

God, and His Name

A Message For Today

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FOREWORD

The design of this book is to set forth, in the briefest fashion, what the Bible has to say concerning GOD and HIS NAME. All we may know of either of these subjects must come from God's Book. There is no other source of revelation.

We ask you not to merely read it, but to study it with your Bible close by for reference. One of the prevailing ideas among christians is that none may know or understand God. We are told, so very often, that God is incomprehensible, that He dwells in High and Holy State, unapproachable by His creature, and that it is impossible for finite man to understand the Infinite God.

Just the reverse is true! God has, in Jesus Christ, made Himself One of us, brought himself down to our level, touched our humanity, carried our infirmities, and borne all the stain of our sin.

The Bible was written with the specific purpose of giving to every believer a complete revelation and understanding of the God he loves. 'That we may KNOW HIM' is the purpose of its truth. Take advantage, then, of the infinite side of your own nature to understand the nature and being of an Infinite God.

Where there is no vision, the people
perish: but he that keepeth the law,
happy is he.
Proverbs 29:18

Ye shall go out with joy, and be led forth
with peace: the mountains and the hills
shall break forth before you into singing,
and all the trees of the field shall clap their
hands.
Isaiah 55:12

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CHAPTER ONE

GOD and His Name

"In the beginning GOD." Thus begins the first chapter of the Christian's Bible, an expression that reveals the subject and author of it all. To the believer in God's Word, there is no more wonderful theme than that of his Lord. The one consuming desire of his heart is to KNOW GOD, "Whom to know is life eternal." To really know God is to fall deeply in love with Him. Indeed there can be no real solidity of experience, and no surety of continuance, unless the New Born creature shall "follow on to know the Lord".

How often do we hear the opinion expressed that none may know or understand the God of the Bible! His being, we are told, is so high and lofty as to be altogether beyond the comprehension of finite man, and with this solemn description we, of course, agree. But is it not true that the Bible was written under the express oversight, and under the Divine Inspiration of the Blessed Holy Spirit (II Peter 1:21) and with the declared purpose of revealing God to his creatures?

21 For the prophecy came not in old time [no prophecy ever came] by the will of man: but holy men of God spake as they were moved by the Holy Ghost.

The Lord God was known to Adam. Enoch walked with God for three hundred years. Noah communed with God, and with him the Lord made his covenant to drown the world no more.

Abraham was called out from his land, and away from his own kindred that he might be separated unto God, and that he might become the first Covenant Man, and that in him were laid the foundations of the Everlasting Covenant of Salvation - in the offering of Isaac - and this covenant, two thousand years later, was sealed in the precious blood of our Lord Jesus Christ. God was known to Isaac and Jacob - the heirs, with Abraham, of the same wonderful promise. Moses talked with God face to face, as a man talks with his friend. Joshua also was accorded the same holy favor, and so were all the prophets of God. And shall not we, who live in the most needy generation, and in the Last Days of time, be accorded the same glorious privilege? We believe it will be granted to all the children of God to know their Lord. Under the blessing of the New Birth, and the anointing of the Holy Spirit in gracious baptism with the Holy Ghost (Acts 2:4), we may come to "Know Him, and the Power of His Resurrection and the fellowship of His sufferings, being made conformable to His Death" (Phil. 3:10).

4 And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.

10 That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death;

If ever the Christian needed to know his God, it is now! And if ever it was necessary to understand the Word of God, it is today! For on every side, the fact of His

Being and the Divine Inspiration of His Word are brought into question, and challenged by the higher critics of the time, and unless one is learned, or taught in the Word by the Spirit of the Lord, he has no answer to the blasphemies and apostasies of the day.

For far too long the Christian has rested in his nominal Christianity. He has been too easily satisfied with the statements of the creed. But the time has come when each one must sound the depths of Inspired Truth for himself, for it is no longer safe to follow many who stand behind the sacred desk, and profess to give forth the blessed Word of God! The modernistic preacher has lost himself in a maze of unspiritual thinking, and missed the way of God. They have become "blind leaders of the blind" and both must fall into the ditch. Such conditions have never before existed. It is a last day symptom of the spirit of the anti-Christ, and a condition that simply could not prosper, if minister and people knew and believed the blessed Word of God.

The world today is overwhelmed with a super-abundance of supposed intellectualism, which, when sifted down to its proper value, is nothing more than a mass of philosophical guesswork! Not worth the time it takes to listen to it, and certainly unworthy of any consideration by the people of the Lord. Amidst all the turmoil and strife of words, the Bible stands like a "Rock", and this Rock-like characteristic is manifested in every man or woman who understands both God and His wonderful Word. They cannot be moved! Surely it is a time when the veil of unbelief must be rent from our eyes and hearts, and we give ourselves to the simple, powerful Faith of God.

So many have felt that the Bible was written in a language that they cannot understand, and, speaking from the natural or human side of things, that is true! But true Christians are not to be merely natural; they are to be a spiritual people, capable of spiritual understandings, and well versed in the "things of the Spirit." Else why would the Lord Jesus lay down the following rule? To the people of His day He said: "When anyone heareth the Word of the Kingdom, and UNDERSTAND IT NOT, then cometh that wicked one, and catcheth away that which was sown in his heart; this is he which received seed by the wayside." (Matt. 13:19) All the good of the incorruptible seed of the Word of God is lost if men do not understand it.

Here is a companion verse by the same immortal Teacher: "But he that receiveth seed into the good ground, is he that heareth the Word, and UNDERSTAND IT; which also beareth fruit, and brigheth forth, some a hundredfold, some sixty, and some thirty." (Matt. 13:23) Thus the premium and pleasure of the Christ is found in that one who hears the Word of God and UNDERSTANDS IT! It will not do to say that the Bible is too complex, and that we cannot understand it. To do so is to cut ourselves off from the Fruitfulness of the Holy Spirit, and to find ourselves with "nothing but leaves."

Thus, anyone who will pay the price of simple consecration and faith in the Word of the Lord may understand God. "In the beginning was the WORD, and the Word was with God, and the Word was God." (John 1:1) God is revealed to His saints through the Word. The Christian who will understand the Word of God will also know and understand his God. Moreover, there is no legitimate excuse for not knowing Him, and this being

true, we may well ask how this revelation will come. For we are told that He is a God, dwelling in the LIGHT which no man can approach unto: "whom no man hath seen, nor can see," (I Tim. 6:16), and who is Eternal, Immortal, and Invisible." (I Tim. 1:17)

16 Who only hath immortality, dwelling in the light which
no man can approach unto; whom no man hath seen, nor can see:

17 Now unto the King eternal, immortal, invisible, the only wise
God, be honour and glory for ever and ever. Amen.

Again we must answer that God will reveal himself through His Word. This is that Word that was made flesh, and dwelt among us, and whose glory was so wondrously manifested in the Lord Jesus Christ as He ministered the Power and Virtue of His Word to the sick, and to the sin-cursed of His day.

The Fullness of the GodHead

The God whom we worship is always revealed in His Word as Threefold in His Nature and Being. Never! - from the first word in the Book of Genesis to the last word in the Book of Revelation is the God of the Bible manifested as the singular, solitary numeral, or number ONE. The Oneness of God is NOT numerical! He is a oneness of thought and purpose! A Oneness of Ministry and Love. It is a Oneness of holy accord and harmony, and we repeat that the Oneness of God is NEVER numerical. He never means the number ONE.

The Body of Christ in the earth (the church) is One Body but having many members. So also is Christ who is One, yet more than ONE. (I Cor. 12:14)

14 For the body is not one member, but many.

It is well worthy of remembrance and of deepest meditation that every flagrantly antichristal people are in perfect accord in their clamor for a NUMBER ONE GOD. The Jews, for instance, are antichristal to the very core! They crucified the Lord of Glory, "because He made Himself the Son of God." The slogan of Israel for the ages past was, "Hear, O Israel, the Lord thy God is One Lord," and it was because of this that they refused to accept His Son.

Mohammedanism, Unitarianism, Christian Science, Theosophy, Abdul Bahaim, the Yogas, Hindooism, Buddhism, Confucianism, and every other pagan religion in all the world, and every spirit of antichrist wherever it is found, one and all clamor for a distinctive NUMBER ONE GOD. But Jesus said: "Ye believe in God, believe also in ME." (John 14:1)

1 Let not your heart be troubled: ye believe in God, believe also
in me.

Thus in the very beginning of a study such as this, the mind and spirit of man should be fully cleansed of all theological debris, and the traditions of men should not be permitted to "make of none effect" the blessed Word of God (Mark 7:13)

13 Making the word of God of none effect through your tradition,
which ye have delivered: and many such like things do ye.

If our God were but the Number One, and if He dwelt in solitary loneliness, and a numerical Oneness, then God Himself would never be able to fulfill His own Word! Moreover, He would require of His creature a testimony and a witness which He Himself could never give. For God has ordained and testified that "at the mouth of Two witnesses, or at the mouth of Three witnesses, shall the matter be established". (Deut. 19:15; 17:6)

15 One witness shall not rise up against a man for any iniquity,
or for any sin, in any sin that he sinneth: at the mouth of two
witnesses, or at the mouth of three witnesses, shall the matter be
established.

Thus if God be but the numeral One, here is a commandment that He cannot obey! He has committed himself to the plurality of testimony of at least Two, while the perfection of witness and testimony is established in the mouth of THREE.

This order is not only given for the Old Testament dispensations--it is also commanded and established in the New Testament, and is a vital part of the Gospel of the Grace of God. In Matt. 18:16-20, it is written ". . . in the mouth of two or three witnesses every word may be established", and (note also II Cor. 13:1) concerning the manifestation of "Speaking with tongues" in the Church, it has been ordered by the Apostle Paul that in any one meeting, it shall be by Two, or at the most Three, for as I have said, Three is the perfection of testimony in the sight of the Lord, and Tongues are for a sign.

16 But if he will not hear thee, then take with thee one or two
more, that in the mouth of two or three witnesses every word
may be established.

1 This is the third time I am coming to you. In the mouth of two
or three witnesses shall every word be established.

The same order must be followed in the case of an Elder who is accused; the testimony must be established in the mouth of Two or Three witnesses. (I Tim. 5:19)

19 Against an elder receive not an accusation, but before two
or three witnesses.

Nor is this the only evidence! For in the Word of God, every Type of Deity whether created or fashioned is built upon this very foundation! (i.e. Noah's Ark, the Ark of the Covenant, the Tabernacle etc.) And every typical revelation of the Godhead Bodily carries this inviolate seal of the Triunity of His Being.

Thus the "Fullness of the Godhead Bodily" is always revealed as the Father, the Son, and the Blessed Holy Ghost. Three in manifestation and redemptive operation; One in

purpose, power, and love. Moreover, each of these entities which comprise the Godhead, have certain characteristics, manifestations, and ministries which never change. The FATHER is always the FATHER. The SON is always the SON, the HOLY SPIRIT is always the HOLY SPIRIT. And it is wonderful to know that these Three are One. (I John 5:7)

7 For there are three that bear record in heaven, the Father,
the Word, and the Holy Ghost: and these three are one.

God, The Father

is manifested to His peoples as that One "dwelling in LIGHT which no man can approach unto; whom no man hath seen, nor can see" (I Tim. 6:16). He is revealed as the Fountain-head of all things. He is the LIGHT, the LIFE, and the unspeakable GLORY of the GODHEAD. He is the all-sufficient One. The author of ALL the Promises. The designer of the Gospel Plan, and the ultimate ALL-IN-ALL. He is the dominant factor in the First Dispensation of Time, and the Giver of every Promise. He covenanted with Adam and Eve for final victory over Satan and Sin (Gen. 3:15). He walked with Enoch, the seventh from Adam, and by and by translated him to Glory. He made the Covenant with Noah, and preserved him through the flood, having him in the Ark of God. With Abraham He made the Covenant of Everlasting Salvation through the coming of Messiah, and the sealing of that Covenant in His own precious Blood. For two thousands of years, from the days of Adam to the covenants with Abraham, the personality of the FATHER only, appears on the scene. A FATHER in deed and in truth, whose heart continually overflowed with Divine Love for His children, and whose mind was always upon them for good. This is that FATHER GOD whom the Son came to reveal (John 5:19-27), and of whom he speaks more than One Hundred times in the Gospel of St. John.

The Son Of God

is revealed to the world as the WORD MADE FLESH (John 1:14). His Name was to be called Emmanuel, which is "God with us". It was that wonderful Word of the Prophecy in Isa. 7:14, implanted in the womb of the Virgin of Israel, that resulted in the Incarnation, and the bringing forth of God's Eternal Son. Thirty years later He came as the "Lamb of God that takes away the sin of the world", (John 1:29). By the shedding of His own blood on Calvary's tree He purged the sin of all men and set them forever free!

Thus the SON of GOD is the accepted sacrifice by which perfect atonement has been made in the shedding of His blood. He is revealed as our Risen and Ascended Lord, as our Great High Priest, and as our Mediator and Advocate with the FATHER, reconciling sinful men with a Holy and Righteous God through the Power and Virtue of His own precious blood. He is the Bread of Life that came down from Heaven, whose flesh and blood has become the spirit and life in His saints. He is the Saviour of all who will believe. He is the Head of the Church which is His body, and He now sits at the Right Hand of the Majesty on high, waiting until all His enemies have been made His footstool. At that time He will come again in the Clouds of Heaven in Power and Great Glory (Acts 1:11), to receive His beloved to Himself, and to consummate Redemption's plan. Thus the Sign-Seal of the central Being in the Godhead, Jesus, the Son, is Blood - Sacrificial, Covenant Blood! The blood of the "Everlasting Covenant" (Heb. 13:20) is the

Blood of the LORD-JESUS-CHRIST which was poured out as a sin offering for the whole wide world (John 3:16). There is no mistaking this wonderful characteristic of the SON of GOD, for from Genesis to Revelation it is always B-L-O-O-D.

The Holy Spirit

is the Spirit of the Godhead Bodily, and His ministry is to "Take of the things of Jesus Christ and to shew them unto us" (John 16:12-14). He is the very Life-breath of the Church. He it is who gives us spiritual life for "it is the Spirit that quickeneth". The Holy Spirit is the Numberless One, as numberless as the stars of the sky (Gen.15:5), and as the sand that is by the seashore (Gen. 22:17). He comes as a rushing mighty wind, and flows through His saints in "Rivers of Living Water", (John 7:37-39). The Holy Spirit is that one in the Godhead into whom the Church is Baptized (Acts 2:4; Luke 3:12). He can be poured out as the Anointing Oil, and fills the vessel so that our lamps may burn brightly (Matt. 25:4). He is the Abiding Comforter, the Teacher, the Guide, the Revelator, and the Power of God manifested in the Church. He is the Author of all Fruitfulness (Gal. 5:22), and He is the "Presence" among the saints, and the Glory of the Lord in the Temple of the Holy Ghost. Thus the characteristics of the Holy Spirit in the Godhead are revealed as Numberless, a consuming Fire, a rushing mighty wind, Rivers of Living Water, Gifts and Fruits, the Holy Anointing Oil of the Spirit of God upon the Church, and the Power of God to minister in the Church the things of our Lord Jesus Christ! As the Mantle of Elijah fell upon Elisha, so the Mantle, or ministry, of Jesus Christ fell upon the Church on the Day of Pentecost.

These, then, are the changeless attributes and characteristics of the Godhead-separate and distinct in personality-ONE in the Consummation of Redemption's plan. Always Three in Manifestation! Always ONE in marvelous operation!

CHAPTER TWO

Typical Things

To the correctness of this interpretation the things that are typical of the Godhead bear infallible testimony! Every created thing bears the divine impress as well as those things which were fashioned under the Divine Anointing (Ex. 31:1-6). We have chosen twelve of these types, though there are many more, and by these created and fashioned things we trust that we shall be able to show clearly the "Eternal power and Godhead of God."

The word "Trinity" is not in the Bible, and for that reason we are not going to use it, even though it is a very proper word to use in the explanation of the Threefold nature of God. The word Trinity simply means (the union of Three in One) and may be applied to either God or Man, for both are triune in their being. God as Father, Son, and Holy Spirit; and Man as Body, Soul, and Spirit. One is built in the image and likeness of the Other!

So while the word "Trinity" is not in the Bible, the word THREE is, and we expect to use it, that we may take away any occasion of stumbling from those who are such as "make a man an offender for a word" (Isa. 29:21). For we are bound to say that there is no revelation of the Godhead in all our Bible, which does not carry the Seal and the Impress of the THREE. Look where you will, every manifestation of the Godhead throughout the whole book, whether fashioned or created, declares the same eternal Seal. In Genesis or Revelation, as in all the body of the Book of God, the showing is always the same; God is revealed in His Godhead as the Father, the Son, and the Blessed Holy Spirit.

The God of the Bible is both VISIBLE and INVISIBLE! With the Visible manifestation of His Being we are well acquainted for they are all declared in Jesus Christ! The misunderstanding comes, not from the Visible manifestations of the Godhead, but because of the fact that in the Fullness of the Godhead Bodily, there are two Invisible entities, even the Father, and the Blessed Holy Spirit. Even so it is in man. While man is positively Body, Soul, and Spirit, it is the BODY alone that is VISIBLE. The Soul and Spirit are Invisible and Unseen, and it should be added that even though they be unseen, they are none the less real and necessary to the revelation of the complete man!

No man can be a Christian by merely believing in the things that he can see! He is one who must have not only a knowledge of the "things that are seen", but he must acquire, by the Spirit of the Lord, a positive knowledge of the Invisible and of the Unseen.

The time has long gone when man believes only in the thing that he sees. And it is the part of mere ignorance that causes him to declare: "I will not believe in anything that I cannot see." Those days are forever past for men now know that every power in this universe that supports LIFE is Invisible and Unseen! So also, in the realm of Science and Invention, the greatest inventions of the present age are those that use the vast invisible and unseen realms of God's ether Kingdom.

To understand the "things that are seen" is one thing. To understand the things that cannot be seen is another thing altogether! This is a revelation that comes from God alone. In Col. 1:15,16 the Apostle Paul tells us that our Lord Jesus Christ is the "image of the Invisible God" . . . and that "by Him were ALL THINGS created, that are in heaven, and that are in earth," VISIBLE and INVISIBLE. Thus there are created things that are SEEN, there are celestial things that are UNSEEN. If one will follow the leadings of the Holy Spirit, and believe the Word of God, he will come to the inevitable conclusion that the things that are Invisible are the things that eternally abide (II Cor. 4:18).

Every life force, even in this earthly sphere, is absolutely Invisible, and man lives his life each day by a breath of life that is Invisible and Unseen. Thus it is a confession of most deplorable ignorance to believe only in the things that are seen. Real Life, Eternal Life is vested in the Invisible Parts of Man's Spirit Nature.

The Apostle Paul also ascribes the glory to God whom he declares to be "Eternal, Immortal, and INVISIBLE", and in the epistle to the Hebrews he tells us that "Moses endured as SEEING HIM who is INVISIBLE" (Heb. 11:27). Thus the reality of the Invisible beings and realms of God is clearly stated in the Scriptures of Truth, and vouched for by none other than our Lord Jesus Christ. Nor are we left to flounder for an understanding of these vastly important invisible worlds and truths, for even the Invisible Things are not hidden from the hungry hearth of God's believing Church. This same apostle was himself caught up into Paradise, and heard unspeakable words which it was not lawful for him to utter on the earth (II Cor. 12:4)!

Marvelous Grace of God! Wonderful privilege of Man! He also tells us that "the INVISIBLE THINGS of Him (God) from the creation of the world are CLEARLY SEEN, being understood by the things that are MADE, even His ETERNAL POWER AND GODHEAD, so that they (mankind) are without excuse" (Rom. 1:20). Thus all things that pertain to the truth of the Godhead are capable of absolute proof! By the personality and power of the Lord Jesus Christ the VISIBLE things of Jehovah are clearly understood, while the INVISIBLE ONES of the Deity are discerned only by the "things that are MADE." They were to be manifested and revealed by certain "created things" which, in themselves, manifest the exact attributes and characteristics of the Fullness of the Godhead Bodily."

Where, then, is man's excuse? And why teach the people that the Godhead can never be understood? It is the excuse of the flesh, and the ignorance of man. It has caused thousands to fall by the wayside, and blasted the faith of the people of the world. For what purpose is the Bible, if it is not to reveal God to His Creature, and to give him knowledge and wisdom, in Christ, of both God's worlds, and understanding of the unseen and the seen?

The desire of the apostle Paul for the believers was "that their hearts might be comforted, being knit together in love, and UNTO ALL RICHES OF THE FULL ASSURANCE OF UNDERSTANDING, to the acknowledgment of the mystery of God and of the Father, and of Christ, in whom are hid all the treasures of wisdom and knowledge" (Col. 2:2,3). Thus, as we have shown, we must turn to created things for the full complement of knowledge concerning the Godhead, and for a deeper revelation of the Invisible Ones of His Being, remembering always that these created things reach

from the creation of the heavens and the earth. In obedience then, to this suggestion of the Apostle, we go back to the creation of the first Tri, or Three! It is found in the record of Genesis 1:14 where God said, "Let there be LIGHTS in the Firmament of the Heaven . . . and let them be for SIGNS, and for seasons, to give light upon the earth." The LIGHTS here referred to are the

Sun, Moon, and Stars!

And who shall undertake to illuminate so vast a subject? For, speaking in a natural sense, the greatest subject of study in all this world is the study of the Celestial Bodies: the Sun, the Moon, and the Stars! No other theme is nearly so important in the eyes of the scientist as that of the Heavenly worlds which revolve around our sphere. Vast, because for thousands of years the best of scholars and philosophers have spent their lives in a vain effort to understand the marvelous phenomena of their existence, and the order and harmony of their Eternal March! Ages of guess work, supposition, and conjecture! As Moses stood on Mount Nebo and viewed the promised land from so great a distance, so these scholars and scientist have stood on the high mountains of the earth and scanned the horizons of the Heavens in a vain and fruitless effort to discover their origin, and the Author of it all. The Heavens still guard their secret from the eyes of unbelieving men. The mystery from a natural standpoint is as yet unsolved.

Great books could be written on this one theme alone! Many books have been written concerning their source. Thousands of explanations have been given, for the part too ridiculous to call for serious comment. Here and there glimmerings of divine light have shined through their human perplexities, and in such cases the conclusions reached have been deep and profound. Such was the verdict of the great astronomer, Herschel, who, on his dying bed said, "After a life-time of the study of the sun I am convinced that it is a world inhabited by beings who radiate light." Others have striven mightily to solve this greatest of celestial problems, and have bordered on the truth, but they have not been able to substantiate their conclusions, nor to lay a foundation upon which to base their thought.

We do not say but that these studies have produced a vast amount of scientific knowledge, much of which may be of ultimate use to man in material things. But we do say that as far as Spiritual Truth is concerned these thousands of years have been completely wasted for they have not added one speck of power to man's spiritual life, nor given one grain of heavenly wisdom! For man and his world, with all the vast array acquired knowledge, is nearer to chaos and eternal desolation than at any time in the history of the human race. And all this, mark you, at a time when intellectualism, science, and knowledge are supposed to rule the earth.

There is but one reasonable conclusion that we may reach, and that is, that the viewpoint of the scholars and of the astronomers has been absolutely wrong! They have taken the wrong premise. The foundation upon which they have endeavored to build has been a foundation of sand. The house of knowledge they have built has collapsed, and today men are further from the truth than ever before. They flounder in an ocean of question marks, which sooner or later may result in a general intellectual insanity.

They have left God out of the reckoning. Yea, they have cast Him out! Today the finances of the world are being used in one great effort to prove the Bible untrue. The world would rather have the senseless suppositions of evolution with its grinning skulls, its stinking corpses, its rotten eggs, its age-old grave yards, and its grand processions of apes, and baboons, and modern critics, than any sweet, heavenly truth that God in His Word could give. They have built a Babylonian theory, colossal in size, and ponderous in its conclusions, and, as Nebuchadnezzar of old, they strut between its tottering columns and say, "Is not this great Babylon which I have builded?" And while the words are yet in their mouths they shall suffer a like fate.

One may well ask the question as to why it was necessary for the inspired writers to thus incorporate in the record these marvelous types and symbols by which we come to an understanding of the Godhead, and the answer is very simple; It is because in the Godhead there are Two Invisible Ones! There is absolutely no other way in which this vital knowledge could be conveyed to the mind and spirit of man. With Jesus Christ we are well acquainted, and in HIM we see the brightness of the Father's glory, and the express Image of His Person (Heb. 1:3). But concerning the Father, and the Blessed Holy Spirit we have no revelation, either as to their person, attributes, or characteristics, except by which is given in the Symbolic Scriptures, and by "created things." Thus, one must know all the Scripture. We must acquaint ourselves not only with the general wording of the Book, but we must also understand the "Language of the Symbol." For most all the prophecies are written in God's secret code! And the secret code of the Lord is the truth of Himself expressed through the Symbol.

Of these "created things" which show forth the eternal power and Godhead of God, but one or two remain. All others have been swept away by the advent of the Savior, and by the outpouring of the Holy Spirit on the Day of Pentecost! Yet God had said through His apostle that "There are Three that bear record in heaven, the Father, the Word (Jesus), and the Holy Ghost: and these Three are ONE;" and also, "There are Three that bear witness in earth, the Spirit, and the Water, and the Blood" (I John 5:7,8). Thus the Three Witnesses are still bearing witness in the Father, the Son, and the Holy Spirit, and at the same time the Three created witnesses are still beaming down their beneficent testimony in the powers of the Sun, the Moon, and the Stars. Let men say what they will, the Sun, the Moon, and the Stars are the God-created symbols, which from creation's morn have manifested to the whole world the eternal powers and virtues of the Godhead Bodily, and, properly understood, there is no other sign or symbol in all the heavens above, or in all the earth beneath, that so fully and marvelously reveals the triune characteristics of Jehovah as Father, Son, and Holy Spirit, or which shows the standing and ministry of each one in clearer, holier light!

The prophets have taken these actual creations and used them in the declaration of the Divine Will and Word. They have said that there shall be signs in the Sun, in the Moon, and in the Stars, and that the Moon shall be turned into Blood! (Joel 2:10; Joel 3:15; Isa. 13:10). The Lord Jesus Christ confirmed their testimony, using the very same language that the prophets before Him had used (Matt. 24:29; Luke 21:25).

Thus one may instantly see the absolute necessity of understanding the symbols, if any correct interpretation is to be given. Again let us say that there are certain evidences which must obtain in any authentic type of the Deity. Those which pertain to the Father

must have Light, Life, and Power. Those which pertain to the Son must, in particular, bear the impress and seal of Blood, together with vicarious sacrifice and infinite Love, while those that are of the Spirit must have all the evidences of Numberlessness, Exhaustlessness, and Fruitfulness. The central characteristic of any true type of the Godhead must always be BLOOD!

The Sun

It is written in the 19th Psalm that "The heavens declare the Glory of God," that "Day unto day uttereth speech and night unto night sheweth knowledge," and that "There is no speech no language where their voice is not heard. Their line is gone out through all the earth, and their words unto the end of the world." Would to God that all men had "ears to hear" those words which proceed from the heavens, understand the showing of heavenly knowledge each night, and believe the testimony of that garnished firmament as it concerns the End of the present Age! But we live in a materialistic day when men love money and the pleasures it may bring, rather than any knowledge of God, be it ever so pure and holy.

Men see the sun almost every day but they do not recognize its voice, nor hear the message it so wonderfully brings to them, for it is written, "day unto day uttereth speech." In the sun, men fail to see that created sign-wonder that shows forth the mighty evidences of God the Father, who dwells in LIGHT to which no man can approach (I Tim. 6:16); and that just as our earth exists and continues by the light, the heat, and the power of the sun, so all men live by the favor, love, and power of God. For it is yet true that "in Him we live and move and have our being."

It is a scientific fact that should our earth be deprived of the sun's heat for the space of twenty-four hours, it would become a frozen, lifeless waste, incapable of supporting life! It is just as scientific a fact that the soul that lives and dies without God must dwell in the outer darkness of His wrath forever. The Psalmist tells us in Psalm 84 that the "Lord God is a Sun and a Shield," and, as my readers know, we could prolong indefinitely these scriptural quotations which bear upon the ineffable glory of the Lord our God. Let it be sufficient, at this time, to say that the visible universe is a manifestation of its invisible Creator, and objective revelation of His eternal wisdom and power and goodness. In other words, the Sun, the Moon, and the Stars are the divinely created symbols of the family of God in the Heavens, the Three Heavenly Witnesses in what we may call a natural world. The message they are ordained to bring has, as yet, never been understood; their voice has not been heard, neither has the knowledge they reveal been comprehended. But we live in the days of divine illumination and impending judgement, and the whole world shall yet see a positive fulfillment of all that which has been written concerning these "created things," and shall yet rejoice, or tremble, according to their faith and knowledge.

The Moon

The Moon was to be the lesser light, or the tempered light, and was to shine in the night. It was also to be a sign wonder! Astronomers tell us that the moon is a dead, lifeless planet; that its surface is fearfully marred and broken, and that across its rugged wastes there blows the icy blast of death. The moon takes its light from the sun and

transmits it to the earth during its hours of darkness, thus filling our world with its soft and silver light.

Some years ago the writer was reading one of the leading periodicals (*The Literary Digest*) when to his astonishment he saw what, to him, was a strange thing! It was two photographs: one photograph was of a piece of armoured steel shot full of holes in the test; the other was a photograph of the moon, and it was utterly impossible to tell one from the other. Both looked exactly alike. But it was the heading or the title above the picture which attracted his instant attention. It was this, "Was the Moon ever a Target?" As I read those words the thrill of the Holy Spirit's witness went through me and I said: "While the Moon may never have been an actual target, yet He, of whom the Moon is the Sign Wonder and the Type, surely was!" For to Him all the prophets have borne the witness that "His visage was so marred more than any man, and His form more than the sons of men" (*Isaiah 52:14*).

This prophecy was fulfilled as Jesus hung upon the Cross, and as His body became the target for all the wrath of God as it is revealed from heaven against SIN. His form was marred by the blast of holy wrath which extinguished His life, and at the same time provided a ransom for a lost and sin-cursed world. It was an expiation for the sins of the world, and salvation for all who will believe. In speaking of the Godhead, or the Central Being in the Godhead, it is impossible to separate Him from blood! So in this Central One of the first created Tri, "the Moon shall be turned into BLOOD." The prophets have declared it and the Lord Jesus Christ sealed their words.

It is for this cause that the Moon becomes "the Sign of the Son of Man in Heaven" as spoken by the Lord Jesus (*Matt. 24:30*). Thus in the Moon, God lifts up before the world a constant reminder of the death of His Son, and this is that knowledge which is manifested night by night to a careless and indifferent race (*Ps 19:2*). Could the Lord have given to them a more convincing Sign of Him who was born to be Broken, and whose Blood was to make Atonement for the sins of the world? Watch and Pray, for the day is nigh when the Lord will bring His word to pass, and the Moon shall drip with blood, and man shall stand in the judgement before his God.

The Stars

"He made the Stars also." Just as the Sun is the Symbol of the Father, and the Moon is the Symbol of the Son, so the Stars are the Symbol of the Blessed Holy Ghost, and the type is complete! The characteristic of the Spirit is that of the Numberless One, and looking into the heavens for a sign that will blend into this attribute we see the stars of the sky, as numberless as the sands upon the seashore for multitude. Stars in the scriptures are significant of God's Spirit-filled saints. They are also symbolic of the Pastors and Teachers of the Church of God. When the covenants were made with Abraham, who was a childless man, they included a multitude of hid descendants, for his name signifies "the father of a multitude." This was hard for Abraham to understand, and the Lord God brought him forth abroad and said, "Look now toward heaven, and tell the Stars, if thou be able to number them: and He said unto him, So shall thy seed be" (*Gen. 15:5*).

The prophet Daniel said that they that turn many to righteousness shall shine as the Stars forever and ever, while in the first chapter of the Book of Revelation, the Saviour, in His resurrected glory, holds the Seven Stars in His hand, and those Seven Stars were the Seven Pastors of the Seven Churches. Thus, as we have said, the family of God in the Heavens is symbolized by the Sun, the Moon, and the Stars - the three Heavenly Bodies, while in the 37th chapter of Genesis (and the 9th verse) we have the record of Joseph's dream in which the Sun, the Moon, and the Stars made obeisance to him, and of Jacob, his father, interpreting the dream and applying the Sun to himself, the Moon to his wife, and the Stars to his brethren, saying, "Shall I and thy mother and thy brethren bow down ourselves to thee?"

Thus the family of God in the earth is built after the same pattern as the family in the heavens, and the Sun, the Moon, and the Stars are symbolic of both. They pertain to both the heavenly and the earthly, for the Seal of Blood is upon them both! *

*(I have written more concerning this in the book "The Majesty of the Symbol")

One other reference to this holy theme. In the 12th chapter of the Book of Revelation we have the Vision of the perfected Church at the moment of her fully consummated ministry. John saw a woman, a bride, who was about to become a mother. She was crowned with a diadem of twelve Stars and had the Moon under her feet. This is the vision of the Church of Jesus Christ in the last days. In fact, the precise moment of this great Wonder thus revealed is immediately before the Great Tribulation time of 1260 days, the last three and one-half years before the end of the present age, which reaches to the moment of the second coming of the Lord Jesus Christ. She is clothed with the Sun; that is, this Woman is the Church of Jesus Christ, clothed with all the fullness of the power of the Father God. She is clothed with the very glory and power that was, in the dawn of this age, bestowed upon His Only Begotten Son! She has inherited, as the reward of her Faith in the perfect atonement of Christ, every power that the Father God is able to bestow, and has received every gift that is discovered in the blessed Holy Ghost. She has the Moon under her feet. That Moon is the "Sign of the Son of Man in heaven" and turned into blood, as the prophets of God have testified it shall be, it becomes the symbol of the positive atonement of the Lord Jesus Christ, and shows the Church in the last days, as true to the Bible revelation of His Finished Word, which was consummated on the Cross of Calvary.

Thus the church of the last days is visioned as one which is solidly grounded upon the Atonement of the Body and Blood of Jesus. In the very times when this foundational truth is being trampled under foot by the modernistic interpreters of the day, it becomes the foundation for the final ministry of the Church, and triumphs over all the bloodless blasphemies which abound in that day of the world. The Moon, turned into blood, is the God-given symbol of the absolute Atonement of Jesus Christ.

This Woman is crowned with a diadem of twelve Stars, i.e., twelve Spirit-filled leaders (Apostles) who will lead her out into the glorious victories of the Cross which shall crown the age in which we live. Thus, in this brief summary, we touch but the prominent points of this Great Wonder and declare that the "Woman, clothed with the Sun, and the Moon under her feet, and upon her head a crown of twelve Stars" is the last day revelation of the Church as the Bride of Jesus Christ, clothed with all the fullness of

the power of the Godhead Bodily as manifested in the Father, the Son, and the Blessed Holy Ghost. She is endued and anointed for the declaration of the last message, and the final ministry of the Holy Spirit that shall be granted to this world. This, then, is the truth declared in that "speech" which is uttered from "day unto day." This is the sum of that knowledge which is shown "night after night."

Let us, then, be wise and listen to the Voice of God rather than to the voice of man, for He has revealed even the "Invisible Ones" of Himself by "created things" that man should see and walk in the "Light." Thus, one does not need some very special mental enduement, or abiltiy, in order to understand the nature and being of his Lord; his great need is that of simple faith, which, under the anointing of a deep spirit of prayer, always leads to complete understanding of the Truth.

CHAPTER THREE

The Ark of Noah

Another significant revelation - in type - of the Godhead Bodily, in the redemption and preservation of man, is found in the Ark of Noah. This Ark was built at the express command of Jehovah, and according to the plans and specifications designed by Himself (Gen. 6). It was to be One Ark, but was to have Three Stories. There was to be One Door, and One Window or light giver. The Ark was built for the preservation of the lives of the righteous ones, of Noah and his family, while the flood of waters prevailed over all the earth. The One Ark speaks to us of One God, while its Three Stories testify to the Three-in-One aspects of Jehovah as Father, Son, and Holy Ghost, or the "Fullness of the Godhead Bodily." There was One Door which was the symbol of Him who at a later time proclaimed Himself to be the "The Door" of the sheepfold (John 10:9), in other words, the Door of Salvation. This Door was in the middle story of the Ark, and opened on to the middle deck (the lower deck being below the waterline), and this Door only God could shut (Gen. 7:16). All this speaks in the plainest language of Jesus Christ, the Door, and Central Being of that marvelous Tri or Three, of which the Godhead Bodily is composed. It was a type of that Blood-stained Door in the land of Egypt, behind which Israel was hidden and protected while the plagues were visited upon stubborn and hardened Pharaoh. The Blood-stained Door, of course, represented the Broken Body and shed Blood of the Lord Jesus Christ in which are hidden all the company of His Blood-washed saints.

A manifest reference to the same wonderful truth is found in the last book of the Bible (Rev. 3:7), in which Jesus Christ is not only the Door, but He also has the Key! To Him alone has been granted the power to lock or unlock, as His mercy shall direct. He is the one who "openeth, and no man shutteth, and shutteth, and no man openeth." It is in this marvelous way that Jesus Christ, the Central Being of the Godhead, fills and fulfills the type so vividly portrayed in the construction of the Ark. All who were saved then went in by that Door; now, none may enter the Kingdom of God but through the DOOR, the Atonement of the Lord Jesus Christ.

There was one window, or light giver, even as there is one blessed Holy Ghost who gives light to all who will walk therein. It is the prerogative of the Holy Ghost to illuminate, and to give light in all things which pertain to the truth (John 14:26). He is the Oil of God! "Oil for the Light," that Oil, the absence of which caused the rejection of the "Unwise Virgins" at the "Marriage of the Lamb." He is that One in Deity who causes the light to shine and who illuminates the heart and understanding of the Spirit-anointed saint.

It was from this one window in the Ark that the Dove (used by the Lord God as the fullness of the Holy Spirit at the Baptism of Jesus in the Jordan) went forth to seek out a place of rest for Noah and his family after the flood, even as the Holy Spirit is sent from God to lead His people into their everlasting rest. Then the "Preacher of Righteousness" came forth with his family after the flood which completely destroyed the wicked, and made an "end of Flesh," even as we shall come forth after the Tribulation Judgements, our lives having been "Hid with Christ in God," and a full end being made to the ungodly hosts of the worshippers of the Beast. Thus, the analogy is complete, and the

Ark of Noah becomes the perfect type of the Godhead Bodily - Triune, yet One - and as each of the Three Stories were necessary to the full construction of that vessel in the plan of God, so the Godhead as Father, as Son, and as Holy Ghost is indispensable in the complete outworking of Salvation's plan, and in accordance with His changeless WORD and BEING.

While upon the subject of the Ark of Noah, we call your attention to another "ARK," the "Ark of His Covenant" (Ex. 25:10). Once again Jehovah speaks, and again an Ark is made - the fashion or pattern of which was shown to Moses in the Mount of God. Jehovah is the Architect and Designer, and the strict command to the Law-giver was "see that thou make all things according to the pattern shewed thee in the Mount." In all the wonderful symbolic construction necessary to the completion of the Tabernacle and its furnishings, the Ark of His Covenant was First (Ex. 25:10-22). This is eminently proper when the symbology of its design is understood, and the real truth is revealed to His saints, for among all the Spirit-designed appurtenances of the "Tabernacle of Witness," there was nothing to compare with this, which, in both its typical and actual sense, manifested the very presence of Almighty God. It glowed and burned with His eternal Glory, and into the presence of this glory the High-Priest entered but once a year, and then only when fully covered by the Blood of Atonement.

Spiritually expressive and wonderful beyond words was this creation of the anointed engravers, Bezaleel and Aholiab (Ex. 31:1-6) who, filled with wisdom and Spirit of God, fashioned the Ark of the Covenant. The body of the Ark was of wood overlaid with pure gold. The cover, or the Mercy-seat, was made of solid gold, and on the ends of the Mercy-seat were the Cherubim of Glory. This Mercy-seat and Cherubim of Glory were cast in one solid piece of gold (Ex. 37:6-8). The Cherubim of Glory faced each other, their wings spread forth on high, and their faces looking towards the Mercy-seat upon which had been sprinkled the dark red blood drops of the sacrifice. It was the Atonement! The sprinkling of the Blood which brought cleansing from sin! It was the shadow of the Messiah, God's Lamb, which should take away the sin of the world.

Within the Triangle formed by the Cherubim of Glory and the Mercy-seat, the glory of God was visible in the Shechinah. It was His actual presence, for within this Triangle God dwelt, and it is written time and again in the scriptures of truth that God "dwellest between the Cherubim" (Ex. 25:22; Num. 7:89; Psalm 80:1, 99:1). Thus the Majesty of the Symbolic creation is emphasized in the fact that God literally and actually dwelt between the Cherubim of Glory, and above the Mercy-seat. How often do we hear the statement made in a derogatory manner, "Oh, that is but a type!" A type? Yes and more than a type - for God was in it in deed and in truth.

In the course of the Tabernacle ministry the blood of the sacrifice was sprinkled on the Mercy-seat, and as the cloud of incense (perfumed smoke) ascended from the Altar of Incense, the Glorious presence of God was revealed in the glory of the Shechinah, shining down on the Mercy-seat between the Cherubim, bringing into full view the Crimson Stains that were necessary in the Atonement for Sin, and God spake to Aaron with audible voice. Many have wondered what these Cherubim of Glory might signify. There are but two of them. We see them in the beginning, keeping the way of the Tree of Life when man was cast out of Eden because of his sin. Many have suspected them to be representative of the angelic creation looking down in awe and wonder at the

redemptive work of the Christ, but angels are never associated with the Godhead in the work of Atonement! Angels have desired to look into these things (I Peter 1:12), and that is as far as the angelic creation may go - at least, prior to the Cross. No! the Cherubim of Glory were not angels, nor were they ever intended to represent angels. They were a part of the Mercy-seat, which is Christ Jesus. The Cherubim of Glory were a divinely fashioned revelation of the Invisible Ones of the Godhead - The Father and the Blessed Holy Ghost. Thus, in this Triune arrangement of the Cherubim of Glory and the Blood-stained Mercy-seat, we have magnificent typical revelation of the Godhead Bodily associated together in the great work of man's redemption from all the taint and consequence of his sin. This will become abundantly apparent as we further unfold the other types. It is the Godhead Bodily involved in the Atonement; and the Atonement is fully comprehended in the Death and Resurrection of the Lord Jesus Christ. Now we may look at the

Contents of the Ark

Inside that holy receptacle we find Three things: (1) the Father's Fiery Law written on the Tables of Stone (Heb. 9:4); (2) the Golden Pot of Manna, a symbol of Jesus Christ as the Bread of Life (John 6:32-36); (3) and Aaron's Rod that budded, blossomed, and bore fully ripe fruit, a symbol of the Blessed Holy Ghost, the Fruitful One in the Godhead, and the Author of the Fruit of the Spirit in every sanctified heart. Thus we have a two-fold testimony to the "Eternal power and Godhead of God" (Rom 1:20) as Father, Son, and Holy Spirit, in both the Ark of the Covenant and its symbolic contents, which show the fullness of the Godhead Bodily as dwelling in the Lord Jesus Christ (Col. 1:19, 2:9).

Abraham, Isaac and Jacob

Leaving for a time the Created and the fashioned symbols of Deity, we come to types that were living realities. Men who stand in the place of very God in the earth, and whose lives and ministry fulfill to the letter the characteristics and powers attributed to Jehovah. Three men in and through whom God has revealed the mysteries of Both Worlds! Abraham, Isaac, and Jacob are types so positive that all doubts must be removed from our hearts as concerning the Godhead. They stand at the very head of the human procession, and are ascribed this position by God Himself; for when the time came that Israel should be delivered from the hard bondage of Egypt, God called Moses and empowered him to bring the people out. As Moses listened to the instructions of the Almighty, he trembled at his own weakness, and said, "Whom shall I say hath sent me?" And God said, "The Lord God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob hath sent me unto you: this is my name forever, and this is my memorial unto all generations (Ex. 3:15). Not the God of Adam, Enoch, and Noah, but the God of Abraham, the God of Isaac, and the God of Jacob, with whom the Everlasting Covenants were made. These men stand in their relationships one to the other, even as God the Father, the Son, and the Holy Spirit in the realms of celestial glory.

The Father

In Abraham we have a very clear type of God the Father, for in him - because of his faith - the very foundations of our salvation are laid. We see him willingly offering his

only begotten son as living sacrifice, concerning whom so much had been promised, and through whom so much had been expected; then receiving him again in a typical resurrection from the dead (Heb. 11:17-19). And finally Abraham "gave all that he had to Isaac" (Gen. 25:5). Thus in these various steppings is seen the divinely typical aspect of the faithful man who was the progenitor of all the children of God in the earth. He was the Father of all the literal earthly Israelitish line, and at the same time the Father of "All who believe" (Rom. 4:11).

The Son

In Isaac we discover the most emphatic type of the Son of God there is in all the Book of God. A child of promise, indeed, and one whose birth was just as miraculous as that of the great prototype, JESUS! For God had waited until both Abraham and Sarah were as "good as dead" before He gave them the promised son (Rom. 5:19). We see Isaac carrying the wood for his own offering even as we see Jesus Christ carrying His own cross. He was a willing sacrifice, just as Jesus so willingly offered Himself, without spot, to God by the power of the Eternal Spirit. Isaac was returned to his father, even as Jesus died, was buried, and was raised again from the dead after Three Days, and bye and bye was translated to the right hand of God in the majesty on high. The seed of Isaac became a multitude in the earth through Jacob and his sons, while the blood-washed company of the redeemed in Christ shall be as "numberless as the sands on the seashore." The time is almost here when God shall gather together in One, all things in Christ.

The Holy Ghost

For two thousand years men have agreed that Abraham was a true type of God the Father, and that Isaac was the perfect type of Jesus Christ, the Son, but very few have seen the marvelous fact that Jacob was just as perfect a type of the Blessed Holy Ghost. Yet it is a fact, nevertheless. We have before shown that the Holy Spirit is the Fruitful One in the Godhead, and it is this type which is so wonderfully manifested in Jacob. He went down into Egypt one family and came out millions! By Jacob came the Twelve Patriarchs, and through the twelve came the tribes, while through the Christ came the twelve apostles, and through the Apostles have come all that great army of the redeemed.

One must remember that the promises and covenants were made to Abraham, whose seed should be called in Isaac, the increase coming by Jacob and the twelve. So with the Godhead! From the Father we have the promised Son in whom all the children of God are called, but the increase came by the Holy Ghost, the Fruitful One, who was poured out upon that waiting company at the first Pentecost. There is yet a more wonderful scripture that corroborates the above interpretation. It is found in the 28th chapter of Genesis, the circumstances of which are grouped around the vision of that "ladder which reached from earth to the heavens," and at the top of which stood the Lord as He confirmed the Covenants and promises upon His servant, Jacob. We remember his fear, and how he called the name of that place BETHEL, that is, God's House, and also how he took the Stone that had been his pillow and set it up for a pillar, or altar saying, "And this Stone which I have set for a Pillar shall be God's House." Jacob poured oil upon the top of the Stone. This oil is the type of the Holy Spirit throughout the whole Word of God. Jacob said, "Of all that thou shalt give me, I will surely give the

tenth unto Thee" (Gen. 29:22). Thus we see Jacob, not only as the Fruitful One in this anointed Three, but we see him here revealed, in a typical way, as the Anointer of the "House of God," i.e., the blessed Holy Ghost of which Spirit, Jacob, in this operation is the positive type.

There is little difficulty in accepting Abraham as the type of our great Father God, in receiving Isaac as a perfect type of Jesus, the Son. It is all so very plain. Both separate and distinct personalities! For Isaac was born of Abraham even as Jesus Christ came forth from God, but many do not comprehend Jacob as the type of the Holy Spirit. This difficulty entirely disappears under the illumination of the Holy Ghost, for the Holy Ghost is that One in the Godhead which can be poured out. Thus the Oil becomes one of the positive types of the Holy Spirit, for reasons that are obvious.

Therefore, the Holy Spirit is the Anointing with which the House of God is Anointed, and the first mention of the Anointing in the Word of God is that which we now consider. The vision of Jacob is so well known that we need not repeat it here, yet I do want you to notice the peculiar circumstances attending this particular Anointing. You will notice that it was a ROCK which Jacob anointed, and as we have said, this ROCK was to be God's House; thus, Jacob not only anointed THE ROCK, but the House which at a later day should be built upon that ROCK, that is, THE CHURCH! By careful reading you may see that this ROCK was later called THE SHEPHERD (Gen. 49:24), which also accompanied them through the wilderness journeyings. It is also written by the Apostle Paul, "They drank from the Spiritual Rock that followed them, and that ROCK WAS CHRIST" (I Cor. 10:4). It was this ROCK also that was smitten by Moses in the wilderness, and from which gushed the fountains of Living Water, and saved their lives in the desert.

All this will doubtless point you to the real ROCK - CHRIST - who was first anointed with the fullness of the Holy Spirit while He stood in the Jordan River, and who was afterwards smitten by the very Law that Moses gave as Jesus hung on the Cross of Calvary. From this same time the Living Waters of the Spirit have gushed out to the spiritual refreshing of a world and to the establishing of the truth in all the Church of God (John 7:37-39).

Once again we record the fact that Jacob had twelve sons by whom the multitude came. One of these sons was a traitor to the sanctity of his father's house. For this sin he lost his birthright, his bishopric being taken by Ephraim and Manasseh, the two sons of Joseph. The antitype to all this is found in that Anointed Saviour who chose Twelve Apostles, one of whom was a traitor who sold his Lord for Thirty Pieces of Silver. After that he went out and hanged himself, his bishopric being taken by Matthias and Paul! It was upon these holy Apostles that the Spirit of God was first out-breathed and who later became the foundations of the True Church. Their names are written in the Twelve Foundations of the holy City, the number of whose inhabitants shall be "as the stars of the sky, and as the sands upon the seashore."

Thus it will be seen that this anointing was no casual happening, but was in every detail wonderfully symbolic of that which should afterward come to pass.

The Fathers

These three men, Abraham, Isaac, and Jacob were called "the Fathers" (Rom. 9:5). And such, indeed, they were, for Abraham begat Isaac, and Isaac begat Jacob, while Jacob begat the multitude. So God the Father, through the body of the virgin, brought forth the Christ, and we are "Born of the Spirit." Bye and bye the Lord Jesus will take unto Himself His Bride, the Church: the Marriage of the Lamb will take place, and the world shall witness such a bringing forth, as was never seen on this earth before. "For a nation shall be born in a day," and then, with the greatest propriety may Jesus also be called the Father, and thus every Word of God be fulfilled, and the great Triunity of the Godhead be truthfully called, "The Fathers."

The Three Angels

It has been said that there is no record or manifestation of the Godhead Bodily as Father, Son, and Holy Ghost in all the Word of God, or in the earth which His Word brought into being. With this statement we must differ, for both the Earth, and the Bible as the Word of God, have such a revelation! The first we have proved in the Three Heavenly Witnesses - the Sun, the Moon, and the Stars. The second is as readily provable as the first in the fact that the Bible does give us just such a revelation of Deity, each being separate and distinct as to personality, and each One clothed in human form, eating and drinking as ordinary human beings should; while at the same time confirming the Covenant of Isaac, who was to be born - through divine intervention - in answer to the Promise of God, which had been made to Abraham and Sarah some time before. This Promise included not only the birth of Isaac, the only begotten Son of Abraham, but through him, and, at a later time, the Messiah Himself, who was to be the only begotten Son of God.

The "Angel of the Lord," in scripture, invariably means the LORD HIMSELF. In Ex. 3:6 we have a case in point. In this scripture the "Angel of the Lord" speaks to Moses from the midst of the burning bush, saying, "I AM the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob . . . and Moses hid his face for he was afraid to LOOK ON GOD." Also when Joshua stood before Jericho prior to its fall, he saw a man before him with a drawn sword in his hand, and Joshua said, "Art thou for us, or for our adversaries?" And He said, "Nay, but as Captain of the host of the Lord I am now come." And Joshua fell on his face and did worship. And well he may, for Joshua was in the presence of God, who, through Jesus Christ, became the "Captain of our Salvation" (Heb. 2:10).

Now turn with me to the 18th chapter of Genesis, for there you will find the manifestation of which I have spoken. Abraham sat in the Door of his tent in the heat of the day, and as he lifted up his eyes he saw THREE MEN. Instantly he was on his feet, praying them to abide with him while he prepared for them a feast. Calling Sarah, he gave orders for the meal, thus: "Abraham hastened into the tent unto Sarah, and said, Make ready quickly THREE MEASURES of fine meal, knead it, and make cakes upon the hearth." After the THREE MEN had eaten, they said, "Where is Sarah, thy wife?" And as Sarah came in THEY began to confirm to them the promise of a Son, which Sarah was to bear at that set time next year, a Son in whom all the families of the earth were to be blessed. As Sarah listened to that Prophetic recital she laughed within herself, and

said, "After I am waxed old shall I have pleasure, my Lord being old also?" (Verse 12) And the LORD said, "Wherefore didst Sarah laugh . . . ? Is anything too hard for the LORD?"

Please notice that it was the THREE MEN who were talking, and that these THREE MEN were called THE LORD, i.e., JEHOVAH GOD. After the Three Angels, THE LORD, had finished the confirmation of the Promise of Isaac, THEY "rose up from thence, and looked toward Sodom: and Abraham went with them to bring them on their way." As they went the LORD said, "Shall I hide from Abraham that thing which I do?" Thus again and again, these Three Men are called THE LORD! In reading the balance of the chapter it is revealed that One of these Angels stayed with Abraham, and to Him Abraham made intercession for the righteous who were in Sodom, after the LORD had shown him the nearness of its judgments. All prayer must be made to the Father, and it was to the FATHER GOD that Abraham prayed that day that the righteous ones in that city might be saved from death. After Abraham's intercession and communion were ended, "the LORD went His way." (Gen. 18:33)

The first verse of the 19th chapter of Genesis opens with this significant word, "And there came TWO ANGELS at even to Sodom." It was the evening of the same day which the Three Angels (THE LORD) had appeared to Abraham and Sarah. They had come to seal to Abraham and Sarah the covenant of a Son. They had also come down to the judgment of Sodom and Gomorrah, the cities of the plain. The abominable sin of these two cities needs no emphasis here. The cup of their iniquity was full to the brim, as the context of this scripture shows. It was sin in its vilest forms, sin for which there remained no remedy but judgment.

Thus while Abraham made intercession for the righteous ones in Sodom and Gomorrah before the Father God, the other Two, that is, the SON OF GOD, Jesus, and the blessed HOLY GHOST, (who are always together, both in Salvation and Judgment) made their appearance at the gates of Sodom. (There is no need to write of the bestial attitude of the men of that city.) Sufficient to say that when the Two Angels had seen the condition, they immediately told Lot and his family to flee for their lives, as they were about to destroy both Sodom and Gomorrah. Our point in all this is to make the distinction between the ministries of these Three Angels, or the Godhead Bodily, for as such they were revealed that notable day. The Father God stayed with Abraham, and received his intercession for the righteous ones of those cities; and, as we have said, all prayer must be made to the Father, in the Names of Jesus Christ, the Son. On the other hand, "All judgment is committed to the Son and the Holy Ghost, and, as such, He is associated with both in all the diverse operations of Redemption's plan, of which the judgments are a vital and necessary part.

In this brief description we have sought to make it clear, that when the covenant of Isaac was made to the patriarch and his wife, the GODHEAD BODILY came down to ratify and confirm this same covenant. At the conclusion of this came the judgments against sin, manifesting Power and Prerogatives which pertain to the GODHEAD alone, and bringing to the heart of man a positive and authentic revelation of the GODHEAD BODILY, as the Father, the Son, the Holy Ghost.

CHAPTER FOUR

The Afirkomen

As a further confirmation of the foregoing interpretation allow me to take you again to the 18th chapter of Genesis, the 6th verse, for there we find the foundation of a ceremony which is still observed among the Jews at the Passover, or Paschal Feast. This feast is called the Afirkomen, or the eating of the unleavened cakes at the Paschal Feast, and contains one of the most significant symbols in all the Jewish ritual. I refer to the

Three Measures of Meal

which Abraham commanded Sarah to take that she might make cakes for the Three Heavenly visitors. We hardly need to say that Sarah made Three Cakes, after kneading together the Three Measures of fine Meal - one for each person in that wonderful Tri. The subject of the Three Measures of Fine Meal is not one of the Old Testament only; it is also one of the prominent themes of the New Testament (Gen. 18:6; Mark 13:33; Luke 13:21). But wherever the teaching is found, it is always in reference to the Godhead. The Three Cakes made by Sarah, and of which the Godhead Bodily partook at the celebration of the Promise of Israel, are symbolic of that same Godhead. One cake symbolized the Father, another symbolized the Son, and the third was the symbol of the blessed Holy Spirit.

In order to confirm the above interpretation we must describe the aforementioned feast, a feast observed among God's people, the Jews, to this day. The Holy Spirit revealed to the writer that this feast had its origin in the Three Cakes which Sarah made from the Three Measures of Fine Meal for the Three Angelic visitors that notable day.

Description of the Feast

A portion of meal is taken and mixed together with leaven. This dough is then divided into Three Cakes and baked. When the feast is spread the cakes are brought to the table. The first one is laid thereon with a napkin placed over it. The second, or middle cake, is placed upon the first cake, and covered with a napkin. Then the third cake is placed on top of the other two, and covered with a white cloth in the usual way. Three glasses of wine are then placed on the table beside the cakes, while another glass of wine is placed on the corner of the table nearest the Door.

At a given signal the Master of the House rises and takes the first glass of wine, and passes it around the table that all may take a sip. Then he takes the Middle Cake from between the other two. This he breaks into pieces and hides in the covers of the couch, or some other place out of sight. He then returns to the table, and together they drink the remaining two glasses of wine. As they drink the third glass of wine he brings from its hiding place the broken pieces of the Middle Cake, which is then eaten together with the other two cakes. It was at this very feast that Jesus took a piece of the Broken Cake and handed it to Judas, who immediately went out and betrayed Him!

The Interpretation

The Three Measures of Fine Meal are the symbol of the Godhead, and the Three Cakes into which they were fashioned are likewise symbolic of the Godhead Bodily - the Father, the Son, and the Holy Ghost. The three glasses of wine are the symbol of the Three days. The taking of the Middle Cake, the breaking and the hiding of the Broken Pieces at the drinking of the first glass of wine is the symbol of the Crucifixion of Jesus Christ, the central Being of the Godhead, and His burial in the tomb. The bringing forth of the Broken Pieces of the Middle Cake from their hiding place, at the drinking of the Third glass of wine, is the symbol of the Resurrection of the Lord Jesus at the end of the Three Days (Mark 8:31). The eating of those pieces together with the other cakes is the symbol of the church eating the Broken Body of her Lord, in whom dwelt all the fullness of the Godhead Bodily (Col 2:9). It is a shadow also of that most precious ordinance of the Church, the Lord's Supper, as observed by the Church in all ages. It is the Body around which the Eagles shall be gathered (Luke 17:37). The fourth glass of wine placed at the corner of the table nearest the Door was for Elijah, the prophet, and the door was always open so that he might step in! For they said, "who knows whether Jehovah will be merciful to us, and send Elijah the Prophet to restore all things?"

Thus, for centuries, yea for thousands of years, the Jews have observed this wonderful feast without discerning its deep and holy lessons. Let us pray that soon the veil may be taken from their eyes, and that they, too, may see its marvelous symbology and its deep spiritual truth. In the 13th chapter of Matt., Jesus likened the Kingdom of Heaven to Three Measures of Meal. With out a doubt, as He gave forth this parable the Spirit of Christ went back to that day when, in theophanic revelation, He, together with the Father and the blessed Holy Spirit, had visited him who was to become the Father of all who will believe.

Surely He could say to the opposing Pharisees, "Your Father Abraham rejoiced to see my day; he saw it and was GLAD." They answered and said, "Thou art not yet fifty years old, and hast thou seen Abraham?" He answered them, "Verily, verily, I say unto you, before Abraham was, I AM" (John 8:56). And in their spiritual blindness they took up stones to stone Him, for what they considered His blasphemous words.

The Veil

In the 26th chapter of Exodus we read the commandment concerning the Veil. This Veil was to separate the Holy Place - in which the ministry of Atonement went on every day - from the Most Holy, in which the Ark of the Covenant, with its Mercy-seat, and Cherubim of Glory reposed, and which was entered but "once a year." This Veil was to be of a heavenly blue color, while into its magnificent fabric must be woven in gold wire, the Cherubim of Glory. It was this Veil which symbolized the Flesh of Christ (Heb. 10:20), and which was rent in twain from the top to the bottom at the very moment in which Jesus died. Thus, in the Veil with its Cherubim of Glory, we have a fitting symbol of the evangelic fact that in the Atonement of the Godhead Bodily was involved. The riven Veil was later repaired by the priesthood, and the Law Ritual re-established. It was for this reason that thirty-five years later the prophecies of Christ were literally fulfilled, the Temple and City completely demolished, and the people of the Jews either killed or dispersed to the uttermost parts of the earth.

The High Priest - Urim and Thummin

All Bible students know that the High Priest in his ministrations of Blood Atonement was a perfect type of Jesus "as the Great High Priest and Apostle of our profession" (Heb. 3:1; 4:5). It was High Priest who entered alone into the Presence of God, into the Holiest of All. It was his further office to enquire of the Lord in all questions of great import, especially those questions which concerned the national and spiritual well-being of the people of God. Before the high priest could stand before the Lord he was required to put on the Golden Vestments, which included the Breastplate with URIM and THUMMIN (Lev. 8:8). What the URIM and THUMMIN were has never been explained, and to this day, even with all our learning and scholarship, all that is known of these is that Urim means LIGHT - all there is of Light; and Thummin means PERFECTIONS - all there is of perfection. It remains for the Holy Spirit to reveal the rest.

Without Urim and Thummin it was impossible for the High Priest to commune with God or to enter into His Presence. The Shechinah did not glow or shine and there was no answer from the Lord. Urim and Thummin were indispensable in the ministration in both Tabernacle and Temple. They disappeared at the same time that the Ark of the Covenant was lost to sight, i.e., at the destruction of Jerusalem by Nebuchadnezzar, king of Babylon.

Yet in this case, as in every other of scriptural record, the interpretation is found with itself, and the mystery is solved, for the word URIM means LIGHT. It is therefore a symbol of that great Father God, "Who dwells in LIGHT which no man can approach unto, whom no man hath seen, nor can see" (I Tim. 6:16; I John 1:5). Thummin means PERFECTIONS, and every christian knows that Perfections are only inwrought in us by the blessed Holy Ghost, as URIM is the symbol of God the Father. Add to these the high priest, who is himself the type of Jesus Christ - our Great High Priest -, and you have once more a complete symbolic revelation of the fullness of the Godhead Bodily as the Father, the Son, and the Holy Ghost.

Threefold Application of the Blood

If the Godhead Bodily did not consist of a divine Three, there would be a vast amount of scripture that would be utterly out of place and entirely without point or purpose. This is most emphatically the case in the type which we now present. It is connected with the cleansing of the leper from his leprosy, and his restoration to the communion and fellowship of his family and nation. The intensely interesting and marvelously symbolic details of this cleansing are found in the 14th chapter of Leviticus in the Threefold application of the sacrificial Blood, and the Threefold application of the Oil.

The Lamb for the sin offering was slain, and its blood was taken in the left hand of the priest. Dipping his finger in the blood of sacrifice he stepped before the leper and applied the blood to his right ear, to the thumb of his right hand, and to the great toe of his right foot. One application of the blood would not do! It must be applied THREE TIMES in the manner specified, or commanded, and was done "before the Lord," and "in the Name of the Lord" (Lev. 14:25). Thus we stand once again in the presence of one of those highly symbolic operations which, when interpreted under the illumination of the

Holy Spirit, shows forth the power and authority of the Godhead. The blood was applied to the right ear, or the Head, for the Father God, for God is the Head of Christ (I Cor. 11:2). It was applied to the right thumb, or the Right Hand, in the Name of the Son of God (though Israel knew it not), Jesus, for He sits at the Right Hand of the Majesty on High. The Blood was also applied to the great toe of the right foot in the Name of the Holy Ghost, for it is the feet that carry us as we take the message of salvation to all the needy world. It is written, "How beautiful upon the mountains are the FEET of him that bringeth Good Tidings, that publisheth peace, that sayeth unto Zion, thy God reigneth" (Isa. 52:7). And none may carry this message of the Gospel, or the Good News, but those who have been anointed with the Holy Spirit of God.

The Oil

The Anointing Oil was placed on the Blood, and Three Times the priest anointed the leper for his complete deliverance. As we have said in connection with the Threefold applications of the Blood, it was done in the Name of the Godhead, as Father, Son, and Holy Ghost, and clearly shows the plan of salvation as given to both Israel and to the Christian Church in the gospel dispensation. In Israel, at their Initial Feast, Passover, they touched the Blood of Atonement as a nation, while at the Feast of Pentecost they received the Word of God in the Law. In the Church of God today we first touch the Blood of Jesus in faith for the forgiveness of all our sin, and then press on to Pentecost in the Baptism with the Blessed Holy Ghost. Today it is received, as then, in the Name of the Father, and of the Son, and of the Holy Ghost - the LORD JESUS CHRIST!!!

The Rod - The Rock - The Living Waters

Very briefly we present the details of the wonderful incident recorded in Ex. 17:6. It was at the beginning of Israel's Wilderness journeyings. They had no water supply. Manna had fallen from the Heavens to satisfy their hunger, and now God was to quench their thirst with "water from the flinty Rock." Moses was commanded to assemble the people before "The Rock." He was to take the "Rod of God" in his hand, and "smite the Rock" and "the living waters" should gush out.

The Rod

"The Rod of God" was originally the Rod of Moses. In other words, this Rod in the hands of Moses was his "Shepherd's Crook" and was carried by him when he received the call of God at the burning bush, and was commissioned to bring Israel out from the land of Egypt. It was this same Rod which Moses threw on the ground (Ex. 4:1-4) and which became the serpent, which, in Bible symbology, is the Devil! From this serpent Moses fled until he heard the Voice of God commanding him to take it by the tail. This he did, and immediately the serpent became the Rod. This rod, in passing through the various phases of its divine operations, is in itself, a complete type of the Godhead Bodily, for first of all it becomes, under Divine Authority, the Rod of God (Ex. 4:20). This Rod is a symbol of the Father's Law in that it was to "smite the Rock." It was in reality a BRANCH of some tree which Moses had chosen as being eminently suitable for his purpose, i.e., a Shepherd's Crook. In this capacity it was the type of Him who was to come as the "BRANCH" (Zech. 3:8; 6:12; Isa. 4:2). This BRANCH, of course is Jesus Christ, the Son. A little later this Rod became the Fruitful Branch, or Rod, as it was laid

up before the Lord along with the other Rods of Israel's tribes (Num. 17:8). In this incident the Rod assumes the characteristics of the Blessed Holy Ghost, the Fruitful One in the Godhead. For, in one night as it was laid before the Lord a dead, dry stick, it budded, blossomed, and bore fully ripe fruit.

The Rock

This Rock was a movable Rock. It was not a mountain, as the artists have depicted it, but the plain statement of scripture is, "that Rock was Christ." The apostle Paul says that Israel "Did all eat the same Spiritual Meat; and did all drink the same Spiritual Drink; for they drank of that SPIRITUAL ROCK that FOLLOWED THEM, and the ROCK was CHRIST" (I Cor. 10:3,4). The full story of this Rock is intensely interesting. First, it was that Rock chosen by Jacob for his pillow as he rested that night in the stone quarry of Luz! It was while his head was laid on this Rock in sleep that he received that wonderful dream in which he saw the vision of the ladder, or stairway, which reached from the heavens to the earth, and at the top of which stood the Lord God of Israel. It was this same Rock which Jacob later ANOINTED with OIL, and which he declared should be God's House (Gen. 28:10-22). It was this Rock that was rejected by the builders of the City of Luz, and which so wonderfully fulfills the type of the Savior, as the "Stone which the builders rejected," (Ps. 118:22; Matt. 21:42), and which by and by was to become the Headstone of the Corner, or the "Chief Corner Stone."

This Rock was later committed to the care of the House, or Tribe of Joseph, (Gen. 49:22-24) and there assumed the title of "The Shepherd" which is one of the most wonderful types of the blessed Christ (Jn. 10:11). It was this very Rock first Anointed by Jacob, and later bequeathed to Joseph, which followed Israel thru the wilderness; was "Smitten" by Moses, and from which flowed those fountains of living water by which Israel was sustained during the entire period of her forty year wanderings. This Rock is always the "Rock of our Salvation" referred to by the prophets of God throughout the whole Bible, and was a many sided revelation of the Deity of the Lord Jesus Christ.

The Living Waters

At the Smiting of the Rock there gushed out fountains of living waters, and these were the type of the blessed Holy Ghost which has refreshed the believers of two dispensations, and which flows from the innermost being of God's spirit anointed people to this very day (Jn. 7:37-39). Thus, the Rock was first rejected by the builders, then Anointed, and then Smitten, giving forth fountains of living water. Just so was the Lord Jesus Anointed in the Jordan with the Holy Ghost; rejected by the elders; Smitten on Calvary by the Rod of God's Law, and on the Day of Pentecost was poured out in streams of Living Water in the Gift of the blessed Holy Ghost. Thus, the type of the Godhead Bodily is fully revealed in the Rod, the Rock, and the Living Waters.

Three Coverings of The Tabernacle

It is a well established fact that the Tabernacle of Witness was altogether a prophetic structure. Every board, curtain, socket or tenon, every tassel, the size of its compartments, and all the furnishings thereof were symbolic of some divine truth Jehovah wished to express in typical manner. The Ark of the Covenant, the Altar of

Incense, the Table of the Shewbread, the seven branched Candlestick, the Altar of Sacrifice, and the Laver were all marvelous typical creations, the understanding of which was reserved to another dispensation. It was complete in its revelation of God, or the fullness of the Godhead residing in the Church. It was also perfect in its relation to, and revelation of the dispensation of the Gospel, and the Millennial Kingdom of the Lord Jesus Christ. The exact duration of these wonderful periods are measured off by the Spirit of God. There is no question of this truth.

It is with the Three Coverings of this sanctuary that we wish to deal for a moment. First, there was the tent proper, built after the manner prescribed by the Lord God (Ex. 26). Immediately above this tent there was spread another covering of "Ram's Skins, DYED RED," and above that the great overshadowing covering of badger skins which was to extend out on either side of the tent, and form a porch of rest. The emphasis in this type is laid on the fact that the middle covering was Ram's Skins, dyed red, and, while the Three Coverings are symbolic of the overshadowing presence of the Godhead Bodily, the interpretation is sealed in the fact that the central covering was dyed a blood red color, the constant reminder in every authentic type of the Deity, of the Broken, blood-stained body of the Christ, the Central Being of the Divine Three, which constitute the fullness of the Godhead as Father, as Son, and as Holy Ghost.

CHAPTER FIVE

The Number Three in Scriptures

To make mention of the Number Three as often as it is used in the scriptures in a prophetic sense, would take a book much larger than we expect this one to be. Yet it is such a wonderful number we are constrained to give it a hasty review. It is the number of the Godhead! >From first to last it comprehends and reveals His Fullness. Without this triune manifestation God Himself is never revealed. It is utterly impossible to understand either His Nature or His Being, and this is true of both Testaments. The inspired commandments demand this Threeness, and the Word of God could never be harmonized without it. God has revealed Himself positively and actually as a Three sided Triangle, and I mean exactly that. God Himself has caused this emblem to be used that men might come to divine understanding of the question involved.

The Star of Israel

In Israelitish and Jewish symbology, the mystery of the incarnation, i.e., God in Man, and the two made one is represented by a six-pointed Star. This six-pointed Star is formed by the blending of two equilateral triangles, one Vertical, the other inverted. The Vertical Triangle is the revelation of the Threefold Being of the Godhead. The inverted Triangle is significant of the Threefold nature of Man in his fallen (upside down) state. Bring these two triangles together and you have the Six Pointed Star of Israel. This Star was designed by Jehovah, and engraved upon the Ark of the Covenant by the spirit-filled engravers, Bezaleel and Aholiab. It later became the Seal of King Solomon. It was engraved upon the Shield of David, and is found today on every Jewish synagogue and every Jewish grave throughout the world. It is also woven now into the folds of the Jewish national flag since Palestine has been declared to be the Homeland of the Jews! It is the Star of Bethlehem, and has expressed the Messianic hope of the whole House of Israel throughout the ages. It is God and Man blended together by the operation of the Atonement of Jesus Christ. It is the highest expression of the New Creature, and the fullest consummation of the blessed Gospel of God. It is Christ in you the hope of eternal glory. The Fullness of Him who filleth All in All.

Again the Number Three

Wherever and however this prophetic number is discovered in the scripture the revelation is always the same. It is the number of Eternal Deity: God revealed as Father, Son, and Holy Ghost - a revelation confirmed by every fashioned or created thing. It is discovered in the first created three - the Sun, the Moon, and the Stars, the Three Great Lights of the heavens. We find it in the Three Storied Ark of Noah; the Three Fathers of Israel - Abraham, Isaac, and Jacob; the Three Angels; the Three Measures of Meal; the Three Cakes; the Mercy-seat with its Cherubim of Glory; the Contents of the Ark of the Covenant - the Law, the Manna, the Fruitbearing Rod; the Three Witnesses of the Law; the Three Feasts of Israel - Passover, Pentecost, and Tabernacles; the Three Days and Nights; the Three Coverings of the Tabernacle; and the Triune manifestation of the Godhead at the Baptism of Jesus in the Voice, the Son, and the Dove (Lk. 3:21,22). It is

revealed in the High Priest, Urim, and Thummin; in the Three applications of the Blood; in the Three applications of the Oil; and in the Rod, the Rock, and the Living Waters.

"Hear O Israel, the Lord thy God is ONE LORD," and this Oneness is evidenced by the Apostle John: "There are THREE that bear witness in Heaven - the Father, the WORD, and the Holy Ghost, and these Three are One. And there are THREE that bear witness in the earth - the Spirit, the Water, and the Blood, and these Three agree in One" (I John 5:7-9).

Now to further confirmation in

The Central Being

in the Godhead, as compared with the central figures of the types. The central Being in the Godhead is Jesus Christ, the Lord - the Broken, bleeding, dying Lamb. From eternity to eternity the Sign-Seal of the central One in the Godhead is BLOOD, the Blood of the Everlasting Covenant, the Blood of Atonement; in the Savior's own words, "This is the New Covenant in MY BLOOD" (Matt. 26:28). Just so in every God-given Type. The Central Light of the first created Tri to show forth the Eternal Power and Godhead of God is the MOON with its broken, blasted, scarred surface, and, according to the testimony of the prophets, is yet to be turned into BLOOD (Joel 2:31; Acts 2:20; Rev. 6:12)! It is this startling phenomena which constitutes the "Sign of the Son of Man" in the heavens, as spoken by Jesus to His disciples in Matt. 24:30, and which will cause the whole unbelieving world to tremble at its coming.

Then the Ark of Noah with its Door in the side! Symbolic of that Salvation which comes from the riven side of Jesus who said: "I am the Door." The central one of the Fathers is Isaac, the Offered One. The middle cake of the Afirkomen represents the Broken One, the Buried One, and the Resurrected One. The Blood-stained Mercy-seat was between the Cherubim of Glory. The Veil, with its inwrought Cherubim, was the symbol of the Flesh of Christ (Heb. 10:20). The golden pot of Manna, with the Tables of the Law, and the blossoming, fruit-bearing Rod in the Ark of the Covenant. The central application of the Blood was on the Right Hand; the central application of the Oil, the same. The middle covering of the Tabernacle was "Rams' skins DYED RED." It was the Rock that was Smitten, all of which points with the unerring finger of the Spirit of God to that central figure who stood alone in the waters of the Jordan that day when the Father spake in witness: "This is my beloved Son, in whom I am well pleased." Thus the testimony of the types confirms the revelation of the Holy Spirit in the most sublime harmony so that every mouth, opened in opposition, must be stopped (Rom. 3:19).

Therefore, the typical revelation of the Lord God is always in Triune form. There are always Three, bound together in One perfect creation. One light would never have answered the purpose, any more than a One-Storied Ark could have conformed to the pattern. The Ark of the Covenant must have its Cherubim of Glory on either end of the Mercy-seat, and its contents must never be beyond the ordained Three - the Law, the Manna, and the Rod. The earthly seed needed not only an Abraham, but an Isaac, and a Jacob also. The Three angelic visitors must be fed from Three Measures of Meal baked into Three Cakes. The Veil must have its inwrought Cherubim. The High Priest must adorn himself with Urim and Thummin. The Blood and Oil must be on the Right Hand,

as well as the head and the foot. The Rod must smite the Rock before the Living Waters could flow out. The Coverings of the Tabernacle must be Three to comply with the Word of God, and there must be a SON before the Father's Voice could testify or the Holy Dove descend.

The Kingdom of Heaven is likened to Three measures of Meal (Matt. 13:33). The hungry man must have Three Loaves to set before his friends (Lk 11:5). Christ was crucified between Two thieves - God and His Anointed in the center, with cursing, hell-bound humanity on the one side, and repentant believing man on the other (Lk 23:39-42). Darkness covered the earth for the space of Three Hours (Mk 15:33). The sign of the prophet Johah is the Three Days and Nights of the body of Jesus in the grave (Matt. 12:40).

In the natural or created things we breathe an atmosphere which is composed of three gases without any one of which there could be no air, and, consequently, no life. Light is a blending of three rays, without any one of which there could be no light. All color is a blending of the Primal Three - Golden Yellow, Crimson Red, and Heavenly Blue. From these Three Colors may be blended every other color, even Black and White. There are Three that bear Witness in the Heavens - the Father, the Word, and the Holy Ghost, and there are Three that bear Witness in the Earth - the Spirit, the Water, and the BLOOD. So runs the divine record, and we must testify that this record is TRUE, for the testimony is miraculously flawless - it changes not! There is no other record of GOD than that which is contained in His Word. This is sufficient for every requirement of God, for if they believe not Moses and the Prophets, neither will they believe though one rise from the dead (Lk. 16:31).

Thus it is clearly shown that the God of the Bible, and the God of the Christian today is a changeless Three. By "created things" the invisible One in Deity have been clearly manifested. What these "Invisible Ones" were is plainly taught in the scriptures to be God the Father and the Blessed Holy Ghost. Jesus informs us that "God is a Spirit." He also tells us that "no man hath seen God at any time," but that the Son would declare Him. The apostle Paul, in speaking of the same subject, says: "Whom no man hath seen, or can see," and Jesus further testifying said: "Ye have neither heard His Voice at any time, nor seen His shape," and that "no man hath seen the Father" (Jn 5:37). What is true of the Father is true also of the Holy Spirit, for no one hath ever seen the Holy Spirit of God. They are the Invisible Ones of the Godhead, a knowledge of whom may only be obtained by an understanding of the divinely created symbols, and those fashioned, or ordained types which so wonderfully show forth this particular truth.

What those created, fashioned, and ordained things were, we have shown in the Sun, Moon and Stars; the Three Storied Ark; the marvelous combination of Cherubim of Glory and Bloodstained Mercy-seat; the Father's Law, the Golden Pot of Manna, and the Rod that budded overnight; the Three Angels; the Fathers of Israel - Abraham, Isaac, and Jacob; the Three Measures of Meal; the Veil with its inwrought Cherubim; the High Priest with Urim and Thummin; the Three Coverings of The Tabernacle; the Rod of God, the Rock, and the Living Waters; the Three applications of the Blood; The Three applications of the Oil; the Voice, the Son, and the Dove at the Baptism of Jesus; and the list is not exhausted. We could multiply indefinitely these holy types which, for the ages,

have borne such irresistible testimony to the Fullness of the Godhead Bodily as Father, Son, and Holy Ghost.

It is sometimes said by those unlearned in spiritual things that the Triunitarian is one who believes in Three Gods! In the light of Bible truth, the statement is so childish as to scarcely call for comment. The true christian does not believe in three gods! He follows the revelation of the Word, and is content to rest his case in that authority. There is one Sun, not Three. There is One Ark, not Three. There could be no Mercy-seat without the Cherubim of Glory. One Angel could never confirm the Covenant. Abraham must have a son, Isaac. One Measure of Meal would violate the commandment. The Veil must have its inwrought Cherubim. Aaron must put on Urim and Thummin. One covering of the Tabernacle would be an offense and disobedience. The Rod was necessary to the bringing forth of the waters from the Rock. One application of the Blood and Oil could never do - it violates the Pattern. The Son needed the Father's witness in the Jordan, and the presence of the Holy Ghost in the Anointing. Thus there can be no revelation of the Godhead which does not include the divine Three; the Father, the Son, and the Blessed Holy Ghost - and these "Three are One."

The Three dispensations

As a concluding testimony to the Threeness of the Being of Jehovah God, we adduce the testimony of the Dispensations of Time. These Times, or Ages, we are told in Hebrews 11 were framed, or measured off by the Word of God. The word "Worlds" is really the word "Ages!"

These Ages, or Dispensations, are Three, and are measured off in the various prophecies that pertain to the times. Times, as revealed in the Bible, is a period of 7000 years! No more and no less. It is composed of seven one thousand year days of the Lord. One day with the Lord is as a thousand years, and a thousand years is as one day (II Peter 3:8; Psalm 90:4). Six of these one thousand year days have been given to man. The seventh is the Sabbath of the Lord our God. It is the thousand years of the Kingdom Age. It is the Glory of the Lord covering the earth, as the waters now cover the sea. The seventh day is the Millennial Age, the thousand years (Rev. 20:1-6). The last period of time before the establishment of the New Heavens and the New Earth. It is the day of the Lord in which His saints walk with God in a literal sense.

The six days of man's operations is again divided by the Spirit of the Lord into Three dispensations of two thousand years each. Each dispensation is equal with the others as concerning time - a characteristic applicable only to the Godhead. As Father, Son, and Holy Spirit are co-equal and co-eternal in all things, so the dispensations of time are exactly the same in duration - two thousand years each. The first dispensation reaches from Adam to Abraham, two thousand years. The Central dispensation reaches from Abraham to the birth of Christ, two thousand years. The third dispensation reaches from Christ in His First coming to Christ in His Second coming, two thousand years.

The first of these dispensations belongs specifically to the Father God, Jehovah. It was the Father with whom Enoch walked. It was the Father God who made the covenant with Noah. It was the Father who made the Promises to Abraham and to his seed forever. When the Everlasting Covenant was made with Abraham, as we have said, the

Godhead Bodily came down. Thus the first two thousand year period of time was the dispensation of the Father. Jehovah dominates it completely. It began with the first prophecy and ended in the Everlasting Covenant. From beginning to end it manifested the characteristics of the Father God, and in all truth we may write across its years the Title of "The Father."

The second, or more correctly, the Central dispensation of time is that of the Son of God. It begins with the patriarch Abraham who, under the Power of God, begat Isaac when he and Sarah were "both as good as dead," and ends with the offering up on Calvary's Cross of Jesus Christ, the only begotten Son of God (Rom. 4:19; Heb. 11:12). It began with the offering up of Isaac, the son of Promise, and ended with the sacrifice of the Promised Son. More than this, it is in line with all other types which show forth the Eternal Power and Godhead of God, in that it is the Dispensation of Blood Atonement! The central dispensation of time is the period of sacrificial Blood. The shedding of blood began in Abraham, (Gen. 15:1-21) and did not cease until the Blood of the Everlasting Covenant had been poured out in the sacrifice of Jesus Christ. This Blood Seal applies to none in heaven or earth but Jesus, the central being of the Godhead.

Thus the central dispensation manifests all the divine characteristics and attributes of the Son of God. It began with a Son and ended with a Son - a greater Son. It began with the typical blood of bulls and goats, and came to its end in the precious Blood of Jesus Christ. So we may write over this middle dispensation the title of THE SON, and seal it with that changeless Blood Seal of the Christ, for comprehended between Abraham and Christ is the shedding of the First and the last of the Blood of Atonement! Typical, or Real!!!

The Third and Last of the dispensations of time is the Dispensation of the Spirit. Like its two predecessors it is exactly two thousand years of time, and there is no possibility of guesswork here. The histories of the world - if they have any value as evidence - corroborate these statements. Our present calendar furnishes indisputable evidence of this truth, and the Bible, as the inspired Word of the Lord, declares that it is the dispensation of the fullness of times, and the Last days given unto men in which they may be saved (Eph. 1:10).

Just as the first dispensation opened and closed in the Promise of the Father, and the central dispensation opened and closed in the Promise of the Son, so the last dispensation (which is the dispensation of the Spirit) opened with the outpouring of the Blessed Holy Ghost on the Day of Pentecost, under the showers of the "Early Rain." This dispensation closes in the mighty outpouring of the same blessed Spirit, in the final deluge of the Holy Ghost in the promised "Latter Rain."

It is falling now! The end of this dispensation is already in sight, and all the signs of the times portend the speedy return of the Lord. We are in the closing days of the Church Age. We are even now in the last days of the Spirit Dispensation. There are no other dispensations to follow! This is the LAST. Nothing remains in time, save that blessed Millennial Day of the thousands years - God's Sabbath of perfect Rest which belongs solely to the fully redeemed and resurrected saints of God. Time shall be no more! Thus, the dispensations of time provide a most marvelous revelation of the characteristics of the Godhead, and are positively impressed with the Seal of Deity, as

Father, as Son, and as Holy Ghost. It is the Seal of the Godhead on the times! There is no further revelation of the Godhead than that of the Holy Ghost. There can be no prolongation of the gospel age beyond the bounds of the present dispensation. The impress of the Godhead Bodily is clearly discerned upon the Ages. The end of ALL things is at hand! Two Thousand years of Promise! Two Thousand years of Bloodshedding for Sin. Two Thousand years of the operations of the Holy Spirit to win man back to his God.

We have said that the true type of the Godhead will always carry the Seal of Blood Atonement, and we cannot pass from so hallowed a theme without presenting for your meditation and consideration the following array of typical showings of the Godhead in table form, each one carrying the Seal of Blood on its central figure.

CHAPTER SIX

The Name of God

In every age of the world, among devout men, there has been a nameless hunger to know the Name of God. This heart hunger finds constant expression in the Word of God, and is always a prompting of the Holy Ghost. It is only in isolated cases that this hunger has ever been fully satisfied. Today that spiritual hunger has reached world-wide proportions, men and nations manifesting a marvelous interest in the all-absorbing theme. Each day sees a rising tide of searching among the anointed ones of God. It is shortly to reach the floodtide of its importunity. God will rise up and grant the fullness of revelation to his saints. Their age long desire shall be completely satisfied!

The Name of God! What a meditation! What vast realms of spiritual thought are here opened up. What glories of revelation yet to come to the blood-washed Church of God. Surely in such studies the natural mind is of little use, and mere mental ability stands for naught. It is a truth which may not be learned. No educational routine can ever lead to the discovery of the "Perl." It will come today, as it came in the day of the first Pentecost, by the distinct illumination of the blessed Holy Ghost. He alone is capable of such a revelation as this!

In Gen. 32:1-32 we have the record of the return of Jacob to his Father's house; of his fear at meeting Esau, his brother, and how that after Jacob was left alone, "there wrestled with him a man, until the breaking of the day." When this man saw that he prevailed not against him, he touched the hollow of Jacob's thigh, and the hollow of Jacob's thigh was out of joint as he wrestled with him. The angel said unto him: "Let me go for the day breaketh" . . . and Jacob said: "I will not let thee go except thou bless me." Then he said unto Jacob: "What is thy Name?" And he said, "Thy name shall be called no more Jacob, but Israel, for as a prince hast thou power with God and with men, and hast prevailed." But Jacob asked him and said: "Tell me, I pray thee, **THY NAME.**" And he said, "Wherefore dost thou ask **MY NAME?**" And He blessed him there.

In this account we have the patriarch Jacob, himself the type of the blessed Holy Ghost, asking God - for the Angel that had wrestled with him was none other than the Lord God himself - His Name, and receiving in return the rich blessings of the Lord. May not we, who in the course of the years have passed through similar wrestlings, ask a like question and receive at the hands of a bountiful Father a like blessing!

Again, when the call of God came to Moses at the Burning Bush, and he began to understand that call, and to realize something of the responsibilities he was about to assume in the deliverance of Israel from the hand of Pharaoh, King of Egypt, there came into his heart a great desire to know by what authority, and by what Name he was to bring about this great victory.

"Moses said unto God, Behold when I come unto the Children of Israel, and shall say unto them, the God of your Fathers hath sent me unto you, and they shall say What is His Name? What shall I say unto them . . . and God said unto Moses, Thus shalt thou say unto the Children of Israel, I AM hath sent me" (Ex. 3:13, 14).

Moses obeyed the command; and, as a result, the Glory of that deliverance in the Name of the great I AM has continued down the ages of time, bringing Everlasting Praise unto the Name of the Lord.

Manoah

In the 13th chapter of Judges we have the record of the visit of the angel of the Lord to Manoah and his wife - the Father and Mother of Samson - the judge of Israel. The purpose of this visit was to declare the Birth of Samson, and to give detailed instructions for his upbringing as a God-called Nazarite.

After these instructions had been given, and the Angel of the Lord was about to depart, Manoah said unto Him: "What is thy Name, that when thy sayings come to pass, we may do thee honor?" And the Angel of the Lord said, "wherefore dost thou ask after my NAME, SEEING IT IS A WONDERFUL SECRET" (Marginal reading). In this scripture the Angel of the Lord tells Manoah and his wife that His Name is not only a secret, but that His Name was a WONDERFUL SECRET. In the light of the after revelation of God, the reason for this profound secrecy is surely not hard to find.

They lived in the age and era of the Law, when all things pertaining to the Godhead were still in the Shadow of the Symbol, both as to His Being, and also to His Name. That was an imperfect age, one of partial revelation, for the fullness of it all, as yet, awaited that day and hour, when JESUS, anointed with the Holy Spirit in the form of a Dove, should be truly declared and manifested as the Messiah of God, the Redeemer of the World. It was then, and not until that time, that the Voice of the Father proclaimed the fullness of His Deity, and the Glory and Power of His wonderful Name.

The Tabernacle

When the Children of Israel were delivered from the Land of Egypt, it was for a very special and marvelous purpose. This purpose is set forth in Ex. 19:5, 6: "Now therefore, if ye will obey my Voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people, for all the earth is mine; and ye shall be unto me a kingdom of priests, and a holy nation."

It was to fulfill this declared purpose that the Lord God "Baptized them in the Cloud and in the sea." He had desired to dwell in them, and to cover them, as His own called and chosen, with the Cloud of His Glory. Yet, though He provided them with Heavenly Manna, and gave them water From that Inchrusted Rock, they still lusted after flesh, and in their hearts turned back to Egypt.

At this time the Lord said unto Moses: "Let them make me a sanctuary that I may dwell among - instead of In - them." Full instructions were given to Moses as he tarried in the Mount of God. This tabernacle was built, and the Glory of the Lord filled it, even as He had desired to fill them; His Shechinah glowed from between the Wings of the Cherubim. As Israel went deeper and deeper into sin, God commanded Moses to "Pitch it far off from the camp," and it came to pass that all they who sought the Lord went out to the Tabernacle of the Congregation which was "Without the Camp." All sacrifices

were offered at the Door of the Tabernacle, and as an atonement for sin, they became the manifest symbol of the Savior.

The Tabernacle proper was the symbol of the Church, indwelt by the Holy Spirit of God. It was in this Tabernacle that the Lord God recorded His Name, and from whence He declared His perfect will, as it concerned the Name of God (Ex. 20:24). For the Name of God, and the Presence of God are forever inseparable!

It was from this Tabernacle that the command of God came to Moses; "Thou shalt put MY NAME upon the Children of Israel, and I will bless them" (Num. 6:27).

The Temple

After a while the Tabernacle gave way to the greater magnificence of the Temple of Solomon. This Temple was built to provide a resting place for the Ark of the Covenant with its inseparable Glory of the Presence of God, and to establish a permanent dwelling in which the Lord God could hallow His Name.

As Israel began their journey through the wilderness, the Holy Spirit went before them. They were warned to be careful of Him in the following words, "Behold, I send my Angel before thee in the way . . . Beware of Him, for He will not forgive thy transgressions (this was the Blessed Holy Ghost; to sin against Him was to commit the unpardonable sin) for MY NAME IS IN HIM" (Ex. 23:20, 21). To the Holy Spirit alone belongs the revelation of the Name of God!

Thus, in similar sense, the Name of God was recorded in the Temple, as a glance at the scriptures will show. "And this house which I have HALLOWED FOR MY NAME" (I Kings 8:20). "And this house which I have SANCTIFIED FOR MY NAME" (II Chron. 7:20). While in Neh. 1:9 the Lord declared that HE had Set HIS NAME THERE. It is, therefore, clear that First the People, then the Tabernacle, and after that the Temple were all "Called out" or builded for the express purpose of creating an earthly dwelling place for the God of Heaven, and providing a place where He might record His ineffable Name.

We have stated that the Tabernacle, as it was fashioned, was a wonderful type of Jesus Christ and His Church. For these two are always inseparable in the prophetic scriptures; the one being the Head, and other the Body. And in the interest of the Truth, we must also state that the Temple of Solomon was a similarly emphatic type of the same marvelous thing. For one day, as Jesus stood with His disciples on Mount Moriah, in sight of the Temple buildings, He said: "Destroy THIS TEMPLE, and in Three Days I will raise it up." Then said the Jews unto Him: "Forty and Six years was this temple in building, and wilt thou rear it up in Three Days? But Jesus spake of the Temple of His Body! It will be remembered that this was one of the accusations hurled at Jesus by the Jews at His trial.

Thus, what we have written concerning the prophetic symbology of both the Tabernacle and Temple, is here fully corroborated by the Divine utterances of the Lord Jesus Christ, Himself. If both Tabernacle and Temple were the inspired types of the Son of God, then surely God was in Him! And He was in deed and in truth the

manifestation of the Fullness of the Godhead Bodily, as the Apostle Paul so powerfully testifies. For it is written: "It pleased the Father that in Him should all the Fullness dwell" (Col. 1:19). Also, that "For in HIM dwelleth all the fullness of the Godhead Bodily" (Col. 2:9). Once again he testifies that: "God was in Christ, reconciling the world unto Himself," (II Cor. 5:19) and that "Jesus Christ was the brightness of the Father's Glory, and the express image of His Person" (Heb.1:3).

It is this question of the Fullness of the Godhead Bodily dwelling in the Christ that seems to be a "stone of stumbling" to so many. Let us not forget that while the Godhead is positively and forever Three, He is also very difinitely ONE! If we fail to make room for HIS ONENESS we forever preclude any possibility of reconciling the scriptures of truth; the breach must remain unhealed!

God the Father is Spirit, as is also the Blessed Holy Ghost, and, in seeing the Lord Jesus Christ the "Fullness of the Godhead Bodily", we simply see the human-Divine body of Jesus as the Temple in which the Eternal Father, and the Eternal Spirit dwells, while the Son of God completes his mighty work of the Atonement, a work in which the Godhead Bodily is forever involved! Thus if Jesus is in actuality the "Brightness of the Father's Glory" and the "express image of His Person," how is it possible to see the Lord Jesus and not see the Father? Or to see the Father, and not see Jesus, the Christ?

As a general rule, we are quite willing to see in the demoniac a legion of demon spirits (Mk 5:1-19). Thousands of them. Enough evil spirits to possess and destroy the Two Thousand Swine! All inhabiting the body of one lone human being! Certainly we believe that out of the body of Mary, the Magdalene, were cast seven devils! That when the evil spirit is cast out of a man, he "walketh through dry places seeking rest (the devil is never at rest only as he dwells in some human sinner, leading or driving him to hell) and findeth none. Then he saith, I will return to the house from whence I came out, and he goeth in taking seven other spirits with him" (Matt. 12:43-45). Thus it is clear that not only ONE spirit, but THOUSANDS OF THEM may dwell in the body of the demon possessed, unregenerate man. Why, then, should it be thought impossible for the Father God, who is a Spirit, and the Holy Ghost, who is also Spirit, to dwell together in the ONE BODY of the LORD JESUS CHRIST? Not only is this possible, it is also the positive teaching of the blessed Word of God.

Thus we see in the Tabernacle the Glorious Presence and the recorded NAME; and, again in the Temple of Solomon, the glowing Shechinah of the Divine Presence and the record of that "Glorious and Fearful NAME." In this last dispensation we have the Lord Jesus Christ, indwelt by the "Fullness of the Godhead Bodily," and upon whom has been called the Greatest NAME in Heaven, in the earth, or in the waters under the earth. "For God hath given Him a Name that is above every Name . . . and every tongue shall confess that Jesus Christ is Lord, (or the LORD JESUS CHRIST) to the Glory of the Father."

What is true of the Lord Jesus Christ is true also of the Church, for Christ and His Church are ONE. The Church is commanded to do all things in the Name of the Lord Jesus Christ. This is that Name the Church at Pergamos "Held Fast" (Rev. 2:13). That "New Name" which only he that receiveth can understand (Rev. 2:17; 3:12). The "New

Name" promised to the Overcomers. That Name which is "His Name, and the Name of His Father" (Rev. 14:1).

It stands then even as a matter of finite reasoning, that if God, or the Godhead Bodily be triune in being and personality, that any Name which would manifest, or express Him correctly must have this identical characteristic, that is, the Name of such a being must be in triune form, while at the same time expressing the Eternal Harmony and Oneness of God. "These Three are ONE" (I John 5:7). Listen for one moment to the Son of God as He prays: "OUR FATHER, which art in Heaven, HALLOWED BE THY NAME." Jesus not only acknowledged the Being of His Father; He also revered HIS NAME!

The Father's Name

While the Old Testament reveals in type and Symbol the equally glorious fact of the Son of God, and the Blessed Holy Ghost, yet the one grand, outstanding presence in all that sublime record is that of the Eternal Father God. He is manifested in all the magnificence of the primal creations. He walked in the Garden with Adam and Eve. He visited and walked with Enoch, the seventh from Adam, finally translating him - without seeing death - to the actual Presence and Home of God.

He communed with Noah in the matter of the Ark, and the flood of waters, delivering Noah and his family from the overwhelming flood. The Father revealed Himself to Abraham, Isaac, and to Jacob in the terms of the Everlasting Covenant; to Israel of old in signs and wonders and miracles of God. By His Holy Spirit he moved men to speak the astounding revelation of His Will, even to the ages to come. He anointed His servants and His kings with marvelous spiritual anointings and enduements. He endowed His prophets with His own absolute authority, and carried the people all the days of old.

He was one with them in all their sufferings, for, "In all their afflictions He was afflicted, and the Angel of His Presence saved them." He foretold the coming of the "Just One," and provided a Ransom for the souls of men. He preserved both the Nation and their City, until the Sun of Righteousness had fully risen to bless and to heal the breach that sin had made. He gave unto that Son the Fullness of the Holy Spirit, who poured it out in the exceeding "Riches of His Grace," until it flowed through the sanctified bodies and spirit of his saints in "Rivers of Living Water," bringing that marvelous refreshing which was to continue to the Ages of the Ages. Such was the manner of the God of the Old Testament. A God and a Father in deed and in truth.

"And Jacob asked him, and said, Tell me I pray, THY NAME." And he said, Wherefore dost thou ask after MY NAME? And He blessed him there" (Gen. 32:29). And Moses said unto God, Behold, when I shall come unto the Children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say unto me, "What is His Name? What shall I say unto them?" (Ex. 3:13).

Manoah said to the Angel of the Lord, "What is thy NAME, that when thy Word is come to pass, we may do thee honor?" Thus it was with Jacob; with Moses, and with

Manoah, and shall not the Church of God in these last days ask a similar question, and in turn, receive a similar blessing?

"What is thy NAME?" Let the Word of God answer for itself. "The LORD is a man of war, the LORD is His NAME" (Ex. 15:3). "I AM the LORD, that is my NAME" (Isa. 42:8). "Thus saith the LORD, thy Maker, the LORD is His NAME" (Jer. 33:2). "They shall know that my NAME is the LORD" (Jer. 16:21). Thus do Moses and all the prophets express the NAME of the FATHER GOD.

While we know that the Lord has taken unto Himself many titles and names, yet not one of them expresses so fully and completely the attributes and glories of the Godhead like this Name of the LORD. Used more than eight thousand times in the Old Testament, it overshadows and overwhelms all other names, or appellations, and stands out preeminent and complete as the Name of Names by which Jehovah is revealed to men. So fearful were the Israelites of breaking the commandment, that they refused to take that Name upon their lips at all. Would to God that men and women were as fearful and jealous of its sanctity today! The Jews, even today, refer to THE NAME as the Tetragrammaton which is expressed in the Hebrew as JHVH. It may be of interest to our readers to know that when God changed the name of Abram He did so by inserting the first H into his name, making it AbraHam, and that when the Lord God changed Sarai's name He did so by putting the last H at the end of hers; thus Abram became AbraHam, and Sarai became SahaH, from which time they became the Progenitors of a Royal People, "Kings and Princes shall be of thee."

Thus the Name of the Father God throughout the entire Word, and through both testaments is revealed in the LORD. From Genesis to Revelation it is expressive of the great "I AM," a comprehension of all that God is! God, the Eternal, and the Infinite. It was this Name that was brought to light with such force and power on the Day of Pentecost by the Spirit of the Lord, and was divinely applied by the same Holy Spirit to the Resurrected and Glorified Christ. "Therefore let all the house of Israel know assuredly this, that God hath made this same Jesus, both LORD, and Christ" (Acts 2:36). It was the Voice of God by the Spirit, the trumpet sound of a new age, and a new message. It was God's challenge to the unbelief and apostasy of the ages. Take it or leave it, this was God's way of expressing the absolute Deity of His Son; the impartation to that Son of the Fullness of the Godhead Bodily, and the application to Him of that Name which is above every name, the LORD - JESUS - CHRIST, the fullness of the NAME OF GOD as Father, as Son, and as the Holy Ghost.

CHAPTER SEVEN

The Name of The Son

"Who hath ascended up into heaven? or descended? who hath gathered the wind in his fists? who hath bound the waters in the garment? who hath established all the ends of the earth? What is His Name? and what is His Son's Name, if thou canst tell?" (Prov. 30:4) This is a wonderful scripture, and a marvelous reference to the Son of God. It was used by both Jesus Christ (Jn. 3:13) and the Apostle Paul (Eph. 4:9, 10) in the ascription to him of the divine attributes which enabled Him to contact two worlds, i.e., Heaven and Earth. What is His Name?

"Therefore the Lord Himself shall give you a sign: behold, a Virgin shall conceive, and bear a Son, and shall call His Name Immanuel, which being interpreted, is GOD WITH US" (Isa. 7:14). "For unto us a child is born, unto us a Son is given: and the government shall be upon His shoulder: and HIS NAME shall be called Wonderful, Father, The Prince of Peace . . . The zeal of the Lord of Hosts will perform this" (Isa. 9:6, 7). What is His Name?

As concerning the Son of God there need be no question as to His name. That Name, as several others of record in the Word of God, was given from the heavens above. It was meet that the Father should Name the Name of his only begotten Son. Thus in the end of the times when the Word of God concerning Messiah had come to the full, the Angel Gabriel was sent to a city of Galilee, named Nazareth, to a Virgin whose name was Mary. "And the Angel said unto her, Fear not, Mary, for thou hast found favor with God. And, behold, thou shalt conceive in thy womb, and bring forth a Son, and thou shalt call his Name JESUS" (Lk 1:26-31). . . "For He shall save His people from their sins" (Matt. 1:21). "And His Name was called JESUS, which was so NAMED OF THE ANGEL before He was conceived in the womb" (Lk 2:21). Thus, about this Name of the Son of God there can be no controversy, or question. All christendom is agreed and perfectly satisfied that the Name of the central being in Deity is JESUS, and almost two thousand years of christian experience have demonstrated fully that the Name of Jesus is the "sweetest Name on mortal tongue."

"Jesus shall reign where'er the Sun
Doth his successive journeys run;
His kingdom stretch from shore to shore
Till moons shall wax and wane no more.
People and realms of every tongue
Dwell on His love with sweetest song,
And infant voices shall proclaim
Their early blessings on His Name"
-- Isaac Watts

Thank God! Yes, the people of God have sung their Hosanna's to the glory and power of that Godgiven Name, and the tears of joy have fallen like rain, and still do! The mere mention of the Name of Jesus Christ, as the Saviour of the world, stirs the inner sanctuary of the spirit of man to absolute and holy worship. No other name can bring salvation (Acts 4:12). No other can pardon our sins. In the power of that Name the sick

were healed, and the lame were made to walk (Acts 3:6). Demons were cast out (Mk. 16:17). The dead were raised and the kingdom gospel was preached unto men in all its transforming power.

The Name of The Holy Spirit

The Name CHRIST means the ANOINTED, and it has pleased God that the Holy Spirit should be comprehended under this name. It is readily seen that there is no Name more appropriate or suitable in heaven or earth, or one that could more wonderfully express that divine Spirit which has been poured out so gloriously upon the Church of God. It will be remembered that Moses was not only to anoint the priesthood, but the Tabernacle as well - its walls, its boards, curtains, posts, Vail, Altars, and all the vessels of the ministry. The entire structure, together with its furnishings also, were to be anointed with that most precious ointment, which was the type of the blessed Holy Spirit. None dare compound any like it, for it was used to anoint even the Ark of His Covenant, which sheltered the very presence of the Lord. Thank God for this anointing! The Holy Ghost! How many of God's children and ministers have received this glorious anointing for the work of the Lord in these days! The glory of that anointing is indescribable. Natural things are forgotten, and the world and the flesh are left far behind as the Holy Spirit is poured through every part of your being, and God, in His Christ, becomes your All in All. No wonder that no other Name could be found for Him OTHER THAN THAT WHICH HE REALLY IS - THE ANOINTING!

The Holy Ghost is and may only be expressed as the CHRIST, or the ANOINTED. Jesus did not become the Messiah, or the Anointed, until He received the promised Spirit at His baptism in the Jordan, for it was at that moment that the Holy Spirit descended in the form of a Dove, and remained upon Him, to the completion of His ministry on Calvary.

The apostle Peter, preaching at the house of Cornelius, declared: "How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil" (Acts 10:38). In First John 2:27, we are clearly taught that we, in the Baptism with the Holy Ghost, receive the very same anointing. "But the anointing which ye have received of Him abideth - teacheth you of All Things, and is Truth," - that is, it is the Spirit of Truth, which is the Holy Ghost. Thus the appellation of the Christ, or the Messiah, is used to designate the anointing, or in other words, the presence of the Holy Ghost, and it is so used by the Lord in the revelation of the Triune aspects of His Name.

We have seen in the foregoing that the Godhead is composed of Three separate and distinct personalities, even as Abraham, Isaac, and Jacob. It is equally clear that each of this Holy Tri has a Name . . . The Name of the Father, the great "I AM", is revealed as the LORD! The Name of the Son is unquestionably JESUS; while the appellation of the Spirit is manifested in the CHRIST, the Anointing! The Angel of the LORD told Manoah, the father of Samson, that His (the LORD'S) Name was a wonderful secret, and it remained for the Holy Spirit to reveal this age-long secret, first to the Church on the Day of Pentecost, and through them it was conveyed to the world. The apostle Peter, preaching under the purest unction of the Spirit ever granted to man, said: "Therefore,

let ALL the house of Israel know assuredly, that God hath made that SAME JESUS, whom ye have crucified, both LORD, and CHRIST; that is, the LORD JESUS CHRIST!

Another passage of scripture which serves to confirm this is found in Phil. 2:5-11: "Let this mind be in you, which was also in Christ Jesus: Who, being in the form of God, thought it not robbery to be equal with God: But made Himself of NO REPUTATION, and took upon Him the form of a servant, and made in the likeness of men: And being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted Him, and given Him a NAME, which is above every NAME: That at the NAME of JESUS every knee should bow, and things in heaven, and things in earth, and things under the earth: And that every tongue shall confess that JESUS CHRIST is LORD, to the Glory of the Father."

Here again is that mighty Name of the Godhead Bodily, which had been kept secret from the foundation of the world, revealed in all its glorious fullness. The apostle Paul, in the scripture just quoted, said that "GOD HAD GIVEN HIM A NAME ABOVE EVERY NAME." This is readily understood when we realize that God, the Father, gave unto Jesus, the Son, His own name of the Almighty Lord; to which Name was also added the NAME of the HOLY GHOST. It is this NAME in its TRIUNE form which becomes the greatest name in Heaven, in the earth, or under the earth. It is the Greatest, because it comprehends the Greatest! Even the Fullness of the Godhead. Thus the Name of the LORD JESUS CHRIST is fully revealed as the NAME of the FATHER, SON, and HOLY SPIRIT, and the NAME of the FATHER, SON, and HOLY SPIRIT is clearly revealed as the LORD JESUS CHRIST.

Moreover, nowhere in the scripture is the single name of Jesus shown to be the name of the Father, the Son, and the Holy Spirit. This is one of those dangerous pitfalls laid by Satan for the feet of the unwary, and has in these last days led thousands of people astray. For this reason, the Name of the Godhead cannot be separated without a perversion and wresting of the Truth. If the single name of Jesus is the name of the Father, Son, and Holy Ghost, as many say, then the wonderful name of LORD and CHRIST, which were added to the Savior at His ascension (Acts 2:36) are meaningless and void, which god Forbid!!! The real truth is, that when those Names were bestowed upon Him as He entered the Portals of Glory at His ascension, there came the assumption of all the Eternal Power of the Godhead Bodily, and knowing this, He could truly say that "All power is given unto me, in Heaven and in Earth."

Every authentic type of Deity, as we have said, is instantly recognized by the sacrificail Blood upon its middle character, or central figures, and this Divine Seal is indelibly impressed upon the central Name of this eternal Trinity. The Name of Jesus has been Baptized in Blood! Blood, sacrificial Blood, is the eternal characteristic of Jesus, the Son of God.

The Name, in the Church

When the Lord Jesus gave the great commission to the disciples to "Go ye into All the world, and preach this gospel to every creature," He also commanded them to baptize the converts in a Triune Name (Matt. 28:19). This Name was to be the Name of the Father, and of the Son, and of the Holy Ghost. Before they went they were to "Tarry

at Jerusalem until ye be endued with power from on high" (Lk. 24:49). After this promise had been fulfilled, and the enduement of power had come, these same disciples did go and preach the gospel, and when the converts came - as they did by the thousands - they immediately baptized them in water in the Name of the LORD JESUS CHRIST! (Acts 2:38; 8:16; 10:48 and 19:5).

On this point, says the Presbyterian, "Jesus Christ used the word LORD to express the Name of God - that God whom he called FATHER. Therefore, the Name LORD on the lips of the Lord Jesus Christ connotes Deity." In a few readings the word LORD is missing from the manuscript from which our version is derived, where evidently it was used in manuscripts of an earlier date.

The Syriac Peschito, dated 130 to 160, the Egyptian Sahidic, and the testimony of Cyprian show that Baptism in Water on the Day of Pentecost was in the Name of the Lord Jesus Christ, though the word "LORD" is omitted in our authorized version of Acts 2:38. So in Acts 3:6 our version omits "Lord", but the Syriac Peschito has it. The author thinks that the absence of the word "Lord" in certain places in some manuscripts is due to mutilation with the determined purpose of obscuring the witness to the Deity of Christ. Professor E. S. Buchanan says: "My study of the western manuscripts for the last thirty-two years has shown me more than one hundred cases in which letters and words as first written have been altered - always in ONE DIRECTION, to take away the Deity of Christ, and never in one single instance altered to bring out more clearly the witness of the first disciples to the Deity of Christ."

Thus the Apostles, in fulfillment of the command of Jesus in Matt. 28:19, went forth and baptized the converts in the Name of the Lord Jesus Christ! In every case this form of Baptism was preceded by - or followed with - a mighty Baptism with the Holy Spirit, and with Fire, surely in itself a wonderous token of divine approbation.

If this revelation be not true, then the first outpouring of the blessed Holy Ghost resulted in the most colossal contradiction of all time, and exhibits the sorry spectacle of the first disciples, under the purest anointing of the Spirit of record, in absolute disobedience to their Lord, and forever prohibits the possibility of any harmonious interpretation of the inspired Word of God. There stands the gaping breach! A breach that has grown wider as the years have gone by. But, thanks be to God, it is now being healed under the fuller revelation of God's Spirit and Word.

So, my brethren, the revelation is true!! The first disciples were more than obedient. Under the all-powerful dominion of the Holy Ghost they were swept into avenues of prophetic fulfillment of which they had never dreamed. The controversial elements of their natures were dead. The Holy Spirit upon them was dominant and absolute. A mistake at that moment would have wrecked the universe. Heaven, Earth, and Hell would have fallen into eternal confusion. Redemption from SIN would have been forever postponed. Satan would have triumphed, and the Throne of God would have fallen into decay.

But there was no mistake. The mistake is on the part of an undiscerning church. In baptizing the converts in the Name of the Lord Jesus Christ the Apostles obeyed to its most profound depths the command of the Lord Jesus in Matt. 28:19. They baptized

them in the triune Name of the triune God, and immediately the pleasure of God was manifested in the "Showers of blessing." The lame walked; the dead were raised; demons were cast out; prison doors were shaken off their hinges; liars were immediately executed. The Church was ONE. The souls of men were saved with an uttermost salvation, and sealed for the eternities with the Holy Spirit of God. Thus, in the administration of water baptism to the first converts of the church on the Day of Pentecost there was no mistake, nor was there any contradiction of the command of the Lord! The age-long blindness of the Jew has been duplicated by the age-long blindness of the church in the fact that it has not discerned the sublime harmony that has always existed between Matt. 28:19, and the revelation of the Spirit in Acts 2:38; 8:16; 10:48 and 19:1-6. It was this error that drove Tom Paine to his atheism, and has laid a snare upon the whole world. This breach is still unrepaired in the largest sense, and the lack of spiritual revelation in the church is still the cause for this breach today.

Yet there is a cause for great rejoicing in all the Church of God. The light of the Holy Spirit is streaming down on the sacred page of Holy Writ, and, for many, the clouds have disappeared. Just recently there had been published by William Phillips Hall, a wonderful book entitled "A Remarkable Biblical Discovery, or the NAME OF GOD, according to the scriptures." This book is the result of twenty years of scholarly effort to discover the TRUTH, concerning the NAME of GOD. This searching has included a long and careful scrutiny of the original manuscripts of the scriptures, and has established beyond any question of doubt that the Name of God, as Father, Son and Holy Ghost, is positively revealed as the LORD-JESUS-CHRIST. The Triune Name of the Triune God! But the astounding thing is that the orthodox churches have gladly received this truth and rejoiced in the fact that the Name of God has at last been so wonderfully revealed. Not only so, but the most learned of the scholars of the world have carefully criticised these findings, and have unanimously commended them as the absolute truth, and a complete historical witness of the apostolic teaching concerning the NAME OF GOD.

What does this portend? It can only mean one thing, and that is, that the Lord God is going to give ALL men an opportunity - in these last days - of hearing and receiving the truth. If the churches, and colleges, and Bible schools will receive this revelation, and conform to its spiritual requirements, there will be a mighty revival of the Spirit among them. God will bear witness that with them He is "well pleased," and millions will be Born into the Kingdom of God, Baptised with the Holy Ghost, and made ready to meet the Lord. This is the Lord's doings, and is marvelous in our eyes. One thing is true, and in this we utter a

Word of Warning

that no people, or movement, or church in these last days can persistently refuse to see the light on this great theme, and continue to find favor with God! It may not be done. The Holy Spirit is bringing that light more and more. It is as clear as can be, that He intends that the true christian shall walk in that light. If it were not so clearly stated in the scriptures there might be some excuse for the error, and opposition, but now there is no hiding place. God will definitely bless the people who revere HIS NAME.

The formula for water baptism most commonly used today is that given by the Lord Jesus in Matt. 28:10. All the older denominations use this scripture, and the formula of the Presbyterians, Methodists, Baptists, Roman Catholics, and a host of smaller churches is one and the same. There is no difference as far as the formula is concerned. On this point the Roman Catholics and the Protestant churches, together with a great number of Pentecostal believers are ONE! They are altogether in one great opposition to the express revelation of the Word of God, and to that marvelous Spirit which brought the revelation of the NAME on the Day of Pentecost. Many - lacking the fuller light of the Holy Spirit - profess to be quite satisfied, but always the spectre of Apostolic Procedure, and the manifestations of the NAME in the early church will present itself, and the record of the Acts of the Apostles is a silent witness against all such incompleteness.

There are several modes or forms of water baptism in use in these last days, but the question with the honest heart is, which is right? That is the question! If Matt. 28:19 can be proved to be wrong, then the entire testimony of Jesus Christ is impeached! Whereas, if the revelation of the Holy Spirit on the Day of Pentecost is not absolutely true, then the Church, yea, all christianity is in a sorry plight. Nothing would be certain! Nothing would be sure! There would be no sure foundation. If either of these scriptures can be proved to be wrong, then the entire structure of the Eternal Word must collapse. But, thank God, neither is wrong, and if neither is wrong then both must be RIGHT, and if BOTH records are RIGHT, then BOTH should be used, for ONE must be synonymous with the OTHER. They must of necessity blend into one another. Both records are true, and all that is necessary is to see this truth under the illumination of the blessed Holy Spirit - the TRUTH that the NAME of the FATHER, SON, and HOLY GHOST is the LORD-JESUS-CHRIST. It is the NAME of the GODHEAD BODILY impressed upon Him who "Was the brightness of the Father's Glory, and the EXPRESS IMAGE OF HIS PERSON."

"Now of the things of which we have spoken, this is the sum." There is a God who is Triune in both Nature and Being. A Three-in-One. God revealed as the FATHER, SON, and HOLY GHOST. It is also true that this Triune God has a Triune NAME. A Three-in-One Name. That NAME is the LORD-JESUS-CHRIST. Consequently, when the disciples were commanded to baptize the converts in the Name of the Father, and of the Son, and of the Holy Ghost, and they, under the supreme control of the Spirit, baptized them in the Name of the Lord-Jesus-Christ, the revelation was complete, and this interpretation was sanctioned and sealed by the Eternal Spirit, Himself. Thus the standard - for water baptism - was set for the entire Gospel Age.

The question of Water Baptism is by no means to be regarded lightly. Nor is it a "Non-essential" as so many are apt to say. There is nothing incorporated in the gospel plan of salvation that is not an absolute necessity to its proper outworking, for, whatsoever men may say, Water Baptism has always stood high in the counsels of the Lord. There is nothing superfluous in the great example of the Christ, and that is where He began, at Water Baptism! Water Baptism fills a place and reveals an experience in christian living that no other form of consecration could do. In fact, it would seem under closer scrutiny, to be a part, a component part, of that greater baptism, the Baptism with the Holy Ghost. Be that as it may, the fact remains that when Jesus was baptized in the waters of the Jordan, the Holy Ghost descended upon Him in the form of a Dove, and

remained upon Him, sealing Him as the Only-Begotten of God. He was anointed for the mighty work that lay ahead of Him.

It is also quite evident that neither the Baptism in Water, nor yet the Baptism with the Holy Spirit, are in any way related to the experience of the New Birth! Both of these experiences are subsequent to the New Birth. Jesus Christ was Born the Son of God thirty years before He experienced either Baptism. So neither baptism was necessary to the New Birth. Both are for the express purpose of making the believer a partner with Jesus in all the diverse experiences of Christlike living, and for the providing of a similar anointing that the flesh life of the christian may be completely subjugated to all the will of God.

Moreover, baptism in water is by immersion or burial into the death of Christ, a truth sufficient in itself to forever establish the vast importance of the ordinance as applied to christian obedience. The death of Jesus Christ is one grand operation of the Atonement! He was brought into this world for the suffering of Death (Heb. 2:9), and it was His Death that became the very keystone of His finished work. Without the death of Christ there could be no atonement. The moment of His Death was the moment of His greatest victory.

It is His Blood that overcomes all the powers of Satan, and casts him down to hell (Rev. 12:9).

Thus, correct baptismal formula should include ALL that has been declared, and should cover both the Words of the Lord Jesus as well as the revelation of the blessed Holy Ghost. Matt. 28:19 should positively fit into the record of the Acts of the Apostles, and, under the illumination of the Holy Spirit, it does so in a marvelous way. The writer feels that the following order was given to him of the Lord. He has seen the wonderful witness of the Holy Spirit in scores of baptismal services. Large numbers have received the gift of the Holy Ghost while they were in the water. Others - many hundreds of them - have received a "Like precious Gift" immediately after leaving the water, while thousands have been quickened in spiritual perceptions of the Word and Will of God, with His anointing on their lives. The order mentioned is as follows: "I baptize thee in the NAME of The FATHER, and of the SON, and of the HOLY GHOST the LORD - JESUS - CHRIST into the likeness of His Death, that like as Christ was raised up from the dead by Glory of the Father, even so you also shall walk in newness of life."

Under this order every question mark is forever removed. Nothing is added! Both the command of Jesus Christ, and the revelation of the Holy Spirit blend into absolute harmony. Even the apparent contradiction of the scripture is done away with, and the Godhead Bodily is supremely honored in a baptism in which the Godhead Bodily is supremely involved.

Such, we believe, was the order of the early Church, and as such will be the order of the Church of today as, step by step, she leaves the traditions of man behind and walks with her Lord. There is no other way in which we may receive the impress of that "NAME" unless it be received in Water Baptism in the Name of the LORD-JESUS-CHRIST. That is the moment ordained of God for its reception in the individual heart, and experience. Therefore obey God. Follow on to know the Lord.

CHAPTER EIGHT

Re-baptism

Under the terms of the Covenant which God made with Abraham, one of the first things necessary to that Covenant and its fulfillment was the changing of the Names of both Abraham and Sarah. As we have stated in a previous chapter, the Lord God not only changed their names and their nature to conform to the wonderful terms of that Covenant, but He did it by the imparting, to them, of HIS OWN GLORIOUS NAME! Thus making them members of His Own immediate Heavenly Family!

It has always been characteristic of the LORD GOD to do this in all His dealings with men. He changed the Name of Abraham and Sarah. He gave the Name of Isaac direct from heaven (Gen. 17:19). He changed the Name of Jacob, that it might conform to his new nature and standing, as an over-comer (Gen. 35:10). And this name-changing, or giving, is carried over into the New Testament also. When the Angel Gabriel appeared to Mary for the purpose of the annunciation, He said to her: "Thou shalt call His Name Jesus, for He shall save His people from their sins." Thus the Name of Jesus came directly from heaven (Matt. 1:21), by the mouth of the angelic messenger, as did also the Name of John the Baptist (Lk 1:63). The name of the apostle Peter was changed, as was the name of the apostle Paul. In the ultimate of this subject it will be found that it is in the plan and purpose of God to write upon the entire church the New Name of that New Covenant which was sealed unto all the earth.

In fulfillment of this declared purpose we have the testimony and promise of the resurrected Lord; "To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a New Name written, which no man knoweth saving he that receiveth it" (Rev. 2:17). And again in the same book; "To him that overcometh . . . and I will write upon him the NAME of my GOD, and the name of the City of my God, which is New Jerusalem . . . and I will write upon him my NEW NAME . . ." (Rev. 3:12). And in Rev. 14 we have the 144,000 standing on Mt. Zion "Having HIS NAME, and the NAME of HIS FATHER, written in their foreheads." Thus the Name of the Godhead is vital to the prophesied consummations and may not be merely left to the individual choice.

For the thousands of years of man's histories it has been the unailing custom among them, that, when a man marries a wife, she takes his name. This is the ordination of God, and what is true of the man will be true of the blessed Christ who is about to be wedded to His Church. When that marriage is consummated, the wife of the Lamb will take His name, and that New Name is the name of the LORD-JESUS-CHRIST. Furthermore, in all the various ordinances and sacraments of the Church there is but ONE in which the NAME is ordained of reception, and that is the ordinance of Water Baptism: "Baptising them in the Name of the Father, and of the Son, and of the Holy Ghost" (Matt. 28:19). As we have said, the apostles, in obedience to this commandment of the Saviour, baptized them in the "Name of the LORD-JESUS-CHRIST." Thus the inevitable conclusion follows that the Name of the Father, the Son, and the Holy Ghost is the LORD-JESUS-CHRIST.

Many, many times the writer has been approached by earnest souls in regard to Re-Baptism. Though he himself has never, in all his ministry of now almost thirty years, asked any soul to be rebaptized in water, yet there is a question of the rebaptizing of believers, and in all truth and fairness it must be stated. This Re-Baptism is made prominent by the Apostle Paul, and was ministered by him to the first Ephesian converts.

Paul came to Ephesus and, finding certain disciples, he said unto them, "Have you received the Holy Ghost since ye believed?" They said that they had not heard that there was any Holy Ghost. "And he said unto them, "Unto what then were you Baptized? And they said, "Unto John's Baptism." Then said Paul, "John verily indeed baptized with Water unto repentance, saying unto the people, that they should believe on HIM which should come after him, that is, on Jesus Christ." When they heard this they were BAPTIZED IN THE NAME OF THE LORD JESUS. And when Paul had laid his hands on them the Holy Ghost came upon them and they spake with tongues and prophesied" (Acts 19:1-6).

Now, as concerning the Baptism of John there can be no question. Certainly it was ordained of God; for Jesus, Himself, was baptized with that Baptism, and as He came up out of the water the Holy Ghost descended upon Him in the form of a Dove, and Remained upon Him (Lk 3:21-22). Thus the divine approbation was instantly manifested, and the authority of John was fully attested. Yet in the after times of the Apostolic Ministry the Water Baptism of John was declared lacking in its most vital part.

That the Baptism of John was in all respects divine must be readily acknowledged. In Matt. 21:25 Jesus questioned the Pharisees, "The Baptism of John, whence was it? from heaven or of men?" And they said, "If we shall say from heaven; He will say unto us, "Why did ye not then believe him?" But if we shall say, Of men; we fear the people; for all hold John as a prophet." Thus the Lord Jesus had them in a corner on this question of Water Baptism, even as many are today in a similar place.

Jesus knew that John's baptism was from heaven! And Paul knew that John's Baptism was from God, and the question then naturally arises, Why did the Apostle Paul Re-Baptize the converts at Ephesus? Of all the Apostles he was the last to affront or to fail God! If Re-Baptism had not been absolutely necessary to the full observance of the ordinance in the case of the Ephesians Paul would never have administered it!

In Element, the Water Baptism of John was identical with the Water Baptism of Paul. The method of administering that ordinance was exactly the same. They were immersed, burried, under the water. The form was one and the same. Examine them as you will - no variation in the mode is discovered! The difference was not in the method or mode. There was no lack there. But there was a very vital lack and it was this lack that the Apostle supplied. The moment it was supplied the Holy Ghost witnessed the divine approbation and they were filled with the Holy Ghost and spake with other tongues. They were Baptized in the Holy Spirit.

In the exodus from Egypt Israel was baptized as a nation. "They were ALL Baptized unto MOSES in both the Cloud and in the Sea" (I Cor. 10:1-2). They were baptized unto MOSES. In the case of John's baptism they were baptized unto

REPENTANCE for the remission of their sin (Lk 3:3). While in the case of the christian church, which includes all believers, they were baptized into Christ - buried with Christ into the likeness of His Death. And that baptism was not complete nor acceptable unless it was done in the NAME OF THE LORD-JESUS-CHRIST, as the NAME OF THE FULLNESS OF THE GODHEAD BODILY, as Father, Son, and Holy Ghost. Thus the one thing lacking in the Baptism of John was the NAME. And the one thing supplied upon the Ephesian converts by the apostle Paul was the NAME. The NAME of the LORD-JESUS. The moment this lack was supplied the Holy Spirit bore instant witness by baptizing them in the blessed Holy Ghost, a testimony, in itself, sufficient to satisfy every truly honest heart.

But the church of God is not yet out from the traditions of the dark ages. Forms that have been so deeply imbedded into the ritual of the church are not so readily overcome. Many centuries of faulty teaching have wrought conditions in the human heart that may only be overcome by the absolute dominion of the Holy Ghost. Nevertheless, the testimony of the WORD still stands as superior to any definition, or interpretation of men, and that testimony will yet prevail until the saints of God receive it.

The command was to baptize them in the NAME of the Father, Son, and Holy Ghost. Where this NAME is not used there can be no compliance with the terms of the command of our Lord, and where the NAME is omitted the lack is unsupplied. There can be no form of Water Baptism acceptable to the Godhead which ignores the NAME of that Godhead. The formula in itself is weak and void. The formula has been used for eighteen centuries with never a Baptism with the Blessed Holy Ghost, and the loss of the NAME means the Loss of the Power and Presence of God, as it has been in the church for so long a time. The Baptism with the Holy Ghost ceased when the Glory and Power of the NAME was lost. When the Latter Rain began to fall, now nearly thirty years ago, the first revelation granted to the re-energized church was that of HIS GLORIOUS NAME. The Holy Ghost Himself brought this truth, and the very instant the seeking one was baptized with the Holy Spirit, that Spirit revealed the Glory and Power of the NAME.

Thus the blame for any incompleteness in the ordinance of baptism, and any lack of divine witness must be laid at the door of those who are charged with the proclamation of the message. The people themselves are not to blame! The Shepherd must lead the sheep into the paths of the fullness of His Righteousness, and, failing in this, the responsibility must be theirs.

The greatest of all those great events which are scheduled for a positive fulfillment in these last days is that of the Perfect Church! The Church Restored! And it is inconceivable that the church of the last days shall have a baptismal formula in opposition to that of the Early Church which was indwelt - in absolute purity - by the blessed Holy Ghost. It must be evident to all who are concerned in this vital matter that the Lord, the Head of the Church - Jesus Christ - is not going to permit such a flagrant violation of His own command as that with which we are faced today.

As we have said before, the revelation of this truth is now becoming world wide. It is being accepted by all the orthodox churches in the spirit of joy and gladness. A beacon

light to all the world that God has set His hand a second time to redeem His people. Are the Pentecostal Saints, who years ago suffered for their faith in the Holy Spirit of God, now going to fail so clear a revelation of His Word? The formula of Water Baptism among so many of them is the formula of that church which, in the scripture of truth, is called the Great harlot - the Great Whore! God forbid that we should have anything in common.

The experience of these latter days among the saints of God has been that one is largely "Corinthian." We have received the very same anointings, and made the same mistakes. We should rather have profited by their experience, and walked with God. The Pauline admonition of I Cor. 1:12-17 is as urgently needed today as then. "Now this I say, that every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ. Is Christ divided? Was Paul crucified for you? or were you BAPTIZED IN THE NAME OF PAUL? I thank God that I baptized none of you but Crispus and Gaius; Least any should say that I had BAPTIZED IN MINE OWN NAME. And I baptized the household of Stephanus; besides, I know not whether I baptized any other. For Christ sent me not to baptize, but to preach the Gospel."

This scripture reveals clearly just how christian denominationalism has come. They have followed men, and forgotten Jesus Christ. But the Apostle tells them that Christ is NOT DIVIDED, and that they, none of them, had been baptized in any other NAME than the Name of the Lord Jesus Christ. Paul's name had not been used, nor the name of Apollos, nor yet the name of Cephas, that is, Peter. He shows them that they all belonged to Christ because they had all been baptized in His Name. And it was to forestall any such condition that the apostle himself refrained from baptizing, lest they say he had baptized in his own name of PAUL. Paul baptized his converts in the Name of the LORD-JESUS-CHRIST as the Book of the Acts clearly shows, as did all the other apostles of whom we have any record. Then why should the Pentecostal people or preachers of today refuse to acknowledge the same order?

Just what is the objection to that NAME being administered in Water Baptism? Are we greater than the Apostles of the Christ? Do we know better than they? Does the Word of God mean any thing to us? In the formula I have propounded is ALL that any of the denominations - Pentecostal or otherwise - have used in all these centuries. The only thing added is the Glorious NAME of the LORD-JESUS-CHRIST! The NAME given under the first outpouring of the Holy Spirit upon the Church. Is there anything wrong with the NAME?

Every other ordinance of the church is commanded in that NAME! Why not the ordinance of Water Baptism? It is in this ordinance, and only in this, that the NAME of the LORD-JESUS-CHRIST may be impressed upon the believer. And (we say it carefully), any baptism which does not include THE NAME of the LORD-JESUS-CHRIST leaves the disciple in the Ephesian Condition!! A NAMELESS BAPTISM! And one which robs the baptized one of those marvelous experiences which only follow a perfect obedience to this commandment. There are spiritual experiences which follow no other phase of christian experience. There are also experiences which follow Baptism in Water. Experiences which can come to the believer in no other way. Hence the necessity of care in following the revelation of the Holy Spirit in all the ordinances of the church. And further, it is extremely dangerous, in these apostate days, to deny the necessity of

the NAME of the LORD-JESUS-CHRIST in all the ministry of the Spirit and in all the ordinance of the Church. A church denomination or Assembly that refuses to take the NAME of the LORD-JESUS-CHRIST in Water Baptism could never find a place in HIS BRIDE! Strong words! But exactly true! Our hearts should be wide open to receive a truth so plainly stated.

Why do we thus write? In the interest of a ONENESS and HARMONY in all the Church of God, regardless of what past formulas have been. The Word of God is the authority of the True Church - not the Creed of Men. It is dangerous to close the heart against the NAME of the GODHEAD, for it is the Name of the Godhead which is "THE GREATEST NAME IN HEAVEN OR IN EARTH, OR UNDER THE EARTH" and the greatest Name is that of the LORD-JESUS-CHRIST!!! (Phil. 2:8-11)

Thus, when all are baptized in the Name of the LORD-JESUS-CHRIST, we are all baptized into the likeness of His Death, for baptism in Water is Baptism in the likeness of the Death of Christ, while the Baptism with the Holy Spirit is Baptism in the likeness of His Resurrection! Could anything be more wonderful, more marvelous than this?

We have abundant evidence that the denominational churches are about to accept this truth! Their leaders have ALL indorsed it as a remarkable biblical discovery, and we may expect at any time a deluge of God's power upon all who ar obedient. Come back to the Bible! Come back to the Truth! Let us return to the inspired example of the Apostles of our Lord. "For by One Spirit are we all Baptized into ONE BODY, whether we be Jews or Gentiles, whether we be bond or free; and have been ALL made to drink into ONE SPIRIT. For the BODY is not one member, but many." Let us honor the revelation of the Blessed Holy Ghost.

We close with a prayer that none will be offended at the words and thoughts of this book. It is written in love. The language may be sometimes blunt. We are in the time of the End. The BOOK is being opened. The Seals are being Broken. That understanding of its truths may come to all the world, and the NAME of the LORD JESUS CHRIST may be glorified throughout the whole world, as the NAME of the GODHEAD BODILY, as Father, as Son, and as the Blessed Holy Ghost. That NAME is the battle cry of the Church of God; an ENSIGN to all the people that the End of the Age is at hand. Jesus is Coming! The moment is near when all tongues shall confess that JESUS CHRIST is LORD! To the Glory of the Eternal Father. Amen.