to pay a penalty. The Son's death manifests the love of the Father.

Now, if you see Him as the Son, you know you can hear the voice of God; God speaking to you – now listen – *the passion of His love for that boy*, and saying: "I love you just as much," brings you to an *inward ascension of truth* and your "earthliness" begins to come to an end, because you possess a certain degree of understanding the character of God. For forty days, Jesus teaches you Himself, after the resurrection – just like He has done those abiding in Christ. You come to the third feast day, start listening, and He begins to teach you Himself until He can bring you to the ascension onto the top of the mountain.

There are *ten days* left to bring you to Pentecost; ten days where you *remain in the temple*, blessing and

praising God just like the disciples, in one accord. *10 days* – that’s another “complete enough,” completion number; a *hearing* number, a listening to God event taking place in the core of who you are. It is that period of cleansing. For me, it is the casting of the coals into the earth; it is you coming to the Lord, being washed in the blood of the Lamb – having your iniquity straightened out.

Hence the studies, “The Palms of My Hands,” and the one that, for me, connects with that, “The Passion of His Love” – as a description of the events between the third and fourth feast days. We’re in that process of receiving power from on high. Why do I say that? Christ was in the power – He returned in the power of the Spirit after resisting the adversary. *That* is what I pray we’re recognizing – we’re doing in our own hearts; being washed in the blood of the Lamb. A *10 day* period, and what happens – what is the next feast after the feast of weeks? The King James put “trumpets” – it is an *acclamation of joy!* Notice in Revelation 8 – let’s go back to Revelation, chapter 8, verse 5; let’s read it again:

Revelation 8:5-6

⁵And the angel took the censer, and filled it with fire of [from off] the altar, and cast *it* into the earth: and there were voices, and thunderings, and lightnings, and an earthquake.

⁶And the seven angels which had the seven trumpets prepared themselves to sound.

I’m not asking you to see that the trumpets in the feast days, and the trumpets of Revelation are the same timing because they’re both called “trumpets.” I believe they’re the same timing because of the cleansing of God’s people; the events prior to the sounding of it. Notice, in Revelation 8, verse 2:

Revelation 8:2

And I saw the seven angels which stood before God; and to them were given seven trumpets.

This is, of course, after he describes the 144,000 in chapter 7. And here, coming up to the end of the seals – remember the first five verses of chapter 8 connect with 4, 5, 6 and 7 as the seals? See? He’s showing you a completion; a *completion of His people*. But you’re given “the trumpets” – the trumpets are *messages that plague the world*. They can’t deal with the truth; it is a plague. Seven messages – you’re given the seven messages, and then the cleansing, and then you prepare yourself to sound. Isn’t it obvious what he’s saying here? You’re given those truths and you go through the cleansing process. What do you think those trumpets are, but a sounding of the cleansing that you’ve had in Christ? What else could it be? It’s a revelation of the character of God.

3rd ANGEL’S MESSAGE

Now, in future studies on Revelation, I’m going to get into the message of the 144,000. Let me tell you right now, it’s the first, second and third angel’s messages in Revelation 14:6-12 – because you see the 144,000 standing on the mountain with the Lamb, having God’s character; possessing the character of God, and then you see an angel flying in heaven. And what does he have? He has the “everlasting gospel” – he’s going to give it to those who *dwell on the earth*. Now notice the first message: “*Fear God; give glory to Him; the hour of His judgment is come; worship Him who made...*” There are four sections to that. The second message: “*Babylon is fallen,*” and the third message: “*Don’t worship the beast and the image and take the mark.*” If you do, the seventh message: “*You’ll drink from the cup of God’s indignation; the wine of His wrath.*” In essence, what you’re seeing in the first, second and third angel’s messages – you’re hearing a person say: **1) This is salvation, this is what it is; 2) Here’s the effect it’s had on me; 3) Don’t continue worshipping and listening to self, and allowing your pride to govern you.**

Here’s salvation; here’s the effect it’s had on me; here’s what will happen to you if you reject this truth.

Sound arrogant? To tell somebody: “If you reject what I’m telling you, this is what will happen”? Well, let me tell you something – do you know what gives you the authority to make that statement? Because you say: “Babylon is fallen.” *Does your religion set you free? Or are you walking about in some intellectual head knowledge of verses? Does it set you free? If it isn’t working, don’t export it – if it isn’t working for you, I don’t want to have to listen to it. Don’t give me your description of things if you don’t feel as important to God as Jesus is – I said **feel**, not think you are – **feel** it in the core of who you are! My heavenly Father brought forth a Son that He loved passionately, and that is how much He loves me – that is the price He paid **for me!** I believe it; the lie is drying up; He’s washing me in that love!* That gives you authority to make the statement: “If you reject what I’m saying, you’re still in your sin – you cannot be saved.” *If I had not come and spoken, they wouldn’t have had sin – now they have no excuse for what they do.* Yesterday, it was OK – it isn’t from this point forward.

IN HARMONY

Is there a truth in your life? Are there doctrinal things that you hold to, that you are not in harmony with the body of Christ? Or does that cause you to say, *Well, this has to be the body of Christ – that can’t be; this has to be it?* Are you sure of what you’re saying? How many times, in the last several years, has the Lord given me a truth, and I mean major changes – major doctrinal differences, from the law to the Sabbath, and I mean things *after* the trinity – look at the things the Lord has shown me, and I’ve been completely open with all of it. I have not hidden a thing. When we are at a campmeeting, or when I hold meetings around the country, I come right out and tell you: “This is what I think,” and I allow the Lord to hammer me through the church – let them hammer me with questions – and, by God’s grace, I trust Him to give me the wisdom to answer the questions. Can you do that? Can you put it to the test and let the Lord, through the church, challenge what it is you’re saying? Or do you still find yourself hiding it, and you can’t come right out and say: “This is what I think,” and say it to the world? You might say it to a few choice people here and there, but you can’t just come right out and say it. You know, that is evidence that in your own heart, you’re not sure about it. That is evidence that you’re not sure of what you’re telling people, because you’re not open – and I have seen it time and time and time again. People who cannot stand before the church and be questioned and then, in all honesty – *in all honesty* – letting the church weigh it out and say “Yay” or “Nay.”

You see, in Romans 2, that is actually what I believe is taking place. What we read in Romans 2 – let me read this again; in verse 15 he says:

Romans 2:15

¹⁵Which shew the work of the law written in their hearts, their conscience also bearing witness, and *their* thoughts the mean while accusing or else excusing one another;)

The King James has put “*the mean while*” *accusing or else excusing one another*. “The mean while” actually reads in the Greek as *between one another*, and the way this reads is: “...their conscience bearing witness, and their thoughts between one another accusing or excusing.” You see, as you present it to the group, it’s *everyone’s* conscience saying “Yay” or “Nay.” Now, when I read that text, I usually present it as an individual because I know it has to happen to the individual before you can present it as the group. But in essence, he is talking about a group of people whose conscience accuses or excuses what each one believes and does. Can you do it? If you’re not in harmony, can you bring it to the body? Or can you humble yourself and go before the Lord and say, *help me see – help me; help me see the truth as it is in Jesus Christ?*

CHARACTER OF GOD

The character of God – I have chosen that name for this series of studies, *The Character of God*, because it is what is revealed in the ministry of Christ and to the children of God. It is His character

and, as we go through the studies, His character will be more and more manifest – and as we read the scriptures, of course, *you* have to determine what you'll do with it. Either you'll sit down and make this stuff your own, or you'll turn off the tape; turn off the VCR, and go about your day wondering. I pray for your fire, the fire of your heart – I pray for your life in Jesus Christ, that He would be glorified. May we be alive in Him, and be in unity as the body of Christ, and glorify Him.