

# Projecting God's Image

**Isa. 60:1-3...** *"Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and His glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising."*

From this familiar passage of scripture, we gain unique insight into that hour when the church of Jesus Christ shall be revealed as God's great luminary in the earth. In Revelation chapter 21, John witnessed the same identical scene, which was described to him as *"the bride, the Lamb's wife...that great city, the holy Jerusalem, descending out of heaven from God, HAVING THE GLORY OF GOD"* (verses 9-10). That this great city is synonymous with the bride should be obvious to even the most casual reader. But more specifically, that the bride represents none other than the glorified church at the end of the age should be apparent by a simple comparison with Matt. 5:14-16: *"YE ARE THE LIGHT of the world. A CITY set upon a hill cannot be hid. ..LET YOUR LIGHT SO SHINE before men, that they might see your good works, and glorify your Father which is in heaven"*! Praise God! Verse 23 of Rev. 21 says, *"and THE CITY had no need of the sun, neither of the moon, to shine upon it; for the glory of the Lord did lighten it, and the Lamb is the light thereof. And the nations of them which are saved shall walk in it: and the kings of the earth do bring their glory and honor into it."* This is the marvelous destiny of the saints of the Most High, that they might collectively radiate the light of God unto the nations of the world, shining brightly into the regions of darkness, and dispelling the powers thereof. In that glorious hour, God shall remove the present day reproach from the church, and restore her to a place of respect, dignity and credibility before the eyes of the world. Unlike "old" Jerusalem (which, because of her idolatrous harlotry, became known as "Mystery Babylon"), the NEW Jerusalem shall be a purged and purified people, "prepared as a bride adorned for her Husband" (v.2)!

Interesting to note is the opening line in Chapter 21. Before John was allowed to witness the bride of Christ corporately projecting the light within, he heard these words: *"...THE FORMER THINGS AARE PAST AWAY. And He that sat upon the throne said, BEHOLD, I MAKE ALL THINGS NEW."* Glory to God, the time is at hand when all things will be made entirely new concerning the church; that is, she'll be brought to her originally intended glory

and virtue. All the previous expressions and manifestations will pass away, as they're swallowed up by a "more excellent way" (1 Cor. 12:31)! Paul said to the Corinthian church, "***whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. For we know in part, and we prophesy in part. BUT WHEN THAT WHICH IS PERFECT IS COME, THEN THAT WHICH IS IN PART SHALL BE DONE AWAY***" (1 Cor. 13:8-10)! We thank God for the light produced by the candlestick in the Holy Place, even though it's been limited in its range of illumination. And we're grateful for the "***in part***" realm, in spite of the fact that there have been times wherein traces of flesh and carnality have been mixed. But we also thank God that He is perfecting a people, from whom He is removing the carnal element, in order that the light of the Most Holy Place can be manifested through them without limitation! When this happens, "***the former shall not be remembered, nor come into mind***" (Isa. 65:1)!

While it's exciting to see the end from the beginning, we must understand that there is a process by which all these things come about. Little by little, God is bringing forth "***a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish***" (Eph. 5:27). That this is not an instantaneous act should be indisputable from the fact that there are yet spots and wrinkles evidenced among us. Nevertheless, the work begun shall surely be completed, and all to the glory of God.

In order to understand the manner by which God is transforming His church universal, we should examine His work in ***the individual***. For it's through the perfecting, or maturing of the individual that the perfecting of the church comes into view. There's no way to separate the two; for while it's essential for the individual striving for perfection to be involved with the body, the perfected, glorified church shall be comprised of perfected individuals!

How is it, then, that the individual is transformed? Let's begin by examining the foundational text of II Cor. 5:1-18: "***Therefore if any man is in Christ, he is a new creature: old things are passed away; behold, all things are become new. And all things are of God, who hath reconciled us to Himself by Jesus Christ...***" Using almost the same language as was employed in Rev. 21 (which John used concerning the new ***corporate*** creation), Paul makes the distinction by saying, "***if any man...***", showing that his emphasis is a personal one. He continues by saying, "***If any man be in Christ, he is a new creature...***" We're extremely blessed by the rendering of this passage from the New English Version: "When anyone is united to Christ, THERE IS A NEW WORLD; the

old order is gone, and a new order is already begun. From first to last, this has been the work of God"! Hallelujah! We like that! The Williams translation has it, "For if anybody is in union with Christ, he is the work of *a new creation*; the old condition has passed away, a new condition has come. This has all originated with God"! Praise be unto God, *our new world* originated *in* Christ Jesus, bringing an end to the old order of lifestyle, and ushering in "a new and living way" (Heb. 10:20)! We're presently witnessing the departure of our old condition, which is "*corrupt according to the deceitful lusts*," and the establishing of the new, which "*after God is created in righteousness, and in true holiness*" (Eph. 4:22-24)!

*What does it mean to be "in Christ"*? It speaks of the initial work of transformation, being placed in the family lineage of Christ. It speaks of "being born again", "not of a corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth forever" (1 Peter 1:23). This is the first step in the process of transformation. As Jesus so simply stated to Nicodemus, "*ye MUST be born again*" (Jn. 3:7)!

Eph. 2:10 tells us: "*For we are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them*". This is a wonderful truth, and one upon which we should meditate long and deeply: "His workmanship"...not the product of our own efforts, or the results of our own self-improvement. We are what we are "by the grace of God" (and, may I add, we will be what we will be by the grace of God, as well)! But what is the ultimate intention of this deeply internal work of God? Paul says that we were "*created in Christ Jesus...unto good works*"! This coincides with what we read in Matt. 5:16... "*Let your light so shine before men, that they may see your good works, and glorify your Father*"! God is working in us mightily, that there might be A PROJECTION OF LIGHT, the very life of God in the form of good works, shining through us unto all creation!

Those of us who've experienced the new birth can surely testify that the work of God within us has initiated a dramatic change in our lives. "*Old things are passed away, and behold, all things are become new*". And yet, we can also attest to the fact that there is still a work to be fulfilled. Phil. 1:6 says, "*Being confident of this very thing, that He which HATH BEGUN A GOOD WORK IN YOU will perform it* (the marginal reference says, "will finish it") *until the Day of Christ*". Not only by this scripture, but also, by way of experience, we know that God has surely *started* this good work in us (for "*it is God which worketh in us both to WILL and TO DO of His good pleasure*"; Phil. 2:13).

But likewise, there is ample evidence that there is more to be accomplished ere the work of our Creator is complete. (We should see that legally, the work was complete at Calvary, when Jesus said, "***it is finished***"; experientially, however, the work is still being fulfilled in His body, the Church). This is not meant to discourage us. For there is a consolation in this passage, an assurance that He'll also complete the task which He set out to perform! He is Alpha and Omega, the Beginning and the End, the Author and Finisher of our faith! His precise craftsmanship will be fully exhibited for all to see, when He at last puts the final touches to His Masterpiece! Praise God!

We learn a little about this process of transformation in II Cor. 3:18...

***"But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord."***

Here, then, is the procedure by which the Spirit of the Lord changes us. As we simply behold His glory, we are miraculously changed into the same image! The original word used for "changed" is METAMORPHOO (Gr. #3339 in Strong's Concordance), meaning, "to transform"; and it is from this that our English word, metamorphosis, comes (the term commonly used to describe the process through which a caterpillar undergoes as it's transfigured into a butterfly, or that of a tadpole into a frog). We would point out that this change is from glory to glory, denoting a ***progressive*** change, rather than a sudden, instantaneous one.

As we enter Chapter 4 of II Corinthians, this process is described in even greater detail. Giving special notice to verse 6, we read: "***For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ***". Our attention is drawn to a single word in this passage, which gives us the key to understanding here. It's the word "light". While there are seven different Greek words translated as light in the New Testament, this particular word is used only twice. What's really fascinating about it is that both times that it's used, it's in this chapter! It's the Greek word PHOTISMOS (#5462 in Strong's), and it means "***illumination***". The other place Paul uses this word is in verses 3-4, where he said, "***but if our gospel be hid, it is hid to them that are lost: in whom the god of this world hath blinded the minds of them that believe not, lest the light (photismos) of the glorious gospel of Christ, Who is the image of God, should shine unto them.***" It should be pointed out that photismos is also the word from whence we get our English word

"photograph"! What a tremendous perspective this gives us concerning God's internal work of transformation!

Thousands of years before man ever discovered the principle of photography, it was employed in God's great scheme of things. Based upon the same method in which the natural eye operates, this is a brief description of how it works:

When God created man, He endowed him with the ability to view the world around him through the sense of sight. Man's surroundings were visually impressed upon his mind via the human eye. This sense-organ was the gate through which light passed, thus allowing the information gathered to be assessed by man's understanding. Photography takes advantage of this principle, in that it is the process by which a tangible object or scene has its image transferred by the use of LIGHT. As light shines upon an object, the object either absorbs or reflects the light. If the light is absorbed, the image appears to be dark. If it's reflected, it gives the appearance of brightness. When using a camera, those effects are received at rapid, but varying rates of speed, all of which are determined by the opening and closing of a shutter. As the light is allowed to pass through the lens (a magnifying glass), those characteristics are transferred at the speed of light, and impressed upon a sensitive strip of film in the back of the camera. This produces what is called a "latent image". This latent image is more commonly referred to as A NEGATIVE. Finally, the negative is reversed through a chemical process called DEVELOPMENT. Once the picture is developed, it bears an exact and permanent replica of the original image.

Is not this the manner by which the Lord first made Himself known to us? At such a time when we dwelt in the realm of darkness, in the region and shadow of death, "the light of the glorious gospel of Christ, Who is the image of God" shined in our hearts! That light was the light of the knowledge of the glory of God which radiated from the face of Jesus, as we beheld Him in the Gospel records "**with open face, as in a glass**" (I Cor. 3:18). As a result of this observation, a "negative" was produced within us; that is, as we saw the glorious life of Christ in all of its purity and righteousness, it revealed by contrast the sinfulness of our own corruptible condition. That initial exposure transferred the image of God to us, but it was His image **in reverse**. Nevertheless, God took the effects of the negative, and DEVELOPED His image within us through the power of the Spirit, in order that we might be changed into that same image "from glory to glory"! Isn't that wonderful news?

So, this is how we come to bear the image of the Lord. As Christ reveals Himself to us in relation to the testimony given in the Gospels, we can then put

on those same attributes by the enabling work of the indwelling Spirit. I John 3:2 says, "***But we know that when He appears, we shall be like him; for we shall see Him as He is.***" This is the blessed hope for all of His people, that we might come into the measure of the stature of the fullness of Christ. I John 4:1 says, "***as He is...SO ARE WE!***" As He was "***the brightness of (God's) glory, the express image of His Person***" (Heb. 1:3), we, too, are to be the express image of His divine Person in this present evil world! Keep in mind, however, that this bearing of His image is a process, which requires many appearances or visitations of the Lord. The reason why this is necessary is that we might portray Him as He actually is. No single photograph could fully describe His many expressions!

When Jesus first appeared to us, we beheld Him as SAVIOR. This was the way He chose to reveal Himself to us initially (so that this relationship would always be preeminent in our minds). The light of His image as Savior shining upon our hearts compelled us to testify that this same Jesus, Whom men had crucified, and Whom God has raised from the dead, is the Savior of all mankind! The evidence of this fact is seen by the change that it has brought about in our lives! His photograph as Savior is framed within our hearts as proof of the fact!

What a marvelous wonder to behold! We are ever so grateful for this image. But as wonderful as it is, we soon discovered that a single photograph is not sufficient to fully transform us into that same image. Later, as we studied the Scriptures, many of us came to see Jesus in a different light. Not only did we see Him as SAVIOR, but we also began to see Him as CHRIST, meaning, "the anointed One". A new relationship dawned upon us, as we "with open face" beheld "as in a glass the glory of the Lord"! And, as a result, we were changed into the same image, through the baptism of the Holy Ghost!

All through our walk with God, He has "showed Himself alive (to us) after His passion by many infallible proofs" ***in response to our needs***. When we needed healing in our bodies, the light of the glorious Gospel shone in our hearts, revealing Christ as HEALER. We could then exercise faith in Him as the Healer of all our infirmities. When we needed peace, He photographed His image as THE PRINCE OF PEACE upon the tables of our hearts, in order that we might have the peace of God ruling in us! Whatever the need, He brought clarity and understanding to us by "enlightening the eyes of our understanding," so that He might manifest Himself to us in that particular aspect! Ah, beloved, this Christ Whom we serve is as multi-faceted as a brilliant diamond, shining

with a new and different luster as often as we behold Him! (Aren't you glad He's not "camera-shy"?)

From various angles and perspectives, He has photographed His image in our spirits. Each appearing in its appointed time has given us a greater understanding of His glory, that we might truly see Him as He is! As each fresh revelation of His Person comes, it is placed in its respective order, *in relation to the overall picture*. This produces, in due season, a process called ANIMATION.

Allow us at this time to reflect upon a brief portion of history. During the 1800s, the techniques of photography were in the making. The first rough but permanent photograph was produced in 1822. At about the same time (1824), with no apparent connection, studies were being made into the optical characteristics of objects in motion. Investigative experiments were performed, using drawings of objects in various stages of motion. The pictures, hand drawn, were mounted on the rim of a disc and observed through slots on a similar disc, mounted on the same rotating shaft. As the disc revolved, it seemed to bring the still images to life! The capacity of the invention was obviously limited to a short cycle of motion; nevertheless, this crude experiment established the principle of animation.

As studies continued in both fields, by 1860 they were incorporated into one. By taking a series of photographs, showing in them successive phases of a cycle of action, scientists were able to produce the effect of animated activity. For the next 34 years, inventors improved upon the procedure until, finally, Thomas Edison emerged from his laboratory with a device which he called the Kinetoscope. This peep-show machine was the first presentation made available to the general public of animated photography, in which people could look through a peep-hole and see motion pictures. As the viewer peered through the opening, a magnifying glass concentrated his gaze upon the photos as they moved in rapid succession. Needless to say, the invention was an instant success!

This principle is the same used of God in bringing His image to life within us. As He photographs the various facets of His character within us, His image is then animated before our very eyes! He begins to "show Himself alive" to us through successive pictures, as we are allowed to catch glimpses of His manifest Presence! You see, every new revelation serves to expand His divine impression within us, granting us greater comprehension into the full circle of His motion! Hallelujah! This is how God moves within His people!

Lately, however, the Lord has caused us to understand that there's something greater than simply bearing the image of Christ in our hearts; yea, and something greater than merely having that image animated within us. What would it be? It would be **to project** that image into the world! Allow us to explain the difference.

If we've failed to sufficiently do so thus far, then allow us to reemphasize here how vitally essential we believe it is for us to bear the inward image of Christ, and to have that image animated within us. We need to understand that it's "Christ in us" that gives any of us "the hope of glory" (Col. 1:2). However, we must also understand that God has not given us His Spirit for our benefit alone. There's a work which He has ordained to accomplish in this world, during "the times of the restitution of all things" (Acts 3:19-21); and this awesome task will not be accomplished without **the manifestation of Christ in His sons!** His Word has declared it; and He will also bring it to pass!

After the invention of the Kinetoscope, Edison realized that because of the nature of his machine, it's viewing audience was greatly limited. It was restricted to one person at a time, looking through the tiny aperture. Putting his creative ingenuity to work once again, he set out to produce a means of projecting the internal image without, so that multitudes could behold the image simultaneously.

Through the combined efforts of the inventive community, their persistent labors to create a more excellent product, there emerged one of the greatest wonders of modern technology. On Feb. 13, 1895, two French inventors applied for a patent for their "Cinematographe", a mechanism which operated on many of the principles of the Kinetoscope, but cast the image upon a screen by reversing the direction of the light through the magnifying lens. Only nine days later, Edison came out with his "Eidoloscope". Thomas Armat furthered the technique with the invention of the "Vitascope", which improved on the quality of the picture projected, and slowed the shutter speed for a more realistic motion. Each invention made way for even greater inventions, until today we have the ability to project the motions of an image through the airwaves the moment those motions occur! A message given by the President from the Oval Office can be transmitted around the world, so that every eye can see it simultaneously! This is nothing short of amazing!

As in the natural, so in the spiritual. Looking back to the Gospels, we see our heavenly prototype, Jesus. In the first Chapter of the book of John, we read, "**in Him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not**" (verse 4-5). For the first

thirty years of His earthly sojourn, He put on the image of the Father. He was "the image of the invisible God" (Col. 1:15), and, as we have previously stated, "***the brightness of His glory, the express image of His Person***" (Heb. 1:3). He was "***the true Light, which lighteth every man that cometh into the world***" (John 1:9); the Source from whence all men received their life in the first place. He was Immanuel, ***God with us***. And yet, for that length of time, He was only recognized and admired by a few. "***He was in the world, and the world was made by Him, and the world knew Him not***" (v.10). In due season, however, at the appointed time of the Father, after He'd passed through the "darkroom" of testings and trials in the wilderness, He emerged as being fully "developed" by the power of the Spirit, and ready to be seen of men. From that point on, He not only ***bore*** the image of the invisible God, but also ***projected*** that image into the world of fallen humanity. Praise God! The veil was removed; the "movie" began to roll; and men (as well as angels) saw God manifest in the flesh for the first time (I Tim. 3:16)! Ah, yes, GREAT is the mystery of Godliness! The apostle John said, "***and we beheld His glory, the glory of the only begotten of the Father, full of grace and truth***" (v. 14). It was the pure light of God's divine life shining from within Him; not just as a reflection, but as an emanation of glory which radiated from His innermost being! Doesn't that make you feel like shouting?

Jesus openly demonstrated the glorious life of the Father... manifesting before the whole world His attributes and expressions for all to see. HE WAS THE PERFECT PICTURE OF GOD MANIFESTED IN THE FLESH! Once, when Philip inquired of Him, saying, "***Lord, shew us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? He that hath seen Me hath seen the Father; and how sayest thou then, shew us the Father?...Believe me that I am in the Father, and the Father is in me: or else believe me for the very work's sake***" (Jn. 14:8-11)! What Jesus was telling Philip was that if he had any doubt concerning the Oneness which He shared with the Father, the evidence of the Father's Presence could just as easily be seen by the works which He performed. The manifestation of the Spirit was God's heavenly light being projected into the darkened world of mankind!

From the point of the conception of Jesus in human form, we see that "***in Him dwelleth all of the fulness of the Godhead bodily***" (Col. 2:9). When "the power of the Most High" overshadowed Mary's womb, all the fullness of the Godhead was concentrated into that tiny heaven-sent embryo. Imagine that, if you will! That brings back memories, when, as a young boy, I would play with a magnifying glass. On a sunny day, I learned that by holding that glass at a

certain height, I could reduce the rays of sunlight to a tiny spot. I could actually "capture" sun rays with that object, condensing the power and energy of the sun through it. By focusing that beam of concentrated light upon a leaf, or some other combustible object over a period of time, I could actually create a fire with it! Maybe you've done the same! Well, that's exactly what took place in the immaculate conception. The full power and glory of God Himself was concentrated within Mary's virgin womb, so that, in due season, He would start a fire upon the earth (Luke 12:49)!

After thirty years of rigorous discipline, and after "**learn[ing] obedience through the things that He suffered**", that light which was concentrated within Him at His conception was then **magnified** through His body, this time projecting the image of the Father upon the screen of human history! Rather than keeping the light to Himself, He began to disperse it all over the world, as He "**went about doing good, and healing all that were oppressed of the devil; for God was with Him**" (Acts 10:35)! Hallelujah! We might say that He was God's ORIGINAL MOTION PICTURE SHOW!

This, then, is the pattern left for us. Our heavenly conception was the result of the light of the glorious gospel of Christ shining in our hearts. The transforming power of the Most High was magnified "as in a glass", concentrating and photographing His divine potentialities within us. With each new visitation of the Lord, there has come an animation of His life inside of us, developing a more complete and entire expression of His Person. In this manner, we come to bear the image of the Lord. But before there can be a manifestation of that life, there must be a subduing of the flesh, a yielding of our members as "instruments of righteousness", so that our bodies may be used as **human projectors**!

Returning to our text in II Corinthians, chapter 4, we resume our reading in verse 7: "**But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us.**" What is the treasure Paul refers to here? Why, it's "the light (photograph) of the knowledge of the glory of God in the face of Jesus Christ" which has shined in our hearts! And, as a result, this "treasured" photograph of God's glorious face is generating an "excellency of power" within these earthen vessels of ours. Looking at this word "excellency" (Gr. #5236 in Strong's), we find that it means **to throw beyond the usual mark; to surpass, or super-eminence**. Beloved brethren, there's a super-eminent, super-abundant power at work within us, changing us from glory to glory; and this divine energy is producing a vision in our hearts, as it did in Paul's, to

***"press toward THE MARK FOR THE PRIZE OF THE HIGH CALLING OF GOD, IN CHRIST JESUS"*** (Phil. 3:14)!

(It's interesting to note that Paul alone used this Greek word for "excellency" in the New Testament; and he limited its use to three times in his epistles. Those places are found in I Cor. 2:1-2, II Cor. 4:7, & Phil. 3:7-8.

In I Cor. 2, he tells his brethren that he didn't merely come to them with ***"excellency of speech or of wisdom, declaring the testimony of God...that their faith should not stand in the wisdom of men, but in the power of God"***. The idea he intended to convey was he didn't just want to preach about the overcoming Spirit which testifies of Jesus. He preferred, rather, to come "in demonstration of the Spirit and of power", so that they might see the Spirit at work, and glorify the Father as a result!

The second place he used it was in Phil. 3:7-8, where we read, ***"But what things were gain to me, those I counted loss for Christ. Yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them as dung, that I may win Christ"***! The passion of Paul's throbbing heart was to obtain an understanding of the surpassing, super-eminent mark of God's high calling, in order that he might demonstrate that life as it was in Christ! Nothing else mattered to him!)

Now, going back to our theme chapter, we read: ***"...We are troubled on every side, yet not distressed: we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed; always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body. For we which live are always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh..."*** (I Cor. 4:8-11).

We need to understand that this "delivering unto death" is necessary, in mortifying the deeds of the body. For, you see, unless the light we have "develops" within us, it tends to make us "light-headed" (that is to say, the information simply goes to our heads)! Therefore, once God reveals His light to us, He generally leads us into a time of hardship, trials and tribulation. This serves as a "darkroom" for us, a place for His truth to develop in the inward parts.

Be it known that the "darkroom" is meant to serve a two-fold purpose in our lives. First, it brings about an expiration of the old man, by allowing us to see

just exactly how dark life would be, were it not for the light of His Spirit. Secondly, it gives life to the new man, by revealing the image of the firstborn Son in our midst, and showing us how we can be conformed to that same image with His assistance. And so it is written, "***For which cause we faint not; but though our outward man perish, the inward man is renewed day by day. For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal***" (I Cor. 4:16-18). Therefore, when we discover ourselves in (what Paul calls) "light afflictions", we are to "look... at the things which are not seen". As we all, with open or unveiled face behold the glory of the Lord, He begins to work an "exceeding and eternal weight of glory" in our hearts. The flesh is subdued, the spirit is broken, and light is released from these earthen vessels, ultimately manifesting itself in the form of good works! Praise Him!

We're told in scripture to "***do all things without murmurings and disputings: that you may be blameless and harmless, the sons of God without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world, holding forth the Word of life***" Phil. 2:14-16). This is God's intention in this hour, that we might become the personification of His light in the world, the projectors of truth and righteousness to all creation!

Beloved, we have seen Him as JESUS the SAVIOR, and, as a result, we were BORN AGAIN. We have seen Him as CHRIST the ANOINTED ONE, and, therefore, we were baptized with His Spirit. We have now come to the third great and glorious appearing, wherein He reveals Himself to us as LORD OF ALL! Even now, He has already begun to shine the light of His supreme sovereignty and Lordship in our spirits, so that we bow in humble adoration before Him, confessing freely from our hearts that JESUS CHRIST IS LORD, to the glory of God the Father! Ah, in this great and wondrous appearing, we are coming to acknowledge Him as Lord over every affair of our lives. We are learning to ***surrender all to Him***, dying out to every vain, self-serving and self-saving attempt on our parts; while at the same time, He is becoming ***Lord of all to us***. As we behold Him in this capacity, there comes a metamorphosis in our lives, a transformation which transpires in the darkroom of our own personal "great tribulation". Simultaneously, there is an identification with His Lordship, thus raising us into a new experience with Him. And ultimately, we come to realize that it was this very process which prepared us to sit with Him in His throne (ref. Rev.3:21. This "throne-placement" speaks to us of a superior realm of authority, the "excellency of the power of God", that grand and glorious

dimension where "greater works" are accomplished to the glory of God! Praise His Holy Name! It is in this sense that He becomes "Lord of lords"!

Some two thousand years ago, our precious Lord came into this world as Director and leading Actor in ***the greatest drama ever filmed***. In this great portrayal of the Father, He employed a cast of thousands, including the devil and his angels. Against the backdrop of heaven, hell, and earth, He filmed this epic saga of the only hero who ever lived, died, and rose again! Never has a movie had a more captive audience, or cost as much to produce. Never has a love story involved more heart-rending passion; never has a mystery had a more intriguing plot, or a more surprising ending! At the conclusion of the first set, it appeared as if our Redeemer-Hero had been defeated; and yet, on the third day, it was clearly seen that "***having spoiled principalities and powers, He made a show of them openly, triumphing over them in it***" (Col. 2:15)!

At the beginning of the second set, our Hero is appearing again...but ***in another form***. This time, He's manifesting Himself as the same character, but ***as the Head of a corporate Man***. He is presently gathering actors from every age and generation, who will assist in playing His role, "the fulness of Him that filleth all in all" (Eph. 1:23)! When at last the stage is set, and this old world is at it's darkest hour, the curtain will drop, and God's sons shall be manifested in the blackness of night as an ALL-STAR CAST of thousands, yea, ten thousands of saints, with none other than Jesus the Christ leading the procession! Truly, as one dear brother has so aptly put it, this climatic stage-production shall be "THE GREATEST SHOW ON EARTH"!

PRAISE THE LORD!

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